SCIENCE VERSUS THEOLOGY.

IRREPRESSIBLE GONFLIGT OF THE AGES

A History of the Warfare of Science With Theology in Christendom.

O attempt to review, however slightly, a work of such scope and profundity as Dr. Andrew Dickson White's "History of the Warfare of Science with Theology in Christen-dom, would be, as its title alone bears evidence, a piece of rash absurdity, says the Times-Herald. To read the two thick volumes requires days; to make a summary of its principal points demands even more than the limit of this page

The book is as easy reading for its wisdom as any work of its kind could possibly be. It is written almost colloquially, and so interesting as to enchain the attention at once and keep it enchained. Concisc as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory or biography may be had, it will be valuable as a lexicon relating to religious controversy.

Dr. White more than twenty-five

years ago helped Ezra Cornell to found the college which bears the name of the latter. Their purpose was to establish an institution for advanced instruction and research, independent of any political party or religious sect. It seems incredible that only a quarter of a century ago such a scheme should have been udly condemned as irreligious or unchristian, but opposition began at once, and, indeed, persecution. In the legis-lature of New York both confronted the founder of the new college, and the whole State was soon in full blaze, "from the good Protestant bishop, who proclaimed, as Dr. White satirically puts it, that all professors should be in holy orders, since to the church alone was given the command, 'Go teach all nations; to the zealous priest who published charges that Goldwin Smith-a profoundly Christian scholar -had come to Cornell in order to inculcate the infidelity of the Westminster Review."

Dr. White refuted his attackers, who swarmed all over the country, and a hard fight followed. He began to realize that the battle was between science

maintained, as he says, this thesis:
"In all modern history interference with science in the supposed interest of

fruitful in wrangling interpretations, which have given to the world long and weary ages of hatred, malice and all uncharitableness, of fetichism, subtlety and pomp; of tyranny, bloodshed and constituted imposture; of everything which the Lord Jesus Christ most abhorred, has been gradually developed through the centuries by the labors, sacrifices, even the martyrdom of a long succession of men of God, the conception of it as a sacred literaturea growth only possible under that divine light which the various orbs of science have done so much to bring into the mind and heart and soul of man-a revelation, not of the fall of man, but of the ascent of man-an exposition, not of temporary dogmas and observances, but one upward path for individuals and for nations. No longer an oracle, good for quietly sneered at by the 'enlightened'no longer a fetich, whose defenders then no priest dared appear to conduct must become persecutors, or reconcilers, or 'apologists,' but a most fruitful fact, which religion and science may accept as a source of strength to both."

DOUBLE-HEADED FETICH.

Botween the extremes lie many pages of history, logic and argument. First comes the course of refutation, astonishingly slow, of the first Christian theory the creation; that double-headed fetich of the church in which the earth was created in six actual astronomical days of twenty-four hours each, and vet was made instantaneously, by a miracle. recanted before he died, as well as Ga-No more convincing proof can be cited lileo? of the surprising naivete of the early

St. Jerome held that the reason why God did not pronounce the work of the with it, but he, too, was made to feel the "good" is to be found in the power of theology.
here is something essentially "As long as he gave pleasing descriptions of animals the church feted him, fact that there is something essentially

statement: "There are three classes of truth committed to the church was, that, credit, and art ignores him." He might numbers—the more than perfect, the 'In the beginning God made the heavens have added: "Humor is pervaded by perfect, and the less than perfect, ac- and the earth;' and that all things were him." Darwin's expression of a belief cording as the sum of them is greater made at the beginning of the world. that man descended from a monkey pre than, equal to, or less than the original For his simple statement of truths in vented many men from taking his solnumber. Six is the first perfect num- natural science, which are to-day tru- emit treatise in anything but a humorous number. Six is the first perfect num-natural science, which are to-day tru-emn treatise in anything but a humorous ber, wherefore we must not say that six isms, he was, as we have seen, dragged spirit at first. Cardinal Manning said is a perfect number because God finished forth by the theological faculty, forced in an address that Darwin expounded "a all his works in six days, but that God faished all his works in six days because eix is a perfect number." * * * abandon everything in my book respect.

God, and the ape is our Adam." And abandon everything in my book respect.

Wilberforce, in a public speech, control of the universe. This view of the creation of the universe ing the formation of the earth, and gen-gratulated himself that he as instantaneous and also as in six days, erally all which may be contrary to the scended from a monkey." Huxley reeach made up of an evening and a morn- narrative of Moses.'



and theological dogma (not religion), and the twelfth century, and imstances are the sample of his dogma (not religion).

In 1871 was published Durwin's "Define the not provided to lecture at the sample of his life he timidly advanced the by chiral and the species of one genus pothesis that all the species

PUZZLED CHURCHMEN.

resulted in the direct evils both to re- his "Systema Natura." having already his earlier works." ligion and to science, and invariably; enumerated 4,000 species, and the num-and on the other hand, all untrammeled ber then increasing prodigiously. "The scientific investigation, no matter how sloths in South America suggested paindangerous to religion some of its stages ful questions. How could animals so try of an immodest order, in some humay have seemed for the time to be, has sluggish have got away from the neight man matters. "Protestanism was quite invariably resulted in the highest good borhood of Mount Ararat so completely as oppressive." * * * both to religion and science."

and traveled so far?" 'How could the One of the great Lutheran prelates

This is the preamble of the book in a kangaroo have been in the ark, and be of Sweden, Bishop Svedberg, had nutshell, and the peroration reads thus: now found only in Australia? His salta- preached, as had many other ecclesias-"Thus, at last, out of the old conceptory powers are indeed great, but how tion of our Bible as a collection of ora-cles, a mass of entangling utterances, sprung across the intervening moun-such miracle was an indication of the tains, plains and oceans to that remote continent?

COPERNICUS AND GALILEO.

As for the Copernican system and the struggles of Gallico, there is nothing new historically, of course, but perspec tives are given which may be new to readers of average research. How many know, for example, that it was fully 220 years after Galileo's condemnation, brought about mainly by the Jesuits, before the Roman church sanctioned the promulgation of the simple astronomical fact, by authorized experiment, that the earth revolved around the sun, and on its own axis? It was, indeed, in 1852 that Father Secchi was allowed to make a public experiment in one of vocably truths which had not been ques tioned by scientists for years and years before. It was in 1829 when Copernicus' statue was unveiled at Warsaw, and a religious office. The people expected such a service, and waited; no priest could be induced to present himself. And in 1833 his book was still standing on the Index of Books prohibited to Christians. In 1822 the Copernican theory was, however, tacitly allowed to be received by churchmen, but the embooks.

BUFFON AND LINNÆUS.

How many are there among the ordinarily informed who knew that Buffon with Darwin, was in reality one of his

Buffon had caught the idea of an evolution in nature by the variation of species, and was likely to make an advance ed against the theory of evolution.

evil in the number 2, and this was tions of animals the church feted him, Manning were flippant, and unrecognized conturies afterward, far off in but when he began to deduce truths of ing of the serious character of the Dar-Britain, by Bede.

| Continue of the serious character of the Dar-Britain, by Bede. | Continue of the Dar-Britain of St. Augustine brought this view to bear upon the church in the following made to know that the sacred deposit of the ape: "Literature has nothing to his

constituted at the creation one species; great stir; again the opposing army and from the last edition of the Systems trooped forth, though evidently with The distribution of animals puzzled Naturae he quietly left out the strongly religion, no matter how conscientious churchmen more than their creation or orthodox statement of the fixity of each such interference may have been, has the smallness of the ark, Linnæus, in species, which he had insisted upon in

tics, that water had turned into blood in wrath of God. Linnous looked into the matter and found that the water was reddened by myriads of minute insects. Bishop Svedberg denounced this explanation as a "satanic abyse," denied its truth, and called Linneus an ungodly, self-reliant, self-sufficient and worldly tool of Satan. Linn:eus retreated, and weakly affirmed: "It is certainly a miracle that so many millions of creatures can be so suddenly propagated, and shows undoubtedly the all-wise power of the Infinite.

DARWIN VS. DOGMA.

The battle of Darwin against deep-set dogma may well be recapitulated, if only to show the strides time has made in bringing theology and science nearer.
"Darwin's 'Origin of Species' had come into the theological world like a plow into an ant hill. Everywhere those thus rudely awakened from their old comfort and repose had swarmed forth angry and confused. Reviews, sermons, books light and heavy, came flying at the new thinker from all sides."

It is not possible to go over the slowly comical and important strictures made at the time the "new thinker" brought out his thirty years' work. Those only who opposed him seriously, and because their bulwarks were threatened, deserve bargo was not raised for years from the the air fell back on the earth and only flashed in the sun a second. Agassiz who, oddly enough, has been classed by some rabid (and unscientific) theologists severest opponents; Cuvier, his master, another, and Linnæus again another. Antedating Darwin made no difference; their efforts were all direct-

WILBERFORCE, MANNING, HUXLEY.

Bishop Wilberforce and Cardinal torted-and his retort echoed over the

his eloquence in misrepresenting those which we can safely put into the hands of youth."

THE HELIOCENTRIC THEORY.

In Germany Darwin's book made havoc among the clergy, as well as in France, and violent protests against it came from Australia.

These are a few stray bits, gathered from the enormous mass of fact and

and to science; the heliocentric theory, or movement of the earth and planets about a central fire, advanced by Pythagoras; the old sacred theory of the universe-the visible relation of the heavens to the earth; the gigantic efforts to crush the scientific view; witchcraft, theological ideas about lunacy, opposition to vaccination, general theological discouragement of medicine, as St. Bernard declares that monks who took medicine were guilty of conduct unbecoming to the religious, are some of the subects fully treated, while through all is discerned, moving on step by step, the continued growth of scientific interpretation, and the merging of mere theology into a purer and better religion.
Some of the more ancient battles in

the warfare of science with theology have been briefly adverted to in the preceding review. We will now pro-ceed to make more copious extracts from Dr. White's volumes:

THE FINAL EFFORT, OF THEOLOGY.

In 1863 came an event which brought serious confusion to the theological serious confusion to the theological seamp: Sir Charles Lyall, the most eminent of living geologists, a man of deeply Christian feeling; and of exceedingly cautious temper, who had opposed the evolution theory of Lamarck and delayed his adheron to the idea of such clared his adherence to the idea of successive creations, then published his work on the Antiquity of Man, and in this and other utterances showed himself a complete though unwilling convert to the fundamental ideas of Darwin. The blow was serious in many ways, and especially so in two-first, as withdrawing all foundation in fact from the scriptural chronology, and secondly, as discrediting the creation theory. The blow was not unexpected; in various review articles against the Darwinian theory there had been appeals to Lyell, at times almost piteous, "and to flinch from the truths he had formerly proclaimed."
But Lyell, like the honest man he was, yielded unreservedly to the mass of new proofs arrayed on the side of evolution against that of creation.

At the same time came Huxley's "Man's Place in Nature," giving new and most cogent arguments in favor of

evolution by natural selection.

In 1871 was published Darwin's "Descent of Man." Its doctrine had been much less heart than before. were very violent. The Dublin University Magazine, after the traditional Hibernian fashion, charged Mr. Darwin with seeking "to displace God by the unerring action of vagary," and with be-"resolved to hunt God out of the world." But most notable from the side of the older church was the claborate answer to Darwin's book by the eminent answer to Darwin's cook-py-the eminent French Catholic physician, Dr. Constan-tin James. In his work, "On Darwin-ism, or the Man-Ape," published at Paris in 1877, Dr. James not only refuted Darwin scientifically but poured contempt on his book, calling it "a fairy tale," and insisted that a work tastic and so burlesque" was, doubtless, only a huge joke, like Erasmus' "Praise of Folly," or Montesquieu's "Persian Letters." The princes of the church were delighted. The Cardinal Arch-Letters. bishop of Paris assured the author that the book had become his "spiritual reading," and begged him to send a copy to the Pope himself. His Holiness, Pope Pius IX., acknowledged the gift in a remarkable letter. He thanked his dear son, the writer, for the book in which he "refutes so well the aberra-tions of Darwinism." "A system," His Holiness adds, "which is repugnant at once to history, to the tradition of all peoples, to exact science, to observed facts, and even to Reason herself, would seem to need no refutation, did not alienation from God, and the leaning toward materialism, due to depravity, eagerly seek a support in all this tissue of fables. . . And, in fact, pride, after rejecting the Creator of all things, and proclaiming man independent, wishing im to be his own king, his own priest, and his own God-pride goes so far as to degrade man himself to the level of the inreasoning brutes, perhaps even of ifeless matter, thus unconsciously conirming the Divine declaration, When pride comoth, then cometh shame;' but he corruption of this age, the machinations of the perverse, the danger of the simple, demand that such fancies, altogether absurd though they are, should -since they borrow the mask of science be refuted by true science." Wherefore the Pope thanked Dr. James for

Nor was this brief all: With it there came a second, creating the author an officer of the Papal Order of St. Sylvester. The cardinal archbishop assured the delighted physician that such a double honour of brief and brevet was perhaps unprecedented, and suggested only that in a new edition of his book he should "insist a little more on the relation existing between the narratives of Genesis and the discoveries of modern science, in such fashion as to convince the most incredulous of their perfect agreement." The prelate urged also a more dignified title. The proofs of this new edition were accordingly all submitted to His Eminence, and in 1882 it appeared as Moses and Darwin: the Man of Genesis compared with the Man-Ape, or Religious. Education opposed to braced the author, thanking him in the ing, became virtually universal. Peter Linnaus was more cautious throughLombard and Hugo of St. Victor, au- out, and what was practically recantaof a monkey than of a man who employs have at last, he declared, is a handbook

his book, "so opportune and so perfectly appropriate to the exigencies of our

benediction.

and bestowed on him the apostolic

THE HELIOCENTRIC THEORY.

been planted, long before, the germs of a heliocentric theory. In the sixth cen-tury before our era, Pythagoras, and and after him Philolaus, had suggested from the enormous mass of fact and philosophy.

If one really wishes to inform one's self of the history of the war and the victories gained by science over dogma, here is an excellent opportunity to do it without any groping. All the pope's anxieties, all the church's fears and impediments are detailed; Egyptian, Buddhist and other old religions are defined in their relation to Christianity, and to science; the heliocentric theory. hid the truth for six hundred years. Not until the fith century of our era did it timidly appear in the thoughts of Martianus Capella: then it was again lost to sight for a thousand years, until in the fitteenth century, distorted and imperfect, it appeared in the writings of Cardinal Nicholas de Cusa.

But in the shade cast by the vast sys-tem which had grown from the minds of the great theologians and from the heart of the great poet there had come to this truth neither bloom nor fruit-Quietly, however, the soil was receiv-

ng enrichment and the air warmth.

The processes of mathematics were con-

stantly improved, the heavenly bodies were steadily observed, and at length appeared, far from the centers of thought, on the borders of Poland, a plain, simple-minded scholar, who first fairly uttered to the modern world the truth—now so commonplace, then so astounding—that the sun and planets do not revolve about the earth, but that the earth and planets revolve about the sun: this man was Nicholas Copernicus. Copernicus had been a professor at Rome, and even as early as 1500 had announced his doctrine there, but more in the way of a scientific curiosity or paradox, as it had been previously held by Cardinal de Cusa, than as the statement of a system representing a great fact in Nature. About thirty years later one of his disciples. Widmanstadt, had explained it to Clement VII; but it still remained a mere hypothesis, and soon, like so many others, disappeared from the public view. But to Copernocus, steadily studying the subject, it became more and more a reality, and as this truth grew within him he seemed to feel that at Rome he was no longer safe. To announce his discovery there as a theory or a paradox might amuse the papal court, but to announce it as a truth
—as the truth—was a far different matter. He therefore returned to his little

To publish his thought as it had now developed was evidently dangerous even there, and for over thirty years it lay slumbering in the mind of Copernicus and of the friends to whom he had pri-

town in Poland.

He dared not send it to Rome, for there were the rulers of the older Church ready to seize it; he dared not send it to Wittenberg, for there were the leaders of Protestantism no less hostile; he therefore intrusted it to Osiander, at

Nuremberg.
But Osiander's courage failed him: he dared not launch the new thought boldly. He wrote a groveling preface, endeavoring to excuse Copernicus for novel idea, and in this he inserted the apologetic lie that Copernicus had propounded the doctrine of the earth's movement not as a lact, but as a hypothesis. He declared that it was awful for an astronomer to indulge his imagination, and that this was what Copernicus had done.

Thus was the greatest and most ennobling, perhaps, of the scientific truths -a truth not less ennobling to religion than to science-forced, in coming before the world, to sneak and crawl. On the 24th of May, 1543, the newly printed book arrived at the house of opernicus. It was put into his hands; but he was on his deathbed. A few hours later he was beyond the reach of the conscientious men who would have blotted his reputation and perhaps have

destroyed his life. Yet not wholly beyond their reach. Even death could not be trusted to shield him. There seems to have been fear of vengeance upon his corpse, for on his tombstone was placed no record of his lifelong labors, no mention of his great discovery; but there was graven upon it simply a prayer: "I ask not the grace accorded to Paul; not that given to Peter; give me only the favor which Thou didst show to the thief on the cross." Not till thirty years after did a friend dare write on his tombstone a

memorial of his discovery.

The preface of Osiander, pretending that the book of Copernicus suggested a nearly seventy years the Church authorities evidently thought it best not to stir the matter, and in some cases professors like Calganini were allowed to present the new view purely as a hypothesis. There were, indeed, mutterings from time to time on the theological side, but there was no great demonstration against the system until 1616. Then when the Copernican doctrine was upheld by Galileo as a truth, and proved to be truth by his telescope, the book was taken in hand by the Roman curia. The statements of Copernicus were con-demned, "until they should be correct-ed;" and the corrections required were conclusions the old Ptolemale theory.

teach or discuss the Copernican theory, and when were forbidden "all books which affirm the motion of the earth. Henceforth to read the work of Copernicus was to risk damnation, and the world accepted the decree. The strongest minds were thus held fast. If they could not believe the old system, they must pretend that they believed it;— and this, even after the great circumnavigation of the globe had done so much to open the eyes of the world! Very striking is the case of the eminent Jesuit missionary Joseph Acosta, whose great work on the Natural and Moral History of the Indies, published in the

last quarter of the sixteenth century, exploded so many astronomical and geo-graphical errors. Though at times curiously credulous, he told the truth as far as he dared; but as to the movement of the heavenly bodies he remained or thodox—declaring, "I have seen the two poles, whereon the heavens turn as But, on the other hand, there had upon their axletrees."

PROTESTANT OPPOSITION.

Said Martin Luther: "People gave ear to an upstart astrologer who strove to show that the earth revolves, not the heavens or the firmament, the sun and the moon. Whoever wishes to appear clever must devise some new system, which of all systems is of course the very best. This fool wishes to reverse the entire science of astronomy; but sacred Scripture tells us that Joshua commanded the sun to stand still, and not earth." Melancthon, mild as he was, was not behind Luther in condemning Copernicus. In his treatise on the Elements of Physics, published six years after Copernicus' death, he says: "The eyes are witnesses that the heavens revolve in the space of twenty-four hours. But certain men, either from the love of novelty, or to make a display of ingenuity, have concluded that the earth

ves; and they maintain that neither the eighth sphere nor the sun revolves.
... Now, it is a want of honesty and decency to assert such notions publicly,

and the example is pernicious.

It is the part of a good mind to accept the truth as revealed by God and to accuiesce in it." Melancthon then cites the passages in the Psalms and Ecclesiastes, which he declares assert positively and clearly that the earth stands fast and that the sun moves around it, and adds eight other proofs of his proposition that "the earth can be nowhere if not in the centre centre of the universe. 'So earnestdoes this mildest of the reformers become that he suggests severe measures to restrain such impious teachings as those of Copernicus. While Lutheranism was thus con-

demning the theory of the earth's move-ment, other branches of the Protestant Church did not remain behind. Calvin took the lead, in his Commentary on Genesis, by condomning all who asserted that the earth is not at the centre of the universe. He clinched the matter by the usual reference to the first verse of the ninety-third Psalm, and asked, Who will venture to place the authority of Copernicus above that of the Holy Spirit?" Turretin, Calvin's famous successor, even after Kepler and Newton had virtually completed the theory of Copernicus and Galileo, put forth his compendium of theology, in which he proved, from a multitude of scriptural texts, that the heavens, sun, and moon move about the earth, which stands still in the centre. In England we see similar theological efforts, even after they had become evidently futile. Hutchin-son's Moses' Principia, Dr. Samuel John Owen, so famous in the annals of Puritanism, declared the Copernican system a 'delusive and arbitrary hypothesis, contrary to Scripture; even John Wesley declared the new ideas to "tend toward infidelity."

FROM FETICH TO HYGIENE. A very striking feature in recorded

history has been the recurrence of great pestilences. Various indications in an-

cient times show their frequency, while the famous description of the plague of

Athens given by Thucydides, and the discussion of it by Lucretius, exemplify their severity. In the Middle Ages they raged from time to time throughout Europe; such plagues as the Black Death and the sweating sickness swept off vast multitudes, the best authorities estimating that of the former, at the middle of the fourteenth century, more than half the population of England died, and that twenty-five millions of people perished in various parts of Europe. In 1552 sixty-seven thousand patients died of the plague at Paris alone, and in 1580 more than twenty thousand. The great plague in England and other parts of Europe in the seventeenth century was also fearful, and that which swept the south of Europe in the early part of the eighteenth century, as well as the invasions by the cholera at various times during the nineteenth, while less terrible than hose of former years, have left a deep impressupon the imaginations of men. From the earliest records we find such pestilences attributed to the wrath or malice of unseen powers. This had been the prevailing view even in the most cultured ages before the establishment of Christlanity: in Greece and Rome especially, plagues of various sorts were attributed to the wrath of the Gods; in Judea, the scriptural records of various plagues sent upon the earth by the hypothesis instead of announcing a Divine flat as a punishment for sin show truth, served its purpose well. During the continuance of this mode of thought Among many examples and intimation of this in our sacred literature, we have the epidemic which carried off fourteen thousand seven hundred of the children Israel, and which was only stayed by the prayers and offerings of Aaron, the high priest; the destruction of seventy housand men in the pestilence by which King David was punished for the num-bering of Israel, and which was only stopped when the wrath of Jahveh was averted by burnt, offerings: the plague threatened by the prophet Zechariah, and that delineated in the Apocalypse. From these sources this current of ideas was poured into the early Christian simply such as would substitute for his church, and hence it has been that during nearly twenty centuries since the That this was their purpose was rise of Christianity, and down to a peseen when Galileo was forbidden to riod within living memory, at the appearance of any pestilence the church authorities, instead of devising sanitary measures, have very generally preached the necessity of immediate atonemen for offences against the Almighty.
This view of the early church was en riched greatly by a new development of

theological thought regarding the pow-ers of Satan and evil angels, the declar ation of St. Paul that the gods of antinquity were devils being cited as its sufficient warrant.
Moreover, comets, falling stars and

earthquakes were thought, upon scriptural authority, to be 'signs and won-tion, season, form, office and custom, ders"—evidences of the Divine wrath, and all in line of order.—Shakspeare.

heralds of fearful visitations; and this belief, acting powerfully upon the minds of millions, did much to create a canic-terror sure to increase epidemic lisease wherever it broke forth.

The main cause of this immense sacri-

fice of life is now known to have been the want of hygienic precaution, both in the Eastern centers, where various plagues were developed, and European towns through which they spread. And here certain theological reasons came in to resist the evolution of a proper sanitary theory. Out of the Orient had been poured into the thinking of Western Europe the theological idea that the abasement of man adds to the glory of God; that indignity to the body may secure salvation to the soul hence, that cleanliness betokens pride and filthiness humility. Living in filth was regarded by great numbers of holy men, who set an example to the church and to society, as an evidence of sanc-tity. St. Jerome and the breviary of the Roman church dwell with unction on the fact that St. Hilarion lived his whole ife long in utter physical uncleanliness; St. Athanasius glorifies St. Anthony be cause he had never washed his feet; St. Abraham's most striking evidence of holiness was that for fifty years he washed neither his hands nor his feet; St. Sylvia never washed any part of her body save her fingers; St. Euphraxia belonged to a convent in which the nuna religiously abstained from bathing; St. Mary of Egypt was eminent for filthiness; St. Simon Stylites was in this respect unspeakable—the least that can be said is, that he lived in ordure and stench intolerable to his visitors. The "Lives of the Saints" dwell with complacency on the statement that, when sundry Eastern monks showed a disposition to wash themselves, the Almighty manifested his displeasure by drying up a neighboring stream until the bath which it had supplied was destroyed.

Trutb crushed to earth will rise again; Th' eternal years of God are hers; But Error, wounded, writhes in pain, And dies amid her worshipers.

Thus has it been during all the tedious centuries of conflict between ohurchly assumptions of superior knowledge and divine authority and the ever un-quiet, inquisitive, observant, investigating minds of the men who have led the

world in the search for scientific truth. It has been the habit of the clergy in the past-and very much of the same clergy of the present day—to bring all teachings of investigators and discoverers in the field of science to the touch stone of the Bible—the Bible as inter-preted by the churchly teachers and authorities.

Step by step, point by point, the churchly expounders of supposed and claimed Bible truths have been beaten vately intrusted it.

At last he prepared his great work on the Revolutions of the Heavenly Bodies, and dedicated it to the Pope himself. He next sought a place of publication. He dayed not send it to Rome for there. back, forced to yield their ground and ly teachers would take up a new post tion and continue the fight against fur-

ther advances of science.

The story is told—and told well—in these noble volumes by Dr. White. They are a grand monument to the patient research, the vast reading, the painstaking care, the ardent and indefatigable labor of this truth-loving thinker and scholar.

Years ago Dr. Draper did a grand work in his "Conflict Between Religion and Science." It was and is a masterly contribution to literature, well worthy of study and high appreciation.
Dr. White's "History of the Warfare

of Science with Theology in Christendom" goes largely over the same fields, but with greater completeness—greater fullness of fact and illustration, and wider range of historic information and historic subjects. It is not only rich in discussion, but is a very valuable repository of facts, well systematized and indexed for convenient reference.

The perversions of dishonest and mis-led churchly historians—Catholics and others—are corrected by the light of facts, and thus truth and science go hand-in-hand to victory.

It is worthy of notice that Dr. White dees not write as an enemy of religion; but rather as one who would deliver the church from a false position of antagonism to science. His work may therefore be accepted as impartial and his historical statements as a fair presentation of veritable and verifiable facts. This renders his work of all the greater force as an indictment of theological Christen-J. C. UNDERRILL.

The price of this set of two royal volumes is \$5. By mail, 40 cents extra for postage. They may be ordered of THE PROGRESSIVE THINKER office.

ORCHARD BLOOM.

Over me the soft winds blow. And sparrows court the noon: Thro' the orchard's gloom and glow Ficats a low monotone

in the notes of a hymn, Thro' green isles old and dim. Scent of rose and mignonette, Mellow air and noonday sun, Follow me with sweet regret, As my thoughts backward run:

And the grasses, fresh and deep, Breathe of quiet, restful sleep. Orchard boughs of fragrant bloom, Bearing promises yet to be. Through hours of sunshine, shade and gloom:

Secrecies we do not see: And from Nature's heart 1 draw Lessons from her mystic law. Over me the soft winds go On a voyage of earnest quest, In the evening's radiant glow—

Lighting up the golden West; And a soft and sweet refrain Chants a deep and solomn strain; Memory-scenes akin to pain Rise in vision fresh again. BISHOP A. BEALS.

The heavens themselves, the planets, and this center, observe degree, priority and place, insisture, course, propor-

STARS THAT HAVE SET.

Reminiscences of Some Old **Pioneers**

That Have Passed On Before.

"I stood by an open casement And looked upon the night, And saw the eastward-going stars Pass slowly out of sight. Slowly the bright procession Went down the gleaming arch-And my soul discerned the music

Of their long, triumphant march. The "open casement" was my memory and I called to mind the 'vanished stars;" I saw them pass again slowly out of sight, and certainly on my soul "I discerned the music of their long, trimphant march."

ROBERT HARE.

One of the first to set in the long ago was the eminent Robert Hare, the professor of chemistry, a very scientific rett and all the other notables had man. I never saw him but once, and awakened in the other life, and the pulman. I never saw him but once, and then I had a long talk with him. This was about 1858. He appeared to be a man about 65-possibly a year or two older. He was a man about the size of Prof. A. R. Wallace, but his hair was not so white, it was dark, with streaks

of grey.
I felt, in talking with him, that he was an earnest and scholarly man; and he made an impression on me that I have and looked at his bust that stood there not forgotten, though this interview was in front of the pulpit. It was a very over thirty-five years ago. This was soon after he was snubbed by his scientific associates for advocating the 'delusion" of Modern Spiritualism. Spiritualism was then in its tenth year, and no one could be one, or defend it, without losing caste.

He was eminently scientific, and his opinions were always listened to with interest and approval. He had been a pronounced materialist, as most scientific men are. He was attracted to spiritual phenomena, they so different and contradictory to his materialistic ideas that he thoroughly investigated them, in a scientific manner, and was perfectly convinced of their genuineness and their claim. He published one of the early books on spiritualistic matters, and be came an able advocate of Spiritualism.

He felt the importance of looking into it, and wanted his scientific society, where he had been very prominent and highly esteemed, to give attention to se important a matter. It had time to devote hours of its valuable time to find out why cocks crow at midnight, but had not time to devote to this 'delusion.' though presented by the ablest associ ate; and practically considered him in his dotage for advocating it. I never met a brighter man, and to

read his book on the subject and hear his conversation was a very convincing satisfaction to me, and I felt the strong er for it. I suppose this treatment by his fellow scientists, where he was once the foremost man, broke his heart, and it was not long after my interview with him that he died. His family felt that Spiritualism had hurt his reputation, and utterly ignored it at his funeral, and his last hours were not cheered by visits from like-minded people; but he died in our faith-a bright star that set too soon.

It is a pleasant circumstance that his son, who was not then a Spiritualist, became one years after. I often saw him. He used often to refer to his father's end with regret; was a devoted Spiritualist, became interested in Ellen Berry, the medium, and spent the last years o his life in dealing through her with the departed, and died a devoted Spiritual-I think his father made an impression on him, if he did not on the scientific world in his day. He set too soonif he had blossomed twenty-five years later, like Professor Wallace, a man in some respects like him in mentality, his advocacy of Spiritualism would not have hurt him badly; but he was one of the stars all the same, and he should not be forgotten by us moderns.

JUDGE EDMUNDS.

Another star of his day, but who survived him many years, was Judge Edmunds, of New York, a good lawyer and a good man. He retained his judgeship as long as he wanted to, and was popu lar and honest, very much respected by the community, though an able and prominent advocate of Spiritualism; and the book he published, like the one Professor Hare published, was among the early books on Spiritualism, both of which I much appreciated. He had great experience in the phenomena, and was an interesting relator of his experiences. We were all proud of him as one of us. He made a strong impres sion on the community in those early days, and speaking of our constellation in the spiritual galaxy, he was a very conspicuous star of the first magnitude.

REV. JOHN PIERPONT.

Another very able and distinguished man in the realm of letters, poetry, reforms and temperance was the Rev. John Pierpont, the bright light in this city sixty odd years ago-who became an able advocate of Spiritualism, and waned in reputation thereby. I know him well as a lad and a young man, being a clerk with a relative of his—as the able minister of Hollis street Church where he had the courage rare in a minister, and preached against the rum business of his rich parishioners who were engaged in it; but he gained his point and his salary also, after a long legal fight. When he left that pulpit, he settled in different places-Medford in this State, and in Troy, N. Y.—after leaving Boston.

I missed him for many years—I almost forgot him. Some twenty or thirty years after this, when I became a Spir-itualist, I heard that the Rev. John Pierpont was one. I had not heard of him for years, but I remembered I used to know him as a very bright man. I accidentally met him in a relative's house in Franklin street, and I renewed my carly acquaintance with the then white-headed old man, whom I knew and respected many years before, when his hair was dark.

I found him an able advocate of Spiritualism, with wonderful experience. It was a great pleasure to me to find him the bright tbinker he was when in his palmy days; and talking with him and such men, who found Spiritualism was based on truth, strengthened me in my own belief. I kept his acquaintance as long as he lasted. He was the president of the National Association of Spiritualists, and presided at a convention in Providence which I attended. I never shall forget his able address-he was over eighty years old—it was extemporaneous and a masterpiece. I used to consider it the ablest address I had ever heard, and as it was printed in full, I often used to read it with wonder that

derful production.

He died soon after, and the Rev. Edward C. Towne, the minister at Medford, who was a Spiritualist, came to me and said. Mr. Pierpont's funeral services were to be held in his church, where Piercont was once the minister. He said Garrett and other Unitarian notables were going to have the whole charge of the services, and Spiritualism was to be ignored, and said Mr. Towne, "I am not to take any part except to pronounce the benediction," intimating hat they were afraid to have him, and It was too bad, as he was so pronounced

such an old man could give such a won-

a Spiritualist; "hut," he said to me, one, and he says the medium knowe "try and get as many Spiritualists as what the message is before he or any you can to attend; we will make a show-one seas it. He thinks, the message ing anyway." I did so, and the audience had quite a Spiritualistic look, if the platform and pulpit had not. The Rev. Mr. Garrett was the leading man, and he called on the several speakers, who spoke of Pierpont as a man of letters, a poet, a reformer and temperance advocate referring also to his early greatness and popularity and heroism as a credit to Unitarianism—in other words, they used him to glorify themselves. I was disgusted; for Spiritualism, to which he was devoted the last twenty years of his life, was not referred to. chanical skill, as a machinist, but no corpse shake the roses that covered him in his coffin, to see them ignore the ism that he was so devoted to.

It was depleasant circumstance, fifteen or twenty years later, when his century was commemorated in the new Hollis street church, near the Spiritual Tem-ple. I think this was in 1885. Mr. Gar-rett and all the other notables had pit and platform were now again filied with Unitarian notables. Of course they spoke of him as the bright minister, poet and reformer of his early days; but Mr. Bartol, and Mr. May, and all the others spoke of his Spiritualism, but by no means as a blotch, but in a favor-

able manner.
I noticed Mr Bartol came into the aisle pleasant-looking bust; the sun was shining through the amber-tinted glass of the window, on the pulpit, and it was pleasant to see Mr. Bartol, with his iong white hair, looking at Pierpont's marble face-perhaps thinking then of some of the hospitable, spiritual words that he had just uttered-and just then the amber shadow had moved so as to fall on the face of the bust which seemed much like a recognition; and I quote this suggestive verse, which is spiritually, if not

"Yet at early morn, on a midsummer's

day, When the sun is far in the north, for the space, For a few short moments, there falls a

ray Through the amber pane on an angel's

I am sure that ray to which I reerred fell on an angel's face. What a difference twenty years had made. Twen-ty years after his death Spiritualism had grown so near respectability that even ministers could be honest. A decade has passed since, and though the pulpit and press are not yet hungry for the ism, the brightest lights, such as Rev. M. J. Savage and E. Heber Newton, are more than hospitable to it. (Even science is admitting some of its claims) I am inclined to listen to "the footfalls" which possibly may be "on the boundary of the Spirit-world." This last quotation suggests another "East-ward-going star"-

ROBERT DALE OWEN.

Robert Dale Owen was one of the first and ablest writers on this subject, and full of psychic experience. I went to many seances with this distinguished man, who wrote two of the best books that Spiritualism has produced. He was a better writer than speaker, but was listened to with attention, for every word he uttered was worth hearing, and his position and experience made him in the highest degree reliable. I treasure the memory of my intercourse with him. I do not know as celebrities, or stars, as I am calling them are any more valuable in the sight of the "silent majority" than those of lesser magnitude, but we all like to refer to them in this world of ours as like-minded, thinking merely that they add to the respectability of the body politic of the order.
All these, and all that I may mention

are an unit in one thing; They were all

specially interested in the sensuous or physical phenomena, for in them alone they knew they had eternal life, and every one of them knew the phenomena were the only sensuous proof that we survive physical death; everything else was faith, and scientists are not inclined to rest on faith-they want proof, and the phenomena are the only knowledge we have. When the knowledge is settled that the Spirit-world lies all about us, then messages and trance-speaking become interesting as matters of fact when without the preface of phenomena they may be from departed spirits, but are not sure there are any departed spirits. This was the attitude of the late Epes Sargent, and I have no doubt it was so of the others, so all these stars were interested in the phenomena especially. I never like to hear any of the platform speakers sneer at the phenomena as being behind or below the philosophy and ethical teaching: for one, I would rather hear a few intelligent raps hat tell one a departed friend lives, than any sermon or lecture ever uttered. I am no wonder-seeker, but if I have a knowledge as well as a faith and hope, it is due wholly to my experience in the physical manifestations, and that reminds me of

EPES SARGENT whom I always considered one of our bright stars. He sometimes used to say when he met or called on me:

'My sprightly neighbor, gone before To that unseen and silent shore, Shall we not meet as heretofore Some summer morning?

I learned after he was a departed spirit that these lines were from Charles Lamb. But I did not go before; he has preceded me over ten years. He was my neighbor, a very scholarly man and a Spiritualist, and wrote some of the best books in our spiritual literature. For ten years before he died, and for ten years since, we have attended seances together. The "since" may need a little explanation, which will appear as I proceed. We both liked "independent slate-writing," and went to witness it at every opportunity. Both felt and said it was the most satisfactory and convincing of any of the phases. interesting experience was so satisfactory to him that I will relate it.

I had had a sitting for the first time with Charles E. Watkins. I carried my own new slates, and got such perfect communications from departed spirits, the slates never out of my hands or sight, that the phenomenon was wonder I met Sargent at my gate and told him, and he said: "John, we must have a sitting with him;" and we did,

many. But he went first alone, as he hap pened to be near Beach street. Watkins said he was not in condition, and said to Sargent,"Better come some other time." Mr. Sargent, who was unknown to him, said he lived out of town and would like one then, and would take his chances; if nothing came it would not he the medium's fault. So the latter said: "Well, come up in my room."

There were some slates on the side of the table. Mr. Sargent washed them and laid one that was clean before him, and placed his two hands on it.

Soon he heard some writing, and Watkins arose and said: "You are Epes

Sargent."
Mr. Sargent, who had never seen him. was surprised that he was known, and he and the medium shook hands and then turned over the slate, and on it was a message from his father to his son. Epes Sargent. The message was a good

leaves its tracks on the medium's mind; but he felt sure the message was from his father, and was very satisfactory, and the way he was known also, and after that he had Mr. Watkins many times at his house, and paid great atten tion then and afterwards to the method

of these phenomena.

I think we had full fifty sittings together, and enjoyed them very much. He was finally sick, and died, and I have continued my attention to these slatewriting sittings, and what is very singular I have never had one where Epes Some did not forget to notice his me- Sargent, as a spirit, has not put in his autographic appearance, where he reone mentioned that he was a prominent | fers to our going to them together, respectivalist. I expected to see the minding me of incidents which have corpse shake the roses that covered him | identified him, reminding of incidents in our slate-writing experience when in the form, and said he was now still interested as a spirit. In one case his message was:

"Mysprightly neighbor, I've gone before To this unseen and silent shore,

Where we shall meet as heretofore

Some summer morning." I feel sure that no one but Epes Sargent paraphrased those lines, and to me many times has he identified himself: and the fact of his giving me a message every time I have had a sitting, when we had been to such sittings so many times together when in the form, is an identification of my late friend and neighbor, Epes Sargent; and I always as much expect him as I do my near and dear departed ones of my own family.

I have thought a little sketch of some of these old, well-known departed faces would be a pleasant reminder of old times. True they are stars that have shoue and set below our horizon, where we shall all follow; but they exist and so shall we, and that is the truth that our Spiritualism teaches.

JOHN WETHERBEE.

DOGMA AND THE X RAY. An Editorial with the Ring of the

Right Metal In It. Last Sunday's Chicago Tribune contained the following truthful, caustic edi-torial, to which it is useless to add, only

that the secular press must accept a slight cauterization from the same phy-For the first time in history a great scientific discovery has been promulgated, experimented upon, and made a part of the common stock of knowledge without incurring the anathema of the reactionary theologians. The X rays mark this extraordinary stride in the true civilization of the human race. Constituting in themselves one of the most remarkable of the achievements of

patient research into the mysteries of

nature, they are even more to be com-

mended as promising a new era of har-

mony between theology and science.

The recent publication of "The History of the Conflict Between Theology and Science," by Andrew D. White, formerly President of Cornell University and x-Minister of the United States to Russia, serves to emphasize this welcome

No more pitiable instances of human error, when mental prepossessions are allowed to override right reason, are to be found than those which teem in the chapters of this monumental work, For centuries the patient endeavors of loving students to ameliorate the condition of mankind by prying into the secrets of nature were derided, and the investigators were visited with imprisonment, torture and death. Dr. White's volumes disclose a martyrology not less extensive in numbers and nobility of names than those elaborated by Fox or Alban Butler. All alike perished for the sake of the truth as they believed in it, and all will some day find place among the world's worthies.

It is not alone the increasing charity polemical discussion. It is due no less to the growing conviction among men of science that there is in the heart of man a longing desire for spiritual sustenance, whose cravings are not to be satisfied by the products of the study of the laboratory. When Darwin first postulated his hypothesis it was not alone the conservative student of divinity who gave offense to the wise. The hotheaded and thoughtless followers of the great investigator rushed to a counter attack upon revelation, which left a sting and deferred the era now welcoming many a

weary year.
It is therefore a period of universal peace among men which is being so hap-pily inaugurated. If the dogmatists have refrained from exhibiting medieval rancor, there have been no insulting whispers of ignorance and intolerance to provoke them. Months have elapsed since the news from Germany first found its way into the public prints. So far no word has been spoken against it by the dogmatists. There is still time for some promulgator of the statement that the "sun do move" to raise his feeble voice in impotent protest, but

the very futility of such an effort-if any such be made—will only bring into stronger relief the fact that the Roentgen rays have served to shed light upon long obscured places of the human soul. not less than those of the human body, It has long been a stereotyped phrase among Spiritualists and Freethinkers generally that "the church has, as far back as history dates, stood squarely in the path of science, with rope, guillotine and fagot, and with tireless energy and assumed piety and obedience to a selfish. narrow, bloodthirsty God, smote every bud and blossom of the inventive genli of the world as it appeared." But to have such vinegar, such acrimonious vituperation come from the heretofore neutral or politic secular press is enough to frost the ardor of the warmest dog-matist, and almost enthuse even the

neers into immediate and eternal activ ity. Verily, "the sun do move." DR. T. WILKINS.

The enemy of art is the enemy of na ture.—Lavater. A willing heart adds feather to the heel and makes the clown a winged

Mercury.—Joanna Baillie. The morning of life is like the dawn of day—full of purity, of imagery, and harmony.—Chateaubriand.

Every green herb, from the lotus to the darnel, is rich with delicate aids to help incurious man.—Tupper. When a man has no longer any con-

ception of excellence above his own, his voyage is done, he is dead.—Beecher. All men. if they work not as in a great taskmaster's eye, will work wrong, work unhappily for themselves and you.—Car-

SPARTUALISM.

its Crowth and Accomplishments.

An Able Consideration of the a Subject.

Excerpts from an Address Before the F. S. C. S. of Van Wert, O., by Mrs. M. Klein.

iq 71
Spiritualism has many phases. Its growth has been remarkable because of its varied phenomena; but as fast as the etter part of its entire mission is taken hold of by the perceptive faculties, the phenomena will wane and that which will remain will be more perfect and be the genuine demonstration of forces active in and through mortals according to the law of their beings and the laws of nature. Already the outworking of the conditions within are observable to a marked degree, and this is the spirits' aim in accord with the all-pervading Spirit of God.

Behold how the demons of worldly ambition, jealousy, vanity, conjuring and double-dealing, are being cast out. This must be done ere the infilling of pure thought-supplies for purer deeds can be possible.

From man's earliest nativity upon this

earth, the natural and tragic dramas of the forces have run their parallel courses, and have held their own against each other with remarkable skill, conquering and being conquered in turn. Every new manifestation from the supernal realms laid its foundation for a new code of religious instruction, but the same spirit in its universal operations has ever been and now is the back-ground of all. In each succeeding period of religious. manifestation, the posing element has displayed such tenacity in the cohesion of its forces to those active in humanity, that its re-treat, though it has often been effected, was never final, but it made hold to reappear again and again on the tragic stage with renewed vigor and a voracity never satisfied. Now it shall never be satisfied, for its last acts are being played in these days of Modern Spiritualism; a complete victory over it will be gained by reason of the heavy lodgment of forces akin to those inherent in mortals, by which they are actuated, so that the inside will be turned out, as it were, and although the struggle is seemingly severer than at any time in the past, it is only seeming, for at last it is under the control of the higher powers, and victory has been declared already. so far as the conditional conflicts are concerned, but physically there is yet a great amount of work to be done, to ast out these demons and assign them to their states of chaos where alone a place is found for them, and then to

make harmonious adjustments in every

department of mortal activity.
We are not unmindful of the numbers who have avowed their belief in immortality, as demonstrated by returning spirits, and their various services to humanity, which are the daily experiences of millions of mortals, not only in this country, but in the remotest corners of the earth. This wave is directed toward humanity, and will reach them all sooner or later. It has already wrought wonderful changes by its silent influ-ence, as well as by its teachings and phenomena. In all religious and educational pursuits these changes are wrought independent of all the capri-cious measures brought to bear against it by mortals. It proves to the obstinate that it has come as a moderator, as well as an instructor. It is triumphant in all grades and degrees, because of its power of giving thought, compelling cogitation. It quickens the perceptions in their cognizance of external objects and reveals them to be consequents of sensations produced by forces. How-ever, it has its allotment of volition, for of the theologians which has kept the cathode vibrations out of the field of inely granted. He may consider new ideas or forbear to do so, to a certain extent; but the powers and forces inherent in man are the same as those in nature, and can, therefore, be acted upon by external, as well as supernal forces, according to the grade and degree of supplies, and he cannot othervise than vield to the treatment, and the results are evident to every ob-

server. It has often been asserted that the world is a stage and mortals are the actors The dramas are comprehensive and strangely conditioned, growth of the world enhances the complexity of the parts to be rendered. A great many parts are badly played, the claims indicated by the conditions are not met and reinforcements from supernal worlds have been necessary at all critical periods of the world's changes, in order to tide humanity over the embarrassing crises which, of course, are the natural sequences of various causes having their root in the cause of man's spiritual, moral and intellectual im-This course of reinforceprovement. ments from the supernal realm has been a rule of exercise from time's remotest period, at certain epochs, but such a visitation of the hosts of heaven to earth's dwellers as is witnessed at the present day has never been equaled in the world's history. Spiritualism is moving, we may say, through the world's conditional drama, on a well-set mortal stage. The tragic dramas have had actors from the religious and civil, as well as lawless elements, and while the lawless element caps the climax of tragic acting, yet in religious and civil pursuits, even among rulers and law-makers, have been observed the greatest criminals and cruel-

est actors on the world's stage. Spiritualism steps in as an actor where skill and strength are lacking to render the parts which are assigned to mortals, but which they are unable to play because of adverse associations which arise, not from choice, but from unfortunate circumstances. However, cold clay of our dear departed old pioeven though mortals are in every way aided by higher powers, yet where the numbers assigned them are not rendered by themselves, there is much for them to make up because necessary to com-plete individuality. In these remarks we have referred to the world's 'tragic dramas and we might make illustrations from all the nations that have ever lived upon this planet, but we deem it unnecessary, and will content ourselves with one or more from religious and dramatic annals.

The Mosaic dispensation had a severe struggle with the powers wielding the tragic forces, in its contention with fa-miliar spirits and witches as antecedents which never failed in their consequents, wherefore, as an act of war tacties, the injunction was issued, "Thou shalt not suffer a witch to live." At this point we wish to explain that the whappily for themselves and you.—Carble with this point we wish to explain that the uncanny expression, "witch," does not have sole reference to so-called mediums who may have intercourse at times with familiar (low-grade) spirits for selfish ends, but it includes all who by reason of their inborn jealousy, vanity and ignoble worldly ambition, plot and considers that I have a positive remedy for the personal of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send my remedy free to any of your readers who have consumption if they will send my limit they are one and all intuitively aided by send two bottles of my remedy free to any of your readers who have consumption if they will send my limit to the process of their being opposed to purity and true spirituality, were termed by the reach of adverse criticism.

T.A.Slocum, M.C., 183 Pearl St., New York.

Jesus himself as devils which must be cast out before true activity for self-improvement is possible. Some of these devils cannot be cast out otherwise than

by praying and fasting.
On account of the long control of impure forces, a change in the gray mat-ter of the nervous system must be effeeted, as the scientific and legal prin-ciple for such casting out, and such a change can only be made in compliance with dietetic rules and by prayer in conjunction. The Mosaic dispensation had great combat, as we said, with evil spirits and devils manipulating the tragic forces. In Shakspeare's dramas, witches and ghosts furnish the background, as notably set forth in Hamlet and Mac-beth. What characterizes the personalities so set forth in those plays? love and worldly ambition of the most ignoble kind, jealousy and vanity, the impulse that vows devotion to a cause and its leader, at the same time, in subtle ways, plies the deadliest weapons to rob and slay. Modern Spiritualism has all this to contend with and conquer, for this is the great epoch of the world.
The teachers of heavenly truths and

the Judases thereto sup from the same cup, the latter pretending devotion for the purpose of gratifying vain ambition, but infilled with the impulse which caused Judas to betray his Master, Bru-tus to kill Cæsar and Macbeth to murder Duncan,

The world's different religions have had their day; the future belongs to Spiritualism and it will nobly act its part for humanity's weal. It moves into and through all the conditions we have referred to, as an avenging angel to the oppressed, a benediction bereaved and wounded, a help to the helpless. It is strength to the weak, and a healing balm to the afflicted. It comes as a teacher, inventor and actor, in every department of life; as a mes senger to rich and poor, learned and ignorant, alike, None are so debased as to deter the ministering angels from following them and eagerly watching an opportunity to help them upward.

Spiritualism speaks to all people the comforting words that deliverance from the subtle ties of crude, conflicting force play has come to them. It has estab ished the truth that there is no death; that life is sweeter and more precious when freed from its mortal environ-

BE CONTENT.

Why, O, why, are we not content With the blessings that God has

Why, O, why, are our souls so bent? Why are our hearts so sore and craven? Why do we stretch up our arms and

cry? Why do we struggle and yearn For the one sweet thing that passed us by, And did never its face to us turn?

Why, O, why, are we not content With the joy that may be ours? Why do we weep, till our tears are spent.

Through the weary midnight hours? Why do we look to heaven and cry? Why do our hearts so bleed For the one dear wish that passed us by And left in our heart such a need?

Why, O, why, can we not wear a smile?
Why can we not dry our tears? Why can we not the time beguile And make glad the passing years?

Why can we not feel all content That we're blessed by the Father's love?

That our souls with His are forever blent In rapturous love above. Can we not trust to the Father's care

The hearts he has given us here? Can we not breathe a thankful prayer For the blessings that crown year? Can we not fill our hearts with His love,

above, And their starving souls will feed? Why should we hug within our breast This little hurt of our own,

When weary souls are craving rest. And their joy seems forever flown? Do we not know that to give a balm To others' bleeding hearts Will bring our own a peaceful calm

And ease our own deep smarts? And he whose love is grown so great, He can hold the whole world to his

breast. And give back full measure of love for hate, And soothe all strife to rest, Shall wear a crown of the Father's

love-Shall wear a shield of gold To protect him from all earthly pain Till he reaches the Shepherd's fold. MRS. F. E. INGHAM.

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est of Spiritualists and thinkers gener-

ally in spreading the truth in regard to

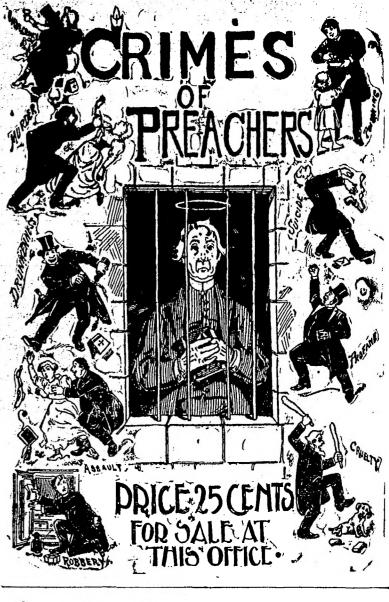
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The love that will raise their hearts
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3

A Succinct Statement of Beliefs,

Ponder and Decide.

This question has been so frequently asked me of late, and I have been so reserved in giving an answer, that I now desire to state to you fully my belief and you may answer for me.

I believe that time and space are infinitudes, capable of being conceived by the mind through reverse reasoning, i. e., we cannot conceive of when or where they begun, or when or where they can terminate.
I believe that time and space are com-

pletely occupied with three kinds of substances, namely, life, spirit, matter. That these substances, filling infinitude, have ever existed and ever will exist. That the words creation and annihilation, in their broadest use, convey ideas that are wholly erroneous. I believe that the substance that I

term life possesses, in and of itself, a condition of consciousness. That the consensus, or sum total, of this consciousness, are what we term the laws of. nature. Law is a rule of action. This consciousness prescribes all natural

laws.

I believe that the sum total of this consciousness is all the overruling power and directing energy that the universe contains; and it seems to me to be all-sufficient to account for all the phenomena that our senses realize.

I believe that this life-substance contains a vast multiplicity of simples; each represented by some life-type form. That this form is always expressed in matter wherever conditions are suitable. I believe that the expressions of per-

sonality are produced by the polariza-tion of the molecules, or atoms of this life-substance. That in the polariza-tion of these life-atoms sex is determined. That the positive pole represents the male, and the negative pole the female. That when an atom of life is polarized, if the positive pole is the stronger the sex of the person produced will be male; if the negative pole is the stronger the sex of the person will be female; if the two poles are equal in strength the personality produced may be sexually compound, or the generative organs may be so disarranged that the person may be regarded as sexless. I use the word person in the preceding sentence in its broadest sense, as applying to all things possessing personality.

The conditions that are necessrry for the procreation and propagation of any specific life-type form are also necessary for the polarization of the life-atoms of that life-type, or simple. As soon as personality is established, through polarization, consciousness conceives the form, and directs the building of the

The polarization and conditions for expression in matter must be coincident, or the personality and polarization are soon lost and the life-atom is again absorbed into its natural state. ever, the polarization and conditions suitable for the material expression of form are concurrent and continuous, the material personality as well as the life personality become as perfect and as completed as environments may permit. I believe that there are many kinds of

life simples; not that all life is the same life, only expressed in degree. A grain of gold contains all the possibilities that a mountain of gold contains. The only difference between the grain and the mountain is that one occupies more space than the other. Their brightness, their malleability, their ductility, their resistance to heat, in fact all their attributes are same. The attributes of a grain of gold and a grain of silver, while they are similar, are not alike.

The attributes of the man-life and the

are composed is alike.

I do not believe that the material form of man has been evolved from other ani-While each life-type form has, undoubtedly, underwent certain changes brought about by certain conditions and environments, yet each life-type form is substantially the same as when it was first evolved on this earth. The "missing links" are a myth and a delusion.

I believe in the evolution of personal consciousness, and all states of society which are predicated upon personal consciousness. So far as this kind of evolution is concerned. I am hand in hand with the most advanced evolutionists. But those who insist that the ant may evolve into the elephant or the tadpole into the man are not of my way of

thought.
While I believe that all life is in a state of consciousness, I do not believe that the consciousness of one life-type is susceptible of a like unfoldment or evolutions as another life-type. Platinum, gold, silver, copper and iron are each possessed of the condition or quality of ductility and malleability; but the ductility and mallcability of the one differs from the ductility and malleability of another. So it is with the consciousness of different life types.

I believe that the evolution and un-

foldment of the consciousness of man is without limit. I am persuaded that the consciousness of the other earth lifetypes is limited in unfoldment.

I believe that the laws and principles

of morality are the natural sequence of the unfoldment of man's consciousness. I do not believe that he has to account for his actions to any higher being than himself. If he be a sane and rational man he must feel and realize that such an accounting is all-sufficient.

Man is a social being, and no member of a society should be debarred from any right or function that another may enjoy, on account of sex, color, or age. Incapacity should be the only bar.

I believe in heredity. And upon this proposition I believe it to be the duty of

society to unsex all persons who, by a long and persistent course in crime, have demonstrated that they are unfit to propagate their species. Not only for the immunity of society, but for the

benefit of personality in posterity.

I do not believe in a personal God.

I do not believe that the Bible was inspired by any God, personal or universal. do believe that it contains much that is good, much that is obscene, much that is wicked; some reliable and

more unreliable history.

I do not believe in chance. I do be-Here that the universe is controlled and directed by the consensus of all con-sciousness, both that which exists in the concrete as well as the abstract life. I believe that spirit is a substance

whose constant condition or expression is that of motion; that it is the motive power of the universe; that there are many kinds of spirit substances; that the substance that I call life, by its conscious will-energy, governs and controls spirit motion by command and sugges-

I believe that matter is a substance whose constant condition or expression is that of rest; that it is the grossest part of nature; that it is the opposite of life, and that spirit is the intermediate of the two. I do not believe that life involved in matter, and that it is really can move or mold matter except a personified body; not in the shape of

through spirit, a tenement of matter that it may have the benefit of all experiences

I believe that we have a spiritual body and a material body. That what we cal death is the separation of the material and spiritual bodies.

the one is not inimical to the occupation of the others.

I do not believe that life can continue as a personality except it has a person-lifted material or spiritual body to occu-

py and inhabit. I believe that at the moment life is polarized it enters the body that the suitable conditions have prepared for it. That no matter how embryotic that body is at the time of its entry, with suitable conditions, it can evolve its form idea. This is another branch of evolution that

I concur in. But I do not believe in the oneness or unity of all life. I believe that life, when polarized, immediately conceives the idea of form, but can take no form except through the agency of spirit and matter. Each specille type of life, when polarized, con-ceives its own ideal form, and directs They tell me 'twill make no dif'rence. the construction of that form, through a the construction of that form, through a hundred years from now, process of evolution. Life without a In this great world's existence, bodily form of either spirit or matter or both, must, of necessity, lose its concreteness, its personality, and its polarity, and become absorbed into abstract

I believe that life possesses not only onsciousness, but a certain will-energy This will-energy is not only exhibited in the man life, but in all types of life. It is not as active in certain individuals in any type as in others. Some can resist temptations that others cannot. Some can endure pain and suffering that others would swoon under.

I believe in the doctrine of "free mor-al agency." Otherwise we would not be accountable to ourselves for our own actions, to say nothing about our accountability to society, or to any higher That we are accountable to ourpower. selves is not worth discussing, as every individual must realize it. We are also accountable to society whenever our actions infringe upon the rights of others. If we withdraw wholly from our fellowbeings we are then only accountable to ourselves. We may commit wrongs against ourselves that our consciousness We may commit wrongs holds us responsible for, Conscience is, however, a growth, an unfoldment, and what might disturb the conscience of one person might in no way affect the conscience of another. There are, however some wrongs that we may commit, both against others and ourselves, that, no matter what state of development our consciousness may have reached, are followed by the most excruciating pangs of self-reproach and condemnation.

I believe in doing right for the benefit that I personally will receive from such conduct, and for the benefit that others will receive from such conduct. There is no act of our lives, never so insignificant, that it will not exert some influence upon others for good or evil, and also react upon ourselves for better or

Happiness is the boon that each is striving for, and its fields lie just at the end of the path of duty and right, while its flowers and fruits grow all along its narrow way. I am frequently surprised at the misjudgments I make in regard to obtaining that which we all so much desire. I have no cravings for much wealth or temporal power, but my aspirations are strong for the attainment of knowledge and wisdom. In my make up I feel the lack of sympathy, of charity, of friendship and of love, but I like

truth and hato hypocrisy.
I believe that our personal life and our spiritual bodies continue beyond this phase of existence. I believe this for two reasons: First, firmly believing the propositions I have stated to be true from the facts I have demonstrated and the observations I have made, I can reach no other logical conclusions. Second, I have held communication with those who once occupied the material dog-life, while they are similar, are not alike. The matter of which their bodies body only. A number of these communications have taken place in such a manmy senses to be deceived than there would be for them to be deceived between night and day, or between a piece of very cold iron and a piece of very hot

As to whether the next state of existence in the spiritual body shall continue throughout eternity, I have no well-defined belief. Eternity is a long, long time. If, however, there are to be changes in the spiritual body, I have no doubt that they will be satisfactory and

I do not believe in reincarnation. There are no facts that I am aware of, or analogies, that indicate or warrant such a belief; that is, such reincarnation as is taught in esoteric Buddhism. Some theories of theosophy and esoteric Buddhism seem to me to be spun from the most intangible threads of imagination. That life which has once existed in some bodily form, and has lost its personality and polarity through some natural law and has been submerged or segregated and has been submerged or segregated to its like life in the abstract, may be or is again polarized and personified in the processes of procreation, I have no doubt. But their seven rounds upon seven rounds of seven rounds are most decidedly fanciful; especially so when they construct a wall of forgetfulness between each of the rounds. The circle may be completed, but I am a disbeliever in any charmed number-in any chosen race. I hold myself free and open to any investigation or to any conviction. I hope I have little egotism and less bigotry. Neither do I wish to indulge myself in, or flatter myself by fanciful theories and intangible hallucin-

ation. My belief is not a matter of desire, or whim, that may be kindled or quenched by every passing breeze, but it is something that has been forced into my con-sciousness by palpable facts, by the best observation I could devote to nature, and the best reason and judgment at my command.

I believe that what we call the solar system is a personality evolved by and through a similar process as the human body; that it possesses a personified life type. This idea, however extravagant it may at first seem, will, upon reflection, become more tangible and less objectionable. Let us consider it a moment. In man we find a heart whose function is to force through the body the fluid from which the various members may draw substance either to build or repair with, as occasion may require. In the solar body we find the sun continually pouring forth that which invigorates and revivides its various members. In the body of man we find a framework of bone, a very solid com-pound, for we often say "as hard as a We find these bones connected bone. by less dense substances, and the whole ony frame involved in a much more flexible and less compact substance. In the solar body we find a framework of worlds, or large globular bodies, solidi-fied and dense; we find these surrounded by less dense substances, as our atmosphere, and that still surrounded by some substance still less dense, until we have finally proved that inter-world space is fully occupied with matter. Now, continuing the analogy, we must neces-sarily conclude that the whole system is

molecular or atom of its life was polarized and personified in the spectrum of the universe. The idea is not chimerical. All the phenomens of the solar system harmonize with this idea and with no other. Accounting for the phenomena of the solar system, or body, by what we I believe that life and spirit and matter can occupy the same space at the correction, magnetism, gravitation, or electricity, is much more chimerical same time, and that the occupation of and I now affirm to astronomers and scientists that their theorem in regard to the solar system will not stand the test

of solution. Consider the problem under my statement of it and the solution becomes easy, certain and reasonable. In brief, these are my beliefs. They are capable of much elaboration, much filling in, much minutiæ, but these less important features I leave to you and your

Am I a Spiritualist? B. F. SLITER.

Grand Rapids, Mich.

OUR INFLUENCE.

The following lines were written by a teacher to a pupil who was just starting on the journey of life:

Whether I live or how:

But life is a storehouse of actions, Either of good or ill, And we are bound to act them, Whether or not we will.

And out in the boundless future These actions will make their way, And over the lives of others They will certainly have sway;

When your hand has ceased from labor And your heart has sunk to rest, Your influence follows your neighbor, A welcome, honored guest.

Perhaps men cannot trace them.

The faint lines you have drawn, But I would not erase them From the heart they lie upon. You may think that it does not matter

Where the lines of your life are drawn, But you'd find it would make a dif'rence If one of your friends were gone.

So try to be noble and manly, For others may pattern from you; They'll be right, if the model they copy Has nothing about it untrue. Then always be earnest and truthful;

Be honest to woman or man, And whether in joy or in trouble, Help other folks all that you can. And thus may you stimulate others To once more and earnestly try
To live through their trials and

troubles, And never give up with a sigh. And thus may your name be recorded, With all the good deeds you have

done; In life's book may no page be blotted, From the first to the very last one. I'll remember you ever with gladness, And your purposes worthy and high From my heart your dear name shall not perish,

And your memory shall never die. DAISY DEAN. Logstone, Ore.

A MESSAGE

From Robert Burns to Mrs. Eva Hill Musical Medium, of Greenwich, N. Y. Through the Mediumship of MRS. A. E. SHERMAN, of Sherman, Vt.

Ye sweetly sing Auld Scotia's songs, I canna' feel but love ye; Right glad that a' the spirits gude Hae wondrous power to move ye. The sweetest song that's gi'en to ye, Is of my Highland Mary; Which tells of how we wandered oft

By the Castle of Montgomerie. Sae aften on the banks o' Ayr I wandered with my dearie; The skies above were unco' fair, An' a' the world seemed cheerie.

But heavy clouds obscured the sun When Mary's spirit left me: An' sorrow that came heavy doon Of peace an' hope bereft me. But now we sweetly roam again

By mony a rippling river; The sun shines bright o'er hill an' plain An' we are parted never! The clouds o' sorrow round ye're path

Hae made the world seem drearie; An' as the weeks an' months has passed Of life ye was awearie.

Yet still in duty's straightest path Ye're feet were ever turning; An' hope kept ever brightest light Within ye're bosom burning.

An' sweetest thought, an' sunny smile To ithers freely given, Hae made the place aboot ye seem A little earthly heaven!

The mystic cord of love to-day, Unseen by mortal vision, Is held by spirits far away ln fields o' light Elysian.

An' they will weave each strand for you In lines o' light an' beauty; To grace wi' heaven's undying light The hardest lines of duty.

Sae dinna think we do not see The high an' true endeavor; The firm resolve to do the right, Nor earthly links to sever, Till death shall open wide the gate

An' make a road before ye; When time shall make all changer meet, An' all lost joys restore yel

Sae sing ye're songs, my sunny lass, In music's sweetest measure; An' while ye're heart is unco' sore, Gi'e ithers highest pleasure.

An' green shall be the future time. When Love shall croun wi' roses: The hours shall ring wi' merry chime, Till earth-life with you closes.

An' angels fair shall bring to you The flowers o' hope immortal; An' ye gi'e oot ye're sweetest songs, Beyond death's gloomy portal!

Then shall ye see in golden words A record of each duty; An', there reflected, see each smile That filled ye're life wi' beauty! An' there each precious word o' truth Shall be in angels' keeping;

An' ye enjoy immortal youth, Where comes use care nor weeping! Each tear shall be a sparkling gem Upon the brow of beauty— For heaven gi'es brightest diadem To those who walk wi' duty! Lake Pleasant, September 5, 1895.

The chameleon, who is said to feed upon nothing but air, has of all animals the nimblest tongue.—Swift.

No man is poor who does not think himself so; but if in a full fortune, he with impatience desires more, he proclaims his wants and his beggarly conditions.—Jeremy Taylor. Seek not proud wealth; but such as

thou mayest get justly, use soberly, dis-tribute cheerfully and leave contentedly, yet have not any abstract or friarly contempt of it.—Bacon.

It is with many enterprises as with striking fire; we do not meet with success except by reiterated efforts, and often at the instant when we despaired through the agency of spirit.

I believe that the life of man builds, conscious life-type at the time when the of success.—Mme. de Maintenon.

THE HAUNTED TAVERN.

How the Restless Spirit Was Quieted.

A Narrative of Actual Fact.

One pleasant evening in April, 1812, John Ross reined up his jaded horse at the Black Horse tavern, a quaint stone structure, in Bucks¹¹ county, Pennsylvanla, and sought the proprietor for accommodations for himself and beast for the plant

John Ross was a typical specimen of the old pioneer stock, which even yet has not become extinct. Standing an even six feet in his stock-

ing, he was possessed of a fine physique, and was muscularly able to cope with any task or danger, many times ably defending himself against border bullies, seldom leaving them without broken noses, cracked heads, or sore ribs, rarely receiving any injury to himself.
Of fine mental traits, he was above common superstitious beliefs, but like many others had personal knowledge of queer occurrences, known at the present time as psychic phenomena; yet at no time dld he allow credulity to run away with his good sense, and always followed the maxim: "Prove all things—hold fast that which is good."

He had been riding hard all day, and for some days previous, from his home in Lancaster county, and was on his way to Washington county, where he ex pected to secure government land, and where he would then remove his family, consisting of a charming wife, Mary and four children.

Dismounting from his horse, he en-tered the tavern, and was met at the door by a jolly, heavy-set, middle-aged man, of medium height, who proved to

be the proprietor, James Vogel.
"Before accommodating you," said
Vogel, "you must know that this is a haunted house, or rather one room is. People get scared at queer noises in that room, and every one who has ever slept in it swears that an old man walks into the room through the side of the house and scares them so they can't sleep And of course the story soon spread that this was a haunted house, and for a long time I have had but very little patronage. Now, you may stay or go, as you like."
"I am not afraid, Mr. Vogel, to re-

main over night with you; more than that, I propose, with your consent, to occupy the haunted room," said Ross. "Do so," said Vogel, "aud your lodg-ing shall cost you nothing. Perhaps you may find out what the old man means by

Accordingly, after the horse had been stabled and fed and he had eaten supper and bedtime approached, the landlord lighted him upstairs to the room in the

northwest corner of the building. Retiring, Ross slept deeply and restseveral hours, when he was awakened by heavy footsteps approach-Opening his eyes the saw that the

room was illumined by a phosphores-cent light, coming from he knew not Nearing the bed was an old whitehaired, white-bearded man, dressed in

pioneer garb. Reaching the bed he placed his hands upon the side, and, stooping slightly, gazed down intently into the eyes of

Ross, who was too stupefied to utter a sound. ound.
Fixedly, silently, those uncanny eyes -eyes of the denizen of another world than this-looked down into his, until, unable longer to bear the mental strain, Ross, with a howl, jerked the bed-clothes over his head and lay cogitating on the unexpected turn of affairs, every individual hair on his head standing painfully erect, his teeth chattering and cold chills chasing each other vigorously up and down his spinal column, and the marrow of his bones fairly quaking.

After schooling his nerves a few min-utes, he ventured to remove the covering from his head, and was gratified to est minds in this world are as firm in their trust, I care not who sneers—expetermining not to let the old man cept that I pity beyond words all who get the better of him again, if he should come, Ross was soon wrapped in

slumber.
A few hours before daybreak he was again awakened by heavy footsteps. Looking toward whence they came he saw in the phosphorescent glow the old

man slowly approaching him.

Reaching the bed, the old man again placed his hands upon the side and looked steadfastly into Ross' eyes.
Enduring this a few moments, Ross again ducked his head under the cover,

but, after a moment's reflection, poked his head out, to find the old man looking calmly down into his eyes! "Well, now." Ross ejaculated, "what in the name of God do you want? Who are you?"
The ghostly visitant smiled.

"You are the first to speak to me in all the years I have watched this room,"

"Nearly one hundred years ago I, Jesse Parker, built this house. It was sometimes used as a temporary fort. "I made a great deal of money keeping tavern. I was miserly, and in the course of a long life accumulated much money, which I hid, and no one but myself knew of its whereabouts.

"My family thought I had money, but when I died they could find none. "All these years I have been guarding this room, this money, as a penalty for my miserly habite in life.
"Whenever one came who was honorable and would be brave enough to con-

verse with me, a shadow, and would agree to fulfill my wishes in regard to this money, my penalty would be removed and I be permitted to depart from my earth-bound condition. "I wish you to take this money and

put it to a good use. When you do so I am free, and this house, this room, will no longer be disturbed by me. Do you

agree"
"I do," said Ross.
"Then come," said the old man, eagerly, "I will show you where the money is." money is."

Leading the way, the old man walked to the north wall and pressed a stone, which slid back, leaving an opening, in which Ross saw a tin box rusty with

age.
Turning to Ross, the old man said:
"Should the landlord doubt your conversation with me, tell him it was my shadow he saw the night the last guest

came down stairs to him and vowed he could not sleep in the house, and went to the stable for the remainder of the night."
Bidding Ross "Farewell," the ghostly visitor disappeared through the wall of

the room, the phosphoric light died out, and John Ross was alone in the Groping his way to the table, he lighted a candle, went to the hole in the

wall, removed the box, and opening it found it contained gold coin to the amount of \$4,500. Replacing the box and its contents in the aperture, he marked the spot with a

pencil that he might readily find it, went to bed and slept soundly until awakened by the breakfast-bell. "Well, how did you sleep?" asked the jolly landlord. "See anything of the ghost?"

he told me why he bothered this house," and then Ross related what the old man

had told him.
"I believe it," said Vogel; "especially about the last guest getting scared almost out of his clothes."

Going upstairs to the room, Ross brought down the box of money and urged the landlord to accept half of it.
"Not a penny," said Vogel. "If the old fellow stays away, custom will soon bring me all I need. I thank you for stopping with me. You are welcome to all the money. A prosperous and pleasant journey to you."

With a light heart and a heavy pocket

John Ross pursued bis journey, pur-chased land, returned home, and with his family settled on his new estate, where he spent the remainder of his life, living to the good old age of ninety. He was enabled to assist several worthy but poor neighbors to secure land, and, indeed, put old man Parker's money to good use.

He and his family were the guests of

Landlord Vogel of the Black Horse Tavern on their way to the new home, and found the wortby man doing a good business, and was assured that he had effectually "laid" the ghost that had haunted the tavern for so many years. U. G. FIGLEY.

A CONFESSION OF FAITH.

A Touching Narrative of Experience.

TO THE EDITOR:-Although I am a believer in the return and recognition of the spirits of those we love, and although I am "a practical woman," I am not "a practical Spiritualist." Fortythree years ago, being at death's door, from utter despair of a future existence (after seeing my first-born heautiful baby become marble, silent, unresponsive to my agony and unspeakable tears). was saved from insanity-death-by the writings on a slate, most astonishing truthful messages from lost friends, with their perfect signatures, by an idiotic child of nine years. I knew she could never—did never write nor speak.

I did not speak, nor write, nor touch her. She, or rather "they," responded accurately to my thoughts, or I should not have been convinced (as I then understood what is now called hypnotism) had not I exerted all my will power to obtain the name of the lost friend's (supposed) "love," and he insisted I should know the name of the lady he had really loved, even underscoring the words, "How I loved her-I wished to marry her."

His chirography was a fine Spencerian hand. He had "passed on" six years before this, hundreds of miles west. None present had ever seen him.

I then and there disproved every "theory" and "discovery" of every doubter—every possible solution, save that the spirit or soul of my friend, J. T., came and used the hand of this poor child and made me know he was there; that he knew what would save me better than I did; every other solution is absurd. All this was private; the child never gave a seance; died three years later, an idiot from birth, and no one had then written on slates, to my knowledge.
This is all that I needed or wanted to

prove a life beyond.

The next week the lady in question confirmed what the soul of J. T. had

I will say I was a Universalist, and the loss of my child had made me doubt even God! J. T. had not believed in one, and his

first sentence on the slate was: "You were right, Helen, and I was rong. There is a God! There are wrong. There is a God! There are many Saviors and many heavens." You have now, dear PROGRESSIVE You have now, dear PROGRESSIVE
THINKER, my "confession of faith." I
attend All Souls', and have never since
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doubt. 4 both. doubted that we continue in a next world. And when this (to me) all-blessedness is assured, and Lilian Whiting. Minot J. Savage and most of the cleverdoubt reunion of loved ones, and their sacred watchfulness over us while here in "the natural body." Active, dutiful, unselfish life here is, I trust, the sure prelude to that "life beyond that is

sweet."

HELEN H. RICH.

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a Medium's Child-Life.

curse of priestcraft, in keeping their

unsuspecting followers in ignorance of

the true condition of things.

The speaker said she was born a two

trained in the Lutheran religion, attrib

mother Mary, and the angels, and after

netted and gave pennics to her, etc.

brought her mother back to health.

I forgot to say that Mrs. Stevenson is a native of Stockholm, Sweden. She came to America seven years ago at the

direction of the roices and against her desire, and it was not, until after arriv-

ces that guided and sustained her.

The speaker last night, as on several

occasions, held her audience spellbound for nearly two hours by her descriptions

of Spirit-life and conditions in the

world of souls. One moment smiles and

sunshine at the glowing picture drawn; the next bathed in tears at pathetic

"A Trip Through Hell," a resume of

her five-days' trance, will be the subject

for Wednesday and Sunday evenings of

this week, which will close the course

but all wish and wait and long for the

time when this psychic and speaker will

Vanity is the poison of agreeableness

GEO. HEFFNER.

scenes described.

be with us again.

Pittsburg, Pa.

her to do it.

has come into our midst.

can each have a copy of the book.

tinue during the month of April.

and has been sold for 50 cents.

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SATURDAY, MAY 9, 1896.

A Creditable Prayer.

Rev. R. B. Marsh, of the Peoria Unsectarian, gives the following specimen of prayer, to which we heartily subscribe. There is nothing offensive about it. No effort to appease an angry God, no adulation, no petition for special favors, but a calm and dispassionate effort to bring one's self in harmony with the unvarying laws of nature. We copy:

"We rejoice in the knowledge of truth: we believe that truth alone can

make and keep us free.
"We are persuaded that all laws are beneficent, that all forces are beneficial, and that good will succeed and error die out. Error is a disease of the mind; truth is its only remedy. Our hearts long for a knowledge of the truth, whatever it may cost us or force us to give up. We thankfully recognize the help that comes from association; and while we freely enjoy the kindly spirit of others, we also send forth into its realm the best thoughts of our hearts, the kindest hopes and wishes for all, especially for those who most need them.

'We know the strength that comes to us from finding out that others believe and feel as we do. We face the future hopefully; we expect to suffer for the wrong we have done, the mistakes we have made: we are sure. also, that we shall have what we deserve, and are fit-

"We pledge each other to be true to our highest knowledge, our deepest convictions; never to expect any good from error, or fear any evil from truth; never to forego the truth, however it may seem to rob us of our cherished hopes. We rejoice to belong to the noble army martyrs, inasmuch as our truth demands some sacrifice, is not popular or acceptable to the majority.
"We are thankful to all who have aid-

ed in bringing about this better day, when the lovers of truth are not called upon to give their lives for their faith. We now lift our hearts to all good influences and open our minds to all high thoughts and noble aspirations.

We do not expect any good but as the result of our own effort. We crave no heaven on the merit of another, how-With the light of all true prophets shining upon our path, more, and not less, is demanded of us. We yield up our reason and sense of right and truth to no book, man or creed.

"We are bound by no sect or confession of faith. We believe that all sources of truth are open to us; that there are no pets or favorites in the great family of mankind; that no final revelation of truth has been made to any people, age, or sect; that new knowledge awaits all higher development.

'And so the shadows fall apart, And so the west winds play: And all the windows of my heart I open to the day."

A Great Backdown.

The clerical goody-goodies over at Rockford, this State, taking their cue from Chicago, lately organized a Civic Federation, and set out to compel all men to subscribe to and abide by their conception of God's will. A Puritan Sunday was their first great need; for without it they could not gain the ear of the people and tell them of the decrees of heaven. So, like the unregenerate Saul before he experienced that miraculous sunstroke which made a Christian of him and changed his name to Paul. while he was yet breathing out threatenings, dire vengeance and slaughter. they determined in their councils that hase-hall was the Devil's game when played on Sunday, and that it should be suppressed. They prayed long and fer-vently for God's aid in the premises, and dwelt with special earnestness on the overwhelming evil which was luring souls to damnation. One would have supposed from their utterances that the light of day was about to be turned off, leaving the world in darkness, if they should fail to realize their wishes.

Well, the players continued to bat their balls on Sunday; the people went out in greater numbers than before to look upon the game, and larger vacancies were witnessed in the churches. The preachers discovered they had been advertising the Sunday pastime; were natisfied the business men of the city favored the recreation, so they with-drew their opposition. Some of the clergy went so far as to announce from their pulpits that their hostility had ceased. They never mentioned that it was apparent if the fight went on the Secular Union would lock horns with them, and endeavor to teach that their Sunday is a Pagan holiday, and nothing else, which they were trying to make sacred.

They Need a Better Ideal.

The doings of presbyteries, synods and ecclesiastical councils of the various denominations are terribly divided between the expulsion of the clergy for heresy and immorality. Indeed, they seem to have little time for other duties. Will they allow the suggestion from an outside sinner that possibly if they would amend their creeds and make them consistent with advanced knowledge, the preachers would have a better ideal, improving both their faith and

Where Is Heaven?

etric ly-wish farma.

A few days ago, in turning over an imposing-stone, on which forms of type are made up for the press, to make some improvement, we noticed for the first time a panel sunk in the marble, with a beautiful hand in high relief, the open index finger pointing upward towards what was evidently designed as a representation of an arched ribbon with streaming ends. On the arch, in raised Gothio letters, appeared the legend: rest somewhere from the turmoil of life. its cares and anxieties, its hopes and of our ignorance. ambitions. With the accumulation of years, the burdens they have brought, the weary days and anxious, sleepless nights from a multiplicity of business duties, a quiet, peaceful, tranquil rest has suggested more real enjoyment than earth with its griefs, separations and disappointments has ever brought. But the legend says that rest is in

leaven. Then follows that overwhelming question: Where is heaven? Is it above, around, or beneath? Is it some place in the material universe, a location on some distant orb, its capital the Now Jerusalem, its streets paved with gold, and its mansions the homes of the blest? Does the Deity dwell there, sitting on an ivory throne in stately pomp? Does he from this lofty eminence send out his mandates after the manner of an earthly potentate to his subordinates, directing the movements of the elements, the direction and velocity of the winds, the ebb and flow of tides, the course of the lightnlngs, the fall of rain, the overflowing of rivers, the precipitation of avalanches, the upheaval of earthquakes, the belching of volcanoes, and all the varied phenomena of nature? These seem the Christians' conception of heaven, but-it is not ours. Then again we inquire. Where is heaven?

The grave brings repose to the body. Ambition ends at its portal; hope has fled, cares and toils have ended, smiles at meeting, and griefs at parting are unknown; and yet this is not the rest to which the finger pointed, as we interpret it, nor is it the heaven to which the human soul aspires. On the contrary it covets a conscious individual existence where pain and sorrow can never come, where ignorance gives place to knowledge, where friendships ever abide and partings are unknown.

If we can place trust in communications professedly from the Spirit-world, then heaven is not a location, but is a condition following earth life, and is an inheritance from it. It has no central city. It is not divided into districts. It is immensity itself, its presence everywhere, its center nowhere. Like imagination, it is anywhere and everywhere at will. Time and distance are there unknown. All past, all present, all future may be best indicated by men-

tioning them as an eternal now. This is a pleasurable idea. So understanding the legend in marble it is a happy one, regardless by whom devised. If the finger suggested an orthodox heaven, where priests, idiots, babies and regenerated murderers mostly dwell, eternally engaged in psalm-singing and God-praising, a location just outside and a little above hell, where the damned re ever in sight, as Milton and Pollock have presented, then we take no stock in the inscription, but consider it the freak of a wrongly-educated brain.

A Peace Conference.

A Peace Conference was lately held in Washington to encourage international arbitration of all disputes between governments. Over three hundred leading men of the nation were in attendance. Hon. Carl Schurz, during a speech, said eighty disputes between nations have already been settled by arbitration, and they have stayed settled, while the results of great wars have not, but have been subject to the shifting of power. The religious crank was in the convention. Andrew Carnegie sent his check for \$1,000 to aid in defraying the expenses of the meeting. A bigot from St. Joseph, Mo., moved to return the glft to Mr. C., because he had made his wealth by manufacturing munitions of war for the government. The poor fellow was set down upon severely There are persons who are too good to enjoy this carth-life; they ought to be translated.

Literary Larceny.

Plagiarism seems to be one of the sins of the modern clergy. One who was lately proved to be guilty of stealing his sermons libeled the craft by saying, 'They all do it." Many years ago the writer published a funeral sermon of great ability, preached by a leading Presbyterian divine over the remains of the pioneer settler of the town, and for some fifty years a justice of the peace. It was a splendid sermon, and great credit was given Rev. Mr. Bates for his wonderful literary attainments because of it. A few weeks later, while reading a pioneer history of Vermont, we four the identical sermon that was preached by the aged plagiarist. It had appeared more than fifty years before, used at the burial of Gov. Chittenden, as it did again on the occasion referred to. All ciergymen are not guilty of this offence, but it is to be regretted the occurrences

Honor to "Our Boh."

Prof. Johnson, the author of that incomparable work, "The Rise of Christendom." wrote us from London a year ago: "I am just in love with 'Our Bob." Every reader of THE PROGRESSIVE THINKER who has read Col. Ingersoll's magnificent sermon to the Church Militant, on the 12th ult., will echo and reecho that expression. It has been said that Infidels labor to destroy, but they never build. Can any person who ha read that grand production, whether saint or sinner, repeat that allegation? The Colonel only labors to destroy that the world may build wiser and better, and he told in this discourse how it may be done. All honor to "our Boh

Ever the Right Comes Uppermost. The State Superintendent of Public Schools in Wisconsin has sent out an official circular declaring emphatically that sectarian instruction in schools supported by public money is adverse to the constitution. He says: "The Su-preme Court deems Bible reading in the public schools as contrary to the constitutionel limitation."

This is pointed, and places another State squarely on a secular platform.

It was hoped, when the University of Chicago was put upon its present substantial basis, that sectarians and bigots would find better business for their diminutive brain power than Don

Quixotical attacks. The object of its founding was to broaden the scope of investigation into the things hidden from man, or only partially at his command. Its aim was to offer helpful means to unfold and un-There's rest in heaven." We own it derstand the laws of Nature, to which gave us consolation to believe there is we are subject, and against which we have little or no protection, on account

> The maxim underlying the action of the faculty has thus far been: Whatever exists is worth man's notice and attention. To Dr. Harper, with his broad views, cultured intellect and potent grasp on the real causes of events, more than any other person, is due the present condition of efficiency and the brilliant prospects, as a school, of Chicago's pet institution. Like our city, it is active, boundless, progressive and constantly seeking for something in advance, hoth as to matter and methods. So far, its vigorous, up-to-date administration has

Its liberal friends who have furnished the finances, knowing that organization or unity of action is the parent of all success, allowed it, for courtesy's sake, to wear the badge of the Baptist denomination. Now, Rev. Henson, the leading bigot of this city, with his push behind him, is on the warpath against Dr. Harper, because ho and the faculty do not spend all their time in preaching infant damnation, hell-fire and other legends of the Stone Age, when men hating their enemies beyond belief, were not satisfied with the killing of the body, but desired to burn them forever and forever. Not only that, but they proposed to have them made incombustible, so their torture would never end.

The Baptists, by their sectorian

methods, got away with several hundred thousand dollars in cold cash, contributed by the guileless throughout the country, and lost the buildings and the noble gift made them by the Hon. Stephen A. Douglas by their mismanagement of the first university. They had then full swing to teach and manage as they pleased. Have they any right now to say how matters shall be arranged? We think they would show good and better sense to keep still, until their old confidence game and the attempts to escape the results through trickery of the law were at least partially forgot-

It is evident that envy is stirring up the malice of the attack. Dear, little preachers, envy and malice don't set well as ornaments of your walk and conversation. They belong, you say, to your Devil. Better let them alone. Confine yourselves to teaching your

flocks election and predestination. The Chicago University has come to stay, as a representative of the broadest, most advanced and electrical city of the earth, Dr. Harper will be known and honored when you are forgotten in the narrow graves without bottom that you are digging for yourselves.

The False and the True.

A new translation into English has just been made from the Hebrew poet Job, by Dr. E. J. Dillon. It is from the press of Isbister & Co., London. To show the difference between a rendering in the interest of the church on the one hand, and of truth on the other, we quote from Job 19:25 to 27:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold. and not another."

How different a truthful rendering in

"But I know that my avenger liveth, Though it be at the end upon my dust; Mv witness will avenge these things, And a curse alight upon mine enemies.'

Job's "avenger" was made a "Redeemer," and capitalized at that, by the Christian translators, so as to make it appear he was writing of an expected Savior. This is only one of multitudes of false renderings of the holy book in the interest of sectarianism.

Reviving a Priestly Custom.

A custom of Puritan times has been revived in Machias, Me., in the opening of the town meeting with prayer. - New Item.

The clergy are ever laboring to enlarge their fields of usefulness. They deem it essential that courts, polltical conventions, and all sorts of secular enterprises shall be commenced with prayer. Even the dead are not supposed to rest quietly in their graves without priestly service over their remains. A ew years ago we had a bank in Chicago that opened its morning business with prayer. It was the grandest failure of the century; nearly half a million dollars, the savings of labor and inheritance of windows and orphans, were squandered by the religious cranks who had charge of it. The best hold of had charge of it. these howling dervishes is when great armies are met in battle array. the chaplains of each side pray to God with great fervor, as did the priests of Baal, to give their side the victory. They are paid by their respective gov ernments for such worthy efforts to enlist God in their service; but whoeve heard of one of these intercessors falling with his face to the foe?

Inspired of God.

That special text for thieves in L. Cor., x., 24, commented on by Mr. Tuttle two weeks ago, escaped our attention untilread in THE PROGRESSIVE THINKER. Whilst in strict harmony with many other passages of the "Divine Word," it seems more pointed than any other. The Catholics, in their Douay version, render it:

"Let no man seek his own, but that which is another's."

The authorized version has it: "Let no man seek his own, but every man another's wealth.'

Dr. Clarke, in his commentaries, takes no exception to the common version. Dr. Scott passes the text without comment. The Greek seems to best agree with the Douay rendering.
Put God in the Constitution, and legal

ize the "Holy Scriptures" as the "Word then all laws must be interof God." preted by this standard. Instead of a text for anarchists, as Mr. Tuttle sug-gests, it seems specially adapted to the needs of the thief and burglar.

Against the Women.

The Methodists in General Conference at Cleveland decided by a small vote against the admission of women as lay delegates to their General Confer-



Rev. Minot Savage, of Boston, Has No Doubt 'Twill Be So.

HE BELIEVES THAT SOULS OF THE DE-PARTED OCCUPY SPACE AS REALLY INDUCEMENTS AS DO THE LIVING-EYES OF THE LATTER NOT SUFFICIENTLY ADAPTED TO PERCEIVE THEM.

The Rev. Minot J. Savage, who our thinking and our feeling and our next fall will begin his services as loving and our hating, that what may assistant to Rev. Dr. Collyer, in New be called a psychical body is being do bodies in the present life. He souls of those we call dead "possess bodies not as real as these, but unspeakably more real." Encyclopædia of Death, and Life in the

These statements have during the past week caused persons with Spiritnot a few, to look upon the Unity pastor as a stronger believer than ever Send 25 cents to this office and you in their ideas. Mr. Savage's sermons are printed each week by the Unitarian the public about a week after they are

Many thousand copies of The Encyclopædia of Death have been sold, and the utterances a more official character. great mass of Spiritualists have been loud in its praise. The good it has done in modifying the views of people in re-Unity he apparently has exemplified gard to the change called death has a statement which he made during the been great. Send in your orders at once. When you receive the book, and terance referred to was when he have carefully read it, you can not fail preached the sermon at the installation to rejoice. You would not take \$2 for of Mrs. Helen Van Anderson, at the it if you could not get another copy. Church of the Higher Life, on St. Any one of our present subscrib-Botolph street He was speaking of ers who will send us a new three months

creeds, and what he said was this: subscriber with his own subscription "I do not promise not to have an additional clause to my creed tomorrow; if, during the day, my knowledge has been added to, I see ally in spreading the truth in regard to no reason for not making use of such death, we have concluded to extend the knowledge.''

Mr. Savage has on more than one occasion given utterance to ideas that have placed him among the leaders of advanced thinkers and liberal teachprogress our cause is making.

C. U. J. been of such a nature as to cause Spiritualists to claim him as a believer in their philosophy, if not an

advocate of it. She Is Now a Public Lecturer. Mr. Savage will have but about six | Very Remarkable Tests by Dr. more discourses as the regular pastor TO THE EDITOR: - It has been good for us, during the past week, to be here, of the Boston church. Whether he and we are pleased to say that it has been good for us that Mrs. May E. Stewished to give utterance to his views on the after life in no uncertain venson has been here. The friends of Spiritualism—the progressive thinkers sound in his Easter sermon, he, of course, knows best. He did, at all Pittsburg, have enjoyed a feast of good things since that eloquent, logical and events, express himself in terms that forceful speaker, and noble instrument were unmistakable. The subject was For six nights in succession the peo-Belief in Immortality Since Christ." Beginning with the resurrection, he ple have flocked to hear her on "Speakers and their Development," "Science took up the subsequent periods, and Psychometry," "The Aims, Objects and Operation of the Psychic, Oriental, touching upon the Reformation, and and Operation of the Psychic, Oriental, Protective Order of Research," "Spirit and Its Journey Through Matter," and "The Remarkable Experiences of a Five-days' Trance." In the latter—the only one upon which I may comment lest I trespass too much upon your valuable creek Mrs. Stevenson gave a little so on to the present period. As a close to his remarks he expressed himself in these words, as reprinted from the Unity Pulpit

"I will only outline a few simple How different a truthful rendering in able space—Mrs. Stevenson gave a little ideas, for which I alone am responsition to follow earlier translations by order of kings or revising committees:

| Stevenson gave a little of interest of no creed, and not bound to follow earlier translations by order of kings or revising committees: ideas, for which I alone am responsibest science we know.

reproduction, showing the inhumanity of creedal religion, and the blighting "I do not believe that death came into the world as the result of any invazion of evil from outside. I do not believe that death is the result of human sin. I do not believe that it is and three-quarter pound baby, and when but a few minutes old her grandany token of God's anger. I do not father made a peculiar prediction as to her career, all of which had so far been believe it is an afterthought, something that God did not originally infulfilled. She early began to hear voices, and as she had been previously tend. I believe, rather, that it is a part of the divine, the universal order. uted them to God. Jesus Christ and his that it is as natural as being born, and that it is as much an indication of the getting a spirit communication, would

love of God as is being born. repeat the Lord's Prayer, and tell her mother "God told me" thus and so, "Death is simply a natural phase of whereupon the mother would also relife. For, though I cannot stop to peat a prayer and whip the child ungive my reasons, I believe there are mercifully, to drive the devil out.

When but a merc child she ran away reasons, adequate reasons, for believinto the mountain and stayed some days ing that what we call death is not the without anything to eat except blueber-ries; and when thirsty would lie down end of individual existence. I believe we pass through it and out and up and drink from a brook; but at the comand on. What are we? Where do we mand of the voices she returned home and received her regulation punishgo? We do not go into any underworld. We do not ascend into any A few years later, on account of illheaven just above the dome of blue; treatment, she again ran away and by a for we know that this dome of blue is little decention, induced a captain to take her across to an island, where she only an optical illusion, It was once remained nine months, stopping with different families, playing with the believed to be a solid dome, which

might be a fitting foundation for a children and giving wonderful manifestations of her psychic powers, often startling the people and moving them to celestial court. "Do we go out as disembodied tears. Here she had many friends who thoughts? That I cannot believe. A disembodied thought is something to Finally she was told by the voices to go home, that her mother was sick and me utterly inconceivable.

would die if she did not go, but that if "I believe that those who have she went her mother would recover. Ever obedient to the guides, even in the passed through the experience called death, live in space and occupy space face of ill-treatment, she returned and as much as I do. Are they, then, On one occasion "God" told her that the mother had hid a whip in a tree near the house, and to get and break it; which she did and then told her mother material? Yes, in one sense they are. "I believe that the souls of those that we call dead are not unclothed. but, in the language which Paul used, what she had done, and that "God" told

are clothed upon. "I believe that they possess bodies not as real as these, but unspeakably more real, thrilling with an intensity of life of which at present we are perhaps utterly unable to conceive. Is

ing here that she leavned who were the intelligences who liad so frequently and for so long time spoken to her. there anything unscientific about it? No. There is no scientific knowledge Alone in this, to her, strange country; without a mortal friend, and with not even a knowledge of the English language; frail in physical form, she must have been lonely indeed, had she not had implicit confidence in the intelligences that guided and suctained her able to discredit a belief like this. It is perfectly rational. "We know perfectly well that the greatest, the mightiest forces of what

we call the material universe, are both invisible and intangible. We know that it is the very smallest, tiniest part of the real world that we can see with our present eyes. We know that it is only the smallest, tiniest part of the infinite vibrations of the universe that produce in us the sense of hearing. If we had ears more acute, even Mr. Huxley tells us, the silences of the opening flowers in the garden would seem to us as loud as a thunder vibrations, only that our ears are not

adapted to take them up. 'So of the vibrations which produce proaching political campaign,

the sense of sight, there is an infinity of them throughout the universe, only our eyes at present are not adapted to being affected by them. That is all.

We are too commonly the fools of our eyes and ears. "We assume that we can see and

hear and feel everything that really is; while every poorest scientific man on earth will tell you that there may be an infinity of life in every direction with which our present senses do not bring us into any conscious contract. "I believe then as the result of

York City, gave utterauce to some re- | built up in us, organized day by day. markably broad ideas in his Easter In the process of death we are released sermon. One of these was that souls from this outward shell very much as after death occupy space as really as the butterfly is released from its chrysalis. There has been going on furthermore said that he believed the through the whole length of life of the cocoon the organization of another, and to us invisible, form within, Byand-by it breaks open, and the life comes forth and enters upon another stage of its career. It is transformed. ualistic tendencies, and Boston has lifted, goes on to something finer and higher. I use this only as a crude illustration.

"I believe something akin to this is going on within us, and that death Publishing House, and are given to means the breaking open of the chrysalis and the escaping out into this preached. Last week's came from the larger life, and that we enter on that press on Saturday, and contains Mr. life-and here is the tremendous Savage's remarks just as he delivered moral power of a belief like this—just them, which, of course, gives to the the kind of men and women that we have made ourselves by our thoughts, During the period that Mr. Savage our emotions, our actions here, only has been pastor of the Church of the that there, as here, is the infinite opportunity, through suffering, if need be, through whatever experience is transformed into a broad, illuminated past winter. The occasion of the ut- necessary, for study, for growth, for ascent toward the highest.

These utterances of Mr. Savage, as thus stated by the New York Sun, are an indication of the progress of Spiritualistic ideas in the thinking minds of our time. This talented Unitarian minister possesses in a large degree the courage of his opinions and convictions of truth. He is not afraid to give expression, in his pulpit, to thoughts that many of his ministerial brethren hold as true yet fear to publiely proclaim.

Spiritualists may well hail his utterances as an encouraging sign of the

SPIRIT DRAWINGS.

Willis Edwards.

TO THE EDITOR:-Knowing that yourself and readers are interested in anything pertaining to spirit phenomena, I thought I would send an account of a remarkable demonstration of spirit power that was manifested, April 19th, at the Church of he Spirit, 551 North Clark street, through the mediumship of Willis Edwards, pastor. He held in one hand a blank sheet

of paper, and in the other a common of a spirit artist, without once looking Did we fail, through inattention, to spirits as they appeared to him. At perform some kindness to anybody, least half a dozen of these pictures however obscure or even questionable were recognized by persons in the auere recognized by persons in the audience, who declared they were perfect likenesses of relatives and friends who had passed over. One gentleman declared the picture of his wife, who

passed away thirty-five years ago, was more striking than any photograph could be. The time consumed in drawing these six perfect likenesses was about four minutes. Any ordinary individual, holding the paper as he did, above his right shoulder, at the side of his head, facing and looking at the audience all the time, could have no possible means of knowing what he was draw ing, even though he was an artist.

Over one hundred persons attended this seance, and the greatest skeptic must have found there was something in Spiritualism worth thinking about. G. G. C. MINNITT.

He Found His Receipt.

me a little space in your valuable there any remedy for a suffering conpaper to give you my first experience science? Is there any balm for the with a clairvoyant.

lars-which the treasurer failed to But we can never change the past! record, and my home was sold for All the blanks, all the errors that Mrs. Ita, a clairvoyant residing in changeable and forever. Who does house. That evening I went to Mrs. Ita's

into Spirit-life about two years ago, and who was my friend and neighbor. came and gave his name and told me that my receipt was in the basement, and he would direct me where to find it. The next day I found it just as sponsible! And yet I sometimes fear predicted, and saved my property. I am an old resident of this place, and never have placed much confidence in from "the beyond," so beautify our this business: but I shall never again countenances with the beams from our doubt Spiritualism and clairvoyance, for I have had substantial proof of its ERIC OKERBERG. truth.

Incompatibles. President Cleveland's brother, a Pres

byterian clergyman, has been dismissed rom his charge for pernicious political teaching. He is a Democrat, and his Republican communicants could not endure his anti-protection inculcations. If storm. It is not that there are no mix politics with religion. Like oil and with religion, but that our ears are not water they do not blend without immense friction. We hope spiritual lecturers will remember this in the ap-

WEIGHTY REFLECTIONS.

Added Truth Brings Added Responsibility.

Soul Growth and Character-Building.

How is it that, after once having had unmistakable proof of the continuity of life, having been made acquainted with the relation of the two worlds each to the other, having discovered one to be the direct result or outcome of the use we made of the former, how is it possible. I repeat. for a man or woman to go through earth-life dead to the possibilities and obligations of such pertinent facts.

While we were plodding along the harrow, uneven speculative path of tradition, in blindness of spirit, guided by greater blindness, there was some excuse for slow progress in spiritual things, in character-building and in soul-growth. We could hardly see our own way, to say nothing of helping our fellows; so many stones in our pathway to stumble over; so many miry places, and our sky so dark and murky. There was no light on our past, no bright star of hope, nor gleam of knowledge ahead. All was chaos, all was toil, all was mystery, all was unrequited ambition!

But those of us who have met the bright, startling instructions of Spirit. ualism, over whose earth-route the light of emancipated souls is being dispensed, whose narrow defile is highway, seductive in its numberless charms, replete in its radiant opportunities-have no excuse for dallying or lagging or neglecting our blessings.

Why is it so many are idly starving, with open mouths to receive any message that may fortunately come to us through the media of phenomena, never applying the truths given them, never trying to become more capable mentally, wiser intellectually, nor grander morally - accepting their communications of light and love (so many texts of reform) as though they were simple sources of diversion? Why is there this moral stagnation

among Spiritualists? We claim to disbelieve in any propitiation for sin. We claim to know that effect follows cause—that dull thinking, dormant ambition, idle, selfish pursuits, can produce nothing creditable, nothing beneficial. Every wasted moment is an immortal opportunity lost, that can never again come to us. Our characters are all we can take with us when we "shuffle off." The memory, the retrospect of our earth-life, an indelible record, that must either prove a source of happiness or regret, according to the use we have made of it. And time is flying! How do our

days go? How was yesterday spent? Did we endeavor to think and feel kindly towards everybody? Did we in any way assist any scandal or dissension in the community? Did we leadpeucil, and while under the control give place and courtesy to any ma-'Golden Rule" even in thought?

We know that in order to meet the highest welcome of noble spirits when we pass over, we must live right. And "living right" doesn't mean to Spiritualists-or should not mean to them-a "Seventh" day religion! It does not mean correct deportment in the sunshine and dishonor in the dark. It does not mean a smile to one's face and a blow behind his back. It means self-respect, brotherly love, everywhere and all the time! It means do all we can, however small and retired the method, to make the world better for our having lived in it.

What excuse can we offer to our fellows for not profiting by the loving advice brought to us from those dear ones beyond the veil, who are still active in our immortal behalf? The fact that there is no burning hell, no literal "bar of justice," no "angry God" nor "day of judgment," does To THE EDITOR:-Will you permit not make it any easier for us. Is agony of regret. No. We can only, Last April I paid my taxes for my in the eternal future, try to offset the home in Moline, Ill. -forty-three dol- wrong, to outdo the neglect of earth. taxes. I made diligent search for my have stained and spoiled the golden receipt, which I was sure I had, but moments that were placed at our discould not find it. Finally I called on posal, will remain in statue quo, unthis place, who has a widespread rep- not want a good record? a bright past? utation as a business medium. She Who does not want the blessings of fold me that I would find it not among | his fellows? Who so base, so cold, my papers, but in the basement of my that to feel the gratitude and love of many a soul he has befriended and assisted on the way through life, fails to attend a seance, and through her | to inspire and thrill to higher, holier mediumship an old man, who passed aspirations? We are building our own kingdoms, spiritual and cternal! We are our own architects! No Christs, nor baptisms, nor burnt offerings!

Oh, my friends, there is no sect nor order to-day so blessed, nor so rewe fail to comprehend this. Let us so change our lives, with this light inner soul, so walk and talk and move and have "our being" in the glory and dignity of spiritual truth, that we may be loved and imitated by man, and our exit from earth and our welcome by angels a time and event joyous be-

yond expression. ELLA LUCY MERRIAM.

Don't wear false hair while it is possible to retain your own. Ayer's Hair is not well for preachers or lecturers to Vigor, the best dressing, nourishes and invigorates the hair-roots, cures scalp diseases, prevents the nair from coming out or turning gray, and promotes a new and luxuriant growth.

ETERNAL PRINCIPLES.

A Thoughtful Paper on Nature, Man, Spirit, God.

Spiritualism and Immortality Demonstrated.

TO THE EDITOR:—As it appears to me, it is safe to say that what is called | tific principles, there can be no doubt; | prayer, by granting special favors to nature is a universal principle underlying all phenomena, whether mental manifestation taking place within the of nature at will, in order to demonor material, that has ever existed.

finite variety of material forms that | What and where is God? have served their purpose in the onward march of growth and progress from atoms up to man, without the slightest deviation from an orderly course of procedure, thereby demonstrating the existence of fixed and im- the Word was with God, and the Word appointed priesthood, who, actuated mutable laws. Their understanding was God. The same was in the beand comprehension constitute the lesson man has been studying ever since the light of reason first dawned upon his consciousness.

. His success is measured by the amount of knowledge he has acquired, which is of inestimable value when was as conscious of comprehending wisely applied.

greatest possible good upon humanity in general.

On the other hand, when actuated by selfish purposes, unscrupulous persons use knowledge with telling effect in furthering their designs; which have sufferers find it impossible to escape.

That all demonstrable truths are based on nature's laws, every known science bears witness, and must continue to, until it can be shown that there exists a being or power to which nature is indebted for its existence.

MAN THE ZENITH.

But until those claims can be established by evidence that appeals to our senses, there is nothing to mil- pitiation; a higher intelligence supitate against the assertion that man posed to control the forces of good represents the zenith of all forms that and evil; a personification of nature; have come within the limited circle of a divinity; deity. Third, Any person his observation.

Furthermore, man alone is imbued with aspirations and desires to know anything that absorbs one's attention all that is possible concerning the or aspirations; as, money is his god. present, as well as what has been. Then upon these, with a firm reliance on nature's laws, he bases his philosophy on what is to be.

Until the lesser can comprehend the greater, man must continue to regard himself as the highest type of organized being that can appeal to his consciousness; notwithstanding the incredible number of anonymous legends, myths and dogmas in which tures of human imagination or mental the contrary is affirmed.

Such affirmations being unsusceptible of proof, find lodgment only in fertile fields of imagination, among minds that are not supposed to reason, but content themselves with the deductions of self-appointed leaders who subsist on the choicest viands of their fore, when we come to know somecredulous dupes.

NO SPECIAL PROVIDENCE.

to and is controlled by nature's laws, or it is not.

If it is, the introduction of any other system is precluded. Consequently the claims of a special Prov-

Man's powers being limited, his comprehension is narrowed down to what he clearly understands. He is the only being that is conscious of possessing consciousness, which is to him a mystery.

Those who assume to have knowlomniscience, omnipotence and omnipresence, must of necessity be equal or superior to him before they can with saying there is no God. have the slightest warrant for making the assumption.

MIND NOT SUBJECT TO DEATH.

By demonstrating that the human mind maintains its individuality after passing from this to the next stage of existence, we are furnishing evidence in support of its infinite nature. That is to say, mind is not subject to the law of death and decay that is constantly being manifested in all objectified material forms. During the last half of the nine-

teenth century there has been uninterrupted communication between persons on the earth-plane and those who have passed beyond the veil that hides them from our view. Even that is only seeming to us, for we are not hidden from them. As long as we remain on this ma-

terial plane, laws and conditions pertaining to the next life are beyond our comprehension. We can investigate the laws of life and being up to the point we have reached, beyond which personal experience furnishes no reliable data.

SPIRITS RETURN.

At the same time, those who have crossed the silent river can and do return to tell us of experiences in their new surroundings.

They also assure us that it is impossible for them to convey to our material senses anything like a clear conception of what spirit is, or of the laws governing in their sphere.

How clearly this presents itself as truth to our minds when we remember that man, no matter what his scientific attainments, has never been able to duplicate a single one of the different phases of phenomena that have been occurring in the presence of psychic sensitives, called mediums, during all these years.

It is unnecessary for me to mention the growth and unfoldment of spirit- infinite variety of shades and forms. nal phenomena since their advent at Whatever appeals to and is grasped Hydesville forty-eight years ago when by human consciousness, whether ton

it was first heralded to the world as' what time has demonstrated, the new

gospel. Think of the wonder and astonishment those persons who were assembled on that occasion must have felt when listening to intelligent answers to questions, through raps, in the might at some time have been set presence of those young girls, the Fox aside, as claimed in the account of sisters.

That they were produced by natural still, and it obeyed, laws, in strict accordance with scienfor it is impossible to conceive of a those who ask, must change the course universe that was not the legitimate strate his existence. To it we trace the cause of all effect of preceding causes. This may causes from which mental conceptions have the appearance of indirectly atare unfolded, together with the in- tempting to answer the question:

WHAT IS COD?

Surely it is not in harmony with the idea contained in the Gospel according to St. John, where it is written: "In the beginning was the Word, and ginning with God."

That is a part of the first lesson given to a Sabbath-school class with which I was identified nearly seventy years ago. Even now I have no hesitancy in saying that my young mind the full import of the words contained That is, by its possessors using it in the above quotation as it has been for the purpose of conferring, the at any time during the years that have since intervened.

If it had been written: "In the beginning was the Law, and the Law was with God, and the Law was God,' reason would have been appealed to. At the same time, when stripped of caused and are causing vast amounts senseless verbiage, there would reof human misery, from which the main: "In the beginning was the Law."

The following definition can be found in the Standard Dictionary:

"God-First, The one supreme being, self-existent and eternal; the infinite maker, sustainer and ruler of the universe. Second, A being regarded as possessing superhuman or supernatural qualities or powers, and made an object of worship or proor thing exalted as the chief good, or made an object of supreme devotion; Fourth, An image or symbol of deity: idol. Fifth (slang), An occupant of the upper gallery of a theater; socalled from the elevated position.

Surely this is broad enough and discovered ray, which demonstrates sufficiently elastic to cover the entire | that some substances supposed to be field of religious thought, extending opaque are not. Creditable as this from paganism to modern Christianity. Hence it is clear to my mind ing in paths that have long been fathat in all ages the gods were creamiliar to our friends in the next life, conceptions.

REFLECTED IDEALS.

ence of Professor Zollner and other By carefully considering the claims eminent scientists during their inmade by people or various beliefs in behalf of their gods, it will readily be vestigation of phenomena that occurred through the mediumship of seen that they are reflected ideals of Henry Slade, at Leipsic, in 1878. their followers or worshipers. Therething of prevailing thoughts and aspirations expressed by the masses in dividual intelligences, who claimed to The universe, and all that exists a community or country, the kind of be spirits of persons who once lived ithin its infinite embrace is subject god they have chosen is readily per- on the earth-plane, and still claim that ceived.

Whether there exists one or many, he or they must conform to and be governed by nature's laws, which science is successfully interpreting in idence, who assumes to direct and such a manner that intelligent minds guide, can have no foundation in fact. of all shades of religious belief or sume to limit possibilities to which dogmatic ideas can accept truth thus | man may attain in future ages? demonstrated.

ESCULAPIUS' LESSON.

A student, while listening to a lecture at one of the colleges in Athens, which was then the acknowledged seat of learning, was surprised to hear the edge of a being self-endowed with speaker charge Esculapius, a philosopher who at that time was at the been reading your wide-awake paper a head of a famous college in that city, little over one year, and in conse-

The young man, having frequently met and conversed with Esculapius, had formed a very high estimate of and by a little home investigation we his moral character, and regarded him as an ornament to any social gathering in which he might be found. Consequently the student lost no time in his haste to secure an interview with his esteemed friend for the purpose of informing him of the charge above referred to.

After listening to it, Esculapius replied by saying the person making the charge was mistaken. Continuing, he back and carefully consider our past said: "I can conceive of but one folly belief, we are astounded to realize that can equal that of saying there is that we once entertained the idea that no God.'

Whereupon the student responded with much earnestness: "I was sure to say we are glad that the scales that I was not mistaken when I heard | have dropped from our eyes, is putting you so wrongfully accused." He then it mildly. asked the philosopher to what folly he had just referred, when he was greeted by another surprise in the and lecturers must necessarily travel answer he received, which was: "To this way. Any doing missionary work, say there is one; for neither can be proved."

FAITH AND BELIEF.

Are our Christian friends aware that faith and belief are not accepted as evidence when seeking to establish a fact? Are they aware that if it was possible to prove the existence of a date them with a good bed and subbeing possessing superhuman and supernatural powers, such a being a special invitation to Brother Bach. would be beyond the limit of human comprehension? And are they also aware that until it can be proved to the contrary, man is the highest form of individual intelligence of which he

can have the slightest conception? SUPERHUMAN-SUPERNATURAL,

The words superhuman and supernatural are meaningless terms when nature has been and still is unfolding everlasting principles-principles that under the searchlight of science and reason reveal truth and beauty in an

mental or material, must have evolved or emanated from a principle in which it was inherent. This idea is illustrated by seeds producing fruit of their kind

One claiming the ability to answer

While it is true to my mind that

intelligence on this plane of existence,

it is equally true that from time im-

memorial he has imagined the exist-

more and more apparent to every in

PRINCIPLES ETERNAL.

which to reason. That all objectified

Principles being eternal, it follows

Man's increasing knowledge of na-

branches of science, enables him to

were held to be possible only in the

age to the next life. All that was re-

quired in either case, to be successful.

was a knowledge of nature's laws, and

how to arrange conditions necessary

X RAYS AND CLAIRVOYANCE.

is to its discoverers, it is also follow-

as is demonstrated by clairvoyance.

Then we have the account of matter

These seeming impossibilities were

which in their advanced stage of ex-

istence far transcend anything of

Taking into consideration the many

JEFFREY SIMMONS.

well-authenticated facts, who will pre-

Breaking Through the Fence.

Lewistown, Pa., is situated about

sixty miles east of Altoona, on the

broad, green fields of Spiritualism.

have been enabled to rejoice in the

knowledge of immortality, and the

pleasure of communicating with our

thousand; we have seven churches.

and all the usual branches attached

all to be supported by an already

overburdened and impoverished com-

munity. As we now mentally look

an all-wise and merciful God de-

manded a sacrifice like unto this; and

This place being on a direct line

from East to West, many mediums

who will drop a card to the writer of

this article, will find him at the depot

upon arrival, with a Spiritualistic

badge attached to his coat, sufficiently

large to be noticed by the stranger.

We will agree to entertain all such to

the best of our ability, will accommo-

stantial, everyday food. We extend

or one of his ability in developing

Now, Spiritualists, don't all start at

once. I consider it necessary to cau-

tion you on this, for having recently

been an orthodox, I am aware of the

great rush there would be to Lewis-

town had we made this request

through some ordinary religious jour-

nal, especially if there was nothing in

A life of ease is a difficult pursuit .-

GEORGE A. WILLIAMS.

mediumistic power.

the visit but glory.

The population here is about five

departed friends.

which we are cognizant here.

passing through matter, in the pres-

The same may be said of the newly-

to produce the manifestation.

dependent, progressive thinker.

out of existence.

domain of the Gods.

SPIRITUAL LEADINGS. How One Was Led from Methodism to Spirit-If there existed a being possessing

powers superior to nature, its laws ualism, Joshua's commanding the sun to stand | And Found a New Life of Happiness.

> DEAR PROGRESSIVE THINKER:-I would be lost without you; you come to me weekly, laden with good spiritual reading matter, and I hope every reader will appreciate you as I do.

man is the highest form of embodied I have been thinking for some time would send some of the many experiences that have come to me in the psychic and spiritual to brighten my ence of a being or beings superior to pathway to the higher life, and let himself. These he has relegated to you bear them on your white wings to the skies, from whence is revealed your many readers, and perhaps they their will and pleasure through a selfwill give courage and hope to the faint-hearted. I hardly know where by selfish purposes, have encouraged to commence to relate some of the his credulity until he unhesitatingly beautiful experiences I have had with yields to their dictation, granting the so-called dead, who yet are more their claims to divine authority, the alive than we poor mortals are. baneful effects of which are becoming

It may be of interest to know how l came into this belief. I was raised a very strict Methodist; I never knew of any other teachings or belief; read no books but the Bible and Methodist books. My father built the church that they are a reliable basis from and ran it for years, in the small forms are unenduring is a self-evident town in which I was raised. I knew truth; hence it is only a question of nothing about Spiritualism, only to time when man's physical body must let it alone, as it was of the Evil One; cease to exist. But that was not the so my knowledge of life was very man, the ego, which is a principle, limited. I never was quite satisfied therefore eternal and cannot be blotted | with the church teaching, but accepted it, as many others do, because my parents believed it. ture's laws, obtained through various

My mother was a spiritual, inspirational, prophetic woman. My demonstrate many marvelous truths father was born with a veil over his that a few years, or even weeks ago, face—and was a dreamer—many of his dreams coming true; so I presume

I inherited my gifts from both. The first manifestation that came to Long before Edison perfected the phonograph, independent voices had awaken me was quite remarkable. One day while alone and busy about glimpses of the sun-embowered homes been listened to by scores of intelligent men and women, who, in what my household duties, I distinctly heard was said, found conclusive evidence a voice speak to me: "Sit down in the the silence do I catch the odor of some silence and see what will come to of those rare, wonderful flowers that that the one speaking was an intimate friend or relative with whom they had been associated previous to their pass-

locked my door and drew down my dered there with my guide, and in shades, through a strong impression that ecstatic state gathered and apgiven me, although I did not under-stand it at the time. I then put two flowers; but as soon as they reach our dining chairs in the middle of the crude atmosphere they are dissipated room, sat down on one and put my and gone-so subtile and fine are feet on the rung of the other. Why they. I did all those things just that way I did not know at the time, but have will soon give more of my experiences learned since that I was under a strong influence that told me just what to do and how.

my arms and closed my eyes, to see is no death!" what would come. " My mind seemed a blank-I had, no thought of anything-I did hot know what it all meant. I had never heard of sitting in the silence before, for that was vears ago.

I sat very quiet-almost fell asleep; when suddenly I wanted to write. arose to my feet to go and get pencil and paper, when I found myself very lame in the right limb (I had a brother that was always lame), a peculiar sensation come over me and I intuitively them and sat down by my table; my and cities throughout the land. right hand caught that pencil in a We have in our hall, 20 Eddy street, hurry and began to move rapidly over San Francisco, such interesting meetthe paper; but while all this was go- ings every Sunday, from 11 a.m. to ing on I seemed to be having a happy | 4 p. m., that we could not see how visit with my brother and did not we could do anything to make the notice that he was using my hand to meeting any better on that day. write. Finally the message was finished, the pencil fell from my hand, this power was removed, and I was

main line of the Pennsylvania Railmyself again. road. Four of us in this place have But what was this strange power that had brought me in conscious rapport with a brother who had been in quence thereof we have broken through Spirit-life many years? There was the orthodox fence and landed in the the proof in the written message upon the table; I took it up and read it:

"My dear sister, there is no death: we can come to you this way: we are happy. Sit often this way, for great good will come out of it for you. "WILLIE D. ALYBA."

I sat there almost dazed by the by me; tears rained over my cheeks, but I was never happier in my life. I sensed an immortal soul! He had passed from death unto life; the curtain had been lifted, and I knew a

I got up (could walk all right now), unlocked my door, and threw up my shades to let in the glorious sun-shine—my very soul was full of sunshine, joy, joya Think of it, dear friends, a letterofrom heaven! If I heart—it was so precious to me—and went about my work, thinking all the time of that wonderful letter, determined to sit again next day. I did not speak of it to any person; it was our secret. Willie did not say not to tell it, but it was too sacred to speak

of at present. The next day at about the same hour I again locked my door and drew down my shades, and sat at the table with pencil and paper. Willie was right there and began to write, and knew what I was writing. Another communication was given, very satissittings; and I was very anxious to do so.

weeks, when I began to see them and words, the wisdom of the spheres, and hear different ones speaking to me, rising slowly, speaking at first with Temperance is a bridle of gold.—Bursometimes relatives and at other times measured cadences, but advancing bald.

to me: I no longer felt sad-hearted, munion between the two worlds. I could hardly wait for the hour to sublime. come each day for the conference; the

celestial gates had been opened, no more to be closed.

They were with me all the time, some helping me in my work, others inspiring me mentally, and touching my thinking faculties in a marvelous way sometimes. Days, weeks and months rolled on; I could no longer keep this precious truth to myselfmy family and friends must know what I was receiving and how happy I had been made through it.

I did not know how they would receive it, and I did not care: I knew this truth had sought me out, and it had brought everything to me worth living for, and why should I longer keep still? When it became known what I was getting, a good many that professed friendship for me turned against me; others were interested and were anxious to know more about it.

I did not stop at what the world might say, but boldly pushed on, each day culling some new flower of thought, and from that day to this I have received hundreds of communications, many written ones, and visions of loved ones in the higher life, and their work. Oh! what a school I have been at-

tending; what an education I have received; the revelations, the prophecies that have been given, and come to pass. I have been carried out of my body many times, and got the most wonderful lessons in the spirit; it was no dream, but real, as I have the proof of much of it.

Oh, wondrous power, That links us to the realms of light, That assuages grief, in that dark hour When the hand of love slips out of sight.

I know, friends, I have had only a foretaste of that which is to come; in all these years, at times I have caught of loved ones, and so often when in grow in the immortal gardens of love; I immediately obeyed it. First, I and many times in spirit have I wan-

I will not say more this time, but with what some people call Ghost-Land, but which I call Spirit-Land-'so near us, though unseen, for all I leaned back in my chair, folded the boundless universe is life—there M. A. REED.

A UNIQUE PLAN.

Free Rostrum, Free Thought. Free Speech for All.

Spiritualists, Christians, Infidels, Freely Express Their Views.

To THE EDITOR .__On reviewing your saw and recognized my brother who excellent paper of the 18th of April, had passed on years before, but I was I am reminded that the Forty-Eighth in such a hurry to get the pencil and Anniversary of Modern Spiritualism paper, I limped across the floor, got has been celebrated in many towns

We have not much faith in an out-

ward display of buntlng, or a great profusion of United States flags, emblems of liberty, when half of the world is enslaved to the other half, by unjust laws and customs, socially, domestically, politically and financially, and even proscribed liberty of speech on many of our Spiritual rostrums. Rather let me hold the platform free for all to occupy as the spirit giveth utterance, and thereby witness the unfoldment of talents that were little dreamed of as existing in a promiscuous audience.

My practice has been for years to wonderful revelation that had come in hire a hall and advertise a circle of that brief half-hour. Oh, how I was harmony, where all would be welcome chilled and thrilled through and to participate, never engaging speakthrough! for I still felt the presence ers or mediums. We do not even classify them into first-class, or second-ciass, do not even advertise had received a letter! I had seen and names, do not laud anybody to the skies, nor belittle anyone who is timid or just unfolding; but invite any and all to participate—simply come to great truth had been given me, and the platform, give me their names, that the so-called dead could speak! and I will introduce them to the audience.

Our hall is crowded every Sunday by an intelligent audience—ex-ministers, doctors, lawyers, school superintendents, teachers, scientists, mediums of various phases, besides mercould get one, you all can. I folded chants, mechanics, farmers, and so the letter and put it away over my forth—Christian, anti-Christian and chants, mechanics, farmers, and so Spiritualists—yes, Infidels. If remarks are made wholly antagonistic to our glorious philosophy, we do not favor combativeness and argumentatation, but thank the individuals for coming and expressing themselves so freely; now we know just where they stand, and will endeavor to help them. And though a medium is thrown down upon the carpeted floor by an invisible power, and a tremor passes through his entire form, or the medium is shaken violently, we know that it is while I felt his influence and power, I an effort on the part of the spirit to equalize the positive and negative forces throughout the form; when a factory, wishing me to keep up these | balance or equilibrium of these forces is obtained, 'tis then that sublimated ether catches the spark from the elec-I sat that way some five or six tric fount of love that generates into

friends. A new life had opened up step by step until an eloquence enstep by step until an eloquence en-raptures us all and carries us away PLANETS & PEOPLE but happy in the knowledge of com- above the earth and all its glittering dust, into the spheres eternal and

We would impress our readers that the medium should not be touched by mortal hands during this experience, for it is on the same principle that a mesmerized or hypnotized subject should not be interfered with, save by the operator.

It is seldom, however, that we have such an extraordinary manifestation; but we aim to treat all impartially, believing that there are congresses of spirits waiting to impart truths to the denizens of earth: but ofttimes in our haste we interrupt the conditions favorable for the best results.

On our anniversary the dozen speeches were appropriate for the occasion. Your correspondent read an original poem, setting forth very clearly that Benjamin-Franklin was the one to make the first raps in Hydesville, from his knowledge of electricity and how to use it, even in his spirit-home. The poem was given me by inspiration ten years ago, and I had never heard such an idea advanced by a mortal, but afterward only by one person, Dr. Dean Clark. We attended the Children's Pro-

gressive Lyceum, at 9091 Market street, in the morning of that day, and were highly delighted with their entertainment, under the management of Mr. and Mrs. Wadsworth, assisted by true and faithful leaders. The students acquitted themselves grandly, while the floral decorations were in harmony with the occasion.

Mrs. Cook is in our meeting every Sunday with THE PROGRESSIVE THINK-ER. Long may it live and prosper, is the heartfelt wish of your correspond MRS. F. A. LOGAN.

The "Snake Eaters."

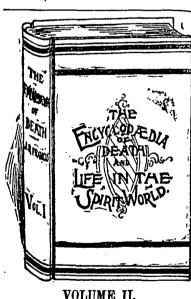
A new religious sect is holding meetings in Garfield and Wood counties, Oklahoma. They call themselves "The Perfected Body of Christ," but are designated by the local populace as "The Snake Eaters," because one of the preachers last summer, asserting that he was proof against poison, took up a poisonous reptile and bit a piece out of it. Of late they have introduced a new feature in their services, and large crowds are attending. After the close of the sermon all gather around the altar and embrace and kiss each other, and for a number of nights all the young people near the meeting have been attending and going forward to the altar and there is much excitement among the people.

An Object Lesson.

Just at the present time a fine object lesson is afforded patriotic Americans by the rebellions occurring in several of the countries of South America. These rebellions are incited by Romish priests, with the intent to put a stop to the growth of free sentiment and liberty of thought arising from the grand example of the United States. Rome hates liberty. Hatred of mind-freedom is in the very nature of Romanism.

Sensible Farmers.

A revival evangelist in Indiana. lately, conducted his services with so much effect that two of his auditors became crazed over his fearful delineations of hell-fire, an "angry God," and the doom of "the wicked. Some of the farmers consulted together, with the result that they told the evangelist to leave the place forthwith. He left, Sensible farmers, It were well if their example were followed by others.



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The Spiritualistic Field-Its Workers, Doings, Etc.

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

A. E. Tisdale has open dates from July 22 to August 1; also from August 17 to September 30. Societies or camp associations wishing his services may address him at 547 Bank street, New Lon-

E. J. Bowtell may be addressed during May at 305 Quincy street, Brooklyn, N. Y. Has open dates for camp-meetings, and would like to correspond with societies in Ohio, Western Pennsyl-vania and Michigan for season of 1896

The Woman's Progressive Union and the Advance Spiritual Conference, of Brooklyn, N. Y., have received charters from the N. S. A.

Chas. Hastings, of Niles, O., requests any first-classitest medium-one capable of convincing the skeptic-who can make it convenient to stop off here for one night, to send date and terms to him. We have a circle of about ten persons, and having no developed mediums, and all being working people, we cannot afford to pay a big price for a medium.

J. G. Burrows, of Fishkill, N. Y., writes: "Mrs. Geo. F. Baker, of Granville, N. Y., a veteran speaker and earnest worker in the Spiritualistic field for the past thirty years, has been with us a portion of this month, doing missionary work. During her stay with us she has done a good work for the cause, and has made many warm and appreciative friends who are anxiously looking for-ward for her next visit, which we hope may occur in the near future. I am pleased to say that the interest in the harmonial philosophy is growing in our midst.

J. H. McMillen, of Portland, Oregon, "Our cause is steadily growing in the Pacific Northwest. Dr. Ravlin is now with us and will remain for perhaps a few months. I have no doubt he will fill a long-felt want, being a forcible speaker.

J. F. Mitchell writes from Opalis Kans.: "M. Theresa Allen has been with us, delivering a series of seven lectures four of which were given here and three at country places near by, and all to good and much interested audiences. It is safe to say that much good has been accomplished through her earnest ef-Her lectures were proforts here. foundly religious, and purely philosophical, and so beautifully presented that none could fail to recognize their worth. Mrs. Allen is an inspirational speaker and mental medium of a very high order. and it is really gratifying to all lovers of real truth and progress to see such a speaker so well received."

A. A. Cate, of Haverhill, Mass, writes from Brocton, Mass.: "I spoke here Sunday. April 26th, for the Progressive Union Society, to a very appreciative audience. I found a flourishing society here, in the first year of its organization, ably presided over by Mr. Fred Crowell, as president, who is the right person in the ight place, and who, with his genial wife, makes one feel at home; in fact the whole society, though small, is composed of those honest, earnest workers, that make a sure foundation for the success of the organization, which we were happy to learn, was out of debt and on a good financial basis thanks to its able management; they are building better than they know, and exerting a wide-spread influence for good, because they work in harmony and unselfishly for truth."

John S. Phillips, secretary and general manager, writes from Milford: "At a recent meeting of the directors of the Island Lake Camp Association, we raised \$600 for the purchase of lumber for an auditorium, and confidently expect as much more from three other sources, so barns for all the horses that are likely to be driven there. This supplies two of the requisites so much desired last season, but of which we were obliged to deny ourselves. These, with the tobog-gan, bath houses, and steamboat upon which we are meditating, will complete our camp outfit-and place us in a condition second to none in the country for the real healthfulness and com-fort of all who may be inclined to come our way."

Field writes from Denver, Col.: "G. W. Kates and wife, after serving us here for nearly one year and a half, will leave for summer work in the East and at camp-meetings. They will have Prof. J. W. Singer and son associated with them as musicians. They will thus be able to make their meetings very interesting. A new society has leased a church building, and we expect to thus have greater facilities than ever to centralize our forces. Mr. Kates leaves us a grand legacy in the way of a Children's Lyceum of great numbers and excellent character. It will be a continued credit to his great work done here. The lyceum moved to its new quarters last Sunday, and marched through several streets with flags flying and attracting much attention. The last meeting held by Mr. and Mrs. Kates was a great tribute to them. A large audience assembled; music was furnished by Prof. J. W. Singer and son, Mrs. Dunn, Prof Georgia and Prof. Buckingham; vocal solos by Misses Hovey, Allen and Dunn and Mrs. Kates recitations by Miss Gove and Mrs. Kates tests were given by Mrs. Kates. A part-ing poem was given by Mrs. Gandy."

Frank T. Ripley has closed a success ful engagement for the First Spiritualist Society of New Bedford, Mass. He had full houses. He goes to Erie, Pa., for May, and for June to Chicago.

At a special meeting of the Free Religious Association of Bradford, Pa., of which Rev. S. Weil is pastor, the affairs of the society were shown to be in a very satisfactory condition. The attendance upon and interest in the regular Sunday meetings were reported to be increasing and congratulations were exchanged on the outlook for the coming year.

M. S. Beckwith writes from St. Louis. The Rev. J. C. F. Grumbine closed his April engagement with the St. Louis Spiritual Association with one of the finest inspirational addresses ever delivered in St. Louis. He is re-engaged to its for September and October next, which are the only months he has unengaged for a year. Professor W. F. Peck closes our present lecture has been engaged for November and December, and J. Frank Baxter for very particularly a form standing by the January and February, 1897; Thomas Side of a lady in the audience, he made the usual inquiry if it was recognized, Jennis Hagan Jackson for May. No but receiving no answer he passed on.

Rev. J. C. F. Grumbine informs his friends in the Northwest that he will not be at the Northwestern camp-meetng this season.

"K." thinks that the Bible should not be wholly rejected by believers in Spiritualism, as it proves the doctrine and phenomens of Spiritualism. We ought to give credit to the Bible as far as it teaches sensible and good ideas—we need not swallow the whole, as the boa constrictor swallows its meal.

The Secretary writes that Mrs. Stuart-Richings delivered a course of lectures at Stephens' Opera House, Maquoketa, Iowa. on April 22, 23 and 24, which were highly acceptable to her intelligent audiences. The lectures were on a scientific line and very instructive. They were given as the closing of the season's work of the spiritual society, of which Mrs. J. M. Harvey has been pastor for the last three years. The first subject was "The Realm of the Unseen," and was handled by a master mind. It was delivered comprehensively and was highly appreciated by those present. Her second lecture on "What Spiritualists Believe and What They Know," was delivered from a spiritualistic standpoint, and gave her hearers a true coneption of that doctrine. She presented it in all the beauty of its philosophy, and held that no one could be a true Spiritualist without being spiritual. A Spiritist she defined as one who simply believed in spirit return, and had not reached that spiritual unfoldment where hey could appreciate God's love and kindness to his children. The third and

last lecture of the course was on "The Open Door" (Rev. iii.:8). She gave her experience and unfoldment in life and tried to demonstrate to her hearers the necessity of obeying God's immutable laws. How God draws and the individual out to a full growth of the soul by unfolding those same laws the same as he draws forth vegetation from the earth by the sunlight. Mrs. Stuart-Richings is an indefatigable student, and when not engaged in lecturing she is constantly delving into the depths of this wonder-

ful science. Musical selections were rendered at the opening and closing of these lectures by Mrs. Gallagher and Mr. Bauman, and Miss Cassin, planist. All the sciections are worthy of special

Prof. P. O. Hudson has been engaged to direct the music at Orion Lake campmeeting from June 9 to 14; also for the five-weeks' camp-meeting at Island Lake, Mich., this season. Prof. Hudson is a good musician, a good singer, and the camps are fortunate in securing so competent a man for this department. It is proposed to use quite an orchestra at Island Lake, Mich.

Secretary writes from Bridgeport, Conn.: "The Spiritualists had with them the first two Sundays of this Conn.: month Mrs. Ida P. Whitlock, of Boston, Mass. We had the pleasure of meeting with her in former years, and to say that she has spiritually grown with her growth and strengthened with her strength, would be faint justice to her. She is above the average, inasmuch as, combined with her lectures and tests, she is able to entertain with vocal and instrumental music. An enthusiastic speaker, her guides hold her firmly through the service-no repetition, each word following the other is a new color in the woof of the web they are weaving."

Esther M. Cahoon writes from Scranton, Pa.: "There is no organized so-clety of Spiritualists in this teeming city of about 100,000 inhabitants, yet many believers and many that are holding quiet circles. One public medium and france speaker, Mrs. Dr. Fannie Sanborn, 1323 Penn avenue, has done a great missionary work, rented halls and lectured, giving tests and psychometric She is open for engagements.15

Mrs. O. M. La Barr, of Aurora, Ill. desires the address of developing circles in or near Chicago, also camp-meetings to be held within two hundred miles of Chicago.

Carrie Fuller Weatherford serves the Can be engaged to deliver lectures and tests during the week in surrounding cities, or to officiate at funerals. Wishes to hear from societies for full dates. Address General Delivery, Des Moines,

Mrs. M. S. Googe, of Lincoln, Neb., writes announcing that Mrs. Ann Wag-ner, of Lincoln, has been chosen and ordained State Missionary by the Missionary Association of the State of Nethat our auditorium is assured and also braska. She is now at Stromsburg holding a series of spiritual meetings there, assisted by the able and eloquent lecturer Anna Vail Switzer. They are doing a grand good work, and have made many friends.

Mrs. Mary A. Jeffery, pastor Church of Fraternal Endeavor, spiritual lecturer and medium, has moved her residence to 346 W. 63rd street, where private readings will be given, the usual Friday evening circles continued, and arrangements for test seances at your own homes can be made.

Mrs. Emma Abbott, writes from Alliance, Ohio: "The members of the In-dependent Christian church, at a called meeting, elected new officers for the coming year: Mrs. Mary Hoiles, presi-dent; Mr. Clem Rockhill, vice-president; Mrs. Mary Barnaby, treasurer; Mrs. Emma Abbott, treasurer: Messrs, Zed Hiles, John Bonner and George Abbott, to fill vacancies on board of trustees.

Marguerite St. Omer has a few dates open for camp-meeting engagements, as lecturer, psychometrist and test medium. Address 783 Richmond street, Cincinnati, Ohio.

A benefit was given Dr. Dean Clark, by his friends in Portland, Ore., on the evening of April 18th. The large attendance, and the congratulations he received, were evidences of the great good the Doctor has accomplished, and the esteem in which he is held. The Doctor has labored earnestly and faithfully for the cause of Spiritualism, and has done great good in arousing the people to the necessity of studying the philosophy of Spiritualism, and practicing it in their daily lives.

I. D. Lee writes from Grand Rapids, Mich.: "The cause has been given an impetus here through the organization of the West Side Spiritual Society. Among its most efficient workers are W. H. Hilliard and daughter Lizzie, who rendered soul-stirring words, given through inspiration, accompanied with the guitar. Brother Hilliard is an inspirational speaker of more than ordina ry power, his interpretations of New Testament subjects are certainly wonderful and inspiring. He can be addressed for engagements, either alone or accompanied with his daughter, at South Grand Rapids. Mich.

Secretary writes from Ottawa Station, Mich.: "Dr. W. O. Knowles delivered two lectures on Sunday, April 28, to the Spiritualist society of Ottawa Station, taking his subjects from the audience. A great variety of questions were asked and answered in a skillful and satisfactory manner. The lecture in the evoning was succeeded by tests from the platform. Many forms were described and recognized. After having described

further engagements will be made until as the close of the meeting the lady next January."

Rev. J. C. F. Grumbine informs his for not making answer to his inquiry friends in the Northwest-that he will was, that when he gave the description. the same time standing near her.

which was perfect, she not only recognized it, but saw her father distinctly at produced such intense agitation that she was unable to respond. It is need-lets to say that we have at least a few more Spiritualists in this community than previous to these meetings. The doctor is always entertaining on the platform, and liberal towards those desiring his services. He is open for engagements and will respond to calls, at Mich."

Societies and associations, west or south of Missouri, requiring an able exponent of Spiritualism and a good inpirational lecturer, should write at once to Mr. George W. Walrond, 1227 North Garrison avenue, St. Louis, Mo., where he is eugaged till June 1. He is also open for camp-meetings.

The secretary of the M. S. S. A. Ayres, Sec., 129 River street, Lansing, Mich.

The North Side branch of the Chicago Vegetarian Society meets at Hotel Luzerne, N. Clark and Center streets, Monday evening May 18th, at 8 o'clock. The West Side branch meets at the residence of Mrs. E. F. Pratt, 450 Marshfield avenue, Thursday evening, May 14th, at 8 o'clock. The Englewood 14th, at 8 o'clock. The Englewood branch meets at the residence of Mrs. Anna Leger, 444 Englewood avenue, Tuesday evening, May 16th, at 8 o'clock.

A debate will be held at McMaster's Opera house, Vicksburg, Mich., Sunday, May 10, 1890, at 2:30 p. m. Subject: Resolved that the manifestations of Modern Spiritualism harmonize with Dent, of Vicksburg; negative, Hon. W. T. Smith, of Battle Creek. Admission, 10 cents, to defray expenses. Good music in attendance.

Mrs. Virginie Barrett, inspirational and test medium, is ready to make arrangements with societies for camp work for the coming season. For the work for the coming season. For the present, address her at 499 7th street, lif she was asked to choose her depart-East, Indianapolis, Ind.

L. B. B. writes from Lansing, Mich. "Mrs. Pavne Hopkins has been with us and is still doing a good work. One month ago Madame Parcells came. Her lectures are equal to any of our old workers, and her tests far excel any ever given from our rostrum."

The Church of the Soul. Last Sunday the First Spiritualist Church of this city was merged into the

Church of the Soul. The Church of the Soul is founded upon teachings given through Mrs. Cora L. V. Richmond for the last twenty-five years, mostly in private, but now to be included in her public ministrations. At the regular Sunday morning meeting Mrs. Richmond announced that for which the trustees and many mem-

bers of the society had been previously prepared at a meeting held at Mrs. Richmond's residence: A new church on the basis of the soul-teachings, of which Mrs. Richmond is the founder (under the inspiration of her guides and teachers). These teachings have been before the public several years in a book having for its title."The Soul in Human Embodiments."

Immediately after the services the congregation formed itself into a committee of the whole and proceeded to organize the new church, The Church of the Soul, upon the following basic prin-God is infinite, omnsicient, omnipres-

ent, supreme, eternal entity, whose state of being is the infiniverse. Soul is the finite, immortal, conscious entity. All souls are like unto God; are uncreate; are equal; are eternal; must have similar expressions through matter

in successive embodiments. Spirit is the inbreathing from the human organism, constituting the personal expression of that organism, and that which abides in the spirit state

after the death of the body. The intercommunion between the spirit and the mortal states, through media, by messages, visions, physical phenomena, inspiration, and all the "spiritual gifts."

Angelle states are the fruition of, and the victory over earth conditions by successive embodiments in earthly Higher angelic states are the fruition

of successive embodiments in other (more advanced) planets.

Archangels are the fruition of experi-

charge of messianic dispensations, and are guides of the angols.

The Messiah (Christ) is one of twelve who come to earth in succession.

Messianic cycles are the twelve man-ner of fruit of "the tree of life." Five have already appeared—the sixth is near. Earth is approaching the new near. Es Messlah. The aims of this church will be to as-

sist in bringing about by these teachings: The overcoming of hatred by love; the supplanting of error by truth; the conquering of war by peace; the banishment of tyranny by justice; the conquest of self-seeking by unselfishness; the final establishment of the universal brotherhood of man.

The following trustees were elected:
Dr. L. Bushnell, Dr. J. E. DeWolf, Dr.
Nutt, W. M. Lucas, C. A. Rouse, S. M.
Biddison, E. A. Rice, C. H. Catlin,
Marion Pickett.

Dr. DeWolf was elected president; Dr. Nutt, vice-president; Mrs. Mary M. Haire, secretary, and . C. H. Rouse, treasurer.

Dr. C. E. Watkins.

We gladly call attention to the new advertisement of Dr. C. E. Watkins on page eight. Dr. Watkins has been before the public for twenty years as a medium for independent slate-writing, during which time none of the Spiritual papers were ever called upon to defend his mediumship. As a physician he is wonderfully successful. He is an educated physician and is registered to practice medicine. We trust he may live many years to heal the sick. Hundreds of the readers of THE PROGRESS-IVE THINKER owe their health and life to Dr. C. E. Watkins. His book on chronic disease is something new and will well repay the reading.

30th Edition. "What is Spiritualism? How to In-

vestigate. How to Become a Medium, and Form Circles. Who are Spiritualists. Extracts from What They Say." Not many spiritual publications gain their 30th edition, but the above tract has done so, and this last has just been received from the press. The reason is that it meets a want felt by all who are asked what Spiritualism is. Here is a upon other lines of practice. Laws are all about it. If you want to investigate, it gives the few, simple rules and direc-

MAGNETIC PRACTICE.

Thoughts Concerning Healing Power and Spiritualism.

A Lady Physician: Expresses Her Views.

We find in our papers spiritual and gagements and will respond to calls, at secular, announcements from time to 247 East Grove street, Grand Rapids, time, of manifestations of wonderful power; notably Schlatter, of Denver, who was heralded from the Pacific to the Atlantic, and thousands on thousands attest his power. Yet, as one of the orthodox ministers of this city said in attempt to disparage Schlatter, "he accomplished no more than hundreds of magnetic healers and Spiritualists are doing every day."

It is doubtful, if magnetic healing and

sires all local chartered societies Spiritualism had been under trial, if throughout the State of Michigan to he would have allowed they accomforward to her the names of the officers plished anything; but in this way by of their societies, as business with them | comparison, in order to belittle one, he must be transacted before the annual gave a just verdict to a little understood, convention. Address Mrs. May F. natural, powerful curative agency and its agents.

We are glad to learn of any new man-ifestation of this blessed potential power, but desire in the age of general diffu-sion of knowledge, that it be recognized on the scientific basis, an expression of natural law, which can be investigated and comprehended. Not that all who exhibit the power

do understand its philosophy. Better results might be attained if they had

more knowledge of its laws. The admission of the orthodox church minister quoted above, proved acquaintance with facts of which we find multitudes of advanced Spiritualists ignorant. It has always been an unexplainable fact that Spiritualists are not patrons of the spiritual magnetic healer. they recognize the most wonderful ex-hibitions of spirit-power in every other

direction, they fail to do so in this which would seem to be the most natural sphere for its operation, if any regard was held for human need.

It is the testimony of concarnate spirit that after passing the gli many

ment of service to humanity. In reply she asked that she might administer to the disordered, nervous system of earth's children; hence was for a period of more than fifty years a student of the subtile forces of life. Great commendation was awarded her for her beneficent choice, great honor pestowed by exalted spirits.

To those who suppose that transition bestows, all power and .wisdom, this may seem strange, but labor and adaptation is the road to progression and sucess there as here.

Many physicians and surgeons in Spir-it-life acknowledge ignorance of the application of magnetic forces to human need, though admitting its efficacy; while those with extensive; knowledge and skill in use of these forces may know little of the nature; of therbal remedies and of surgical operations or other lines of practice. A good, well-developed healing medium has various scientists in his spirit-band, but no one instrument can practice on all lines, hence, must follow his line of best adaptation, and finds corresponding adaptation in the leader of his band by the law of attraction. Other members thereof supply strength and power as a well-chosen force in any department of labor—the faculty in a college; perhaps. So a good spiritual physician magnetic or otherwise stands not by himself alone, but may represent a host of more advanced talent than the world has ever wit-

nessed. But, why are not Spiritualists the first to recognize and avail themselves of spirit power as a curative agency, is still the question.

patronage is almost entirely from the ranks of the churches.

which is true of a few; but we see hundreds employing drug-doctors constantly, year in and year out, and inquiry has proven total ignorance of spirit power applied in that direction.

But why should not the clairvoyant

whom they consult in matters of business be as trustworthy in describing their physical condition? To the seer the very bowels of the earth are laid open to reveal deeply covered mineral deposits, and so is the human body revealed; and not only its present condi-tion, but the cause which lies away back in the past, forgotten, perhaps, by the patient, or prenatal, even. And out ence on all the planets of the solar system. Archangels announce and have main think you not such knowledge

can find whatever remedy exists? You behold spirit-power moving ponderous matter; can you not believe that through the agency of the human hand as a battery, that same power can contract overstrained muscles and bring displaced organs to place? Of the vitalizing power of spirit magnetism in soothing and restoring disordered nerves, you can know nothing without the blessed experience. A fearful high fever pulse and temperature, may be reduced instantly, almost, by the hand of the magnetic physician; serious inflammation of any part, also, without the effects of drugs, which are often more serious

than the disease they seek to cure. The most serious cases, given over by physicians, have we in an observation of years seen cured by magnetic treatment—cancers, paralysis, consumption, and if on these the power proves successful, how much more in the many ighter ailments.

So in clairvoyant practice with herbal prescriptions is great efficacy, as multitudes can testify.

One object of this paper is to balance

the human mind with regard to the wonderful individual exhibitions of healing power, to show they but express nat ural gifts whose possessors are not so rarely distributed adown the ages as to be found but once or twice in a century that its laws of operation are better understood and can prove a more reas-onable scientific basis, than many older modes of medical practice, and that it has many practitioners in every city of

any size.
We would relieve the stress on railreappear. We would relieve the long, weary waiting in line of the thousands of fainting and weary ones who might

fatigue nearer home.

Another object is to help Spiritualists to realize the balm in their own Gilead. and honor the power and blessings the Spirit-world holds for them in all ways. The blessing may be withdrawn, if not recognized and protected-as since the

little tract that can be given out, telling | being prepared to throttle it. The old should ever learn to engraft the advance thought upon its old stock, and increase tions necessary. Single copies, posttions necessary. Single copies, postpaid, 5 cents. By the dozen or 100, 2
cents, postpaid. Address the publisher,
HUDSON TUTTLE, Berlin Heights, O.,
Turn Procupersive Turners. SABA L. HARD, M. D.

Trying to Sneak It Into the Con-

stitution. In the House of Representatives. March 30, 1896, Mr. Willis introduced the following, which was referred to the

Committee on the Judiciary and ordered to be printed:
Joint resolution, to amend the pream-

ble to the Constitution of the United States.
Whereas, the Constitution of

United States contains no recognition of God or His providence; and Whereas, there is now pending in Congress a joint resolution proposing the following amendment: "We, the people of the United States, devoutly acknowledging Almighty God as the source of all authority in civil government, the Lord Jesus Christas the ruler GRESSIVE THINKER, on the "Means of of nations, and the revealed will of God as of supreme authority in clvil affairs, in order to form a more perfect Union. and so forth; and

would change our organic law from a purely secular to a theocratic government, which was not intended by the framers of the Constitution, or any of the States ratifying the same; and

Whereas, no Unitarian, Jew, or Deist, who, neverthless, might be a patriotic and useful citizen, could conscientiously swear to support the Constitution, containing the said amendment: Therefore, Resolved by the Senate and the House

of Representatives of the United States of America in Congress assembled (twothirds of each house concurring therein). That the following amended form of the preamble to the Constitution shall be submitted in due form to all the State legislatures for entification: "We, the people of the United States.

in order to form a more perfect Union, establish justice, insure domestic tranquillisy, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, trusting in Almighty God, do ordain and establish this Constitution for the United States of America." It will be seen that in this newest de-

"Our Lord Jesus Christ" vice How the orthodox conscience can reconcile itself to the omission of "Our Lord Jesus Christ" is a mystery to any

save an orthodox conscience. "Trusting in Almighty God," notwithstanding He allowed their former effort on His behalf to be frustrated, they now attempt to sneak in through the back door, leaving "Our Lord Jesus Christ" in the lurch—for the time being; probably intending to success ame way, at some future time.

CRITIO. ably intending to sneak him in, in the

Passed to Spirit-Life. Hannah Perry, wife of Albert Leighton, passed to the higher life, at East Pepperell, Mass., April 22, 1896, in her 83d year. For many years she was a firm believer in spirit communion, always cheerful and happy, never seeming to doubt for a moment that she would again meet those dear ones who had passed on before.

Mr. Leonard S. Simons passed to Spirit-life, at Bay City, Mich., March 28, 1896, aged 62 years. He was a true Spiritualist and passed away in the beau-tiful fatth. The Ladies' Aid of the First Spiritualist Society of Bay City passed resolutions of condolence and sympathy with his bereaved wife and family, in the loss of a kind and loving husband and father.

Departed to a higher life, Mrs. Emeline Sarr, from her home near Ceylon, O., in her 71st year. She was born and always remained on the homestead farm; all spiritual healers admit their and was identified with the early pioneers of the "Fire-lands" of Ohio. one might think they themselves of April, Hudson Tuttle officiating. He understood the law and were able to pictured with such vividness the life of the pioneer mothers, and the sacrifice all mothers must make, and the heroism it developed, that not an eve but moistened, nor a mother who did not feel ennobled by her position. The good, kind, loving mother had gone to her reward. It would be selfish to call her back to the burdens of the old, worn body. Rather let us unite with hosannas with the angels that another white soul has been born. O, Spiritualist! thou alone canst laugh at the terror of the grave, and rob death of its sting.

> Julia E. Helmer, youngest daughter of Ernst and Cora Helmar, of St. Louis, Mo., passed to Spirit-life, Saturday, April 25. The parents were members of the Methodist church, but having recently found more consolation in the study of Spiritualism, invited Mrs. Laura F. Curts to officiate at the funeral. It was the first service of the kind in that part of the city, and the plain, simple truth, so consoling and uplifting, as voiced through Mrs. Curts by her controls, made a deep impression on all present. One of the listeners at the close said that it was one of the most spiritual, uplifting, yet consoling, funeral services to which he had ever listened. Thus it is, at these funerals, that the truths of Spiritualism are first heard by many, and open the way to further investigation.

Mrs. Harriet Miller passed to the higher life, April 15, 1896, at her home in Paw Paw, Mich., aged 76 years. Mrs. Miller survived her husband, Alonzo W. Miller, only five days. How consoling the thought that she could join so soon the companion with whom she traveled the journey of life for fifty-five years. The funeral services were held at the late residence, Monday, April 27, conducted by myself, assisted by W. H. Bach, of St. Paul, Minn. B. O'DELL.

Passed to Spirit-life from his home in San Francisco, Cal., November 27, 1895, Charles E. Colburn, a native of Maine, aged 75 years, 10 months and 20 days. He was a consistent Spiritualist, and was recognized in social and business circles of strictest integrity, and never turned a deaf ear to the call of sorrow roads and street-car lines seen last fall or suffering. He leaves an aged com-in the rush to see Schlatter if he should panion, with whom he had walked hand in hand, the toilsome journey of life, weary waiting in line of the thousands of fainting and weary been helped at less expense and fully away to awake in the bright morning land and greet the many loved ones who were waiting to welcome the weary one to his spirit home.

A FRIEND.

The Encyclopædia of Death.

The most elaborate comment upon the contents of "The Encyclopædia of Death, and Life in the Spirit-World" could give but a vague inkling of the rich record of weird events and supra-mundane facts which the work contains, and which proves so deeply interesting to all classes of minds. The ultra-materialist and the theologian, as well as the true scientist, all read it with pleasure and appreciation.

With best wishes and kindly regards

I remain fraternally yours.

J. J. JONES, M. D. Philadelphia, Pa.

THE "GOD" AMENDMENT. A Seance with the Medium, N. W. Koons, at St. Johns, Ill.

TO THE EDITOR: -On March 29th, at our home circle, composed of myself and wife, and four others, including the me-dium, we received positive proof of spirit return. Our old and esteemed friend, Jonathan Koons, the father of the medium, who often visited us before passing over, came to us on this occasion in spirit,

Among the manifestations was the following: The tambourine was passed around the circle; resting on my breast, took hold of it, when a hand clasped mine, in the meantime thumping the tambourine. Then it was placed on top of my head. My wife also received sim-

GRESSIVE THINKER, on the "Means of Progress," could only witness what we did, he would not doubt materialization any longer, for if a hand can materialize, why not the whole body? Brother Whereas, the proposed amendment, Holbrook, you had better spend your if adopted by constitutional majorities hundred dollars in investigating with by Congress and the State legislatures, some genuine medium, such as N. W. Koons, whose character and standing has not a peer in Southern Illinois, then your challenge will cease. We are well aware there are frauds, but that does not disprove the genuine.

WM. A. THOMPSON.

Take Action at Once.

The sale of The Encyclopædia of Death, and Life in the Spirit-World has reached high up into the thousands. We are now sending it out free to new trial subscribers. Send to this office 25 cents, and you will get THE PROGRESS-IVE THINKER three months, and also the book above-mentioned in paper cover. When you have once read it, you would not part with it for ten times the cost to you. We want to reach 20,000 new readers, hence make this offer, which will continue during April only.

Any one of our present subscrib-ers who will send us a new three-months' subscriber with his own subscription (extending it not less than six months) can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers gener ally in spreading the truth in regard to leath, we have concluded to extend the above offer through the month of May

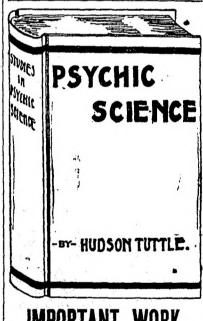
Special Notice.

Owing to our job-printer serving as a juryman, and many of our patrons and advertisers changing their quarters in the 1st of May removals, we therefore find it impossible to issue our first number of "The Universal Emenatorium and Mediums' Directory," for Saturday, May 2d. We will surely issue the same for May 9th. Hoping this apology will explain matters to all, we remain, Respectfully, G. G. W. VAN HORN, Publisher.

480 W. Madison St., Chicago.

Under the auspices of the Illinois Spiritualist Association, will be held on Wednesday, May 6, at 8 p. m., at Brick-layers' Hall, 93 S. Peoria street, near Monroe street (West Side), Chicago, Ill. All interested in organization and in liberty of speech, thought and legitimate action should attend.

The following speakers have consented to take active part on that occasion: Mrs. E. N. Warne, Mr. George B. Warne, Dr. White, Mrs. S. F. De-Wolf, Dr. Willis Edwards, George V. Cordingly, Mr. W. H. Blair, George F. Perkins. Other speakers will be in-



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

Hudson Tuttle. Address him at Berlin Heights, Ohio.

Ruth P. Bowers, Campbell: Q. We allow our 11-year-old daughter to sit in our circle. She is strong and healthy, and has healing powers. Will it harm and has healing powers. Will it harm her to place her hands on a sick person

while in the circle?

A. If impelled by her spirit friends, it will not, for the power will not come from her. Her healing should, how ever, be limited to one case at each se ance, until she has reached maturity. She must learn to throw off adverse influences by the strength of her will.

O. W. B., Manteno, Ill.: Q. (1) As suming that the universe as a whole has always existed, and that planetary surfaces have always borne human beings, developing into what we know as spirlts at the presentday, what is the condition of feeling, wisdom and power of those who began their physical life somewhere in the depths of the misty past, say, a decillion of ages multiplied by a decillion, and the several products a de cillion of times; let an age be considered 100,000 years of our time; if such a length of duration can be imagined?

Do all the spirits that ever came into being still continue to exist some where in their several individual capac

(1) (Automatically given.) I con tended, while in the physical life, that there were no reasons for supposing that any planet was inhabited by human beings, or beings at all comparable therewith. That the conditions prevailing on these planets was opposed to the existence of a being comprehensible to

I now affirm, with perfect knowledge that my conjecture was right. I am able further to affirm that it is only within comparatively recent ages that beings endowed with immortal continubegan existence on the earth.

Of the spiritual beings of that early time it may be said that two classes ex ist, one that has not more than kept pace with the development of mankind and the other that has, as it were, gone out of sight, and exceeded the ideal conceptions of human attainment. Since the period when continuous life was reached, there has been no extinction of perfect spiritual individuality. That it was reached at once by all the individuals of the race, or races, cannot be maintained. Along that line were countless abortive attempts and failures. And further I am compelled to affirm that with savage races the result has not been fully attained. For it must be held in mind that because the spirit of a savage exists after the death of its physical body, it is not conclusive that it will exist forever. It may, by the energy imparted, remain individualized for a time and then, unable to maintain itself, sink back into the spiritual elements from which it came, as its physical body was dispersed.

RICHARD A. PROCTOR.

J. W. Donnell: Q. (1) What is the best course for the advancement of a newly-developed medium, who is influenced but unable to speak?

(2) I have seen several photographs of mediums and their guides or controls, and the gulde is standing just back of the medium. Why is it that you get the photograph of the control instead of the medium, when they tell us that the control is in the physical form and the medium is just out, near by?

A. (1) Patiently continue the seances, without disturbing the harmony by expectancy or dictation of the phase that may come.

(2) Spirit photography is so subject to deception that it is not well to hazard an explanation of any appearances, until the claim is thoroughly proven. In nothing else is fraud so easily practiced, and only the clear, recognizable features of a spirit friend, under the severest test conditions, is of value in evidence. When such are received-that spiritual meeting in their lives, and felt is, when facts are given-will it be time

to theorize and explain.

It is certainly a quite untenable theory that the control takes possession of the "physical form of the medium."

F. S. Kirksville: Q. (1) Is there a diversity of land and water, heat and cold, rain and sun, in the Spirlt-world? Are there homes and families, and births in Spirit-life, similar to those that exist in earth-life?

(3) Do they have grain and fruits and flowers in the "Summerland?" (4) Do the "righteous" and the "sin-

ner" go to the same place? A. With the exception that procreation belongs to physical life, these ques-

tions may ail be answered in the affirmative, and vet such an answer would convey too materialistic ideas: For all these forces, elements and conditions

are spiritualized.

The "righteous" and the "sinner" go to the same place, in the sense that they dweil in the same place while in the earth-life. There is no arbitrary divis-ion between these classes in this life, and yet there is a division created by the attractions and repulsions of each. This is more pronounced in the spirit sphere, but the similar laws and conditions hold.

B. B. A.: Q. Suppose it be true that thought can be photographed; that all which is claimed for the X ray be true; does this in any degree obscure the spiritual claim? What effect on the socalled spirit photograph? Would it render possible the theory that most of the mental phenomena are traceable to the action of incarnated thought?

A. Thus far nothing has been discovered in the X ray which connects it with spirit, more than the common ray of light. The conclusions which some spiritual writers have expressed are entirely unwarranted. "Thoughts," as intangible waves of mental force, can no more be photographed than rays of heat. It may be interred that the idea that they can be has its source in the oft-repeated assertion that "thoughts are things," which is as absurd as to sav rays of light are things. Thoughts go out as vibrations, and have no resem blance to and are not comparable with

cannot understand how anyone at all versed in spiritual science can see any more connection between the newly-discovered light rays and spiritual phenomena than in the well-known colored rays. Simply because a field is opened that is unknown, it is at once asserted that it has spiritual significance. The fact is that this field does not lie between matter and spirit; and a perfect knowledge of it will lend no new light on spiritual laws.

In the same direction as the above is

Roentgen, by which photographic rays penetrate substances, and the far-seeing of clairvoyants?

(2) What had spirits to do with this liscovery of Roentgen? What is the principle upon which Roentgen and clairvoyants see through

A. (1 and 3) The tension of the X ray enables it to penetrate substances opaque to rays of less tension. It is no more anomalous for the X ray to pene trate wood than for common light to pass through glass. Green glass is opaque to all but green rays; red to all but red rays, etc. The difference between seeing by the X ray and clairvoyance is that the clairvoyant does not see by means of common light appreciable to man, but by spiritual light.

(2) By impressing on the mind of Prof. Crookes the tubes which give forth the X rays which have revealed this wonderful reaim.

"A. P. A.": Q. It is with deep interest I read the wonderful diversity of the question columns. We are in dispute and want to know if there ever was a female pope?

A. The reign of the pope Joan has been vehemently disputed by Catholics, for to have a woman in the papal chair would break the "apostolic succession, and invalidate that most cherished claim. Yet there is no event of that age which has come down to us with any more show of authority. Had such a story originated at the time of the Reformation it might be said that it was coined to the injury of the church, but on the contrary it first appeared when the Catholic Church was all-in-all, and no one dared to speak a word in her detraction.

There is just as good authority for the historical character of Joan as that of Leo the Fourth, who died in 853, whom she is said to have succeeded.

She was the daughter of an English priest and his paramour, and became distinguished for her learning. She eloped with a young monk, adopting male attire, and in Greece pursued her studies of philosophy. Here her lover died and she became professor in the Greek academy at Rome, and such was her fame that on the death of Leo she was unanimously chosen pope. She would probably have occupied the papal chair until her death, for she was very popular, had not a liaison revealed her sex, and she died in the street in the midst of a holy procession.

Such is the narrative, for and againstwhich a great amount of evidence has been accumulated.

J. C. Smith: Q. We are told that the moon has neither water nor air. As the tremendous eruptions are recorded in its upheaved surface—and these must have been caused by escaping gases, what has become of these gases and vapors?

(2) What place in the Bible gives mankind credit for having brains? (3) Is there any mention of future ex istence in the Old Testament?

A. There are indications of a slight atmosphere around the moon. The upheavals which took place in the molter mass were the effects of vapors of the more readily volatilized elements, which condensed as the satellite cooled.

Watery vapor is no more called for to account for the volcanic erruptions in the moon than it is on the earth where vast masses of ashes, scoria and lava are thrown out. (2) The writers of the Bible, whoever

they were, did not know that they had such an organ as the brain, and whoever inspired them was equally ignorant.

(3) The morose Hebrew mythology had none of the light and beauty of the Greek, which wove the life of the departed into the present. There is noth ing in the Old Testamout to show that the belief in immortality was entertained, and the Jew was too material to care for things spiritual. The story of Samuel being evoked from the world of Hades, is out of harmony with the remainder of the book. It is presumed that the angels that so frequently appeared as messengers were spirits once incarnate, but the Bible does not so state. The book of Job is sufficiently materialistic to piease Ingersoll.

A Happy Experience.

A Friday-evening circle, held by Mrs. M. A. Jeffery, at her residence, 518 Sixty-third street, proved to two ladies (that had never even visited a that there was no truth or honesty in what they termed "this funny business" a comforting joy, a reuniting of a loved spirit mother to her child, with messages from her, advising and protecting her, and from several friends, all fully recog-

In her own words she said: "God bless you, Mrs. Jeffery; I feel that my dear mother has been restored to me, and I know that no mortal could have given me the knowledge about our affairs but life. that dear mother, now no longer dead to me. Oh, forgive me for the ridicule and unkind words I have spoken of this, your sacred work."

This was a week ago, and since then the other lady called and told Mrs. Jeff-ery that the full description of her brother, and the manner of his death, were perfectly correct, and that all her own life experience, and her many loved friends that came to her at that meeting, seemed too much to bear, for she had prevented her friend (the lady that brought her to the circle) and many others attending these meetings, by the fun and ridicule she had made of Spiritualism; and now she learned that she had been keeping her own loved ones from herself. "Oh, how wonderfull What a comfort! and what a help! My loved ones are not dead," were the remarks that followed.

As Mrs. Jeffery's powers as a medium let people see what it means to shut the door against any spirit influence; for, as with these two ladies, it may prove to be against the dearest one you have in the spirit-world. Let in the light! Let the truth be known! ONE THAT WAS PRESENT.

Dr. Holbrook's \$100.

TO THE EDITOR:-It is seven months since you first published my offer of one hundred dollars for a genuine materialization. The offer has not been accepted. I shall be absent from home much of the time during the summer, but after September 1st I shall be pleased to hear from the materializing mediums of the United States, and hope at least one of them will entitle himself to the hundred dollars. Yours respectfully, Dr. E. A. HOLBROOK. Watertown, N. Y.

"Hypnotism Up to Date." By Sydney Flower. In the form of dialogue and story, the author presents very successfully a condensed account of hypnotism. its theory and practice up to date. Price, paper, 25 cents. Sold at this office.

"Vashti, Old and New. A Romance of the Wheel." By Marvel Kayve. A remarkable book, contrasting the modern Vashti with the Vashti of ancient U. G. Figley: Q. (1) What is the liference between the discovery of sale at this office.

THE SOUL.

What It is, and What It is Not.

Its Essence, Its Powers and Capabilities.

There comes a day when all shall speak and all shall understand. Lanruage is perishing like the waste of the ages, and the speech of the ancients is but the fossii upturned by the plowman's share of a new age. Our own nomen-ciature, our words of love and hate, of philosophy and discovery—all are shadows, fleeing before the mighty shafts of redelent ether, falling upon the earth in awful splendor.

Soul is not the spirit, neither is it the material construct of mechanism; but it is the power of realization, the fingers of the I am, of the spirit; is that which grasps all things with conscious joy or fear or grief. Soul has no definition; it is not a personality. When, as is said, man became a living soul, he only became a potentiality in a certain direction. When he is said to lose his soul it is meant that he loses his power, his capability. The cycles have swept on in their whirl of motion, as wheels of the spheres, and man has found no place for his entrance into the scene of exhibition of the forces of the exterior, save that which fate would seem to offer unto him. Soul is the sense of man, and his contemplation. When he was born into a life of possible growth, beyond animal ism, then did he become a living soul. Spirit is, simply, a comparative term

and so is matter. Soul is not. Matter is a positive state of a positive entity, and so is spirit. Soul is a quality in toto. The soul is not the life, neither is the spirit the life. Life is a function of the spirit. Life is not an attribute nor a property of the soul, but the soul is the power of the spirit to feel and know, to sense and learn. When the human race grew to have a spherical cranium, the point of poising for the flight into the ether spaces was reached. A sphere, or an ellipse, is a perfect form and bespeaks immortality. Spirit existed, and the rudimentary soul, ere the mortal put on immortality. The power of an endless life was given

when the rounded form was outwrought in the processes which evolved the globe or sphere—called the encephalon -and the genus homo became an heir to eternal life. The soul is the implication of all things appertaining to trans mittance of the divine possessions, or the holding of the same. Each individual orb, each sun of centrality, gives out its touch of ember life, till its kindling fires smoulder no more, but shoot forth their flame to warm each related soul:

The soul of each man or woman of greatness and of Godlikeness, is a blaze, circumambient, and adverse, and without detrition. The soul proceeds from the nucleus of the spirit and is its divine manifestation, in all its progress and evoivement.

The soul can never die, because that of which it is the expression cannot. It cannot, because it has reached the immortal status, the form of divine expression, the circumambient, which is the typical of all-compassing, and all-grasping, the imitation of the ultimate proto

type, the Omnipotent.

The soul is not the morning star, nor the vesper visitant that looks, lambent, among the still shadows as they come creeping on; but it is that which makes them present with us and bids us feel their life and sense.

The soul is not the bird of the summer day, nor the voice of the feathered thing, nor do we see its soul, but in the woody glen and on the mountain furze, as he sings of love and freedom, and natal joy, we are touched with a soul-dream of an undying hope, and his soul leads us on. It is no syren. It is all the the great, speaking in infintesimals. These minor strains make up the whole gamut, and the cloven tongues are speaking words of fire to tell the love of two infinities: The God-man and the man-God:

The eglantine and the damask rose, the jasmine, carnation, the orchidae, and all that train, have words upon their breaths that go out bearing stories of the souls within. "There is no speech nor language where their voice is not heard, their lines have gone out to the ends of the worlds." The shell that is smitten by the wailing notes of the complaining sea, and bears them to the far inlanders to catch their ears, is the passive plagiarist of the soul of the deep as he sings the lullabys o'er the cradle of the child of the new and rising day that Hesperia, with twinkling in her eye, tells us is to burn her light away and fire the world with a mighty glory, and bring it a liberty with healing in her wings.
The soul is the mythical personage of

the ancients and the modern symbol of

The soul is not the song, nor the singer of it, but it is the rapt mentor, bearing the melodies of heaven to earth and the choruses across the water's bo-som and into the wildernesses and solitary places, to make them break out with joy and the deserts to bloom with the flowers of beauty.

When five thousand beasts were sacri-

ficed by Titus at the dedication of the Coloseum, in the view of fifty thousand spectators, it was a contribution to savage architecture; yet the angel of the eternal covenant, the Evangeline, the Psyche, unborn and unknown, muffles the voice of the Vespasian mob, and the soul of the nineteenth century comes en rapport only with the hues and forms of the amphitheatre, and hears not the dying groans of the slaughtered offerings of a bloody aitar.

The soul of the present, elated in the As Mrs. Jeffery's powers as a medium are so well known here in this great city, as well as at the many surrounding towns where she lectures, this article is to let people see what it means to shut the debris of old Babylon, or leans on the balustrades of the state Nineveh's walls, far beneath the century's drifting sands.

He who loves must suffer, and he who learns must die. The soul is the evolutionary force of the universe of the all-

seeing and the all-feeling.

To live is to gain the power and will to die. To unfold is to change, and dissolution is the greatest feat of all in the grand march of progress from the known to the unknown, from the seen to the unseen.

SAMUEL JOSEPH DAILY, M. D. Springfield, Mo.

A new edition of "Three Sevens," the Phelon's, is just issued. The May Arena says: "The gist of such books as Dr. Phelon's "Three Sevens," and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly that 'he who runs may read.'" Cloth \$1.25, postpaid. For sale at this office.

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

["One hour spent in contemplating the stars and gazing into the silent depths of the universe will lift you higher and carry you farther, will give you more loftypurpose and elevation of soul than would a whole year spent in the most splendid drawing rooms of the land."-John P. Altgeld.

Ah, yes, the stars!-the silent, the se And cons old, that yet were ages old,

When did the 'shepherd-soldier, Moses,

wold delta And plan his dife, his labors, marches,

wars, Beneath the counsel of the silent, far-off stars. A haunting wail from Egypt pierced his

heart; His brethren's cry rang in his troubled Self may have pleaded well its narrow

part, And warned him with a thousand doubts and fears, Till, poised between two fates, he raised his eyes To read the message of the still, eternal

Thus said the stars, this is their message

yet:
"Life's brief, brief candle can but briefly burn: No profit hath the mighty, none shall get More than his ashes in a funeral urn!

Who shirks his task is but a fatuous slave, Coquetting with thin phantoms by the

"It is not well to speak or live a lie, To slink through life concealing brave belief. To lust for shadows or to widely fly,

Chased by a breeze-blown, rustling autumn leaf; the slave of self, held as with chains and bars, And linger, but not live, beneath the watchful stars.

'If heaven hold no throne but chilly space, If man hath no sure hope of future If this pent life be all his dwelling

place, Then let him play the man, at least, in this Life flies—and, lo! the gains of life are Hard earned, soon gone, they are not worth their cost!

'Or if, dear dream, man be a deathless part Of th' unpassing Majesty behind the

Then steer thy course with fixed and fearless heart—
Thou canst not perish nor thy mission fail!

Heed well thy strain, thou more than kings and ctars; Thou art own brother to the everlasting stars!" i nl And Moses heard; and, glad to live or

Went down to where he heard his troubled kinemen cry.

Howard S. Taylor.
Chicago, April 20, 1896.

Spiritualist Meetings in Chicago The First Spiritaalist Church, Schiller Theater. Mrs. Cora L. V. Richmond, pastor. Services at 10:45 a.m.

People's Home, Spiritualist Association, Bricklayer's Hall, 93 South Peorla street. Services at 3 and 7:45 p. m. The Christian Society, Custer Post

Hall, 85 South Sangamon street. Services at 2:30 and 7:30, by Miss Thomas. The Union, Nathan Hall, corner of Milwaukee and Western avenues, at

Sigler's Hall, 526 Sixty-third street, Englewood, over the postoffice. Services 2:30 and 7:30 p.m. Mrs. Mary A. Jeffery, pastor.
The Endeavor Society at the residence

of Mrs. Sarah E. Bromwell, 1 South Hoyne avenue, near Lake street, at 7:30 The First Society of Spiritual Unity, Irwin Hall, West Madison and South Pau-lina streets; entrance 107 South Paulina

street. Services at 11 a.m. and 2.30 and 7.30 p.m. Mrs. Mary C. Lyman, pastor. The First Spiritual Society of the South Side, New Masonic Temple, 3120 Forest Ave. Services at 2:30 and 7:30 p. m. Mrs. Emma Nickerson Warne Speaker.

dents of Nature meets Sundays at 7:30 p. m., at Munson's Hall, 1052 Milwaukee avenue, near Lincoln street. Mrs. M. Summers, pastor. The Progressive Spiritual Church

The Spiritualistic Church of the Stu-

Lakeside Hall, southeast corner of Indiana avenue and Thirty-first street, con. ducted independently by Rev. Geo V. Cordingley. Services at 3 and 7:30 p. m. Children's lyceum at 1:30 p. m. South Side Christian Spiritual Socie-

ty, Mrs. L. N. Claman, pastor, meets at Kenwood Hall, 4808 and 4310 Cottage Grove avenue, Sundays at 2:30 and 7:30. A Swedish meeting is held every Sunday at 10:30 a.m., at Phoenix Hall. E Division street, near Sedgwick street Free admission.

Meetings held by Mr. and Mrs. Geo. F. Perkins at North End Masonic Temple, 617 North Clark street, Sunday, at 2:30 and 7:30 p. m.

Church of Fraternal Endeavor. Rev. Mrs. M. A. Jeffery, pastor; residence 518 63d street. Regular services at Sig-ler's Hall, 540 63d street, Sundays, at 3 and 8 p. m.

German Spiritualist Society, Gartel-man's Hall, 13th street and Ashland avenue. Services at 2:45 p. m. Prof. W. E. Mansfield, pastor. Lecture and read-ing in English, assisted by Mrs Gartelman in German,

The Church of the Spirit, Willis Edwards, pastor, meets at Arlington Hall, 551 North Clark street, at 2:45 and 7:45 p. m.

The Christian Spiritualist Society meets Saturday exemings at 7 o'clock at Mrs. C. A. Starr's, northeast corner Cottage Grove at tenue and Thirty-first street, flat 44. Inspirational playing, singing and speaking. Admission free. Spiritual Gospel Temple meets at Father Williams National Hall, 681 West Lake street, every Monday and Friday evening at 8 o'clock. Revs. H. and E. Raphael conduct services.

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

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OBSESSION.

A Special Sanitarium Suggested,

For the Relief and Cure of Such Cases.

TO THE EDITOR:—Several years ago worked over the ground con-

siderably, trying to make a specialty of obsession cases, believing that very many of those in asylums were afflicted with this mania, and could be cured. The number of those whose lives are blighted through this influence seems to increase, through knowledge of the facts, as the years pass.

As a reason for my interest in this matter, I may say that fully ten years before the incipiency of Modern Spiritualism, manifested through the raps at Hydesville, I was taught through intuition or inspiration to exercise my magnetic gifts, and have done so up to the present date, when quiet opportunity offered to help humanity. I had other business as a means of living, but did a great deal of healing.

To enter into detail and relate the evidence required to convert me from what I supposed to be rock-founded materialism to a firm belief in Spiritualism, through most wonderful revelations, would leave no room for the object in view upon commencing this paper.

To return to the subject in the opening paragraph: I went to Chicago from Milwaukee (my home for over half a century), to find someone afflicted with obsession that could be approached for treatment, but could find none except in hospitals or in care of some M. D.; but as they could not be had for magnetic treatment, I reluctantly gave up the idea until a more auspicious period.

A wonderful change has taken place in public sentiment within the last seven years, and I now believe that a sanitarium could be established, modestly to begin the work, that would reach obsession and all other diseases in a satisfactory manner. In my experience and observation I have noticed that a magnetic healer may cure a severe case instantaneously, while the next case may be cured slowly, though in the end completely, and the third case not at all, because the conditions require a different grade of magnetism—an adaptation or capacity to receive what the operator or patient lacks.

Every thorough magnetic healer must have noticed the law of attraction and repulsion in his practice. The magnetism of an operator is occasionally repulsed by the patient, because of pain communicated or a disagreeable feeling experienced by the patient, and without apparent cause in the character or dispositionindeed, no good reason can be given for the result.

There the matter ends; no logic explains it. A diversity of magnetism is needed to reach all cases. No one magnetic healer can drive out all diseases. We hear of healers away in the gloaming performing wonderful cures, but we hear nothing of their failures. Shafer, the noted healer of New Mexico, does some surprising work, but the people he helps go to him with hearts bubbling over with desire to be cured, and meeting him as the one who is reputed to have touched Christ's garments, the effect is to some instantaneous, others are partially relieved, and only a small percentage find the needed help. Unity of desire and magnetic concentration of thought does the healing. Shafer says the "Father" does the work, but if he would invoke a wooden Indian before a cigar store with the same fervent strength of will-power,

he would get the same results. Concerning the force necessary to work a sanitarium, I think not less than seven, each working independently, male and female, of varying degrees, would help all magnetically. "In union there is strength," is particularly applicable in this case.

In THE PROGRESSIVE THINKER of March 14th, I was very much pleased to see an article on obsession from my old friend and brother, J. W. Dennis, and on the next page three others on the same subject. I think the spirits are preparing the way to help these unfortunates. I would gladly devote the best share of my remaining years on earth (and my health is good) to alleviate the terrible distress caused by obsession, and try to help the victims into God's bright sunlight of peace and joy. I would be glad to hear from all interested in relieving the afflicted ones, and if Brother Francis would allow short communications on the subject, it might create a greater general interest. A. J. LANGWORTHY.

Muskegon, Mich.

A Philanthropic Work! Everyone should engage in it to some

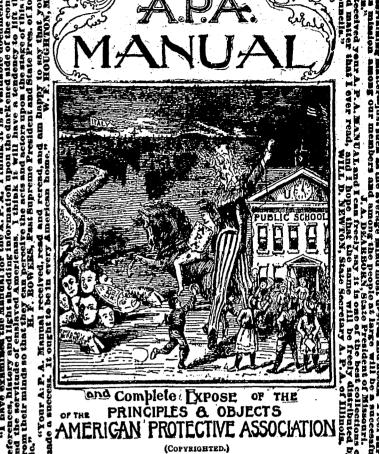
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ers, who will send us a new three months' subscriber with his own subscription (extending it not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above efferthrough the month of May.

and will assist greatly in arousing sleeping Protestants to the true conditions that surround them. I should like to see it given a wide circulation."

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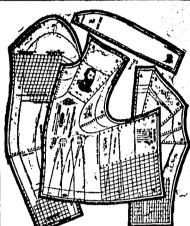
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Chapter VII. New York City (continued). Prof. J.
J. Mapes—Hon. J. W. Edmonds—Dr. Gray—New
York Editors and Clergy—Other Places in the East
—Meadville, Pa., 1846—Hon. A. B. Richmond,
CHAPTER VIII. Washington, D. C.—Reconstruction—
Senator J. M. Howard—George J. W. Julien—Gen.
N. P. Banks—Nettle Colbern Maynard—Statement
of Geo. A. Bacon.

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An Instructive Incident in Illus- M. D. . . . tration.

The General Assembly of Ohio has, at last, bowed to the request of the medical fraternity and has enacted a law under which the magnetic healer is effectually debarred from using his or her power for the relief of the sick. This measure was finally agreed upon by members of the adverse medical schools, and then enacted into a law for the plain purpose of creating a monopoly for them of the vial and

Thus it becomes manifest to the reflective that the strong arm of the law was successfully appealed to, that the waning power and influence of the medical profession-a power and influence in some respects akin to those of the priestly class-may be re-

But the measure is certainly unconstitutional, and we have strong grounds to hope that it will be so declared by the courts.

PIETY BY LAW.

Now, the orthodox religious fanatic, with his pious(?) zeal for the salvation of the masses, has, in the law above cited, abundant legal precedent for an act enabling his church to monopolize the soul-saving process, by simply declaring all other forms of religious thought to be fakes and frauds. Indeed, there are already mutterings tending in this direction. It has been but a few weeks since a deacon in a neighboring town of this county, while collecting money with which to remunerate his pastor for dealing out theological fallacies-consisting of materialistic ideas of heaven and hell, in inverse ratio of sixteen to 013, for revenue only, with incidental p stection for those who responded uberally-told a merchant who refused to be deluded by the blandishments of the deacon, that he desired to see the time when money for church purposes should be collected by law. I could give many other instances of like tenor, but recite the foregoing incident to show what is smoldering in the minds of many of the orthodox

WHO ARE THE CHARLATANS? But the main reason assigned for

the law regulating medical practice throughout the State was that the people were taken in and humbugged by charlatans, quacks, mountebanks, empirics, healers, fakes and frauds. There is considerable truth in this assertion-in fact. enough truth to spoil it for the end sought. But if the profession had first plucked from their evil eyes the beams that rendered them blind, they could the more readily remove the motes from the eyes of their imitators. Their love for the dear people, however, was the moving cause of the act which created a medical commission to regulate matters pertaining to professional practice concerning bread-pills, extracts, and a heterogeneous mass of powders and noxious drugs—some useful, many dangerous, and others harmless to disease.

This commission, upon receiving the diplomas, accompanied by five dollars, from doctors already authorkindly permit the fleeced innocents to assuredly at fault in not being able to plan your summer vacation to pass it continue in the work of their pro-

Now, if the act had regulated the practice by relegating to private life the fakes, frauds, humbugs and incompetents of all schools and of all lines known to the healing art, then a too-much-doctored people would have honored the act as a righteous one. But this was not done, nor will it be done unless a strong sentiment among the people is developed against the abominable measure.

AN EXAMPLE. -

But in this connection I wish to relate a case which came directly under my observation, and with which I am intimately acquainted. In my village resides my friend, Dr. J. G. Sutton, an eclectic physician of a large practice and much experience. His daughter Jessie, unfortunately, was born with an affection of the eyes, which threatened to cause blindness. This was a source of much sorrow and anxiety to her parents. Examination after examination revealed to Dr. Sutton the utter helplessness of medical skill. Three eye-specialists gravely shook their heads and stated that nothing could be done. One very expert specialist, of Cincinnati, would not treat the case, and said that Jessie must receive her education at a blind asylum. This was extremely discouraging to Jessie and her parents, her father expressing to me his sorrow for his daughter.

But finally he determined upon a new departure, one ridiculed by the orthodoxy of medical practice as visionary. He asked Samuel W. Cooper. son of Dr. James Cooper, of Bellefontaine, Ohio, if it was possible for him to afford any relief to Jessie. Mr. Cooper replied that his impressions as a magnetic healer led him to think it highly probable that he could at least relieve the patient.

For some time previous to this Jes sie had withdrawn from school, nor could she pursue her studies at home. In a few days Mr. Cooper began treating the case. Her left eye was incapable of transmitting sight, but within two weeks she declared that she felt relieved of pain and that she could see more distinctly, and the sight of her left eye was partially restored. After two weeks of treatment at the home of Mr. Cooper she the scientist may read with pleasure and returned home, where she assidulously I mental profit.

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followed the directions given her by Mr. Cooper. There was not a grain nor a particle of medicine prescribed in the case, and all the relief afforded came through the magnetic touch of the healer. Mr. Cooper charged nothing for his services, and is indeed a healer, but not a "heeler."

Fourteen weeks after she began treatment, Jessie again entered school, where she remained until the close of the term. She may probably never have perfect eyesight, but the gain to her of restored sight is of untold for the truth, and will make an offer value.

Now, those specialists who refused to treat this case were, no doubt, honorable in the course pursued: but it shows plainly that so far as professional skill was concerned, it was even partially restore sight in this the simple yet potent forces of laying on of hands. ROBERT R. ODER.

Rushsylvania, Ohio.

A Child Evangelist.

Claretta Avery, the ten-year-old negress who is converting whites and blacks in South Carolina by her eloquence, has large, pretty eyes and a dark olive complexion. She comes from Washington, D. C., and her mother, who travels with her, says of her: "Claretta has been preaching for nearly two years now, and she is just ten years old. We had taught her to read, but beyond that she has had no advantages. She is a perfectly artless child at home, has a lot of dolls, and is running in and out of the house all the time, singing, laughing and playing with other children." The child's command of language, knowledge of the Bible and elocutionary powers are said to be remarkable.

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The inconsequence of the great interest of Spiritualists and thinkers generations. ally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

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"Germinal Selection as a Source of Definite Variation." By August Weismann. The Open Court Publishing Co., Chicago. 25 cents.

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deep and mysterious processes of Nature will find that which will deeply interest them, in this masterly contribution to the discussion of some of the intricate phases of evolution. Weismann's "germ-plasm" theory and his views on "germinal selection" are here concisely set Fine Forces, and author of other imbeing an avowal of the errors of forth; and the general reader as well as portant volumes on Health, Social Sci-

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All in Good Faith and Sincerity Vindex Presents His View, in Good Spirit.

THEY PROGRESSIVE . THINKER has kindly given so much space to the discussion of 'Test Conditions' that I am not certain it is well to intrude again; but that manly letter in reply to "Vindex," by Dr. Holbrook; excites my pen to say that I believe him to be honest and earnest; also our own friend, "Edmiston," who apparently settles the whole question, while Mr. "Challand" clinches the argument by announcing that Dr. Holbrook is the world-convince him and hundreds will believe! Let us say in answer to the terrible

charge of love for the almighty dollar, we plead guilty, and will so continue until grocers, butchers, railroad companies and landlords are content to accept something different. On this point just a word: Unless the years devoted to development by an honest medium entitle him or her to demand the reluctant dollar, it would be hard for any of us to receive pay for any service performed.

One is curious to know who Vindex is, and sneers at his interest in a certain medium. To his comfort we will tell him that Vindex is the husband of the medium, and is in business in a New England city. He has been a Spiritualist some twenty years; has been a speaker under control for many years; has seen enough of phenomena and Spiritualists to have a profound pity for certain unsuccessful investigators, as well as a hatred of frauds and fakirs in the shape of bogus mediums.

Now, my friends, I am convinced you are all intelligent, earnest seekers to you in good faith: First, let me call your attention to the fact that my business would suffer more than the sum the Doctor offers (and which I think is liberal), should I take the medium to Watertown; but if you will case, which afterwards succumbed to two weeks, during which you shall sit in six seances with this medium, without money or price being paid her, and will, if satisfied of the genuineness of the manifestations, have the same publicly acknowledged in THE PROGRESSIVE THINKER, without using the name of the medium (as this will be done for your benefit, not ours), we will be there and do our part. But remember this: The Spiritworld are not our servants. We are theirs. We will provide the earthly conditions; but don't think, if you please, that all we have to do is to press the button, and, presto! your cousins and aunts appear.

And right here let me say that those who call for test conditions, don't seem to think the Spirit-world have any idea in regard to these matters. In fact, there is so much ignorance manifested in regard to materialization, that I doubt the prudence of a genuine medium in taking her life in something of the same line that Dr. power of a few men and women to do THINKER? It seems to me the Spirither harm, as she does when she enters the trance for this work. And as bad how he, by deep study, has reached as it may seem, I am half inclined to the conclusion that Jesus was a sunbelieve it is best to leave the field to god, and cease to parade the myth as the fakes and frauds, as they appear our "elder brother,", etc. Ingersoll to satisfy the public pretty well; and it may be the intention of the Spiritworld to first show such poor, benighted minds as think they know best, that it is easy to deceive, and tend his lectures, which can have no then, by such glorious mediums as Bessie Aspinwall, that they must purge themselves of fraud first, by cultivating respect for the rights of others, such as mediums for instance.

Now, Mr. Editor, if the good Dockind offer, made in a kindly spirit, will you tell them who Vindex is, and VINDEX.

Vindex gives his name, but does not send his postoffice address. Will he please write to Dr. Holbrook, at Watertown, N. Y.

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SHE WRITES WELL.

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In perusing a copy of THE PRO-GRESSIVE THINKER (March 28th), I find much that is sensible and instructive. But the thoughts that gave me greatest reflection, finding closest response within my own mind, came from Effic Field-Josselyn. Her personal remarks led me to pick up my

But be it known that I have not one word to say against educating mediums. I most heartily wish every medium in the field was possessed of the same amount of education that our grand Moses Hull exhibits-and they would be, if to each had been transmitted the same amount of that "precious gray matter" and the same opportunities, doubtless.

But if we of little ability to absorb "book larnin" had to remain unheard because thereof, and still were endowed with more or less impressional mediumship, and with a constant desire arising therefrom to teach what comes to us as truths that will benefit, in degree, humanity at large, I know of no more cruel tortures to which such might be subjected.

Speaking from a personal point, my own lack of gray matter-so evinced in my inability to master the rules of grammar, the bugbear of my life-I have agonized in soul, and by the hour, repeatedly, because of the feeling of my own inadequacy to write properly-constructed ! sentences, to make up an article or pen a book that would not be criticised to death. And all the while the desire to write has for some years been my most persistent companion.

Oddly enough, Moses Hull has solicited contributions from me, and, more oddly, been heard to say: "It's and again have I received flowery compliments from editors and friendly correspondents; and yet, as I read over my own pennings, I am unable to assure myself that I have not mixed the tenses. It's the very fact of pausing to think of the lion that sets me to fearing there are mistakes. Then I go down into the depth of despair. because of those early days-four years, really-when I could not attend school; and because that there is something so lacking somewhere in my make-up that I cannot retain in memory those rules, studied time and again since the desire to "write, write" has been given to my spirit friends.

Yea, verily, mediumship is an educator, and, after all, I would not exchange the many grand thoughts that my intellect can gather from the unseen, for the education that goes out of old Harvard yearly. Our educators broaden our souls; colleges do not as a rule. Combined, we have such magnificence of oratory as our own Moses, and our almost own Bobl-

Wasn't Bob mighty in his logic as he spoke to the immense audience at McVicker's recently? Did not he show the folly of invocations, on her hand, or rather placing it in the Daily reasons in a recent PROGRESSIVE ualists would do well to hear Bob tell knocks about all the remaining superstition—that is so hard to shake offfrom those who hear him; and for that fact Spiritualists do well to at tendency to overthrow that which he has not investigated.

To quote from him: "There have been fifty or sixty sun-gods among the various nations of the world, and every one of these sun-gods has a god tor and the others wish to accept our for his father and a virgin for his mother; every one of these sun-gods was born at Christmas time; every let them notify us at what date we one was saved by flight; every one of may have the pleasure of meeting them wrought miracles, fasted forty days, met a violent death, and was raised from the dead; and this is the actual biography of Jesus Christ." It is very evident that Spiritualists

need enlightenment on other points, when they talk of sun-gods as great mediums—as well as on the rules of correct speaking. To many of us, our best lectures are spoiled by prayer and hymns that are only one degree removed from Christianity; the lecture church teachings.

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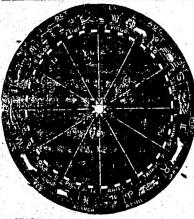
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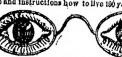
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