Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems

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THE DWELLINGS OF THE DEAD.

A Lecture by Gora L. V. Richmond.

of life and light, shining dimly among the grander orbs: Thou whose love is the light of souls, whether in the splendor of the heavenly kingdom through the celestial presence is revealed Thy the celestial presence is revealed Thy of the deed were set apart from all the that He did not recognize them, for it is glory, or whether immured in the shad-residences of mankind; those who had certain that He intimated that He because not baptized, and placed them at ows of time, in the darkness of the under aught to do with the physical dissolu- lieved that John the Baptist was Elias; world, in that which the angels call dion or prepared the bodies for inter- in fact He states it in so many words, so death in mortal life, they perceive the ment, were Pariahs, were set apart it is accepted as a portion of His teachflickering of the light of Thy love pene- from contact with all other people; no ing recorded in the New Testament that trating within and summoning them human being could touch their hands the believed that the prophets and othmore eternity, or whether in spirit under penalty of violating the law: ers could appear again on earth, When states, partially released from the thralmone, indeed, could even come in contact we take this in connection with all the dom of time, but still unaware of the with them, (except through especially other things that He taught, we find he dom of time, but still unaware of the grander glory that lies beyond, they feel more palpably the love divine and turn to it more fully; in all these states the human soul praises Thee, and human lips, feelle though they are, and human hearts, though weak and flatering, would still give forth their praises in response to Thy light and love. They would praise Thee more because the ionship only the thoughts of the dead.

With them, (except through especially other things that He taught, we find He appointed ways): although they were more to teach the triumph of possessed of human loves and human interests they were literally inhabitants form, the spiritual nature over the physical of the city of the dead. Across the tinct from his physical nature, and an river from where Egypt's splendid cities immortality that was spiritual. But He arose, these dwelt in absolute isolation, taught no literal heaven; He taught no hove the construed into an acceptance of the state of the hereafter as heaven. would praise Thee more because the deep shadows that lie around them reflect the glory of that which is beyond; the minds of the Egyptians and Arabihere they are the state of the stat because, though they cannot see the ans. That far in the desert where no itual when here, it is utterly impossible light, they can see its reflected radiance man had penetrated was the dwelling- that He would make the spiritual reallight, they can see its reflected radiance from within, and can understand that even upon the clouds that form the background of its splender Thy love has painted itself in crimson and golden glory. O God, may those who know the death in life rejecte at the life that air and wild beasts would feast upon Father; who did not know of what He death in life rejecte at the life that air and wild beasts would feast upon Father; who did not know of what He respectively. cometh beyond death; may those who them; where naught would be near spoke when He spoke of His kingdom, know of the prison-house of clay, its any human habitation of aught that re- or "in my Father's house there are thraldom, its fetters, its deep bondage, realize how perfect is that freedom that cometh, even here, when the spirit is and selfishness were wandering in those sense; they supposed He would send for made aware, when in the fuliness of distant wastes; that the and desert held them, or that a messenger would arrive consciousness the soul stands in Thy presence, even through all mists of time. O God, may Thy children feel as had been faithful and frue passed He died and gave no sign; when He was that splendor, and though" the light is through the shadows and by the hand of crucified and did not claim them, it was

DISCOURSE. body do they come?"
"If a man die shall he live again?"

The ancient scripture, or the compilation which appears in connection with concerning the future life, for the dead are referred to as being so utterly dead, and the grave is referred to as the habitation of the dead: those who have passed from mortal sight are spoken of as not knowing anything, that it would seem at a casual glance from the interpretation offered you that there was no belief in a future state at all. It would seem that angels appeared among men as men, in their talk of a future life, and salvation, and of the soul in its highest estate, and those who were inspired always referred in such a way to the future state as though it were certainly a thing that was understood. So we have arrived at this conclusion: That the Rabbinical Jewish Bible differs view of offering what they supposed to be a prophecy concerning Christ than to correctly interpret the views of the He-

classes-the initiated, or priests, who understood the Kabalistic lore, and who preserved from the ancient records and Oriental Bibles the inner meaning of inspiration: they believed in immortality, believed in a future state, believed in all that you understand as the recognition of the immortal life. The second class understood but dimly those mysterious things, and accepted salvation and everlasting life more as a physical fact than a spiritual thought, and this physical fact became more and more material-was transferred more from heaven to earth. The majority of the people believed that the dead were dead; that the wicked would never rise again; but continue to be dead, while the good would be resurrected and inherit the physical earth, since their idea of the New Jerusalem and of the kingdom which was to be theirs was purely physical. Such is our interpretation of the three lines of history that are found in the Jewish record; that which is prophecy and inspired is spiritual; and that reaches far forward into Christian-

But there certainly can be no doubt when one turns to the pages that give the history of Jesus, as to what kind of heaven or future state awaits mankind all the teaching therein contained, which is very little in point of language. but very much in meaning, refers disto a spiritual state, refers distinctly to a kingdom that is not of earth. He refers to the "Father's house" or the mansions in heaven as being a spiritual, not a material condition: but the Jews who heard Him did not-under stand Him, did not know whom he "Father," did not meant by the word understand to what He referred when He spoke of His "kingdom"-supposed that His "Father" and His "kingdom" were physical facts, which would be demonstrated to them by the arrival in some grand or wonderful manner of this King or Father. Such was the tenacity with which the Jews clung to material life, Christ being their king, that when the death-blow came, when the fact really appeared that He had physically really appeared that He had physically perished as other men do, it was also a death-blow to their spiritual faith; no wonder they felt the blow so keenly; no tweether that the spirit of the dead wonder they felt the blow so keenly; no tweether that the spirit of the dead wonder they felt the blow so keenly; no tweether the spirit of th

INVOCATION. | them to the New Jerusalem, to be their senses, a distinct spirit in man separate
Infinite and Eternal God; Life of all ruler—that they felt such utter barren—from his body, and a distinct existence

ECYPTIAN AND ZOROASTRIAN.

"How are the dead raised up? in what of light; Ahremines, the god of darkness corded that He came again—there was or shadow. The former was the sun, still a consciousness of that presence, of

NIRVANA.

Under the Brahminical and Budessentially from the Christian interpretating, that the teachings of the Jews have been translated by Christian authorities and compilers rather with the Buddha, such souls as have conquered, faith of the Hebrew prophet; it is the are in the shadows still, pass through in Protestant Christendom, has been the various stages of earthly life entheir previous incarnations, until. finally, they are lost in the shadows utterly, or are restored unto Nirvana.

Among the Jews it is undoubtedly true that some portion of these Oriental teachings prevailed. They believed that the dead only occupied a spirit state, an intermediate state, for a certain length of time and then were incarnated again upon earth. But there Jews: That is, the dead were sleeping, and that they would reappear as possessors of the earth, or they would slumber ío**re**ver. Christianity, on the other hand, makes

a distinct digression, almost in the op- ally dead.

posite direction, and the teaching, coming as it did, in the midst of that kind of materialism that prevailed in Judea. is as much a stamp of its genuineness as any proof that could be revealed. Everything taught in the Christian Bible is spiritual; that which is taught in the Jewish Bible is literal. Everything taught by Christ concerning man as a spirit is so distinct that he makes a man's desire to do wrong as sinful as the wrong-doing itself; He makes the thought of anger as palpable a murder as the slaying by the hand; He makes the thought of robbing one's neighbor as real as the act itself; so that there was an entire transference of the sinfulthe law to a lack of spiritual percention. So also was there a change with reference to the dead. This is why it is so impossible to gather from that which was comparatively a Jewish record, or rather lewish tradition, (which is, after all, history,) exact data concerning the birth, life and death of Christ, for they did not expect Him to die physically at all, and if He did die physically they exto live in a literal form in a literal king-

CHRIST'S TEACHINGS.

some sort of way that He was to lead taught a distinct life separate from the sion; gradually that realm has, been

suns and worlds; the glory of the enness and desolation when the physical beyond this life separated from the sphering heavens; Thou who giveth and desolation when the physical beyond this life separated from the sphering heavens; Thou who giveth and desolation of Jesus was physical form by the change called unto the feeble earth its small pulsations known to them. mortal nature as separated from the EGYPTIAN AND ZOROASTRIAN. | physical nature. That He did not Among the still more ancient nations, teach many of the doctrines of the especially in Egypt, the dwelling-places Orient taught by Buddha is no evidence ance of the state of the hereafter as bedarkling here, may they understand that the glory and power of Thy love holdeth them, and they abide in that light.

DISCOURSE.

Thous into the upper heavens, and were a deathblow. But, aftervall, the ministration came: the appearance in their midst was a revelation: it led them step by step to the doorway of spiritual truth.

Orient among the worshipers of Or- When He finally went away and came

"If a man die shall he live again?"

There is no sight, nor sound, hor any fe in the grave."

In my father's house are many man
There is no sight, nor sound, hor any hot the literal sun, but the sun of splent that light that had led them before.

Of course into Christianity, strange as it must appear to the impartial mind, Ahremines was the winter, the night, as it must appear the material, revolting ons: I go to prepare a place for you, with such revengeful fury as the Satan of mythology, not endowed there has crept the material, revolting with such revengeful fury as the Satan and impossible interpretation of death with such revengeful fury as the satan and impossible interpretation of death one of the saturation of the body. of Christendom, but whatever shadows that the Jews entertained. The body, were upon the earth when winter or holding in thrall the sleeping soul, and darkness came Ahremines prevailed, the narrow house of clay as the habita-He also was the god of death, and into tion of the dead, and even the literal the Christian Bible affords very little his kingdom, which was the lower resurrection of those who are to be clue to what the Jews really thought would or world of shelows passed saved is typifed spiritually in the vision world or world of shadows, passed saved is typified spiritually in the vision the souls of those whose bodies of John. This is accepted literally as were dead; there they either passed to the truth, and these theological dogmas Ormuzd in his temple of light, or are claimed to be predicated upon the through other forms of reincarnation life, death and resurrection of Christ. wrought out their destinies on earth to If there is any resemblance between win the kingdom of Ormuzd.

the teachings of Christ and those who teach the sleeping of the spirit until the resurrection of the body, we have not found it: if there is any resemblance in dhistic religion there is also a subtile Christ's picture of the future state and theory about souls. All souls come from His preparation for His disciples and Deity, from the state of Deity which is that which has been woven into these Nirvana, beyond the state of time and theological dogmas many centuries after sense, but when they once enter the we have not discovered it; and if that realm of time and sense they must pass which follows the supposed resurrection through all its changes of planetary unto life and the supposed resurrection conditions, all physical conditions upon unto eternal torment can be tortured by each planet, and they even teach that any misrepresentation from the teachas have ceased to desire to have any commonly accepted idea of the literal contact with matter, as their desires multitude who do not know the meaning have become so exalted that the mate- of the resurrection or spirit-life at all rial life no longer enchains them, pass And yet into that house of clay as again into Nirvana. But such others as taught in Christendom, and especially

crowded the hope, the love, and the life chained by the Karma, or conditions of of humanity: into that house of clay as pictured under Calvinistic doctrines, as revealed even by the ritual of the Church of England, must be thrust all hopes and fears of a pleading, longing humanity to wait that dim, sounding of the final trumpet. No one is spiritual enough to know that the judgment day and the judgment seat is in the soul: no one is spiritual enough to know that the recording angel is also also was another theory among the there; and no one seems to be endowed with perception enough to discover that comes to each to rise up from the grave is not to those who are physically dead but to those in human life who are mor

If it were true that the spirit and body could slumber together for any length of time in the resting-place of the house of clay, prepared for the forms alone, then would annihilation be true; then would materialism be true; then it would be true that man could lay down his treasures at the grave with the certainty of never beholding them again; but because Jesus taught of another life, that which was divine, and because the heart of the whole world, by common consent, turned to something better, even Protestantism has been rescued from that dismal thraldom; a broader, fairer religion has swept across the theology of the past, imperfectly it is true; but human thoughts are greater than human creeds: poets have sung bet ter songs than ministers have preached sermons, and the world has hung upon visions of hope more than upon pictures of despair. The people have orgotten Milton since Tennyson, Longfellow, Wordsworth and Shelly sung o spiritual themes; Dante's pictures of Hades are blotted out in the light of that spiritual truth; and to-day the pected Him to be restored physically, heaven which is pictured by even those who worship at the shrine of Christian theology is no such heaven as that which was painted by Calvin, or which Milton

wonder that the reople who believed in as well as to others, to know that He have been revealed to your comprehen-

friends: even as Christ did before them, and their loved ones are there.

Who could comfort a mother who betomb until the judgment day? What voice could reach the father or friend who contemplated the fearfulness of that sleep? Nay, there is faith in mankind stronger than the walls of the strongest creed: even Calvinism has babes that it was said hell was paved with have been restored by the light of dise by the better nature of an inspired humanity that will not bend to a creed that stultifies the name of Christ.

that picture of the new Jerusalem, that be understood to mean a spiritual state: those glittering terms are symbols of the light and love divines such as the learning of words, the construction was simply a monage to butes as only could abide in the inner-

SPIRITUALISM. Spiritualism has swept into the world to save mankind from the thought of annihilation and the night-time of Theology and to spread the mantle of its beauty a certainty, a divine certainty, of a future life. But Spiritualism has found mankind just as theology left it; has found mankind in theology; and when a spirit has come knocking at the doors of your hearts by sometimes making signs and sounds and tokens in your wellings, it has been with various condicting emotions that people have received the message. Sometimes they have thought of it as people returning from the grave. You would hear in the first years of Spiritualism the phrasethough they were called up literally one believed them dead nor any life of the mind, so in these spiritual thing of the kind; no one believed that people called up spirits, in point of altitude; no doubt they thought they came from what you would call above the dwellings which you call your habiinstead of below (unless they came from | tations, have no semblance to these, un-Hades, and none thought their friends less the mind in that state fashions them ology which formed the individual state

had to be approached according to their state: and the great surprise of those expecting only to meet their friends at the resurrection can well be understood. But now that these barriers are brocen away; now that Methodism, Presbyterianism, Episcopalianism and even Roman Catholicism have melted as admonition and advice from them, you ask them concerning their states, it is no longer excusable that you are ignorant of their dwellings; they are not the dwellings of the dead. The bodies are dead, save as they have been regenerated into the life of trees, grass and blooming flowers, save that the great and small, proud and lowly have revivified the earth and made the daisies and violets bloom more brightly, scarred, seamed and furrowed with human carnage, nature has kindly spread her mantle of brighter green above the groves. In the South where the conflict est of the forget-me-nots bloom; where

Baptist. Presbyterian, Methodist, Epis-

Roman Catholic each

into physical life. So has Spiritualism incorporated the lesson of her resurrection into man's spiritual life; you do not look for any part, or portion, or smallest flimsy frag ment of your friends in their graves. Then if you do not look for them in the grave, where do you look for them? Vhat is the state of those whom you heretofore, before you had any knowledge of the life immortal, called in the state of the dead? Then people say: We do not know, we are not able to gather from the teachings where they are, we are unable to decide concerning the realities of spirit-life, the statements are so conflicting and contradictory. Not at all: you mean that you are not able to make those statements conform to what you to have it, or as they philosophize that be a dwelling-place of the dead, but in it must be from a spirit giving a message concerning his of her state in spiriwhich is all perception of the enraptit life: the statement is given correctly, the lack is in the ability of people to understand. When lasus said to His-disciples, my Father's kingdom, they thought He meant-a literal kingdom: when He said the kingdom of heaven is not of earth they still did not know what kind of a king lom He meant; when he said the kingdom of heaven is within you, they were utterly unable to even form a conjecture as to what it might

mean. So when spirits declare their states, their conditions, their surroundings when they speak to you of their habitations, their pursuits, of all that they do, you wish to make come general applica-tion to comething literal, to make it a literal kingdom, a physical land like this earth, and divide it of into quarter sections which can be inhabited, and, if needs be, to conform to your understanding, be divided up by railways, and each alternate section; be owned by the railwavs.

THE SPIRITS DWELLING-WHERE? The spirit's dwelling is wherever the

drawing nearer, and no man nor woman who has any intelligent faith to-day looks to the narrow house of clay in the loved ones; not even those who say in the ritual: "I believe in the resurrection of the body," dream of what they are and more; if it be in the habitation that you call your mortal home; if it be lead in the material form; if it be beside the loved one who longs for the physical presence resurrection of the body, "dream of what they say. They halleve their friends that fill your daily life it is not worse." they say. They, believe their friends that fill your daily life, it is not because live somewhere; and they do not under-stand what horror they are repeating the spirit loves the pursuit, but because the spirit loves you; and if it be in a stand what horror they are repeating the spirit loves you; and if it be in a when they say, "I believe in the resurrection of the body." That spiritnal those who are also in spirit-life, who associate with your loved ones, forming a loving company that dwell together, you still would fasten your dwelling to some particular star or point in space, lieved that her babe was sleeping in the and make it a certain number of miles tomb until the judgment day? What from the surface of the earth, and have from the surface of the earth, and have it made of boards, stone or brick in order to understand it. Never mind; as you build block houses for babes; you teach them A while you are building yielded up its babes; that were lost be-cause not baptized, and placed them at the feet of Christ in beaven. Even those making something else, and while they are growing gradually the terms and knowledge of the alphabet enter their minds, take possession and become a language, then they know all stones to the language: after a time Now by a steadily moving impulse when they are grown-up children in the very large human sense they understand heaven with its alabaster throne, and that language is only a term, the ex-literal streets of gold, with its walls of pression of an idea: that in the building

these states have been passed through in Spiritualism, they are being experienced every day: some are in the blockhouse stage, yet others have passed beyoud it and are learning some of the letters and terms; but the great language of the skies is to convey the one thought-that spirit lives are according over this horrible picture of the past by to spiritual states, not according to ma terial states; and there is no measure of any material thing that will measure the state of the Spirit world. But the measure of your spirits here and now, what you think and feel are the pulsations of your real lives; these are already your spiritual dwellings, these e dwellings that are eternal and not made with hands.

Over, and over, and over, must the lesson be told, while children grow to understand its meaning; while formerly block-house letters took their place in their minds, the thought at last expands to fuller meaning. Teach the Rule of Three, it is not understood, bye and bye hear the thought of spirits as in a world beneath, as though they thought the mathematical journey, solves problems dead came up out of their graves. No with it, but does not make it the rea dwellings: on, how airy, how spacious for itself. But all that dreams are made of, all subtile processes that the thought of each mind the messenger from the can conceive of: the passing to and fro Spirit world had to enter; the Calvinist, without the intervention of solid substance, all the divine and wondrous pow ers that fasten the spirit by laws of love and attraction to some soul, these are

unknown.
If the Spirit-world were material it journeying thither would give somewhat of the same outlines, you would have maps and charts, as you have maps of South America and India: you know creeds before the dawning of spiritual realm is where the Alps and Andes are: you light: now that the spiritual realm is opened to your investigation, and you converse daily with your friends, receive wide as the wondrous Amazon. You wide as the wondrous Amazon. have nothing of this kind of the heaven the celestial charts of the clairvoyants do not suffice to fix and fasten the

ual geography in the human mind.

There is no spiritual geography: there is no spiritual geology: there is no spiritual chemistry; there is no astronomy, all these things are material, they are known in spirit-life to have their uses in time and sense, they are great and fill the measure of human knowledge while here. But the realm of the spirit is a realm of its own, its power and possessions its own; what it recembles you may only know by measuring it by itself, and if you measure it by the stand ard of the senses you will fail utterly but if sometimes material forms ar the battles waged fiercest nature has used to illustrate spiritual meanings; if incorporated the lesson of her spirit sometimes to reach your small spiritual stature or perception the spirits descend to the consciousness of matter as they once possessed it, it is only as a stepping-

stone that leads you onward.

The dwelling-place of the spirit is not the dwelling-place of the dead at all, for the spirit is life, the spirit is love, the spirit is truth, the spirit is knowledge; in proportion as these are unfolded the spirit has its dwelling in proportion as these are not unfolded the spirit is in the shadow of the death of the senses.

of the senses.
You are living in the dwelling places
of the dead in that degree that your spiritual knowledge is not unfolded. Youitual knowledge is not unfolded. der palace in which there may be gleamings of lights that rival the stars, sounds music enrapturing as the sounds of wish them to. People think the future the spheres, forms of loveliness that life impalpable as it is, but as they wish recem to rival the forms of angels, may which is all perception of the enrapt-ured presence of the loved ones whom you thought dead there is neither touch, nor sight, nor any physical sense, but the pervading heart recognition of my loved one who abides with me-within me. one who lives and

All that there is of you is your love; take that human love, and all that ren-ders it divine, away, and there is nothing in life but a mere glitter, a pasteboard existence, a miniature; it is like the painted dolls that you offer your children compared to living forms.

The dwelling-places of the spirits are

within the innermost that you love; around, above, beneath, where you may be, or, in groups or families they come to minister to you with words of love and kindness. Into your states they may enter, finding the spirits that are imprisoned (mortals in the bondage of death). Why should they be limited? Why should any atmosphere or state in hold them, when their raiment is woven of the fine thoughts of the spirit when their habitations are upbuilded around them by their own lives? Foolish and vain is every ladder with which spirit's attractions are, and that one man attempts, materially, to climb to of Moses, and if he will not commute state, first and last, you can rearely unheaven. That which Jacob saw in the Jones' sentence to a life imprisonment.

the loftiest mountain peak gleaming, glowing and shining in perpetual sun-light have any more of the celestial light than you may have in a garret, in dungeon, or in a cellar, where the pure heart is uplifted in prayer.

Dwelling-places your have not, but they dwell within the hearts they love, in the lives that they lead and govern in the lofty themes that possess them. Not only is the Infinite, Eternal life that beams upon them greater than suns and worlds, greater than all the enrapturing visions depicted in the city of the New Jerusalem; but one thought of an angel ministering splendor than all the pictured heavens of the paradise of Mohammed, the Nirvana of the Buddhist, the literal heavens of the Christian; or the material Spirit world of many Spiritualists. The following impromptu poem was

aggested by a member of the audience: THE FREEDOM OF THE SOUL. You cannot imprison the sun's pure

A million rays assert their power; Though one may sleep in the diamond's

bed, Another be hidden in the ruby bright, There are all the wonders of heaven instead. There burst ten million new rays of

light. ou cannot imprison a human thought; When once it bursts its fetters tis gone, Whether with beauty or sadness fraught

Still on and on it floateth along: Though it may rest in the heart of love, Though it may find no acceptance That open thought still ever will move Forever from the soul's own atmos-

You cannot imprison a living soul Though the spirit may seem to be sti-

fled here, t forever seeks its eternal goal, Refusing the night of the mortal Bodies are dead, and the dwellings of

clay Are only pervaded by one small beam; Like the small beam of light whose allpotent ray.

May quiver and dance on a darkened

But who can say that the soul is enchained: Who shall declare that the dust can Any portion of that which is named

stream;

The light of the soul, its all-burnished Nay, tis only the fluttering pinion of

Only the small plume dropped from its wings, Only a glance, a glimpse of earth's

Only the shadow of Lethean springs, But the soul mounts and quivers on pin-

ions of light Aware of its freedom, aware of its

Eternal; only a moment of shadow is Of darkness engulfed in the external gloom,

But the light all-eternal, and blessed and clear. Banishes darkness, displaces the tomb And out of the shadow of earth and of The soul chants its anthems free, end-

less, sublime. BENEDICTION. Out of the dwelling-places of the dead

may your thoughts arise unto where, within the immortal life, the living bide in the soul's paradise. Amen.

· Positive Testimony.

To the Editor:-In The Progress-IVE THINKER Of May 2, Mr. Robert White, Jr., makes some sweeping assertions, and he does not care whom it may disturb. It is this: "There is not one terialization) that does not have paraphernalia or a confederate, and some have both." In regard to this assertion if the editor were to publish all the con tradictions that might be given, the col umns of The Progressive Thinker would not hold one-tenth part of them.

I have had full-form materializations of at least two members of my own family, and many others of both sexes, in my own parlors, in a cabinet constructed by myself, and through two, three and four genuine mediums, when fraud was impossible on account of strict test con ditions. I have been a student of spirit ual phenomena (not "psychic science" for lorty-eight years. I never went hunting for frauds, and never got any The phenomena were witnessed during twenty years past. I do not doubt that many frauds have been perpetrated upon unwary investigators, but the frauds are less numerous than people generally are led to believe. Whenever or wherever I see a fraud I shall be swift to expose it. I do not care to give names of genuine mediums whom I believe to be above suspicion, but they are easily attainable, and as Rev. J. Minot Savage say: "I think I know" that scores of materialized forms that I have seen and "I think I know" that scores felt and talked with were veritable facts, C. H. MATHEWS. not fancy.

Sentenced to Death by the Bible. In the case of John Jones, of Anna, Ill., sentenced to be hanged for the mur-der of Mrs. Mendenhall, it seems that the jury which convicted him stood one night eight for hanging and four for life imprisonment. The next morning one juror, of a religious turn o mind, sent out by the bailiff for a Bible which was taken into the jury-room and sermon delivered from the law of Moses, whereupon the jury returned a verdict of hanging. The attorneys for Jones will now go before Governor Altgeld and see what he thinks of the law

SPIRIT IDENTIFIED.

How a Stubborn Skeptic Was Convinced.

Her Own Remarkable Psychic Experiences.

Mrs. J, an intimate acquaintance of the writer, was one of those skeptics who would believe her intimate friends on any occasion, except when they were relating their experiences in the investigation of Spiritualism. Just why some people think their friends liars when discussing Spiritualism, having found them truthful on all other subjects, I never could understand.

For thirty years this lady has persist ently combated all the evidence given her on the subject, arguing that "if others can get these manifestations, why not I?" She refused to go to seances or to a medium to investigate, but about a year ago I advised her to sit and given by the guides—the subject being investigate for herself, having reason to believe that she was unusually mediumistic. When everyone was absent from the house but herself, she secretly follight,
Though one ray may be held in the blooming flower,
For evermore from that fountain bright

Though one ray may be held in the blooming flower,

For evermore from that fountain bright the contained automatic writings, which a week latter developed into strange, fantative interests. tastic pictures. At first beautiful flowers and plants were given, although the medium had never attempted drawing in her normal state, and later rocks, trees and mountains were made which had the appearance of being composed of human forms and faces, reminding one of Dore's illustrations in Dante's In-ferno. She at once admitted that "there was something in it," but still would not believe further than her own experience. Later she became clair-voyant and passed through the trance phase, but because she was deceived by her automatic writing on several occa-sions she tried to lay the whole series of phenomena to her own mind or "sub-conscious self."

But a surprise was in store for her. One day she was calling upon a neighbor, who is clairvoyant to a remarkable degree, but who does not go before the public as a medium on account of her health. The neighbor was suddenly controlled by Mrs. J—'s sister, who passed over nearly forty years ago, and received a very pleasant message, but as it gave nothing except what the medium might have found out, she was not convinced. However, after the control left she stood by the side of Mr. Jand the medium, seeing her clairvoyant ly, gave an excellent description of her, ending by saying that the lady appeared to have either a large black spot on the left side of her face and leck, or else there was a cavity there, Now, the circumstances, as related to

me by Mrs. J-, are as follows: Nearly forty years ago, when her sister passed out of the form, herself and husband sat up with the corpse until mornng, when it was discovered that after her transition a large black spot had formed on the left side of the fa formed on the left side of the face, passing down upon the neck. The flesh had. also sunken under the spot, which would have given it something of the appearance of a cavity to the medium. Of course the lady does not wear this spot in spirit spheres, but psycologically impressed it upon the medium for the purpose of identification. The only living witnesses of this strange phenomenon of forty years ago are Mr. and Mrs. Jboth of whom were present when the test was given. The circumstance had never been related by them, neither had they thought of it for many years, until the test was given like a lash of light-ning from a clear sky. The medium was a German lady and had never met Mrs. J but once or twice before giving the test.

During the same visit the medium gave Mr. J—a vivid description of his mother, who passed to Spirit-life in New York many years ago-such a description as would have been impossible had she not seen her.
Of course Mrs. J. is a skeptic on a

future life and spirit return no more. It wearies me to be obliged to give this evidence to prove that which has been proven millions of times before, but I suppose we shall be obliged to keep at it until people get to thinking for themselves. San Diego, Cal. ERNEST S. GREEN.

CHILDREN.

Come to me, O, ye children, For I hear you at your play and the questions that perplexed me Have vanished quite away.

Ye open the eastern windows That look toward the sun. Where thoughts are singing swallows
And the brooks of morning run. In your hearts are the birds and the sun-

shine, In your thoughts the brooklets flow, But in mine is the wind of autumn And the first fall of the snow.

Ah, what would the world be to us If the children were no more? We should dread the desert behind us

Worse than the dark before. What the leaves are to the forest, With light and air for food,

Ere their sweet and tender juices Have been hardened into wood, That to the world are children,

Through them it feels the glow Of a brighter and sunnier climate Than reaches the trunks below. Come to me; O, ye children,

And whisper in my ear What the birds and winds are singing In your sunny atmosphere. For what are all our contrivings

And the wisdom of our books When compared with young caresses And the gladness of your looks? Ye are better than all the ballads That ever were sung or said,

For ve are living poems, A LONGFELLOW.

Science surpasses the old miracles of mythology. - Emerson.

THE CHURCH A FAILURE

Marked Decay of Romanism and Protestantism.

Spiritualism Is the Religion of the Future.

Rev. Thomas Dixon, Jr., a Baptist minister who is now pastor of the Peo-ple's Church, Academy of Music, New York City, has recently published a book entitled: "The Failure of Protestantism in New York, and Its Causes." His introduction to the volume is as fol-

This little book says and proves that Protestantism is a failure in New York. Three answers have already been livrled at my head by the theological grannies in this neighborhood. 'You are an infidel! 'You are a sensationalist!' 'You are a failure yourself!' Quite true, dear grannies, from your point of view. But the answers are irrelevant.

"I might be an infidel with full-grown horn, hoof and tail, and still Protestantism be a failure in New York: or I might be so supremely orthodox as to believe that Pope Leo XIII. is the scar-let woman of the Apocalypse, and that every man who differs with me in this view is a liar, a thief, a hypocrite, a brute, or a Jesuit—and still Protestantism might be a failure in New York.

"Then, suppose I am a sensationalist.
What of it? Truth is stranger than fiction, and nature more miraculous than miracle. The most sensational discoveries of this city have all been simple facts. A statement may be sansa-tional, and its author a prophet or a clown, a philosopher or a fool, and yet it may be a fact.

"Again, it may be true that I am a failure—all the greater pity since I am a Protestant minister! This is not an answer. It is a confirmation. It is a confession. This is simply piling on the

According to the Literary Digest, Rev. Dixon reasserts in his first chapter "Protestantism in New York is a failure." and squares himself toward his oritics by saying that "the man who shows intellectual hospitality is always doubly accursed by a class of self-consti-tuted guardians of the faith—that faith in particular on which their own personal interests turn." He affirms that his assertion is "the utterance of a sorrowful heart," and that it is based on six years of the "hardest work and toughest experiences" of his life.

Rev. Dixon cites the position of New York as "a supreme test of modern Protestant methods," because "she is the center of the commerce, society, art literature, politics and religion of the Western world," and "here is the scorching furnace in which are being tried by fire the faiths * * * of that humanity that shall rule the earth in the twentieth century." "Is Protestanism growing stronger here?" he asks. Let us quoto:

"Some contend that it is. Nothing could be more absurd." * New York City is one of the most godless, if not the most godless city in America. The growth of churches and the growth of population shows that the vitality of Protestantism has declined steadily dur-

ing the last forty years.

The following table shows the apparent gain in church-membership during the last decade in leading Protestant

1885 1887 1891 1892 inc. Bantist. 13,669 13,687 13,952 14,644 975 Methdst 12,588 12,981 13,280 14,140 1,552 Presbtn 20,308 23,016 23,299 24,737 4,429 Dec.

Luthern 14,000 14,000 13,375 625 How long will it take these churches to take the world at this rate? Are

they holding their own? the seven years 1885 to 1892. The normal birthrate of their membership, 13,so in the development of Catholicism in
Mould have given an increase by

"We are interested and tremendously of truth and good sense in what he has written upon the subject treated.

America, because America holds, in one
Would that more ministers had a like birth of more than 3,500 during this period; their accessions from other Bap-tist churches more than balancing their death-rate. The Baptists, therefore, an intense Englishman in everything, managed to hold about one-fourth of the says that the next century is to place children born into their homes. Is this 'holding our own'?

The Methodists increased 1,552 during these seven years. The birth-rate should give them in this time about 3,521. So our Methodist friends, with their matchless zeal, managed to hold nearly one-half the children born in their homes. Is this 'holding our own'? "The Presbyterians increased 4,429 and freer outlook.
during these seven years. Their normal birth-rate should have given them doing a work for t an increase of 5.684. So our Presbyterian friends, with their earnestness and their enormous wealth and prestige, pe-cullar to New York City, massed in their 81 churches, managed to hold about two-thirds of the children born in sweep them with grape and canister their homes. Is this 'holding our own'?

in 1885, show an actual decrease in roll are we going to do? Nothing. Their birth-rate should have given them 3,920 increase. They have not only failed to hold their own children, but have lost 625 of the older ones. Surely this is holding our own with a

vengeance. "But these figures do not tell all the pittable story. Every one knows, who knows anything about the history of New York churches, that the rolls are when voices in and representing each not kept to-day as they were twenty or thirty years ago. Then church enrollment meant a pretty accurate summary of the members on the field; now some of our churches keep even the dead on their rolls, on the ground that their establishment extends over this world and the next! One of these mushroom records collapsed the other day by fire, and out of a roll of over 4,000, there could not be found 200 members! This is, undoubtedly, an extreme case, but it is to point. There are actually fewer Baptists in New York to-day than there were twenty years ago; there are fewer Methodists than there were twenty

years ago." DESERTS OF EMPTY PEWS.

Under the sub-head of "Deserts of Empty Pews," Rev. Dixon gives a little of his own early experience in New York City, as follows:

What is the character of the average attendance on Protestant church services in New York? The plain fact is, Protestantism has little hold on the manhood of New York. The men have deserted the churches and built clubs and secret societies in their stead. The attendance on the average smaller churches that can not command preachers of great personal powers is simply beneath contempt. I shall never forget my first experience in a great city church. I was fresh from the far-off South, full of fire and zeal. I knew the church building had a capacity of 1,500 and that they had 1,600 members. My own little village church barely eld 400. I dreamed of a sea of eager, living faces. I trusted to the inspiration of the hour to give me my best thought. The eventful morning of my life came. Shall I ever forget it? I sat down, shivering in the pulpit, the blood in my veins fairly frozen at the sight before me-a desert of empty benches with just 80 human beings scattered among them. I stumbled through the service great power and influence in the politi-

derly women, and a for fidgety old mon looking up at me from their lously perches, took all the soul out of me. I made the most stupid failure of my life It makes me shiver to think of that De-cember morning now. This is no exceptional case."

SACRED REFRICERATORS. Under the caption of "Sacred Refriger-

ators," Rev. Dixon says:
"The plain truth is, fashion and pride and wealth, and social caste, for their own sake, dominate our strongest churches. The best attended of these great churches are crowded simply by he social attraction of the wealthy families who rule them. To keep out the herd of vulgar social aspirants who wish to scrape acquaintance by jostling the children of the rich, some of these churches have separate Sunday-schools for the rich and the poor. Really we can not blame them in view of the evident motive of this mob. And yet, is this Christianity?"

A SOLECISM.

Here is something specially characteristic of Rev. Dixon: "In 1840 a young Irishman was sent to the New York penitentiary for life for killing a man in a drunken frenzy. He was pardoned some time ago by the governor. He emerged from the prison a gray-haired, bent old man. The world was new to him. He walked the streets of New York in unceasing wonder. He gazed upon the Brooklyn bridge as though it were a miracle. The towering fifteen-story buildings seemed about to topple and crush him. What a dif-ferent world it was from the one he knew fifty years ago! New York had grown from a town of 300,000 inhabiants to the huge metropolis, the center of 3,000,000 people, the second city of the civilized world. Human slavery had been abolished, and the nation, baptized in blood, had risen to a new life. The Garman Empire had been created; the maps of the world made over again. Steam had been practically applied to travel and the face of the earth transformed. There were no more seas. Liverpool had been brought nearer to York than San Francisco. telegraph had made the world a whispering gallery, and the cylinder printing-press universal education a fact, not a dream; while the dynamo had crowned the brow of humanity with a coronet o light. He gazed upon a new world. Old things had passed away. But had he examined the Protestant churches of New York he would have found but one serious change, and that geographical—they had moved uptown! Their theology shows no growth—their methods are the methods used by their fathers and their grandfathers, in this age of progress a solecism—stupid, irrational, immoral!"

SALVATION ARMY.

Rev. Dixon has this to say of the Salvation Army: "The Salvation Army not only holds its own among the deserted thousands of down-town New York, but builds here its great barracks and lifts its banners triumphant amid the ruins of cowardly churches that have moved uptown; not where they can get the most do they locate their stations, but where

they can do the most."
Rev. Dixon attributes the "apparent" uccess of the Episcopal church to three things: First, its enormous money-power second, "its churches are well-manned, * * * superbly officered;" third, the church "has recognized fully and fairly the social aspects of Christianity." He believes, though, that the Episcopal Church is in a decadent state. He draws a strong contrast between Protestantism and Catholicism in New York:

"It is a fact that most of us have our denominational differences to-day because of our education. I am a Baptist because my father was. You are a Methodist because your father was. If my father had been a Roman Catholic, I The Baptists increased 975 during a Catholic to-day.

sense, the key to history. Mr. Gladstone, while he represents the high mark of English liberalism, while he is an intense Englishman in everything, the crown of empire of the world on the brow of America, and he figures out that you are to have on this continent 365,000,000 of inhabitants at the close of the century now about to dawn upon us. Whatever we may do at present about emigration, we are destined to receive from all the nations of the earth a continued stream of life, seeking a wider

"The Church of Rome in this city is doing a work for the foreign masses we are not doing. This town could not be held from the devil for twenty-four without them. What have we done to "The Lutherans, with 14,000 members reach these people? Nothing. What doing that work? The Jewish rabbis and the Catholic priests. If they do not do it, it is not done. [Right here is a good place to remark that Spiritualism is doing that work and doing it grandly. I have sat in trumpet seances in which and every one of those languages addressed their friends in the circle, giv ing them such advice and instruction, and exercising such an influence over them for their betterment in wisdom and morals, as neither Jewish rabbis. Catholic priests nor Protestant ministers have been able to do. I sat next to a very intelligent Jew who received a communication in the Hebrew tongue from an old, deceased relative, which he affirmed was simply grand in counsel and prophecy.—H. V. S.]
"If you take those forces away you

have left the people absolutely in darkness. (Not so, Bro. Dixon. Spiritualism is advancing grandly to the front with a light so brilliant that that dark ness will simply be sport for the pene-trations of its X rays.—H. V. S.) If that is a fact, we must recognize it, and that these forces are being utilized for

good.
"I admire the wisdom and skill of the Catholic priesthood. They have more common sense than Protestant ministers. They are more skillful. They have longer heads. They know better how to grasp and hold a city. Go and look at their big churches here to day. In my Western trips the biggest churches I see are the Catholic churches. They were the first in the town, before the other denominations thought of building, and the priests got the lots for-nothing, too-long-headed men that look far into the future and seize their opportunities and hold on to them for-

"While other churches lost their rights to title in this city, they had the sense to go to the legislature and have their titles perfected, while we were asleep. They do not preach on Sunday and say to the people, 'You can go to the devil during the week.' They teach their people that what they preach on Sunday is to be put into life on Monday, and the priest can say things that have somehow. I tried to preach, but I cal world. If Senator David B. Hill could not. The sight of that silent and said: 'Give me the saloons, and you can olemn mausoleum, and those prim, el- have the churches, he was talking

about the Protestant churches, not the Catholic, Why? Because our Protes-tant churches are a disorganized mob." DECAY OF ROMANISM.

Nevertheless, Rev. Dixon considers that the failure of Catholicism is as marked as that of Protestantism. Unler the head of "Decay of Romanism,"

he says:
"The system of Romanism can hold no solution of the religious problem of our centers of life in America, for a very simple reason: Its decay has been in many respects more serious than the failure of Protestantism. Max Muller has declared, as the result of a lifelong study of all religions: 'The one univer-sal characteristic of all religions is dechange, yet religion remains the one

eternal fact of humanity.
"Counting the children born of Roman Catholic parentage, the Catholics have lost at least six millions of their own members within the past two generations. It is no answer to say that the church has grown from a few hundred

have been 12,000,000, if they could only have held their own people.

"Take the City of New York and test the question. The foreign population of New York—that is, foreign-born and the earth as the center of the world." the children of the foreign born—is 80 per cent of the total. The Catholic population of the city, by the census of 1890, is 380,000—20 per cent! By a careful examination of the sources of our immigration, it will be found that at least 54 per cent. of it is Roman Catholic. church an aggregate of 972,000 in New York City. It actually is only 380,000, showing a loss in New York alone of 592,000: Protestantism has not held its own in New York. The record of Roman Catholicism is even worse. * * The day of authority, for truth is gone. The day of truth only for authority is

RELIGION OF THE FUTURE. Touching the "Religion of the Fu-

cure," Rev. Dixon remarks in part as follows: "Does the decay of Protestantism in

to embalm religion means its death, The religion of the future will welcome progress. The reason why so few men are in the churches of New York to-day, s that the church has ceased to be progressive. Women outnumber men-four women outside the first to one, in our decaying church-life. Why? Because the feminine temperament is essentially conservative, Woman is the conservator of the race. All radicalism is essentially masculine all conservatism essentially feminine.

* * The religion that holds the thinkers of the next century will not be formal, but simple. Out of forty-three governors of the States of this Union, only seventeen of them are members of the church; yet every one of them professes hearty allegiance to the religion of Jesus. This means that the men of lorce and of character and of individuality, more and more will be disassociated from the mere formalities of church-life, unless the requirements of

"The religion of the future will be in parmony with reason, with history, with intelligence. Therefore, the clergyman of the future will own a study, a fibrary, not a shop in which he manufactures He may be charged with tendencies that are heretical. Any man that studies must doubt. Doubt is

those forms are made less stringent and

the beginning of knowledge." I have quoted thus fully from Rev. Dixon's book because there is so much courage to express upon paper their honest thought. What he has written, as here quoted, is in perfect accord with the doctrines of Spiritualism, which I doubt not he will ere long know is to be the religion of the future-the religion of humanity, the religion of science, the religion of philosophy. Spiritualism has done more to stem the tide of materialism, atheism, agnosticism and infidelity than the whole of Christendom, Catholic and Protestant. Spiritualism has forever crushed the doctrine of annihilation, or that death ends all and the General Conference of the Methodtst Church, now in session in the City of Cleveland, ought to acknowledge that fact in no uncertain manner, and thus correct the influence of the written utterance of Bishop Foster thereof, who

writes as follows:
. "However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all. There is not a single fact within our reach that furnishes us absolute knowledge. We have neither sense nor mental vision of man after he dies. He does not appear within the range of our faculties. We do not find him. Where he is, or that he is at all, is absolutely unknown to us. Our consciousness is silent on the sub-. The dead do not come back to us, and we are not able to go to them. This, without doubt, is the common experience of humanity."
It is not so much the "common experi-

ence of humanity" as it formerly was, my good bishop. One-sixth of the population at least, of this country alone, could relate most emphatically a decidedly opposite experience.

Spiritualism has answered in the affirmative Job's question: "If a man die, shall he live again?" and thinks on, studies, reflects and investigates whatsoever things are true, honest, just, pure, lovely and of good report, and therefore is the progressive religion of the age, the religion of humanity.

H. V. SWERINGEN.

A Missouri Ghost.

A ghost is haunting Saxton Heights, a suburb of St. Joseph. Mo., in the form of a woman who flits about under the trees at night and screams until the residents of that vicinity are awakened. The spectre has been seen and heard on several occasions, but nobody has been' able to get close enough to it to make an investigation. Last Sunday night 100 people heard the screams of the supposed ghost and many of them arose and dressed. A number of men went into the grove near by, from whence the unearthly screams were coming, and while they could still hear moaning, as if someone was in mortal agony, they could see nothing. The matter will be

What is dishonestly got vanishes in profligacy.-Cicero.

thoroughly investigated.

(From U. S. Journal of Hedicine.)
Prof. W. H. Peeke, who makes a specialty of Epilersy,
has without doubt treated and cared more cases than
any living Physician; his success its astonishing. We
have heard of cases of 20 years' standing cared by him.
He publishes a valuable work on this disease which he
are havithe a large buttle of his absolute care. From the

THE BIBLE

Abstract of a Fermon Delivered

by Rev. Samuel Well.

Is It Infallibly Inspired?

It is claimed? that the book called the Bible is a revelation from God. It is also conceded that the book of nature is a divine revelation. Both books, then, let us assume for argument's sake, conte from the same cay.' This is the incontrovertible testi-mony of history. That is to say, forms author, Almighty God, who cannot die, creeds pass, rites and systems contradict himself. Both books, then, must agree, both must tell the same story, for it is a mathematical axiom that two things equal to the same thing are equal to each other. Granted for the moment that the Bible is a revelation from God, it is pertinent to thousands to millions in this time. The ask, can it stand the test of truth? point is, the Catholic population of this nation in 1890, by the Federal census, was only about 6,000,000. It ought to and astronomy flatly contradict the

is like a three-story house. The flat earth rests upon the waters, and under the earth's surface is the land of graves, called sheel. Sheel is the first This should give the Roman Catholic story of the cosmic house, the earth is the second. Above the earth is the firmament or sky, which is a vast plate, and supports a great ocean like that upon which the earth rests. Rain is caused by the opening of little windows or trap-doors in the-firmament, through which pours the water of this upper ocean. Upon this water rests heaven." To this sketch of Mr. John Fiske I add the remark of Mr. Savage, who says of this ancient universe that New York indicate the fact that religion in general is on the decline? I do not believe it. * * * The religion of the future will be progressive. It will be progressive because it will be vital. Progress is the law of life. An attempt to ambalm religion more its death it was not so large as to-day we

the earth as the center of the world,

"In the ancient theory the universe

of everything. To get an idea of comparative cosmic distances, just reflect that light travels from the sun to the earth, a distance of over 90,000,000 of miles, in between eight and nine minutes; and that it takes this lightening-like velocity three years and a half to travel to our next-door neighbor after it leaves our solar system. And when it has reached the nearest of the stars, this flaming messenger of God is only standing on the outer threshold of the Temple of Infinity!" But let us confine ourselves to the

earth and its gedlogical epochs. Millions of years elapsed before our sunborn planet had ecoled sufficiently to be fit for yegetation. Then another enormous period Intervened between vegetable and animal life. What, then, shall we say of the Biblical account of the creation of the world in six days? The creation of light on the first day, and the creation of the sun, the source of light,"on the fourth? In the book of nature, the cause universally precedes the effect; but here the effect precedes the cause. Again, in the book of nature, we see all organic beings grow, delelop gradually, while in the Book of Revelation it is related how God, by an instantaneous process, created an adult man from the dust of the earth, and a woman from a man's rib. What shall we say to the flood and the preservation of life by Noah, who selected a pair of each species and kept them in the ark? The sacred writer of Genesis also informs us that in primitive time all men spoke the same language and that they desired to live together in one locality, for which they built to huge tower as a conspicuous rallying point, which en-

terprise displeased the Deity, who comes down to see what men were doing, and who forthwith defeated their purpose by confusing their language and scattering them abroad upon the face of all the earth. The book of nature, it is hardly necessary to remark, assigns quite different causes for the diversities of language and the geographical distribution of organic life and the human races. Not to speak now of the summary way in which a benevolent Deity deals with sinful men, whom he drowns like rats in a terrible flood, men, women and children and even the animals, I merely call attention to the physical contradictions now, not the moral. Intelligent readers do not require further proofs of the discrepancy between the two books. They are also aware of the former persecution of scientific men for teaching what is opposed to the scriptural statements. The Inquisition punished such heresies with torture and death. Giordano Bruno was burned at the stake in 1600. Galileo wast incarcerated in prison for several years, and even as late as a century ago Priestly, the discoverer of oxygen, was compelled to emigrate from libis native country. When, however, by the law of the survival of the dittest, the scientific aspect of the universe prevailed over the mythical, theologians tried to har

These words are quoted from Mr.

Spencer's "Study of Sociology." They

characterize the state of mind of many

modern students, who somehow be-

A New Era. monize the two books by sophistical twistings of the plain Biblical statements. Numerous books were written by way of reconciling the irreconcilable. There is also an easy-going tendency in human nature to entertain conflicting doctrines. "A late distinguished physicist, whose science and religion seemed to his friends irreconcilable, retained both, for the reason that he deliberately refused to compare the propositions of one with those of the other. To speak in metaphor-when he entered his oratory he shut the door of his laboratory; April and when he entered his laboratory Any one of our present subscrib he shut the door of his oratory.

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.

mends with a large bottle of his absolute core, free to lieve, or imagine that they believe, any sufferer who may send their P.O. and Express address. We advise anyone wishing a curato address. Prof. W. H. PEERR, P. D., 4 Codes St., New York.

both the Biblical and the scientific above offer through the month of May.

doctrine of the origin and development of natural things. I shall refer to this illogical trait in human nature again when treating of the moral contradictions subsisting between our sense of justice and the glaring immoralities attributed to Jehovah in the Bible. At present I may be allowed to remark that all along in the conflict between religion and science, that is to say, in the conflict between physical science and Biblical myth, the victory was with science and theology suffered defeat. For 200 years the war was waged between the church and the Copernican system. The church was defeated, and the very priests who formerly opposed the system now teach it in their parochial schools and colleges. At first, opposition and persecution. Next, efforts to harmonize and ultimately perfect acquiescence. At first it is contended by theology that the new truths destroy the authority of scripture. But when the new truths have become permanently established, it is declared that "it does not matter." And for once theology is right. It does not matter if an old error is destroyed and a new truth adopted. But what shall be said of clergymen that still defend these Biblical myths? That refuse to look at the scientific evidence? Are they not deceiving themselves when they imagine that their flock blindly follows them? "What a contrast there would be between men's beliefs and the sermons to which they listen if there was a spiritual photographing process by which their thoughts could be taken while they sit under the preaching of their pastors." To accept the results of modern physical science is obviously the only alternative. It is of no avail to attempt to harmonize contradictory doctrines. One thing is absolutely sure, the book of nature is true, is from God. If, then, the book of revelation contradicts it, we are driven to the conclusion that God is not the author. Nay, the Bible itself declares it a futile attempt to stretch and twist texts in the hope of making errors appear as truths. I refer to these words of Ecclesiastes vii., 13: "Consider the work of God: for who can make that straight which he hath made crooked?" To us the terms Godand truth are synonymous. We reject the notion that anything crooked can emanate from God. A worse method is that of some orthodox clergymen The Devil and the Adventists. who simply ignore modern scientific

cape danger by hiding his head in the sand, while exposing his body to the deadly weapons of the hunters. Shall we say, then, of the Bible: Wrong in one thing, wrong in everything?" By no means. What we do say is this, that the Bible contains truth and error; this shows that it is a product of human thought, not a direct revelation from God: I shall

facts. They resemble the foolish

ostrich, who imagines that he can es-

consider later on the idea of inspiration, which involves no infallibility. But theologians are apt to say We do not claim infallibility for the Bible in matters of physical science; we claim infallibility in inoral and spiritual doctrines only." In my next paper I shall prove that there is a worse discrepancy in the moral and spiritual element of the so-called "Word of God," and that the claim of a final, divine revelation must be abandoned altogether.

MARCH ON.

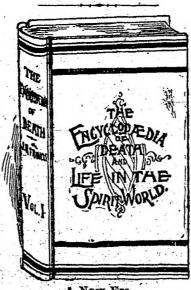
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To those who journey here: And bravely you are teaching it From heaven's higher sphere. We read with pride your columns, As week by week they come,

And only wish they had a place In every earthly home. Sweet charity must ever be A leading spirit here; And love will bring the mantle

All noble souls will wear. Then, peace on earth, good will to all Can be divinely true, And wars forevermore will cease,

Baptized, all life anew. M. S. TOWNSEND WOOD.



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LIFE AND ITS RELATIONS

A Strong Plea for Woman Suffrage,

As Necessary to Full Human Progress.

All life is dependent, and never ceases to struggle for independence. A recogfour dependence tends to unite us, while the struggle for absolute independence invites discord and can never of life and its earthly relations is the and become independent, materially one important condition that will solve the problem of the complete enfranchised women within their borablement of the race.

The struggle for freedom-for liberty no doubt the result will be favorable. is as natural for all life as it is to

and complete our unfoldment, the great this nation. Dr. M. E. Congar. oppressive are restraints and in the more). It would be no more unwise to plant a thornapple tree and expect the fruit to be golden pippins, than to expect a bet-ter condition of society by continuing the present unjust limitations for wo-

I wonder that so many women have been able to reach such high positions in art. science, literature, law, religion, politics, business and society, in the face of so much ignorance, selfishness and injustice.

tion and degradation of woman. No tongue can tell or pen portray the

ally, mentally and spiritually free. Freedom must always be the result of personal effort—struggle—it cannot be bought, it cannot be guined by indiffer-ence, idleness or listlesness; it must be reached by persistent and continued ef-

In this age of discovery, invention and extreme semshness—great wealth in the hands of the few, and increasing poverty among the masses—a thousand and one schemes are offered, as short cuts to wealth, wisdom, glory, liberty that he should have made so good a and unalloyed happiness; they are mostly deceptions, at least experiments; if offered as substitutes for universal law -infinite law and order-no good word can be said of them; even the experi-

ences gained are depressing.

Growth in wisdom, justice and liberty is slow, and must be worked out, must be lived and gained by struggle.

Men and women should work hand

in hand for the enfranchisement of both sexes. I am as much interested in the perfect freedom of woman as any woman of my capacity and knowledge can be-why not? I cannot enjoy my full and complete birthright so long as one man, woman or child is in bondage.

The thousand-and-one schemes just referred to designed to elevate, redeem and save the race without effort or work, are all well enough in their place: I would not limit one expression of life, even of the blade of grass; there is room for all; the ideal side of life becomes the original which is translated 'whale' the real in due times visionary efforts to reach the priceless conditions and relations of life are not all failures. Some valuable experiences are gained; our growth is made up of experiences.

Personally I have, thus far in my

lute standpoint; "short-cuts" are the him and never known he had had a order of this age, but even hothouse meal.
growths must obey infinite law. "But how could Jonah live and keep

my duty when perceived, yet history and experience has taught me that the cries an omniscient scientist. growth of the race is slow; this is no | could he live without breathing? doubt just as it should be, or it

Accepting these facts, what is the lesson for us as reformers? It points unmistakably towards personal, continued effort: a life work: a life devoted to making better conditions.

To be sure, a remarkable chapge has

taken place in the past two thousand years, but two thousand years is a long time, and are we satisfied with our present conditions and relations? Why not? These are practical questions; how shall they be answered?

Still further: how many of my hearers are satisfied with our city or national government, or our own home environ-

Can we hope or expect a muddy pool to reflect transparent purity? How are we to reach our destiny as a nation and people? Certainly not by present meth-Are we ready and rine for the crisis and revolution that is near at hand? If not, why not? Ready or not, the crisis is daily knocking at our doors. How many more centuries are to come

and go before the prophesies of the Christian Messiah will be realized? My answer is, they can never be realized under our present regime. Why? do you ask? Because our methods are external and materialistic, and we do not need another thousand years of external forms, ceremonies, and hypocritical pretensions, almost destitute of a single inner soul-expression; no! and not another century even, of experiment in that direction, either; this is the reason for the present restless condition of the masses. They sense the approaching crisis. Shall it be a revolution by ballots, or bullets? Is the question that confronts us.

Right here we have reached the point where entranchised woman are needed: they will not vote for bullets if educated and informed as they may be, and dught

Our destiny can never be reached by man alone, in a free government; we now have a government by injunction and limitation; this is another reason for the approaching revolution. A republican form of government must rest upon the virtue and intelligence of all the people: every man and woman must become personally responsible at maturity for the just and proper administration of good government.

Where do we, as reformers, stand in regard to responsibility at this hour? A majority of us have shirked all responsibility, transferred it all into the hands of city, state and national boodlers, by neglecting our personal duty. The truth of the whole matter is, we are in the boat, we are stuck in the mud, and our only way out is to appeal to the love and wisdom side of life—the woman

-to help us out with their ballots. Whether the man Jesus lived and acted as represented in the book or not, does not alter the fact that all that it is claimed he lived and taught, can and will be the inheritance of the unfolded man and woman in the good time com-ing. How can we best basten that day? is the practical question of this hour.

Perhaps it is safe to thate that a majority of the women whe are entitled to citizenship in this country are not anxious to have an opportunity to assist in making the laws they are compelled to obey; this is the shady side of the woman suffrage question; here is a glorious field for the enthusiastic missionary. The fashionable, ignorant society lady has all the freedom she wants;

her with a full purse and servants; but if he sails in business, or dies suddenly, and she is left without purse or servants, she awakens to a realization of her true condition and relations. Such instances are common; such women either become reckless and debauched or thor

ough reformers, and can be led and edu-cated by their own sex.

This is not a one-idea, or a one-sided The Work of Jesuitical Spirits movement; it has reached and com-manded many of the brightest intellects of this century, male and female. It has liberalized and strengthened women

and uplifted men.

There is really no shady side to this movement; it has inspired millions of endence invites discord and can never women to shake off the shackles of su-e realized. A full and clear realization perstition, fear, tradition and injustice,

In my opinion the male citizen is as de.s. California has voted to give wothoroughly interested in woman's en- men citizenship, if the majority so defranchisement as are women themselves. I termine at the next election, and I have

I confess I am impatient to have wo-

ORTHODOX AMENITIES.

Story of Jonah and the Fish.

The Rev. P. S. Henson, of the First Baptist Church, Chicago, spoke recent-ly on "The Story of Jonah and the Fish."

This runaway prophet has been the butt of ridicule for infidel wits of high Ignorance is the underlying cause of all slavery and oppression. No greater mistake was ever made than the limitanow than when a marine monster swallowed him a long time ago. Some timid glory that will come to the world when saint, overawed by infidels, may be diswomen are educated, and made physicwritten, but there it is embedded in the heart of the Bible and vouched for as veritable history by the Lord Jesus Christ himself, whose testimony one would think ought to be an end of all controversy.
"Extremely ridiculous may be made

to appear his adventures in the deep. 'Preposterous and incredible,' cry the cavilers, 'is the story that a whale, whose habitat is not the Mediterranean, catch of the plunging prophet, and that his stomach should have made so snug a prophet's chamber, where Jonah was for three days and nights safely, even if somewhat closely, cribbed, cabined and

"To all of which we reply that only the shallowest of thinkers and stupidest of unbelievers could find the slightest difficulty in this Bible narrative. Grant that no whales now swim in the Mediterranean. At present no buffalos roam the prairies west of the Mississippi and no Indians catch ash in the Chicago

"Even if the thing related were naturally impossible, it is no more impossible than the filling of 5,000 human stomachs with five loaves and three small fishes - a miracle wrought by our Lord, at which rationalistic commentators are And yet it ought, to be said the word in in the common version, does not mean a whale at all, but a great fish-presumably a shark—and instances in may be found on record of sharks that have swallowed full-grown men at a single gulp; and if Jonah was no bigger than the Liliputian philosophers that present life journey, seemed to be compelled to work out my salvation. All make sport of him a good healthy shark experiences are necessary from an absomight have taken down a hundred like

Although naturally optimistic, blessed with large hope, and fearless as regards my duty when perceived, yet history and belly? How could he be without air?"

thumb' philosopher, how could he live by breathing? How can anybody live by breathing? His answer is ready: by breathing? His answer to Why the inhalation of the oxygen vitalizes the blood, and this is essential to existence.' This sounds like wisdom. But who made the lungs? Who made Who made the heart? Who keeps this marvelous mechanism in moion day and night, asleep or awake?

"Not merely in the air, but 'in him we live and move, and have our being. In his hands our breath is, and his are all our ways.' And they who deride this miracle do not put contempt upon Jonah, but Jehoyah, and their derision is due either to a moral perversity that is unwilling to recognize God's presence and power, or to an intellectual incapa-city to entertain the sublime conception of a God Almighty. In every instance of human gestation and birth are phenomena more wonderful than anything recorded in the Book of Jonah, and to to repudiate the other as absurd and incredible is not to write ourself down a philosopher, but a fool."

Without comment we submit the foregoing sample of orthodox reasoning. It is quite evident from the style of the Rev. Henson that he is a wise a philosopher, a deep reasoner, a thorough logician, a scholar and a gentleman. Selah!

VISIONS.

Should I tell it—that wonderful story Of visions granted to me? The realm of the angels—the glory Of moonlight, of flowers, of sea? Should I tell it, O, infinite rapture, Of the hopes they whisper to me, Twould lift from the weary their bur-

den, 'Twould fill all the sad hearts with ølee.

Should I tell you, how, when I am weary Of earth and the ne'er-ceasing strife, They lead me away from the tumult,

And show me the purpose of life— How to win the crown of the angels I must tread in the path that they

And count not my trials as burdens. But only as pathways to God.

Should I tell it—that wonderful story Of life in that flowery land. Of the music, the peace and the glory-Of the blessings at each one's command:

How the spirit is freed from the body, How temptations are wiped from hand-

How many would heed it?—believe it? How many would understand? RUTH WARD KAHN.

"The Watseka Wonder." To the stulent 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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SPIRITS IN POLITICS. Ominous Warnings That Should Be Heeded.

Portraved. SOME IMPORTANT LESSONS FROM RE-CENT HISTORY - TREACHEROUS - EC-

CLESTASTICS IN THE SPIRIT-WORLD-THEIR METHODS AND OBJECTS.

During the last Presidential campaign it was no uncommon occurrence to receive messages from the Spiritworld that Cleveland would be elected by overwhelming majorities. It was claimed that he was the choice of the advantage to the country of having someone at its executive head that was susceptible to spirit influence. Cleveland was highly susceptible and a firm believer in Spiritualism, although he did not publicly acknowledge it; whereas Harrison could not be influenced at all. Coming, as this did, from the Spirit-world, it was readily believed, even by those of other political views, and many a vote was influenced through this source,

At a seance in a Western city, a prominent and wealthy Republican and Spiritualist received a communication from the Spirit-world to go to Washington, call on one of the Republican Senators-name given of Senator and alleged spirit—and inform him of the political change that would result from the then following election. Being so urgently requested, the party took the trouble and expense to deliver the message that did not at all suit his political convictions. The writer at that time was also one

of the phenomena-crazed, blindly in, vestigating Spiritualism, and was taken in and voted along with the army of colonized voters; but found out to his sorrow since that the controlling spiritual influence of the President-elect, by which he can be so readily impressed, as was claimed, is altogether of another proof, and not pertaining to psychology, but to alcohology. Having since then studied and investigated Spiritualism in its proper way-namely, as a science, and free from any religious contamination—the many years previous can be considered as wasted and time lost.

The general public, as well as many believers in Spiritualism, readily believe, and take for granted, that any and every message from the Spiritworld is correct; that it is truthful: that only the good can communicate from above—from heaven—that the bad cannot communicate, because they are below and cannot come upthey are in hell. If it were more intelligently studied and better understood, it would be soon found that the good Spirit-world have the least chance of communicating, and that the lower earth-bound spirits had a monopoly of spirit intercourse.

Mediums are much to blame for undeveloped; they are not aware of the source through which they receive them. On one occasion it was necesthe source through which they receive them. On one occasion it was necestable their communications; they claim it as sary to interfere with the whole of the until it bursts in a mighty crash of thuna gift from God, under whose supervision all messages are given; whereas the so-called Devil is more likely to have a hand in it than God.

All spirits, when passing from the body and are aware of the separation, pass to that class of spirits to correspond with the moral and intellectual standing that the spirit en during the last Presidential campaign joyed while a mortal. All dangerous from the spirit side, in the same mancharacters, the depraved-in fact, all ner and even more effectually than did that are morally and intellectually de- their brethren on this plane. The reficient while on this plane, and even sult has been so beneficial to their the highly-intelligent class that are of | brethren on this plane, and so dea carnal and passionate nature, in plorable to the country, what they did passing into the Spirit-world, will be at the last Presidential campaign they held by the magnetism of the earth are ready to do again at the coming the same as when in the mortal body, and consequently are always around it, and stated that they would resort or with us. They will visit all their to even more atrocious means than at accept the one as a matter of course and former resorts and associates, and the former election. when they have learned the laws of nature, which can be readily done, concerning control and influence, are even worse than when in the mortal, as they are invisible to the mortal eye. good. This is the actual reason why we are more susceptible to the bad in danger of being deprived of this than to the good, and not as our theologians teach it.

The good spirits, through purification, are always drawing more and what the consequences may be. more out of the magnetism of the earth, and can only be brought in harmony with us and enabled to communicate, by our own acts and thoughts. We must be good to draw good; it is only the good that can help you. The bad never can help youthey cannot help themselves.

Spiritualists who care only for the phenomena and whose conception goes no farther than the circle and the seance, are no better off than their Christian brethren who are Christians only in appearance and while in church.

Lust-and-creed-bound spirits are the slowest to purify, and they constitute the element of the Spirit-world that exerts the greatest influence over mortals. Most of the higher spirits results that can follow it. of the earth-bound forces are held only by their creed from drawing out aware of their fast declining power of the magnetism of the world among all nations, rely on this counaltogether. The more religious on this earth are sometimes held for centuries before they can ascend to the listence of their creed and of the great ers, who will send us a new three higher Spirit-world. There is no number of their priesthood, with its months' subscriber with his own subthis earth are sometimes held for cen-Christianity, Judaism, Brahmanism, Buddhism or any other form of re-

ligion in the higher Spirit-world.

aspirant to mediumship. It is the influence with other nations. same over there as it is here; when a It is through the seance and the better and a lower element contend circle that the spirit side of this elewith each other, for respession by ment will work publicly, and by inforce, the lower element is always the fluence and impression it will secretly victor.

or highly-educated person as their munications of a political nature as guide; and where did you ever hear suspicious; in fact, it would be of inof a medium that did not have an in- calculable benefit to positively refuse dian brave or squaw as a guide; and all communications on that subject, how few have either the former or the and not become the unintentional tool latter? How few of our mediums of this dangerous element that threatreally know who their guides are? ens the welfare and the very existence Spirit-world on account of the great Were they properly developed they of this great and glorious country. would know the laws governing the same, and could not be so shamefully imposed on. Earth-bound spirits can anxious sitter at the home circle, and impersonate any others than the high spirits, and can be detected and ex- in Spiritualism, to study the laws of posed by those properly developed. Hypnotism is much resorted to by controlling influences, and a medium must learn to distinguish between a clairvoyant, clairaudient or hypnotic condition.

All physical phenomena are by higher or lower earth-bound forces, and it is here, also, where this vicarious element bring in their work. Two prominent physical mediums now before the public claim the same control—that of a negro minstrel known all over this country some years ago by an assumed name. Of these two mediums, the one who is honored by the genuine spirit of the distinguished knight of burnt cork is not to be enyied for his control, that will yet have to pass through some arduous purification to advance; how much more is the other deserving of our sympathy, that has the vicarious control?

It is a remarkable fact that the spirits of ecclesiastics constitute the shrewdest, trickiest and dangerous portion of this vicarious element of earth-bound forces. They hold, even more power over their poor, deluded followers than their brethren do on this plane, and the harm these ecclesiastics, assisted by their duped slaves, can and do accomplish is inestimable. They control the great majority of our mediums that have come under the observation of the how few mediums he has found that of the eminent speakers of the country were really under an honest influence. The only object of, this ecclesiastical element appears to be to assist their element appears to be to assist their While speaking under deep inspirabrethren on this side, and it matters tion, Mr. Barrett's great soulful eyes renot what means, they will resort to, so mind one of the flashing of chain light they accomplish what they desire. It is the same principle with them in the him), and his logic is hurled forth like Spirit-world as with their brethren on burning thunderbolts from the forge of this plane, that the end justifies the Jove. His familiarity with the mytholthis plane, that tithe end justifies the means,"

The writer could, give some of the wonderful experiences he has had with this element, and he has, unknowingly to the medium, interfered in some of their games, and for that this, as a great majority of them are reason he has had much to contend seance; the medium, after vainly trying for over an hour to give even one message from the Spirit-world, was compelled to return the admission fee, and to this day he does not know the cause of his failure.

It was this vicarious—this ecclesiastical element, that worked politics one. They have frankly acknowledged

When remonstrated with as to their doing wrong, and that a wrong act committed on their side was even more serious to atone for than the same if committed on this plane, we They are always about, and only too have been answered that they were ready and willing to take advantage aware they were doing wrong, but that of any opportunity offered them to the brethren on this plane must have bring in their work, but never to any a source whereby to earn their living; that they were in great distress and source, and that it is their-the spirits—desire to assist the brethren on this plane all they can, no matter

There is surely some unusual commotion in the Spirit-world amongst this vicarious, this ecclesiastical element. Why this anxiety on their part? Can there be some truth, anyhow, in the Revelations of St. John? Was he a seer, and is the time drawing nigh for its fulfillment? Who can answer? We will have to wait and see; but let us be watchful and cautious. With great leaders and high functionaries thoroughly studied, and with practical, experience, when on this plane, in all the artifices peculiar to their creed; with their arrogant assumptions and respiritual dictatorship, and innumerable mass of adherents, no conception can be formed of the force they can exert and the

. The ecclesiastics on this plane. try to regain lost prestige, and upon their success depends the further exobsequious female attendants.

The government of this country is strictly political, through the people, It is the earth-bound element that and not, as in other countries, by a rewe have continually with us, that is stricted number or vested in a single found at the circle and seance, and is person. It is by gaining and retainalways ready to give anything that is ing control of the different political wanted, or personate anyone desired, parties, with the co-operation of their A person showing the least symptoms | brethren in the Spirit-world, that they

of developing in any of the different are now and have been exerting all phases is a ready prey to this vicarious, the slyness, deception and trickery this lying, deceiving element to take the place as a so-called guide or control, and often there is a contention and ascend to that prominence again, of forces as to which shall have the new whereby they may regain their lost

bring in its work wherever an opporthe first design of a new medium is tunity offers itself. It would be to have the spirit of some prominent strictly advisable to treat all com-

I also sincerely plead for mediumsthose aspiring for mediumship—the in fact all investigating or believing the universe as the fundamental principle of the true knowledge and the only method to become properly developed. It is incomprehensible how few mediums are properly developed, and what injury to the cause, themselves and the public undeveloped mediums are, and how this lying, deceiving, this lower, earth-bound, vicarious element influences the large majority of our mediums for theirthe spirits-own amusement and benefit and to the mortal loss and danger

A "SON OF THUNDER."

President Barrett's Lectures in San Diego.

Harrison D. Barrett, President of the National Spiritualists' Association, opened his missionary campaign in California, at San Diego, delivering three lectures for the First Spiritual Society and Lyceum on Sunday, April 19, and another for the society on the Monday following. Large audiences were in at tendance at all the meetings, and on Sunday evening the hall, with a seating capacity of over four hundred, was filled to the doors.

A canvas of the persons representing the various elements of the audience shows that the opinion was unanimous, both among Spiritualists, Materialists and Christians, that no lecture was ever before delivered in San Diego on a kindred subject that could equal Mr. Bar-rett's discourse on "The Evolution of writer, and it, is mortifying to state Religion," and we have had nearly all here, both on religious, political, scientific and philosophical subjects, with the exception of Mr. Ingersoll.

ogy and religions of all nations and ages of the world is astounding—particularly for a young man of but 33 years of age. His illustrations consist of an original

and most remarkable style of oratory, in which he starts out at about a two-hundred-words-a-minute rate, with a rising inflection, until the climax is reached the effect being to imitate the distant mutterings of a storm which seems to ence.

A materialist, who had never before heard a Spiritualist lecture, remarked to me, after listening to a discourse by Mr. Barrett: "If that is the kind of speakers the prophets of old were, it is no wonder that the people thought it was the voice of the infinite breathing through them." At the Monday evening lecture, Mrs.

Mullen, an excellent medium and promising lecturer of the First Spiritual Society at National City, was o Mr. Barrett, he acting in the name of her society. Letters were also read from the First Society of San Diego, making President Barrett and Dr. Peo bles honorary members of the society to which Mr. Barrett and Dr. Peeble in turn responded in well chosen lan-ERNEST S. GREEN. San Diego, Cal.

To Visit Texas and Missouri. In September and October, 1896, Rev J. C. F. Grumbine expects to deliver a series of lectures and do missionary work during week-nights at variou points in Missouri and Texas. He will minister on Sundays to the Howard Hal Society in St. Louis during these months. Friends and societies in these States, who wish his services and desire to place Spiritualism before the people, formation, J. C. F. Grumbine, Geneseo



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scription (extending it not less than six months), can each have a copy of the book.

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est of Spiritualists and thinkers gener-

ally in spreading the truth in regard to

death, we have concluded to extend the

will rise to life. True, the words resur-rection of the body are still retained in

the creed of some churches, but the re-

ality has died out. Paul's idea of the res-

urrection has largely taken its place: It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it

is raised in glory. It is sown in weak-ness, it is raised in nower. It is sown a natural body, it is raised a spiritual body. There is a natural body and there

is a spiritual body. Science and philosophy, as well as scripture, give in their

evidence against the resurrection of the body. Science, philosophy and script-ure are a three-fold cord that cannot be

The whole discourse is equally inter-

esting and instructive, but our space is

THE OLD GRANITE STATE.

Signs of Spiritual Progress.

TO THE EDITOR:-I do not recall any

words of THE PROGRESSIVE THINKER

relative to the advancement, or other-

pulpit utterances of an orthodox divine

wherein he would recognize denoming

This innovation caused no little sur-

prise, though far less than would have

been the case in the days of Calvin and

conception of the destiny of man.

Among the liberalists here, and evan-

number who are interested as believer

or investigators, in the spiritual phi-

spirit-land of dear ones-in one case

with a result well-nigh fatal—are now

rejoicing in the knowledge of a reunion

mentality our faith and purposes have

been strengthened, I feel to make men-tion of Dr. C. B. Walker, of South Lon-

donderry, Vt., whose quiet, genial ways and evident desire to bless and benefit

all alike, have gained for him a friend-

ship and confidence justly merited. Not

only are his "readings" satisfactory—bringing much of consolation—but his

treatments—a specialty—are strength

ening and vitalizing in a marked degree. Many whose ailments were be-

ond the reach of, medicine have,

through his magnetism, been made to rejoice in renewed energy and vigor.

companion will be, during the coming camp season, at Lake Pleasant, as in

sentences, making promises not

those who know not how to use them.-

Great men are they who see that spir

Keene, N. H.

thing.

unvictorious.—Schiller.

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through whose instru

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when they, too, gain the other shore.

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EATURDAY, MAY 16; 1896.

Common Sense in the Pulpit. Rev. Dr. Rowley, of the First Baptist Church, of Oak Park, preached a magnificent sermon a few Sundays ago. entitled,"Why the Bible Should Not Be Used in the Public Schools." It is noteworthy as an evidence that common sense is entering the pulpit, and is driving the almost universal bigotry of a few years ago into obscurity. The Chronicle gives a brief outline of Dr. Rowley's discourse, from which we

"My position is not that the great fundamental principles of religion should not be taught in the public schools. I am not adverse to the teaching of those truths that appeal to the universal religious nature of man. The school is an institution of the state. All those who manage it, and even the teachers, are elected or appointed under the State laws.

The function of the State is not

the teaching of any distinct form of re-ligion. The insistance of the majority that the Protestant version of the Bible should be taught is a violation of the principle of religious freedom. It is, in saying to the Jew, the Catholic and others who differ from the Protestant version: Because you are in the minority we have the power of the State on our side. You must hear our version and come by compulsion under the influence of our conception of it.'"

Rev. Mr. Rowley reviewed the legal phase of the question at length, citing decisions of the Supreme Court to uphold his position, that it was a violation of the constitution to teach the Bible in the public schools. The only concession side of the made to the opposite question was when he said:

'In a community where there is una nimity in matters of faith, a discretion may be given the school board to meet the desires of patrons of the school in One of the strongest arguments we

have given to our Roman Catholic friends against our schools, has been that we have insisted our version of the Bible should be read. We became very unwilling in the case of the Pittsburg schools that the Catholic teachers should wear distinctive Catholic dress. The shoe pinches when we put it on the oth-

In closing he said:
Our schools should teach reverence faith in the unseen, all the fundamenta and universal religious truths, but it is not a function of the State in any sense to teach any particular religious belief.

THE PROGRESSIVE THINKER only differs with the Doctor when he proposes where unanimity exists the desire of the patrons of the schools may be gratified. Public moneys, raised by general taxation from all the people, should not, in any contingency, be expended in teaching sectarianism. Good morals without sectarian bias, can be taught and should. be taught in the public schools independent of any system of religion.

The "Sawbath" in Scotland.

The Pall Mall Gazette furnishes the information that a change is in progress in the north of Scotland, which gives promise of a wonderful revolution in religious affairs. It says a few years ago, when tramway cars were authorized to run in Glasgow, it was predicted a terrible judgment would fall on the city. Then the Edinburgh Botanic Gardens were thrown open to the public. A Ismentable wail followed, but the Gardens were immediately thronged, and continue popular resorts. Steamers laden with passengers began Sunday excursions on the Firth of Forth, and the coaches were brought out and filled with pleasure-seekers, while the cyclists "scorched" along the roads in all directions. And then, quoting verbatim:

"Quite lately the battle of Sunday golf was fought and ended in a victory for the Sunday golfer; and on every han there are signs that the old-fashioned Scottish 'Sawbath' has 'departed, never to return."

A delegation of eminent preachers hoped to head off these departures from customs lately in vogue, when pun-ishment in the stocks was inflicted for walking abroad on Sunday. To that end they applied to the Lord Provost, but gained no relief. Failing on all sides, these intermediates between God and man imitated the Jewish prophets, and predicted dire calamity on the country for the desecration of this holy day But these, to date, have not material ized. Says the Gazette: "The Scottish Sabbath breakers, and they are legion, only scoff at such judgments. To add to their great distress the Prince of Wales, heir-apparent to the. British throne, allowed his yacht to en-

Modern Puritanism had its origin in Scotland among the Presbyterians. From thence it was transplanted, during the colonial days, to America; but its power is rapidly waning in the land of its birth, and it is very apparent it has best days in America, for which let increasing knowledge have the credit.

gage in the race at Hyeres a few Sun-

Spiritualists Must Be Tolerant

There is an honest difference of opinion among the readers of THE PRO-GRESSIVE THINKER regarding the character as well as the personality of Jesus, the alleged founder of Christianity. One class insists that he was a real personage, who lived and wrought and died in Judea nineteen hundred years ago. Another class view him as a myth whom churchmen have idolized, and on whom they have heaned miracles and the wisnumerous volumes, and filled others with interpolations to sustain their original fabrication. Neither position not be allowed to distract its ranks. investigate the subject, each for himself, and form his own opinion and abide by it, or change it at will. It should be remembered the question is one of fact, not of faith; that as appears by the Epistles of Paul there was contention even in his day over the subject among what purports to be the early Christians, and converts were made by promising a seat in paradise for belief, and damnation for unbelief. These were the weapons of priests, and have been employed for ages for propaganda purposes, without which it is believed Christianity would be a feeble power

Our present purpose is to request corespondents to be very economical in the use of harsh expressions against believed that God created this materia those who take an opposite view of the subject from themselves. To say or write that one is ignorant, idiotic or light by night—in the short space of six lunatic for believing or not believing days. No one supposed the days were that a certain person did or did not exist expanded into eras or long periods of near two thousand years ago is the logic time. Creation was completed within of the fish market; certainly it does not betray the scholar, for such terms are sis was not read as a parable of a spiritnot in his vocabulary.

Bad Either Way.

J. B. Wise, of Clay Center, Kan., in a discussion with a clergyman, insisted there were passages in the Holy Scriptures which were absolutely obscene and unfit to be read in a mixed audience. The statement being denied, Mr. Wise copied two passages verbatim on a postal card, giving book, chanter and verse without any other matter, then mailed the same to his disputant. It would appear the dominie changed his mind; for he caused Mr. W. to be prosecuted in the United States District Court for violation of the postal laws, in mailing obscene matter. After a long delay the scene matter. After a long delay the issue was lately joined, a verdict of guilty was rendered by a jury, and the defendant was fined \$50. To establish a precedent the case has been carried on appeal to the United States Supreme

On the trial of D. M. Bennett several years ago for a similar offence, the deense attempted to show that Cupid's Yokes was not an immoral book when aken as an entire production; the Judge ruled that if any portion of the book was obscene all was such, so Mr. Bennett was convicted and served his time in the penitentiary. This decision against Mr. Bennett, with the verdict against Mr. Wise, excludes "God's holy word" from the mails of the United States. Suppose the Supreme Court shall reverse the verdict of the Court below and declare no part of the Bible is obscene, then we may expect to see the country flooded with expurgated editions of the "blessed book," with nothing remaining but the Songs of Solomon evidently an ancient play in some Ori ental seraglio, and numberless other passages too shocking to the 19th century civilization to be cited or referred by chapter and verse.

In the light of this recent decision, how about continuing to use the Bible as a text-book in the common schools?

Shocking!

A late issue of the London Standard says: "There are at the present moment some ninety-six thousand insane persons in England alone." It laments the large and continual increase of mental wrecks throughout Great Britain. If the same causes for lunacy prevail in England as in the United States, then 48,000 of the population of that favored land, blessed with the highest civilization the world has ever known. are maniacs, made such by a false system of religion. When parliaments shall God that no human eye ever saw, and shall legislate for the protection of hood, then one of the most prolific causes of insanity will be banished from the earth. Murder is less criminal, in our estimation, than is trifling with human emotions and crazing the mind.

Legislation for God. individual. These seem natural subjects for legislation, and severe penalties have been justly attached to them to guard against their infraction. But the aw-makers have not rested here. They have gone outside of home, the nation, the world, and have passed laws ostensibly to protect God from insult, whom no that worlds are said to be canculated in istence by his word, or resolved into primal chaos by a wish. Is such legislation marked change in religious circles and Christian churches in regard to future in the control of the control dignity? of inflicting such punishments as guilt deserves? Take the old blasphemy laws, still on the statute-books of most of the older States, though very rarely enforced; how has God or humanity been benefited by their enactment? They disgrace the past, and, wherever existing, are a shame to the present.

Very Considerate.

Bill Taylor, executed on the 30th ult. at Carrollton, Mo., for the murder of the Meeks family, wrote a letter to his wife, saying:

"I have decided to join the church and make peace with my God." And he did it, Father Kennedy, of the

Catholic church, acting as the intermediate. Heaven is being rapidly populated during these last days.

Truth Covets Investigation.

published a card urging Christian peo- changed their opinion since their enple to stay away from a lecture about to be given in that town by Col. Ingersoll. It shows the pitiable plight of the priesthood when they resort to such devices to silence discussion. "Hear all sides, then decide," was an old Roman maxim still worthy of observance.

There is no great achievement that is not the result of patient working and waiting.—J. G. Holland.

Rough winds do shake the buds of May. - Shakspeare.

REMINISCENT.

A Glance at Religious Progress by Critical Observer.

Rev. John S. Brown, of Lawrence, Kans., preached a sermon two Sundays ago before a large audience, members of churches of all denominations, from a text, "And lo, I am this day four score and ten years old," It was true of the dom of the ancients and have forged speaker, who at the age of ninety stood on his feet perfectly erect, and read without glasses his entire discourse, which was autobiographical and remiis essential to Spiritualism, and should niscent. It is seldom a clergyman survives three generations, and then ad-The thoughtful and the scholarly will dresses a church to which he ministered forty years before, as in this instance. It was the writer's good fortune to have heard the reverend gentleman, when he commenced his ministry to that people, and it gives him pleasure to note that his recollections of religious progress since Rev. Brown entered the ministry, fifty-two years ago, coincide with the narrator We have extracted the reminiscent

part of the discourse, as we find it reported in the Lawrence journal.

EXTRACT:

"During two or three past genera-tions great changes have taken place in all departments of human life, in our intellectual conception of God, of man, of creation, of matter, of the universe Eighty years ago it was very generally universe—stars that glitter in the vault of heaven—the sun that gives light by the limit of six of our natural days. In ual creation. It was read and believed as a literal fact, as a carpenter builds a house or as a ship-builder constructs a

ship.
Six thousand years ago there was no sun, no moon, no stars gleaming through darkness and chaos. True, in all the past centuries of human life on this globe there have been philosophers and sages who have risen above these puerle conceptions. But the common ecclesiastical mind has held closely to those old traditions.

Seventy or eighty years ago the style, the sentiment, the contents of the Sunday sermon was radically different from what it is to-day. In years long past, but clearly within my remembrance, Rev. Edward Payson, D. D., of Portland, Maine, gave a very striking and vivid description of man. He was, in stupidty and insensibility a block, in sensuality and sottishness a beast, in malice. cruelty and wickedness a devil, Nowonder that some of his hearers, next day, saluted each other as brother devils. Do the ministers of to-day preach such sermons? Seventy years ago the tone of the pulpit was pessimistic. This world was a vale of tears, a land of pitfalls, a foe to virtue. a stopping-place for the Man must not think of making this his home; he was only a pilgrim intent on reaching the pearly gates of the New Jerusalem. This earth was no part of God's house of many mansions. Now the tone of the pulpit is optimistic. 'Live while you live, the sacred preach-

And give to God each moment as it flies.'

"Take an active and cheerful part in this world's work. Every department of life needs your helping hand. The call rings loud and clear to clothe the naked, to feed the hungry, to visit the sick, to comfort the afflicted. Heed the call and your life will be happy as well as useful. Be a cheerful worker.

Count that day lost whose low descend ing sun Sees from thy hand no worthy action

done. "Seventy years ago the sectarian spirit was more rife than the present; ore ill feeling and bitterness was manifested. In the early part of this century there was a standing feud between the Congregationalists and Baptists in my native town, and I suppose in nearly every town in New England. The Congregationalists were the standing order so-called, the state church in fact. Their ministers were settled for life; they were paid by a tax assessed on all the citizens of the town. The Baptists had to pay their part of the take; no one was exempt. At length the Baptists rebelled. They refused to pay a tax in support of cease to pass laws for the protection of a State church. They pronounced it God that no human eye ever saw, and grossly unjust: some believed it unconstitutional. For refusing to pay the tax humanity against the wiles of the priest- three prominent men, members of the Baptist church, were carried to Amherst iail: thrust into prison as criminals How long they remained in prison I cannot say. But I well remember that the Sunday after their release Elder John Parkhurst, the Baptist minister, preached from the text: Behold the devil shall cast some of you into prison Laws are made for the protection of and ye shall have tribulation ten days. the State, for society, the family and the At the announcement of the text ripples of laughter ran through the congregation. The next year this matter of taxation was brought into the arena of politics. The issue was: 'Shall the citizens of New Ipswich be compelled to pay taxes for the support of preaching, or shall they adopt the voluntary system. The representative to the general court of New Hampshire favorable to the volman has seen, whose power is so great untary system was chosen by two major-

> punishment and its duration. Few in the churches called orthodoxy in former times, set any limits to its duration. It was everlasting. It was never to come to an end. Men differed widely in their estimate as to the number of the lost. Some thought only a few would be damned, others thought the great ma-jority would be sent to hell. But it was generally believed that whoever was sent there would remain there through the eternal ages. I should like to find out what the good church people of this day of grace, 1896, think about this matter. You all know what Dr. Lyman Abbott, the successor of Henry Ward Beecher, thinks about it. You know vhat some of the Andover professors

think about it. If you are familiar with the writings of the late Episcopal bishop of Massachusetts, Phillips Brooks, you know what he thought about it. Edward Beecher, and the whole Beecher family, with the possible exception of Dr. Lyman Beecher, while living, believed in the doctrine of universal restantiant and Learnet think the head of the property and the state of the state o The clergy at Carthage, Mo., lately toration, and I cannot think they have trance into their spiritual abode.
"The modern streams of religious

thought are flowing in one and the same direction. If God is our Father and man our brother, the same blessed destiny awaits us all. The doubters are few and growing less and less every day.
Another change of thought in modern times has taken place in regard to the resurrection of the body. I think no one at the present day believes in the doctrine of a bodily resurrection; that the same body of flesh and blood and bones which is enclosed in the coffin

THE BETTER RELIGION.

THE SCIENCE OF HUMAN DUTY AS SET FORTH BY THE VETERAN, MOSES HULL

Cor, xii:31.

rounded-out characters, is the best. Evolution should be a function in re-OF DEATH, AND LIFE IN THE SPIRIT As the world advances, or should ad-We wish to reach 20,000 new readers. vance, in all other sciences, so it world up on higher grounds. In order to do it we must make a great should advance in the science of The time fast approach financial sacrifice. We will send out The human duty. That it has advanced Encyclopædia of Death, and Life in the can be shown by referring to the his-Spirit-World, in paper cover, as a gift tory of the past. That it will conto all new subscribers for three months. It contains 400 closely-printed pages, or that progress is eternal.

complex studies, so the world has pelled to wear clothes or eat food anything carelessly, and without come up very slowly from the lowest made filthy by the carelessness or mis-Many thousand copies of The Encyclopædia of Death have been sold, and the possible condition to where it is now. | conduct of some designing person. great mass of Spiritualists have been It will continue to advance; "Excelloud in its praise. The good it has done in modifying the views of people in regard to the change called death has his command to treat the Midianites considered as much of a breach of perhaps, they wish them to do somebeen great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for we do now Any one of our present subscrib-

> or a piece of cake from its fellow- be kept out. ter. It generally consists in the repecup of hot coffee, it is stopped with a "no, no!" Thus does the ever-watchplex and positive.

wise, of the "cause" it so ably advocates in Southern New Hampshire. In this, in the ascendancy, though with a tendency to broader and more rational views. Evidence of this, in a marked degree, was recently given here through neighbor's wife and other property.

In the New Testament the idea begins to dawn that the motive underlytions outside the evangelical fold as coing the act has something to do with the act; hence, every one of Jesus' Edwards, of total depravity and infant damnation fame, or, indeed, in times of But a decade or two later, as the star the grander and higher ideas were physically hurtful. of reason brightens and more fully gains he ascendancy, the liberal sentiments only beginning to be born in Jesus' of to-day, that so shock the conserva-tive, will be accepted without question and will open the way for still higher gelical churches, as well, are a goodly osophy.

The evidence in support of it has ome with such telling force to many, including church members, as to leave no room for doubt. Hearts made sad acting. and despondent by the departure to the

Thoughts seldom spring from acts; acts always spring from thoughts. Thus must thought be regulated before there can be a very great change lifted out of their pollution. in the moral status of the world. If this-could be realized, how carefully

Dr. W. and his genfall and sustaining but that even the most silent thoughts pressions which will work out in their concerning others are among the grandchilden. factors which move them for good or When I talk of the better religion former years, where a kindly greeting will be extended to all ill, then it will be seen that no one mean that religion which goes into can alone reach the highest moral or every nook and corner of life—a respiritual altitude.

Arrested for Working on Sunday. Ten men were arrested in Brooklyn ecently for working on Sunday. The men were in danger of becoming mar-tyrs to the Raines law. Their labor was intended to help fill an unsuppliable demand for 'iron bedsteads which has peen brought aboutaby the advent of "sandwich" hotels to take the place of several thousand saloons. After a hearing they were released under suspended reak Sunday observance again if half the hotels in New York State had to make up their Raines law beds on the truths. If those who do our washing Phil. iv:8. and cooking fasten a magnetism into If we will take this advice and The case attracted considerable attention because it is rarely that anyour clothing and food—a magnetism think continually on these things, body is arrested for working in Brookyn on Sunday unless for selling some Against stupidity the very gods fight does the washing and cooking for our the better religion. sensitive children as we are who Great names debase instead of raising preaches to them or teaches them their daily lessons in school.

This will result not in refusing to itual is stronger than any material force—that thoughts rule the world.—Emer-

ND yet show I unto you a they are always with us, and we must more excellent way."—I. take care of them in prison or out—but it will result in a feeling of combut it will result in a feeling of com-I do not use the word religion in its pulsion on the part of those who have not responsible until a child is of the strictly etymological sense. It is used had better opportunity and environin this article more in the sense of ments to, in sheer self-defense, work for two, three or five years old, as it may ethics, or the science of human duty. the elevation of the lowest class with | be? I answer most emphatically, No. That religion which enables us to whom we are liable to come in any Her responsibility is dated back to grow the best, the most thoroughly possible contact, whether that contact | the very beginning of the existence of is personal or only incidental, through her offspring. their labor. Thus will a knowledge ligion, as well as in everything else. of the better religion lead its profes- may desire it, they cannot bring up sors to assist in bringing the whole

The time fast approaches when there shall be little more reason why a cook, a washwoman or a ditchdigger preachers should live on a low plane. What we were as children the world Magnetism-spiritual scintillationssome time, before we reached even acts are watched now, and we will no and noble. our primer books, and as we gradn- more feel compelled to eat or wear ated, out of our primers into more bad magnetism than we now feel com-

The time is coming when bread and sior" is and ever will be its motto. pastries, if they are eaten, will be to chastise their children for some-Moses has often been condemned for kneaded by machinery, and it will be thing they have or have not done; or, so barbarously, but if we could place cleanliness and order for a cook to thing, and they tell them if they will ownselves in that day and age of the put his or her hands into the bread for do thus and so, they will give them world and among that people, we other people to eat as it would now something. They say this thoughtwould judge with more leniency than for the cook to knead the dough by lessly, with no other intention than to thoroughly treading it with the feet. The moral faculties are the last Disease, if the cook had any, would require. All unconsciously they are faculties developed; the young babe be worked in by either method. Filth, knows or cares for nothing but for its such as the perspiration and other stroying the confidence which is so wants and their gratification; it thinks effete matter from the person, of the beautiful when maintained between nothing of stealing a stick of candy cook, cannot, under the old processes.

babe. As years increase it gets to . Once upon a time I was temporarcomparing one thing with another, lly sojourning at what was called a and then, while picturing the result above offer through the month of May. and if it seeks light on human duty it first-class hotel. I was too tired from of evil doing, we should take pains to grows most altruistic. The first com- over-exertion and the heat to eat my mand given by the mother to the dinner, but as I had a good rest in child is always of a negative charac- the afternoon and felt much better. I themselves but their parents. looked forward with pleasant anticition of a single word; if it clutches pations to the time when supper for the blaze of the lamp, or for a would be called. It chanced that not how inseparably connected the interlong before supper I went to the rear ests of each other are. What affects stoop of the hotel. It was immensely ful mother seek to warn it from dan- hot, and the cooks were cooking themger. As years increase, the com- selves as well as the food we were to mands become more numerous, com- eat. The doors and windows were all open to give them the benefit of the the feelings of our friends, if we The commandments of the Old little breeze there was in circulation.

Testament were nearly all of them I chanced near a window, where a prohibitions. The ten commandments, burly, fat negro was mixing the biswith a single exception, begin with a cuit for supper. His arms were covnegative. "Thou shalt not" prefaces evered with flour nearly to the clbows. stance of a little girl of not more than every one except the fourth. Even and he was working for dear life; the five summers, who, when asked to do that commandment, though at first perspiration was running down his thought it seems positive, is of a face, dropping off the end of his nose: replied: "No, my mamma would negative character. "The seventh it ran down his neck and on down his be so ashamed of me were I to do day is the Salbath of the Lord, thy arms, making exquisite black channels | that." You see, young as she was, God; in it thou shalt do no work." through the flour on his arms: on and she felt her wrongdoing would affect Thus the positive part of that com on it went, until it helped to moisten her mother. Again, while we are not mandment really amounts to a negative delicious biscuit I was to eat! My sparing of censure, may we be as genappetite was gone; I preferred, if I | erous of praise whenever it is de-Besides that, the commands all re- made a supper off a "gentleman of serving. ted to overt acts, such as killing, color," to have him cooked in some I pity children who never know

shell.

This is only a slight exaggeration from what can be witnessed any day. glad it is "old-fashioned," and the all the bread kneaded by hand conquotations from the old, in his noted tains some of the refuse of the syssermon on the mount, is followed tem of the mixer thrown off by ineither by an improvement, or a "But sensible perspiration. Beside that it How annoying it is to hear a child, say unto you." Jesus saw deeper contains direct magnetism which, in a after its parent has refused to grant than the external commandments; but majority of instances, is morally and some request it has made, keep teas-

The newer and higher morality. day. To-day the better religion is based on the better religion, may not discovering a deeper morality and have so many commandments in it as grander laws underlying it. A few there are in the old; it certainly will are beginning to understand what not have so many negative or prohibit-Jesus meant when he said: "Of the live commandments as the old, but it abundance of the heart the mouth will lead those who drink of its spirit, speaketh," and we are beginning to and understand its genius and tendlook for a something that will regu- ency, to watch more closely the sublate one's thinking as well as their tile laws which underlie every condition in life. When we arrive at an understanding of these laws, we will learn that the world cannot be saved until the very lowest have been reached and

This will open new missionary fields at home. Missionaries will be sent would those who prepare the world's out to teach the future fathers and reading strive to furnish that only mothers how to make themselves and which would lead to higher thinking. | their children of good material, and to past barbaric ages would be touched they will not need to be born again. very lightly. The reports of the John B. Gough was not far wrong crimes of the day would be as brief as when he said: "If you want to thorpossible. Pictures illustrating the oughly reform a man you must begin sinfulness of man would be omitted with his grandmother." His idea When it is discovered that not only was, that if we begin with the boys does our thinking regulate our lives, and girls of to-day we can make im-

ligion which manifests itself in all our It is useless to undertake to build daily tasks, in every act of life, as up a heaven in any department of much as in singing and praying. I hell. Hell must be wiped out before like the spirit of Paul's sentiments "the good time coming" can get when he said: "Finally, brethren, here. No one or two, nor no dozen, whatsoever things are true, whatsocan lift themselves entirely away from ever things are honest, whatsoever the world. To a certain extent we things are just, whatsoever things are must either keep back with the world, pure, whatsoever things are lovely, or we must carry the world along whatsoever things are of good report; the station. As various points of interwith us. Thus, a missionary spirit is if there be any virtue, and if there be expected, the grand views one is explicit to obtain metallic and one of forced on those who understand these any praise, think on these things."-

which must affect for good or evil the these thoughts will blossom out into a sensitive one who is to wear the purer life, and bring in the fruitage clothing and eat the food, then we of a well-rounded manhood and should be about as particular who womanhood. Such is the work of

"Religious and Theological Works of Thomas Paine." Contains his celebrated 'Age of Reason," and a number of letemploy the ignorant, the wicked ological subjects. Cloth binding, 430 ters and discourses on religious and the and the vicious for, like the poor, pages. Price \$1. For sale at this office. pleased.—Hazlitt.—

BESPONSIBILITY OF MOTHERS

Sensible Thoughts by a Methodist Lady.

Nearly every mother thinks herself fully capable of bringing up her own children without any interference whatever. But it is the responsibility of mothers we are dealing with. At what period does it begin?

Is it safe to say that a mother is age that it can be reasoned with-say

As has been said, much as parents their children packed in cotton-wool, safely stowed away in bandboxes, labeled: "This side up."

Whether it is pleasant for us to own it or not, we have to face the diffi. should be superstitious, ignorant or culty, that our little ones have natures tinue to thus advance is as certain as bad than there is now why our school-like ourselves, and it depends to a that revolutions never go backward, teachers, professors of music or great extent upon the home training in their early, tender years which shall be uppermost, that which is evil was as a child. As we all lived here will be watched by-and-bye, as overt and corrupt, or that which is pure

First, we should be truthful with our children. Never promise them stopping to consider whether we shall be able to perform it or not.

How often we hear parents promise bring the child to do the thing they sowing seeds of falsehood, and deparents and children.

Second, we should be just. We should never censure without a cause, let them see the effect the opposite course would have, not only upon

I think one great mistake parents make is in not teaching their children one, whether it be good or bad, invariably reaches the other.

We, as grown people, would refrain from doing anything that would hurt realized that such would be the case. Don't you think children could be taught to do as much? I do.

A friend once related a circumsomething she thought was not right,

committing adultery, stealing, bear-other way. I ate for my supper two whether they please their parents or ing false witness and coveting your or three crackers which I had not not, no matter what they do or how seen mixed, and an egg boiled in the hard they try. I know it is an oldfashioned saying that "praise to the face is an open disgrace;" but I am people of to-day believe in progress and new fashions. And then, again, we should be firm.

ing for the same. If our children understood that we

did not hastily make up our minds, but what we said we meant, we would have no trouble along this line. I-believe that when mothers wake :

up, to their privileges, coupled with their responsibilities, there will be a better state of affairs among our young than there is to-day. When the fundamental principles taught will be love for their Creator, and everything that is pure, honest and noble. Then mothers will have reason to rejoice in the fruit of their labors, and coming generations will reap the benefit.

Lake Sunapee Camp, N. H.

TO THE EDITOR:-Anvone who has ever visited Lake Sunapee must have been impressed with its beauty and with the grandeur of its surroundings. The The histories of the bloody wars of have them so born the first time that mountains and hills, dotted with thrifty, the fair lake. And it is to this beautiful spot in the old Granite State, a spot so well calculated to awaken and develop our spiritual natures, that we invite you the coming season.

The officers have spared no pains to

make the camp-meeting of 1896 rich with spiritual blessings, and no one can doubt its success as they read the names of the engaged speakers and mediums: Edgar W. Emerson, Mrs. L. B. Craddock, Mrs. R. S. Lillie, Webster, Mrs. Carrie E. S. Twing, Mr. F. A. Wiggin, Mrs. S. C. Cunningham, Mrs. Ida P. A. Whitlock, Mrs. Marcia Strong, Dr. W. A. Hall. The camp will open August 2 and close

September 6. A fine quartette has been engaged. The Columbian orchestra, of Boston, will dispense their sweet music through the entire meeting. Wednesday and Saturday evenings of each week. The steamers Edmund Burk, Armenia White and Lady Woodsum will make daily trips to and from enabled to obtain make the ride one of great enjoyment to all lovers of the beautiful. Any one wishing for further particulars can address either of the following: Thomas Burpee, Sutton, N. H.; Ed. Govo, Riverdale, N. H.; David Thayer, Manchester, N. H.

Sufferers from physical and nervous debility find great relief in the use of Aver's Sarsaparilla. Far botter than any stimulant, its effect is not transient and superficial, but deep and permanent. It builds up the system by purifying and enriching the blood.

The art of pleasing consists in being

SOUL GENESIS

From the Telluric World. God, Feticli or "Bok."

CHAPTER III.

To THE EDITOR:—It is a reasonable and self-evident statement to say: Space exists. That it is here uncreated, and we are denizens in it without choice or volition. Space is limitless room. Its three dimensions are length, breadth and thickness.

Judge Stallo says, in "Concepts and Theories of Modern Physics," Space has no properties." We cannot avoid thinking space has one function at least, since Professor Tait says "matter is whatever can occupy space." This, then, makes space a matter-holder, which is a function or an office.

We observe matter is tangible. It is cognized by the senses, as sight, taste, touch. Like space, matter is uncreated. It is here, and we are fractions of it without choice or consent.

MATTER A REALITY.

There are philosophers who tell us that matter does not exist, that "primary matter has not been found." Question-Does anybody know anything about primary matter?

To our view such language robs us of rational footing or honest thinking. The consensus of normal perception and the congress of common sense bear rule and assert that matter is not delusive, but is the obdurate and veracious thing it appears to be, as addressed to our perceptions.

When we put the foot down to move from place to place, it meets a resisting something found to be a firm footing. Therefore, to avoid all refinement of fancy, fiction, or the occult essence of skins of words, we say it is a safe conclusion to reach, that our feet tread upon substantial mat. ter. Such mundane matter is typical of that under discussion.

PROPERTIES OF MATTER.

There are properties of matter, such as heat, motion, attraction, electricity and law. These properties are known and identified by their presence and action. As Judge Stallo says:

"There is in every finite part of the world an ingenerate bias from irregularity to regularity, a natural bent from disorder to order, an inherent tendency from chaos to cosmos; and this tendency is the simple and direct consequence of the relativity of all material forms—of the fact that each finite whole is always a part of a still greater whole-in short, that the finite exists only on an ever-receding background of infinitude."

Here the veil is lifted and we see how the finite stealthily runs into the infinite, and how the two become one in the inertia of a world of seeming

quoted the case of the Spanish Bishop duction. Without strain or violence Ambrose, who had been on the spirit it solves a great problem. It is in side of life several thousand years, accord with and in continuation of during which time he dwelt in his | Professor Tyndall's idea as expressed former native ignorance, religious in his Belfast address, where he saw filth and superstitious darkness. He in matter the promise and potency and his garments were still coarse, of every quality and form of life. dank and offensive, but by con- The logic of fact and the fitness of fessing through an earthly medium function conform to each other withhe was suddenly changed to a out asperity or chafing. state of light of celestial brightness and advanced condition of being. Here note the value of mundane agencies to repair and advance spirit beings.

In the second chapter we set forth an eminently instructive and original work of nature's vital powers, as described by Professor Mapes, to generate from material elements of earth phosphate of lime, a momentous life and spirit factor, which we figured thus: [See fig. 1.] The circles in-



dicated primal matter. The central square indicated sequential spirit born primal matter. On a second thought it would have been more consistent to have had the three circulars in the diagram to depict angles, and instead of the central square it should be seen globular, thus: [See fig. 2.] Bear in mind, matter first, the outside, and in the order of time and events. Second, spirit; the circular center, evolved through the everacting powers or properties of matter. Hence, even here we see the problem completed whole. All evolved through the complex action and reaction of the material "powers" of our grand old

PSYCHIC SIDE OF MATTER.

identified and designated as the contiguous, obverse spirit pole and psychic side of matter?

They are multiple, composite, ingeneric powers equivalent to a cause: or the so-called "first cause," evolve from this infinite magazine of matter, the psychos or soul-ego of zoic life. If, as Professor Cope says, "consciousness is a property of matter," we at once perceive how congenial and affiliative are these abovenamed properties of matter, with consciousness added to their sum total.

Can we not see in these plethoric properties—this pregnant sum-total. the essential infant figure of spirit being cradled in embryonic dawn? Here in the fullness of these varied cosmic instrumentalities the student finds

'Bok," or superstitious guessing. avoids fortuity.

SPENCER AND FISKE. Standing upon the same platform with Mr. Herbert Spencer, Professor A Rational Cosmogony, Void of John Fiske says: "There exists a the equilibrium, cause the whole orpower to which no limit in time or ganism to vibrate and maintain the space is conceivable, of which all phenomena as presented in consciousness are manifestations, but which we can know only through those manifestations.'

> In answer to the above, we ask how does he or anybody know whereby to make so naked an assertion?

They (Spencer and Fiske) name they describe, they specify none. If there were any such "power" lying or floating about at random, they certainly would inform us thereon. Inasmuch as they have not done and cannot do so, that forlorn blank of itself amounts to so mighty a contradictory problem that we can and must use it as an opposing postulate and adverse argument.

So, in view of our foregoing world of matter infinite with its synthetic properties, we conclude there is no the elements, other "power" existing. No other "creator," so-called.

Professor Faraday, from Spirit-life says; "There is no God as a personal Creator." Consequently there is no other first cause, so-called; but, as before said, there are powers many, forces multiple, seen and identified in matter and the plenal properties thereof. These properties Professor Fiske seems 'to have Torgotten, overlooked or ignored.

Therefore, why not stand firm and feel comparatively solid in the conviction that these recognized propspirit side of matter, in the same light and measure as the mental typifies the spirit side of the genus homo?

So far as the writer is aware, no matter, nor to utilize them in the study of economic ontology.

To our view they display as important a bearing on cosmic philosophy as matter itself. If spirit is supposed to hold a position above matter, these properties stand on an equal level with spirit.

This "power," so conspicuously invoked by Professor Fiske, he seems to have left to itself unspecified, unanalyzed and undefined,

Whatever it be, it may prove but another name for Huxley's and Spencer's "persistence of force," or the "unknowable." Indeed, Professor Fiske's "power," Messrs. Huxley and Spencer's "persistence of force," and our "properties of matter," may con- in the above cases, and in others, is stitute a trinity of primal P's and be an instrumentality too potent not to resolved into august correlatives of be accorded the place of a prime faceach other.

However, in all'reason, these mundane properties of matter are of too much consideration to be left to waste without break, violence or confusion. | inaptitude. Deride it who may, it is In the first chapter of our thesis we a far-reaching and most profound de-

EQUILIBRIUM.

As our quotation from Judge Stallo's "Modern Physics" indicates a disposition in nature to motions of improvement, of upward growth and unfoldment, it will be of interest to see how organic life is prefigured in the inorganic and mineral world. Note but one example:

That rule of action in society and among, people, known as justice, has begins, so far as we can judge, in the realm of orystallization among minerals. Equilibrium unfolds the early basic side of justice between people in the social compact. Proof: Take a beautifully-formed crystal and break off one or more of its angles, then place it in a solution of the materials of its composition, and before new crystals will form in that solution, the damaged part of the once perfect specimen will be rebuilt, the injury repaired and the deformity corrected. are restored to former proportions.

Here we see the law of consistency, of even balance of parts, the law of saken. equilibrium; or, as Mr. Faraday calls it, "The law of equipoise," is so dominant and persisting that the inequalities and disturbed state of proper of being rounded out to a somewhat form and normal proportion must be tals can be formed. Equilibrium being innate in crystals, crystallography justice in communities. In isolation, With the above cogent postulate, or in a solitary state, justice is withhave we not warrant to say that the out a name and without existence. Nature belong to the material and properties of matter may be truthfully Its life and economy of action belong to two or more, or to the multiple. It Not crude, but wrought matter, "the is like matrimony, it takes two or toil of the ages." Hence the potency

the sentiment of justice to the in- and re-born, acute, susceptible, and organic or mineral world of primal finally with consciousness. It then matter. This foregoing matter is also portrays a portion of the raw material the progenitor of electricity and mag- and adumbration of spirit. netism! And justice belongs as near to the category of spirit as does at cosmic matter, also the fundamental traction, electricity and magnetism; act of expansion and contraction of they all spring from the mineral con- moners in protoplasm, become the stituents of our home on this telluric progenitors of vibratory motion in the

the genesis of spirit from matter. The posthumous M. Faraday ob- and correlative of motion. They serves: "The elements in their radiant typify a higher grade of activity than state" (of the cosmic universe) "vary the vital. They reach into the sphere himself in the presence of a cluster of in such different vibratory rates, that of mind and move almost side by side world-evolving powers, many forces at whatever rate the spirit may be or- in the race with thought. multiple and ample to unfold infinite ganized, it finds corresponding ma- Electricity and magnetism, or elec-

It element shifts its rate of sibration by the influence of preximate elements not in the organism, and is atom ically attracted by the influx of other atoms, which, coming in to maintain

power of thought and sensation." While it is not easy to understand the above disquisition, we can see this, that the great chemist makes refined mundane matter of our common dirtcovered home universe the source of nutrient pabulum of spirit beings,

Other proofs: In Hudson Tuttle's "Psychic Studies," and his "Religion of Man," he concludes 4that all spiritual beings have been evolved through physical forms." This is a glint of the luminous which mounts to the crest of our essay and corroborates the deduction that spirit is the offspring of matter.

DOES MATTER THINK?

Prof. Elliot Coues asks, "Does matter think?" If matter is conscious, attraction and repulsion look like caprice of matter, or coquetry between

One more point. From Dr. Edmund Montgomery we learn that in vegetal and animal protoplasm there arises little specks or particles called granules. These grow and develope into individualized objects and each the representative of a personality. They have a small life career this our solid old world of infinite and economy of existence. It is cell

life. This cell life is comprehended in a see-saw movement of expansion and contraction. In this to-and-fro action the prominent thing expressed is motion. Added to motion there is growth to maturity and reproduction of itself, At length, as the cell aterties of matter really typify the tains adult stage, "it explodes" and liberates numerous specks or granules, which grow, enlarge and mature by the to-and-fro action of expansion and contraction, and become another philosopher or writer has attempted race of cells like the original moners. to unify these mundane properties of In this protoplasm and its contents is seen the genesis of vitality, the birth of life. Life arising in matter simulating the de novo. It does more. This life depicts all the concomitants of spirit entity.

There is another curious quality respecting the phenomenon of motion. If you take common molasses, or brown gum shellac of commerce, heat the latter to softness and then let it be worked, pulled; kneaded, the brown color at length disappears and the shellac becomes white. Where has the color gone? What has become of it? Motion is the secret magician. It is the bleaching and transmuting power. The plastic energy of motion and its transforming agency tor in our problem.

ATOMIC VIBRATION.

With the moulding value of motion we are led to understand that its transforming power lifeward is quite antecedent to the more pronounced stage of vitalization. Electricity and magnetism are properties of matter and correlative of motion. Says M. Faraday (from Spirit-life): "Atomic vibration pervades all forms of mat-Charles Dawbarn says "the inmost secret of Nature seems to be motion." He then quotes Mr. Herbert Spencer, who designates motion as "infinite energy."

We notice Faraday resolves motion into "electric action." Cosmic matter is the source of electric action.

Indeed, there is the same volume of proof to show that motion is innate in matter, as that it is the progenitor of electric action.

Elsewhere we have shown, and the conclusion will be here drawn, that motion is the primal element of life. But there is a parallel between life and mind. As was stated that moits origin in equilibrium. Equilibrium | tion is a property of matter, we are happy to again refer to Prof. Cope, who comes to our help by saying: "Consciousness is the property of matter." Observe a single unique illustration.

> THE AMŒBA'S CHOICE. Carefully examine a living acquatic amœba; a mere speek of jelly. It sends out a prolongation of itself in a

finger-like prong, thus: (See fig. 3.) If this extemporized finger touches a morsel of food it draws it into the body corporeal, digests and consumes Readjustment and equilibrium of parts it. If the object touched proves to be a grain of sand it is not brought to the stomach, it is dropped and for-

This little act of perception denotes choice. "Choice," says Prof. Romanus, "is a criteriou of mind."

In chapter II. we have shown that Mr. Spencer and J. Luys deduce restored before new work or new crys- mind from impressions, from vibrations and shock made upon nerve substance and brain matter. The norbecomes the forerunner and type of mal action of brain is vibration. The normal action of matter is vibration.

These foregoing genetic powers in sensuous world of progressed matter. more to give it existence. In the of matter and the developing tendsingular number it is nothing, a non- ency in the properties of matter. Through an eternity of travail in mo-Thus we have traced the genesis of tility, dull matter is refined, is born

Why should not original motion of world. Here, again, we meet with cerebrum of man? Electricity and magnetism are properties of matter

mundane effects, without God, Fetich, terial, to supply its wants, and if any tro-magnetism, are largely abiquitous.

They are omnipresent in four cosmic relations, as the material, the vital, the mental and psychic. But the two latter may combine in one. Observe further, motion, electricity and life are without form; but the two latter are vestments, ambient and pervad-

Matter is nebulous in space. Life

is nebulous in water. Motion and heat are primal properties of matter. Motion and heat are primal properties of life. Motion is an infinite force in Nature. Life is an infinite product in Nature. Motion and heat are correlatives in Nature. Life springs from correlative forces in Nature. Motion is a plastic power. Life is a plastic entity. Motion persists in moving, Life persists in living. Motion is the essence of life. Life is the child of motion. Spirit has different grades of vibration. Cosmic matter has different grades of vibration. If motion be a high grade element of thought, is it a high grade element of spirit?

Surely, then, have we not ample basis to say that spontaneous motion is the initial element in life's prob-

"Self-initiated motility or spontaneous expansion and contraction of protoplasm is the fundamental act of vitality," says Dr. Montgomery. From these predicates there fol-

lows this conclusion and definition: Life is the sequence of persistent motile force in matter. Also the end and aim, the summation of life, is to maintain its well-being. We likewise conclude and believe that life and spirit are refined products of matter

of the telluric world .. A. S. Hudson, M. D. Stockton, Oal.

PROF. W. M. LOCKWOOD .-

He Discourses in Norwich. Ct.

The Norwich (Ct.) Evening Record of a recent date gives the following interesting synopsis of two lectures by Prof. Lockwood: Prof. W. M. Lockwood, of Chicago,

spoke before good audiences in Grand Army hall Sunday afternoon and evening. Dealing in the afternoon with the various systems of cure and the healing arts, Prof. Lockwood maintained that the doctors, physicians and mechanics, including the physicists, have developed more scientific data for the welfare of civilization than all other classes of, thinkers combined. He affirmed that Socrates, Aristotle, Plato, Spinoza, Galileo, Copernicus, Newton and many others were all of them read in medical art. He traced briefly the various, systems of cure from the time of Asculapius to the present, and in dealing with mesmer-Ism, faith cure, Christian science, mental science, and all other formulas of modern healing, he affirmed that each contained a factor of truth and had been able to accomplish much toward the amelioration of disease. Dwelling upon the principles of mental science, he instructed that by a persistent use of volitionary powers, man not only grew in physical strength, but was able frequently to make the body subservient to mental control. He traced that a principle of magnetic selection was the real vitalizing influence in all of these various methods of cure, and that a principle of magnetic selection reciprocated by the patient was the real vitalizing energy in every instance of cure, no matter what might be the name under which

it was given. In the evening Prof. Lockwood took up the principles of thought transference, affirming that nature has only one method by which she transfers her energies, which is known to the scientific mentality as being molecular (or spiritual) in its character. That what is known as the X or cathode ray, now agitating public mentality, is in reality only a principle of molecular induction, a process which, by raising the atoms of the intermediate opaque substance to a higher rate of molecular tension, established electro association between the object pictured

and the sensitive plate. People little thought when they were using the telephone that they were speaking through miles of solid copper wire, which is only another expression or mode of motion of what. the popular mentality calls the X or cathode ray. The transference of a scene in photographic art through miles of solid space to the sensitive film of the photographer's plate, is another inductive demonstration of this great truth.

The phenomena of human speech projected upon man's consciousness through any integmediate space, whether connected "by atmosphere highly tensioned, or the telephonic wire, is only another verification of the great truth of mental reciprocity between spheres invisible and that of the mortal, and however much the popular mentality shrugged its shoulders at the idea of a spiritual intercourse between these planes of thought, the scientific discoveries of every day only prove more and more the unity and sublimity of nature's formula of transference. The Professor introduced several experiments with his philosophical telephone, absolutely proving the position affirmed.

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

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SPIRITUAL SCIENCE.

Practical Suggestions for a Course of Reading.

There is such a flood of spiritual literature that anyone desirous of becoming conversant with the subject is at a loss where to begin, and is sure to lose a good deal of time and means and be subject to repeated disappointments before he gains his end. The trouble is that one cannot trust

he advertisements and reviews of books. They turn out often so different from what one is led to expect. It is after a lengthy experience that it occurs to me that I might give others assistance who tlesire to read up in spiritual literature and become conversant with the facts and philosophy, There are those who engage in giv-

ing lessons and lectures on spiritual science, but very few can enjoy the luxury of listening to them. The great majority must learn by reading; and I believe most sincerely that the course of reading I here designate will prove more instructive than any series of lectures, for the reason that it can be taken up at any time, and that it may be far more thorough,

The first book I read was The Encyclopædia of Death, and Life in the Spirit-World, by J. R. Francis. I was charmed with its direct style and evident sincerity of purpose, and it whetted my appetite for more.

Then I found that remarkable book of Hudson Tuttle's, Studies in Psychic Science. It opened up a new field: I felt as though my mind had been given strength to penetrate immensely beyond its previous boundaries. Here was the outline to be followed up and filled in by investigation; a path marked out which must be followed, because, in a scientific way, there was no other. It led by gentle steps from matter to spirit; from the researches in Psychic Science to Spiritualism, and solved the riddle of immortality as coming up from the mortal.

Then I sent for the same author's Religion of Man, and Ethics of Science. In that I found resolved the problem of man's relations to God and to himself, and the grand system of ethics flowing from Spiritualism. My next reading was the Arcana of Nature, in which the creation is traced from the "fire mist" of the beginning up to man. I had become so interested in this

author's inspirational writings that I sent for his Life in Two Spheres, and Heresy, works written as stories, but carrying with them in a pleasing way the burden of philosophy.

When I had finished the latter, I felt I had indeed become versed in the beginnings at least of Spiritual Science. If I had to read over the same books I would begin differently. would read the Arcana of Nature first, as that forms the physical basis of the whole structure, which is built up and worked out in the other books. I do not wish to flatter anyone, yet

I must say that it is my honest conviction that these books, as a whole, orm the grandest expo new philosophy of life and death yet written, and will be so regarded by everyone who will carefully read them. They will become classic works and standard authority. I understand that the medium-

author has revised and enlarged his Arcana of Spiritualism, of which a small edition was published twenty years ago, and awaits a favorable opportunity to publish again. What more he can say on the subjects discussed, that he has not already said in the previous volumes. I am at a loss to know, yet specimen paragraphs which have appeared in the Spiritual press show that he does not epeat, but goes on to new fields.

With the aid of the many spiritual intelligences which appear back of the answers given in the question department of THE PROGRESSIVE THINKER, this does not appear a difficult task.

By the way, I notice Brother Hull and others have suggested that these answers, so plain in statement and full of practical common sense, answering questions which daily arise in the minds of all who think, be published in a volume. I hope this suggestion will be favorably received. It mentary, smoothing over the rough

As Mr. Tuttle, in the preface of his books, disclaims their authorship, more than as an humble amanuensis, writing carefully what is given him to write, either automatically or by inspiration, I feel that I am not praising him, but the controlling intelligences, who have found a most admirable channel for the communication of the most sublime ideas, in a form to which the most rigid scientist cannot object. VICTOR I. CARROLL.

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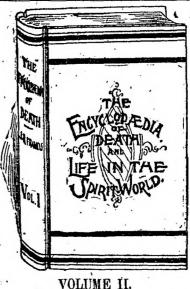
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C. M. Schooley writes from Lansing, Mich.: "Under the soul-inspiring lec-tures of Mrs. Eva Payne Hopkins, of Owosso, Mich., Spiritualism is gaining a strong recognition in our fair city. Mrs. Hopkins is, a noble woman, a good speaker, and her whole soul is in the work. Camps wanting speakers can do no better than to give her a call."

John Wetherbee, the old pionee whose name is known wherever Spiritualism is known, has been having a severe siege with la grippe during the winter past. He writes that he is now pretty well over it.

Dr. Willis Edwards, pastor of the Church of the Spirit, would like to correspond with speakers and mediums of different phases, for the season of 1896-97. State terms. His address is 162 Dearborn avenue, Chicago, Ill.

Silas Boardman writes from La Crosse. Wis .: "The Society of Modern Spiritual Thought held its annual election of officers on May 1. All was harmonious, and now Dr. C. W. Sanderson, 529 Main street, is president; Mr. McKenzie, 409 S. Seventh street, secretary; Henry Francksen, treasurer; Mrs. McKenzie, vice-president: H. Chrisjohn, S. Boardman and H. Francksen, trustees. We are without any imported talent at preent, and a first-class medium would meet with a cordial reception."

A.P. writes from Centralia, Wash. Mrs. J. R. Nagell, the inspirational speaker, of Tacoma, has been with us the past week and favored us with three lectures, which were greatly enjoyed by all who heard them. Mr. Crosby kindly gave the use of his hall, and while our audiences were not large, we feel that the cause is gaining ground here. have no organized society, yet many converts have been made and the interest is increasing. Mrs. Nagell's tests, given after each lecture, are, almost without exception, acknowledged. Her private readings always give the best of satisfaction, and, as a healer, she has cured here in our own town cases that the doctors have pronounced incurable. She is a general favorite among our liberal-minded people."

Mrs. &. E. Sheets writes from Bay City, Mich.: "April 26 closed a term of service of five months for the Owosso, Mich., Society of Spiritualists. By the united harmonious effort of the untiring workers of the society and its friends, the cause there has grown very rapidly necessitating an enlargement of the hall for the better accommodation of the new seekers after truth. Too much cannot be said in praise of the friends of Owosso. They make the work of speaker or medium a service of love, by the appreciation shown those whom they honor by a call. With hand-clasp and tearful eyes I said good-bye, to go where duty calls in other directions. Bay City will be my next place of work the present month. Its society is said to be one of the best in the State, holding its meetings in the attractive Oddfellows' Temple. My permanent ad-dress is Grand Ledge, Mich., but letters sent here in care of Frank Bossman will reach me." Robert Ward, of Denver, Col., writes

of some vory fine materializing searces by Mrs. A. R. Bicknell, of that city. Many forms appeared in good light. clear enough for them to be recognized. Mrs. Bicknell is a lady of refinement and culture, with a grand musical education, and gave up a high-salaried position as singer for the cause of Spir-The Colorado State Society holds meetings every Sunday afternoon in Vendome Hall, with lectures and tests, to large audiences, the genial John Ricker, their treasurer, being the principal speaker and vocalist. Musk holds meetings every Sunday evening at Martine's Hall, with large

Will C. Hodge is engaged at Waukesha, Wis., on alternate Sundays for an indefinine period. May 10 and 24 still open. Will respond to all calls for funer-

Exine P. Wheelock writes from Bridgman, Mich.: The people of our little town and vicinity have been highly favored of late with the presence of the well-known trance and inspirational speaker.W. H. Bach, who gave us three able lectures on the phenomena and philosophy of Spiritualism, which were well received by large and intelligent audiences. The I. O. O. F. Hall was well filled every evening. Mr. Bach is an earnest logical speaker, and will do much good in the cause of truth. At the close of each lecture he took three subjects from the audience and wove them into a beautiful improvised poem. There is quite a liberal element here; but only a very few avowed Spiritualists, consequently we have not been able to get speakers, and the people have heard out little of our beautiful philosophy, but we think Bro. Bach has sown seed that will bear much fruit."

C. G. Brown writes from Santa Ana. Cal: "We have been enjoying a grand treat, such as this city never had before, and perhaps never again under such peculiar circumstances. Rev. W. P. Ha-worth, of Long Beach, Cal. who came out from the Presbyterian church about six years ago, and now labors in our cause for the advancement of mental and spiritual development to insure a higher condition in the great and grander life. An effort is being made to engage him to speak before us, and undoubtedly good results will follow. Prof. Sparkin, an inspirational singer, accompanies him, making it an entertainment that all Spiritualists truly en-

Dr. H. C. Andrews writes: "After a successful engagement of two months with the Spiritual Society of New Or-leans, I shall return to Michigan about the 15th inst. I will answer calls to lecture, give tests, or officiate at weddings and funerals, anywhere in Michigan or Ohio during the remaining week-evenings and Sundays of the month, except the 4th Sunday. Address at Pipestone, Mich., care of Joseph King."

Chas. P. Searles, corresponding secretary, writes in terms of highest praise of the work of Mrs. Carrie Twing at Columbus [State not named]. "Her words appeal to the intellect of the listener, and a feeling of confidence and

admiration is the result." The Newburyport (Mass.) Daily News states that Dr. C. W. Hidden has returned from his Southern lecturing trip, which was a very flattering success from every point of view, financially and otherwise.

Rev. S. W. Edmunds, 2433 Freret street, New Orleans, La., is prepared to answer calls for lecturing, tests, per-forming marriage ceremonies, and con-ducting funerals. Would like to do camp work this summer, and secure engagements for fall and winter work. Terms reasonable.

Dr. Dean Clarke spoke last Sunday in Spokane, Wash, He is now on his way to Milwaukee, stopping in a few places along the N. P. railroad, and hopes to stop in St. Paul and Minneapolis. "A Spiritualist" writes from Payne,

O., of two seances there by Mr. Finney, of Ft. Wayne, Ind., as medium. There were good communications, tests and physical demonstrations.

G. H. Brooks is engaged at the Orion Camp, all the way through, and would like to make an engagement with some Michigan society for the first Sunday in June, either for a grove meeting or a city meeting. He is to serve as chairman at Cassadaga Camp this summer, from July 11 to August 23. He is at liberty for this month, for week-night or Sunday services, or funerals. Address him at Wheaton, Ill.

Mr. Hatfield Pettibone, the well-known psychic, writes of the lectures of Rev. J. C. F. Grumbine recently given in St. Louis: "I have been a public medium twenty-three years, and I can safely state that you stand at the head as a platform lecturer; you hold your audiences spellbound." The Sunlight Center Band gave an

entertainment and hop at Custer Hall, April 30, which was a grand success socially as well as financially. The talent was very fine. Mrs. Georgiana McIntyre rendered an original poem which was beautiful and impressive. Miss Dora Parsons, a most talented elocutionist, gave a descriptive poem entitled "St. Peter at the Gate," also Whitcomb Riley's quaint little poem—"Little Orphan Annie." There were some pleasing vocal solos by Miss Clara Lease and Miss Sadie Beeson; also violin solo by Mr. Lanner and selections on the piano by Mrs. N. Briggs.

Mrs. L. J. Curtis, of Mishawaka, Ind. now on a tour of the west, gave a course of highly instructive and entertaining lectures at Denver, Col. The lecturer speaks to dies only, her theme being "The Science of Life," in which she gives evidence of much well-directed thought and study, creating quite an enthusiasm with her classes, and insuring a hearty welcome should she again visit that city of the plains.

Mrs. G. Partridge, psychometrist and magnetic healer, wishes to announce to her many friends and patrons that she has removed to more commodious quarters at 3142 Rhodes avenue, where, in a few days more of preparation she will be pleased to welcome all. Take Cottage Grove avenue car to 31st, thence west one block; or State street car to 31st and transfer to Rhodes avenue.

C. G. Brown, secretary, writes from Santa Ana, Cal.: 'Prof. H. D. Barrett, president of the National Association of Spiritualists, addressed good audiences on April 30th, and May 1st. He gave us fine and eloquent lectures, not only in a clear, logical manner, but from historical evidence and in a scientific or mathematical style of demonstrative proof that Spiritualism relies on facts indisputable. An unanimous vote of thanks was given at the close. H. Carpenter, whose violin in various parts made sounds imitative of the human voice, was accompanied by the accomplished musician, Mrs. A. J. Read, on the plano, and drew applause. Her per-formance seemingly was drawn from the scientific masters of the past. These re-sults, especially through Brother Bar-rett's grand efforts, has moved the Spir-itualist to organize with the following itualists to organize with the following officers of Santa Ana First Society of Spiritualists: Dr. J. T. Akin, president; H. Carpenter, vice-president; C. G. Brown, secretary; A. F. Marsile, treasurer: Mrs. Kate Bradford, J. S. Watson and Mrs. C. G. Brown, trustees."

Mrs. Nettie Von Bergen writes: "Th First Spiritual Union, located at 1515 Milwaukee avenue, has closed for the season, owing to the ill-health of its founder and president, Mrs. S. M. Bumstead, The First Spiritual Union was organized by Mrs. Bumstead in January, 1892. There have been several offshoots from this society. Mrs. Bumstead has been, perhaps, the means of bring more people to the truths of Spiritualism in this section of the city than any one else in the work to day. She liopes to re-open the First Spiritual. Union early in the fall, as the motto of her society is "Looking Forward." If her health permits she will be at her "post" again in September."

K. D. writes from San Francisco, Cal.: "Mrs. C. C. Mathewson, wellknown among Spiritualists, invited to her pleasant home on Powell street her relatives and friends, about seventy-five in number, on April 28, she desiring to celebrate the eighteenth birthday of her daughter Jeannette. The parlors were a bower of roses, the large dining-room was turned into a hall-room and was tastefully decorated with "red, white and blue" bunting, hung with Chinese lanterns. Flowers were everywhere, and among them none more beautiful than the sweet-faced child, clad in pure white-fitting raiment for one whose in nocence shone through her azure eves. Sister Mathewson may well be proud of her children, for besides the daughter she has two sons, Henry and Donald, well-grown and manly boys. All present enjoyed themselves to the utmost and the time of parting came all too soon. May the home circle long be kept intact, thereby making happy the declining years of our true, self-sacrificing sister Among those present were: General Joseph Mathewson, uncle of Jeannette, Prof. and Mrs. Bonilli, Mrs. G. W. Shriner, Mrs. A. S. Montgomery, Mrs. . T. Russell, Mrs. E. Sloper and Miss

Davis Frost, of San Jose." Last Sunday, May 3, the Spiritualists' church-meeting, at 1052 Milwaukee avenue, this city, was richly entertained by) Prof. Groesch; and on Wednesday evening following, a social held by the church surprised the faithful organist, Miss, Tillie Summers (in her early 'teens), with a present of a purse of money, for which she tenders her sincerest thanks."

Carrie Fuller Weatherford serves the Des Moines, Iowa, society for May and June. Communities near there can obtain her services for week-night lectures and tests, or for funerals. She wishes to correspond with parties near by who are interested in grove meetings. Has a few open dates for fall, and would like to hear from societies. Terms very reasonable. Address 540 Sixth avenue, Des Moines, Iowa.

Dr. W. T. Parker, the magnetic healer, is now located at No 85 Thirty-first street, where he will treat the afflicted Dr. W. T. Parker writes: "Mrs. L. J. Jaquet, platform and test medium, has returned to the city from Elgin, Ill. where she filled a successful engage

ment. She is again ready for business and will be pleased to meet her many friends and patrons at 887 West Monroe street, where she will continue her Wednesday afternoon and Saturday evening circles. She will hold private seances at your homes and in surround ing towns of Chicago.

Show us the man who never makes a mistake and we will show a man who never makes anything.—Wayland.

LAKE PLEASANT, MASS.

Improvements, and Other Items of Interest.

President Dailey and Directors E. A. Smith, L. E. Henry and Clerk Blinn were on the grounds May 2, and engaged a large corps of men to clean and put them in good condition, so that everything is now ready for the season's isitors. A great deal of building is being done. Mr. Hilliard, of the Highands, has bought another large lot and s'erecting a fine two-story cottage, and Miss Josephine Woodroffe, of Brooklyn, as arranged with F. A. Bickford to have a new cottage built ou Turner street. On the old grounds our "hull corn man"—John C. Baldwin, of Chiconee. has renovated his cottage and built a fine, large dining-hall for the accommodation of his customers, and Mrs. S. S. Brown has newly fitted up ha house and grounds on First avenue. Mr. Jas. C. Lawrence, of Sag Harbor, N. Y. has purchased the property of Mrs. Maude Lord Drake, and is making extensive improvements on the same. Mr. Lawrence and his friends will be a welcome addition to our list of campers. Improvements are also being made on their cottages by Mrs. W. I. Rice, who has purchased the Arthur Hodges cottage, and by Mr. F. J. Waite.

The steamer and boats are being put in good condition, and will be on the

lake ready for use by May 15th, while lovers of fishing will reap a harvest this season, as the lake is more than usually well stocked with bass, pickerel and trout.

Fhave received word, from President
Dailey that through some delay the circulars will not be ready until May 15. I will mail them to the friends as soon as printed, and would request those sending me letters of inquiry to kindly enclose stamp for return answer, as I am receiving twenty letters of inquiry daily and the postage on the answers amounts

gladly answer all letters' for which the postage on answers is prepaid.

Mr. J. R. Bickford, who prompted so satisfactorily at our dances last season, and who is business manager of the band this season, was married April 30 to Miss Pearl Lancaster, a well-known planist of Greenfield, Mass.; who will be a welcome addition to the musical people at the camp this season. We have in our band—which will be quartered on the ground from July 24 to September 1, and will give two concerts daily on week-days and three on Sundays, besides playing for the dances which will be held every week-day evening—some of the finest musicians in the country. Among them will be Thomas Carr. zilo phone soloist and drummer; P. Pollett, cornet soloist, and A. Truder, clarionet soloist, all of Battery B band, of Worcester; Charles W. Bickford, viola soloist, of the famous Edmund Severn String Quartette, will be conductor. The

world-renowned Italian harpist, Signor F. Padulo; the famous arranger of music, Richard Hildreth, who will play viola and trombone; F. S. Alstrom, the great flute soloist, who has played several seasons at Lake George, and Edward Swift, conductor of the Jadohsson Club, in conjunction with the other members of the band, will make the concerts rare musical treats.

Thirty families are already upon the rounds and strangers are visiting them laily to engage cottages for the season. If those cottage-owners wishing to rent cottages and tents to visitors this season will send me their terms and location will assist them, as I am receiving let ters daily from friends wishing to hire. The hotel is being newly furnished and a number of the rooms are to be

lathed and plastered, which will be a much needed improvement. Messrs. Squires & Conant, the pro-

prietors, are showing a go-ahead spirit which is very desirable in connection with the hotel arrangements. On Saturday, June 6, the Sunday-schools of Greenfield are to hold a grand union picnic on the grounds, conducted by the liberal Unitarian minister, Rev. Mr. Finch. of Greenfield, Mass., and the Fourth of July will be celebrated with band concerts, dancing, fire-works and a grand patriotic oration will be delivered by Col. Robert G. Ingersoll.

Any one desiring commercial privileges at Lake Pleasant this season should communicate with Dr. E. A. Smith, of Brandon, Vt., at once, as all contracts are to be closed by June 15, . · ALBERT P. BLINN, Clerk. 603 Tremont street, Boston.

ILLINOIS STATE ASSOCIATION

It Is Waking Up and Doing Something.

According to objects set forth in a circular published heretofore in your valuable paper, a most satisfactory meet-ing was held May 6th, at 8 p. m., in Bricklayers' Hall, S. Peoria street. Geo. F. Perkins was elected chairman

and G. D. Hill, secretary of the evening. Prof. Tolman and a vocal quartette furnished music. The speakers of the evening were Dr. White, Mrs. DeWolf, Mr. Warne, Mrs. E. N. Warne, G. V. Cordingly, Mr. Jenifer, Mrs. Bromwell, Mr. Van Horn, all of whom spoke upon the necessity of organized effort, the advantages to be derived legally and socially. Many prominent points were touched upon that awoke the people to the necessity of more uniformity of method in conducting public meetings, to insure respect from the public, attention from the newspapers and legal protection from the city and State.

A committee of seven was elected to confer with the State Association proper, and ascertain the cost of auxiliary char ters, membership expenses, etc.
The committee elected were: G. V.

Cordingly, Dr. White, Mr. G. B. Warne Mrs. Lyman, Mrs. Caird, G. F. Perkins and Mrs. DeWolf, said committee t meet with the State Association at its called business meeting, Friday, May 8th, 8 p. m., at the residence of Mrs. De-Wolf, 663 Jackson boulevard.

This meeting convened at the appointortance of maintaining a State organization were discussed.

The result of the meeting was the appointing of a committee to arrange for a public meeting to be held, if possible, on the South Side, on the evening of May 26th, when it is expected a great revival will be the result. The prominent encouraging feature of

the mass meetings and the committee. meetings was the prevailing spirit of harmonious earnestness in the desire to revive the interest in organization, G. F. PERKINS. "The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to stu-

dents of the science of religions, and to

all who would gain a fair conception of Buddhism in its spirit and living princi-

ples. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office. "From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

VALUE OF EFFORT.

Pessimism and Optimism Are Weighed in the Balance

And Both Are Found Wanting.

In these days optimism is a popular fad; but it is an extreme, and is always inconsistent. To mo, the old aphorism seems to be always true: "One extreme is just as bad as another."

Let us look, for a moment, at these two extremes, optimism and pessimism. The condensed expression of optimism is in Pope's phrase: "Whatever is, is right." But for one thing I should hail with delight the privilege and power to adopt that maxim. We know there is much vice, oppression, want and misery in the world; and to say that these things are all right is to betray an utter want of sympathy and love for the poor and needy in that hollow mockery which assures them that it is all right. this seems like sheer heartlessness. And to me, the veritable optimist is no better than the criminal whom he justi fies by his unprincipled philosophy.

The pessimist may be more especially an object for pity. With him everything is for the worst, everything is had. His faith is an unknown quantity and his hope is despair. He is suspi cious of everybody else, and despises himself; but he is candid in his wretched philosophy, and, while he is more unhappy, and therefore seems more entitled to our sympathy and help, the optimist, in his very heartlessness (barring the adage of extremes), is the greater criminal. The two constitute the dangerous element in society; the optimist, with his complacent subtlety, and the pessimist with his gloom.

Shall they be suppressed? Yes, if it can be done by lifting the one up from his gulf of melancholy, and challenging to quite a sum during a season. Will the other to come down from his unten-able tenuity and devote his energies hereafter to the interests of truth, virtue, goodness and common sense. According to the principle that we do not know the worth of water till the well is dry, the utter skepticism and hopeless ness of the pessimist are a pretty good demonstration of the truth, as as the great value of genuine faith and

What a wretched world this would be if it were entirely destitute of those principles, which are already well grounded in a scientific knowledge of human nature. Those who are perpetually disclaiming and denouncing faith as an inherent principle of human nature, are perpetually advertising their own gross ignorance. We know that faith, without the guidance of reason, is absolutely blind; but is a beneficent principle when permitted to develope beneath the unerging light of true science.

The object of these remarks is to show the value of effort. The pessimist, with his fatalism and gloom, and the optim-ist, with everything always right and at its best, have no motive, no health in-centive to effort in any direction. These lessons and warnings on the right hand and on the left, by their lessons of contrast, imply a manifest design to teach us that life is worth living; that there is much for us to do yn this life; and that there is much for us to seek in the treasure-house of possibility that will increase the scope and richness and beauty of life's amenities here, and enhance beyond all finite power to esti-

mate the joy and prestige and glory of the life which is to come.

The silent question is often asked:
"Why should I care or make an effort for anything?" The answer is: Your own happiness requires that your life shall be one perpetual effort for the amelioration of the condition of those who are in the thraldom of error, ignorance and sorrow. Honest effort is a tree which will bring forth the glorious fruitage of growth and development in the highest ideals of intelligence, skill, love, honor and an approving con

To those who can look upon these things from the standpoint which is focused upon life's pathway by the un-erring light of true science, this is a beautiful thought. Whether high or low your station; whether thin or ple-thoric your purse, all that is required to make your eternal happiness the most full and complete that your soul can assimilate is: Now and always do the best that you can. These are suggestions. I have made too many mistakes in the past to have the assurance of entire im-

munity now. The disciples of Christian Science and others may pass me out of sight in per-sonal merit. I make no attack or them but claim the privilege of criticising their philosophy or any other. The tell us there is no evil; that so-called evil is only undeveloped good. Accordingly vice is only undeveloped virtue: treachery is undeveloped honor; gluttony is undeveloped appetite; starvation is undeveloped satisty; and the most ig-norant, vicious, groveling brute, who skulks in the slums of society, is an un-

developed statesman! What a pity it is that these childish extremists do not employ language that nobody can understand. Then the world might be edified by their personal excellences, without being exasperated and contaminated by their absurdities. For goodness sake let us not forget that common-sense is still a factor of human

progress. Reason, skill, beauty, grandeur, love, hope, faith, truth, honor, friendship, courage, virtue, purity: these are some of the grand principles which are worthy of our continuous effort, and they are all included in the list which com prehends every principle, every detail that belong to the only true system of happiness and progress, known to-day under the name of modern Spiritualism. SILAS BOARDMAN.

An Unparalleled Offer.

Twenty thousand copies of The Ency clopædia of Death, and Life in the Spirit-World, in paper cover, are to be given ed time and place, and many important away to new subscribers of THE Pro-ouestions and points concerning the im-GRESSIVE THINKER. : By sending to this office a three months' subscription to THE PROGRESSIVE THINKER—25 cents—you will get the book. It has been selling for 50 cents. This offer will hold good only during April. When you send in your order get your friends to unite with you. We want to reach 20. 000 new readers.

Any one of our present subscribers, who will send us a new three months' subscriber with his own subscription (xtending it not less than six months), can each have a copy of the Tall consequence of the great inter-

est of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May: "The Missing Link in Modern Spirit-

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

A VERY FINE TEST.

It Is Completely Verified.

TO THE EDITOR:-Since I wrote you last, we have brought the proof to a number of people that their friends are not dead nor even sleeping, but that they are living, active intelligences, and with the opportunity given are ready and anxious to manifest their presence

in various ways.

Some of the tests given within the last two weeks have been nearly as surprising to Mrs. Kayner and myself as hey were to the parties that received hem. One case in particular: A gentleman called for a sitting, and the guides went into his business and home ife, telling him of the sickness of his companion, describing the disease and conditions, and telling him that there was a condition that was eating, eating away her vitality, and that if prompt measures were not taken, she could not possibly live through the coming De

He could not understand what could be eating away her life, for his physician had not given him any intimation that his wife was in a dangerous condi tion. About a week after the guides described the case, the physician called him aside one morning and told him that his wife was in great danger, and that unless an operation, was performed at once she could not live through De cember. The doctor said it would be necessary to open the side and tap the right lung, as a pus sack had formed and would soon prove fatal.

The gentleman asked if he thought his wife would be able to go through with it, and he told him he would call in counsel one of the best surgeons of Minnesota and ask his opinion. It was done, and the surgeon repeated the words of our guides, that the woman could not live through December, unless the operation was performed at once. The man then inquired what the chances were for recovery. He was told that she had eighty-eight chances out of one hundred to get well. Upon breaking the news to his wife, it was decided to have it done. The operation took place twelve days ago, and a quart and a half of poisonous pus was taken from the lung, and the lady is now mending nicely, having passed the nine critical days

following an operation.

The gentleman called to-day for an other sitting, and to tell us that Mrs. Kayner's guides were honest and correct. There were a number of visitors present, and he warmly told them that she was a true medium, and that he only wished that all in the world were as true who.claimed to be mediums for the Spirit-world.

The hall meeting that we started some four weeks ago has continued to grow in numbers and interest, and if it increases in the same ratio for the next four weeks, the hall that we have will not hold the friends that will come to receive a message, or get a little food for the spirit while traveling through this vale of tears. The guides last nigh gave a fine lecture upon the "Proper Conditions for the Return of the Spirit," and then gave tests to the audience, that seemed to hold them spell-bound. After speaking for two hours, the peo-ple seemed to be willing to sit still for an indefinite time, and when dismissed, instead of leaving the hall, formed groups and visited with each other, talking about the services for the even-

ing.

We are looking for a call back to River Falls, where we hope to reach a larger number of people than when we were there before. phase of development coming to Mrs. Kayner, that if it develops as it promises, will be one of the convincing tests for skeptics that will be hard to deny. But more anon.

T. D. KAYNER.

Orange Blossoms.

ualist families: On Thursday evening a score or more of invited guests assembled at the home of Mr. John Slatter, No. 433 St. Clair street, to witness the marriage of his youngest daughter, Miss Adelaide M Slatter, to Mr. Sills Baker, of Toledo Mr. Thomas Lees officiated in tying the legal knot. Hearty congratulations were extended to Mr. and Mrs. Baker by their many friends. Supper was served, and the remainder of the evening was devoted to music and a social time. Many choice flowers and presents adorned the parlors. The young couple leave for Toledo, their future home, Saturday morning.

Passed to Spirit-Life.

Passed to Spirit-life from Chicago Ill. April 22, 1896. Elizabeth Bowen, aged years, 7 months. Though a child, yet old in spiritual knowledge, because she had been taught by her parents-"there is no death.

What a grand and beautiful thought Even by a child it may be understood. It brings that light and comfort to the bereaved that nothing else can give. This child made the request about her own funeral, and asked to have everyhing in white, also asked to have some of the Lyceum girls to carry her coffin. She also said: "Papa and mamma, I don't want you to cry for me; I will not be gone away from you, I will be with you in the home every day, and then it will be so nice. And papa, I will try and rap on my coffin when you have the

services, if I can." Is there anything more grand and beautiful? anything that will bring more joy and comfort? We answer, no. The services were conducted by our lear brother, Mr. Arnold, and every-

thing was well-fitted for the occasion; the songs were beautiful; and everything seemed in harmony with H. M. F. In the spirit-realms she dwells, Where all is pure and bright, Learning her lessons by day?

Visiting the home at night; Thus she comes, radiant with love, Bringing sweet flowers From her home above. ROSE BUD.

Mrs. Flora E Schooley, wife of Chas. M. Schooley, and eldest daughter of A.

J. Champion, was born in Paulding county, Ohio, Nov. 3, 1855. She left four daughters and one son. She has been a resident of this city over eight years, and her life work was devoted to the cause of Spiritualism. She was an earnest worker in the Temple of the Magi, having been raised the seventh degree. The funeral services were conducted by Mrs. Payne Hopkins, and were very impressive, and largely at-tended by relatives and friends, who mourn her loss as a noble wife, mother and friend. The floral offerings were many and rare.

Passed from the mortal form at her residence in St. Paul, Sunday morning, May 3, our most esteemed and worthy sister, Mrs. Annie Laurie Hayes, aged 39 years. The sudden passing away of Sister Hayes was a most painful shock to her large circle of intimate friends, who were assembled at the lecture of Walter Howell, Sunday evening, few having learned of her illness until her demise was announced at the meeting. All who had the pleasure of her acquaintance will sadly miss the cordial

greeting and hearty handshake of this estimable lady. None knew her but to love her, She was a devoted Spiritualist and medium, a cherished member of the St, Paul Spiritual Alliance, and a loving wife and mother. Of the immediate relatives surviving her who are left to mourn their irreparable loss, are a husband, a son, and daughter. The daughter the bright and lovely wife of the widely well-known eloquent trance speaker, Oscar, A. Edgerly. While he friends mourn as irreparable the loss of the physical presence of this lovely woman, the poignancy of their grief is mitigated by the knowledge that their loss is her eternal gain. Many were the expressions of regret that Mr. Howell's weekday engage-ments in Iowa precluded the possibility of his services on the funeral occasion. The Rev. M. D. Shutter, Unitarian, of Minneapolis, officiated to the satisfaction of the most radical Spiritualist. M. T. C. FLOWER. St. Paul, Minn.

WILL LET HIM ALONE. Think They Are Only Advertising Him.

TO THE EDITOR:-I note by some of the leading journals that the State of Ohio has lately been honored by its lawmakers enacting a medical law similar to the one that decorates the statutes of Nebraska. No doubt some of the spiritual healers of the Buckeye State will receive a call from the "regulars" in about the same manner that I did at Stromsburg in this State, Experience with these medical laws has taught me that there is more than one way to defeat the regulars when they wage war against everything progressive. The following, clipped from the Daily State Journal of this city, will no doubt be of interest to healers in other

"The arrest, conviction and subsequent imprisonment of Dr. P. S. George, secretary of the State Spiritualists' Association, for practicing medicine in this county without a permit from the State Board of Health, has attracted the attention of Spiritualists all over the United States. As soon as it became known that Dr. George had gotten nto trouble here the State association decided to send some of its best known workers into this section. Mrs. Anna Switzer, of Lincoln, and Mrs. Anna Wagner, the latter a test medium of national reputation, have been here the past week. They held several meetings and claim to have made numerous converts to the doctrine of Spiritualism.

"Dr. George left for Lincoln this morning. He announces his intention of returning to Stromsburg at an early date to prosecute his work. George seems to be thoroughly aroused by his recent experiences. He has a two-colrecent experiences. He has a two-column article in the last issue of THE PROGRESSIVE THINKER of Chicago, in which he details the circumstances his imprisonment and alleges that he endured much suffering for the sake of his belief.

"Much doubt is expressed as to whether the physicians of the county will again cause George's arrest should begin his 'magnetic and spiritual healing' upon his return here next month. The doctors seem to have concluded that further prosecution George will result in a great amount of free advertising for him, and they seem isposed to let him purchase his publicity at regular space rates." Dr. P. S. GEORGE.

LAKE BRADY CAMP-MEETING

And Other Interesting Spiritual Items.

ful grounds and lake are unsurpassed, and they will be opened June 1.

On Sunday, June 14, the East and West Side Children's Lyceums will hold the annual grove meeting at Lake Brady, when, as usual, a large attendance is expected. not only from Cleveland, but surrounding towns. On Sunday, June 28, the camp season will be formally opened. A galaxy of

popular speakers has been secured. mong them are many who will be new to the friends of Northern Ohio. The honor of opening the camp-meeting has been accorded Mrs. Helen Stuart-Richings, the carnest and talented speaker, and Miss Maggie Gaule, the incomparable public platform test medium, which insures a large attendance and successful THOMAS LEES.

On the Go.

Since leaving Aberdeen I have been on the go nearly the whole time. About three weeks spent in visiting, then to work again. My first stop was at Benton Harbor, Mich., where I found a few earnest people engaged in searching for the knowledge that comes through Spiritualism. We held two meetings Sunday, April 16th, and some

circles for development. Wednesday found me on my way to Bridgeman, Mich., where we held three rousing meetings. Although the town does not contain to exceed two hundred people, our attendance was seventy-five to one hundred and fifty people: prayer-meetings and side issues notwithstanding.

Saturday morning I went to Paw Paw, Mich., where I held three meetings Sunday, April 26th. This place claims the honor of being where Moses Hull received the death blow to his Adventism, and I was shown the building where his conversion took place. I was met and entertained by Mr. B. O'Dell, the president of the society. Monday I assisted Mr. O'Dell in conducting the funeral of an old member of their society. The strange part of this was that she had been married for fifty-five years and her husband's funeral took place the Wednesday preceding her own. Thus, those who were joined together for so long on earth were sepa rated but a short time by the angel of death.

Monday afternoon I took the train for Dowagiac, where we held several meet-ings. The elements seemed to be against us there, but we had interested audiences, though they were small.

Leaving the friends at Dowagiac, I came to this point (Elkhart, Ind.), where I will remain until the 11th, when I go to Findlay, Ohio, for a two weeks visit W. H. BACH.

The \$300 Mediums' License. The republican mayor's license bill. that has lately become a law, wherein he couples clairvoyants and other mediums with fortune-tellers and other fakers, taxing them \$300 per year to exercise their gifts, has created general indignation among. mediums, Spiritual-

ists and investigators.

This unjust law will, when enforced. be likely to create quite a Spiritualistic breeze. The Society of Progressive Thinkers, which meets on the West Side, with Mr. J. W. Kenyon as speaker, held their first indignation meeting last Sunday. Others will follow. It is supposed by many that Mayor McKisson has done an unwise thing for his polit-



THE PSYCHOGRAPH

DIAL PLANCHETTE

This instrument is substantially the same as that employed by Frot. Hare in his early investigations, in its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and correctness of the communications received by its ald, and as a means or developing mediumship.

Do you with to investigate Spiritualism?

Do you with to investigate Spiritualism?

Do you desire to receive Communications? The Psychograph is an invaluable assistant. A Formation of Circles and Cultivation

Do you wish to develop Mediumship?

of McGiumship

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an anusing toy, found that the intelligence controlling it knew more than them selves, and became converts to Spiritualism. Capl. D. B. Edwards, Orlent, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose gravestones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and thair mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securety packed, and sent postage paid from of Mediumship

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HUDSON TUTTLE, Berlin Heights, Ohio.

ENCYCLOPEDIA

... OF ... **BIBLICAL SPIRITUALISM**

... OR ... A CONCORDANCE To the principal passages of the Old and Neu

or imply Spiritualism; Together with a brief history of the origin of many of the important books of the Bible.

BY MOSES HULL.

Much that is in this book appeared in an abridged form in a series of nine full pages of The Products iver Thinker. These articles were prepared at the call of hundreds of Spiritualists who felt the need of some kind of document for ready reference. They only seemed to what the appetite for more; hence the publication of this work.

The author, Moses IJuli, has written many volumes on Spiritualististic and other themes and each one is full of careful study on the subject chosen. Mr. Hull, in his introduction of this work says:

"Hoping that this book will serve to lead the people out of the wilderness of doubt and despair; and that when Spiritualism shall have wrested the Bible from its sanctified "enemies, it will not spike it, but will use it to batter down the walls of Christian supersition and ignorance, I send it out on its errand of enlightenment with the humble prayer that it will prove a divine benediction to every reader."

THE ENOYCLOPEDIA OF BIBLICAL SPIRITUALISM contains 385 pages, beautifully printed on good paper, contains a full-page portrait of the author and is handsomely bound in cloth. Every Spiritualist should have this work.

PRICE \$1. FOR SALE AT THIS OFFICE.

PRICE \$1. FOR SALE AT THIS OFFICE.

GLEANINGS The Cleveland Leader, of April 24, contains the following in reference to ing in June. For picnics these beauti-

BY A. B. FRENCH.

beams throughout with rare gems of thought, practical as well as profound. There is sunshine and beauty in overly sentence uttered. The work is dedicated to the author's favorite sister, Barah Franta, Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an Interesting sketch of the author's life. This work is one that every one should read. It

CONTENTS:

Dedication. Sketch of the Life of A. B, French. William Denton. Legends of the Buddha. Mohammed, or the Faith and Wars of Islam. Joseph Smith and the Book of Mormon

Conflicts of Life. The Power and Permanency of Ideas. The Unknown.46 Probability of a Future Life. Anniversary Address. The Egotism of Our Age.

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PRICE, \$1.00, POSTPAID. **VOLNEY'S RUINS**

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.. TO WHICH IS ADDED .. Volney's Answer to Dr. Priestly, a Biographical Notice by Count Daru, and the Zodiacal Signs and Constellations by the Editor;

Also, a Map of the Astrological Heavens o

the Ancients. Printed on heavy paper, from new plates, in large, clear type, with portrait and illustrations. One voi., post8vo, 248 pages; paper, 50 cents; cloth, 75 cents.

This is undoubtedly one of the best and most useful books ever published. It eloquently advocates the best interests of mankind, and clearly points out the sources of human ignorance and misery. The author is supposed to meet in the ruins of Paimyra an apparition or phantom, which explains the true principles of society, and the causes of both the prosperity and the ruin of ancient states. A general assembly of the nations is at length convened, a legislative body formed, the source and origin of religion, of government, and of laws discussed, and the Law of Nature-founded on justice and equity—is finally preclaimed to an expectant world,

MAN

PAST, PRESENT, AND FUTURE. A POPULAR ACCOUNT OF its of recent scientific research regarding the origin, position and prospects of mankind.

From the German of

DR. LUDWIG BÜCHNER, nther of "Force and Matter," Essays on Nature and Schooe," "Physiological Pictures," "Six Lee-tures on Darwin," Etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestractible—the smallest worm as well as the most enormous of the celestial bodies,—the sand grain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Being itself-romains eternally the same and imperishable. When we die we do not lose ourselves, but only our personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughts—an short, in the entire material and physical contribution which, during our short personal existence, we aver furnished to the subsistence of mankind and of matter in gent mi."—Bucchner. One vol., post 8vo., about 350 pages, vellum cloth. \$1.

JESUS AND THE MEDIUMS. CHRIST AND MEDIUMSHIP.

Careful comparison of some of the Spiritualism and Mediumship of the Bible with that of to-day. By Moszs Hull. An invincible argument proving that Jesus was only a medium, subject to all the conditions of modera mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require to-day; and that the coming of Christ is the return of medicionship to the world. 48 yages. Price, 10 cents. For sale at this office.



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

Hudson Tuttle. Address him at Berlin Heights, Ohio

C. L. B., Express, Oregon; Q. (1) From whence come the meteoric

(2) As the strength of the Roman Catholic church lies in the ignorance of its followers, will not their education overcome the danger which is said to threaten?

Where did the A. P. A. originate? (4) Where did the A.P. A. originate:
(4) It is said that Pope Pius IX. fled
from Rome. Why did he leave? Where
did he go, and did he return?
(5) What book gives a correct history

of the rise and advancement of Cathol-

(1) There are vast zones of meteoric bodies revolving around the sun in the inter-planetary spaces, with ex-tremely elliptical orbits, and when passing through these zones some of these bodies, which vary in size from dust to tons in weight, fall into the earth's atmosphere, and if not evaporated by the great heat reach the surface.
(2) L. C. B. errs in supposing the

strength of the Catholic church lies in the ignorance of its laity. Its strength lies in the unscrupplous and far-reaching policy of its leaders, and the perfect organization, which concentrates its power in the hands of a single master, who represents God on earth, and to whom abject obedience must be given. (3) It is a strictly American organization for the purpose of the protection of American ideas. See the A. P. A.

Manual.
(4) Pins IX, fled from Rome at the France and Spain against his country, which had won its liberty under the brave and devoted Garibaldi, and Mazzini had been proclaimed triumvir. In 1849 Pius was restored by French bayonets. But Italy had awakened and roused from the dust into which hely church had crushed her for ages, and when the Austrians retired in 1859 and the French in 1860, Victor Emmanuel made Rome the capital of United Italy. Yet with the loss of temporal estate, the Pope has greatly increased his spiritual He has led the church back prestige. He has led the church back to the Middle Ages in the promulgation of the two most outrageous dogmas, "The Immaculate Conception" and "Papal Infallibility." In the eighty-four theses of his famous encyclic of 1864 he condemns the liberty of conscience and of the press, the rights of government above the ecclesiastical, the rights of the people to make their own laws, etc. and as heretical all the cardinal ideas of modern thought. The great works on Catholicism

are all written by Catholics, and hence are unreliable, for to lie for the church has been taught commendable since the days of Tartullian. "The Popes and days of Tartullian. "The Popes and Their Doings" is valuable for a small volume, and, if one has time, Gibbon's Decline and Fall of the Roman Empire," with Draper's "Intellectual Development of Europe," and Hallam's "Middle Ages," would be a good course of reading to show how, step by step, the Catholic church grew strong by the ruin of the old civilizations, and from the glorious Augustin Age plunged Europe for a thousand years into the murope for a thousand years into the night of ignorance and superstition. For the courage of the warrior the church gave the self-torturing flagellant; for the philosopher, the whining priest for the historian, the lying chronicler; for the historian, the lying chronicler; for the statesman the runwing residual. the statesman, the cunning, perfidious priest; for a nation bound together by the bravery of patriotism, a race of sheep, driven by spiritual shepherds: for a code of just laws, the most cruel and extertionate, which robbed the people and made them slaves.

J. M. Rooney, Kansas: Q. While attending camp-meeting at Wallula, Kansas, last fall, I consulted a medium. She told me she saw near me the spirit of a child about two years old, who called me uncle. Then I remembered my sister's child, who passed to Spiritlife twenty-two years ago. Now, if there is a spiritual growth there, as you say, why did this spirit appear as a child after twenty-two years, and not full-grown in her "Father's mansion," as she should be, and as we would expect to see her?

The fact that this spirit was the one she purported to be should be proven beyond doubt before a theory be demanded. But, granting that this has been done, the explanation would be that the spirit was seen subjectively by the medium, as she was on earth, for the purpose of recognition. This has been repeatedly explained, as the spirits who frequently appear in the clothing they were while in earth-life, the clairvoyant seeing them as the spirit wants to be seen, and not as it is actually.

T. Dostybach: Q. (1) Can a spirit locate mines through a medium? (2) Why are not mediums and people who desire to do good assisted by their guides to the accomplishments of their

(1) It is possible, but the class of its engaged in such tasks are nure liable, as the purely money-getters are here.

(2) Because it is designed for the good of all, that individuals do for themselves, and not have things done for them. If it should became the rule that whenever anyone become possessed of great plans for the good of mankind, he should be given unlimited means for its accomplishment, the motives for effort would perish, and the means furnished would be worthless by its superabundance. Until we put to the best use the means we have in our hands, we ought not to expect fortuitous aid. Are we quite sure the great, good and glorious things we would do are from the soul of charity and unselfish love of others? Are we quite sure that we have no de sire for the honors and fame in the schemes we would execute? The spirits, who read one's soul as an open book. may know and regard one's cherished purposes in a very different light. Be-fore we go to them for aid, let us make clean the sanctuary of our hearts and assure ourselves that it is not from some concealed fibre of selfish interest we ask

assistance.

The first lesson to be learned by Spiritualists is that the information to sought from the spirit-sphere should be spiritual.

J. F. Parker: Q. I received a sealed letter from a medium, and on opening it found a communication from a person claiming to be an aunt of mine. name is hers, but when in this life she could hardly write her name; but the writing is small and nest. She has been dead about seven months, was past | all the rest.-Zimmerman. sixty. Could she learn in that time and know how to write in a realed letter? reputation down .- Swift.

A. In almost all cases there is one controlling spirit who acts as an amanuensis for those who wish to communicate. The difficulty this correspondent meets is really an evidence of the genuneness of communications thus received.

S. Bigelow, Cleveland: Q. (1) What think you of "Oahspe?" To what extent is it entitled to credence in its statements of facts, history and philoso-

phy, especially in cosmogony?

(2) What is your opinion of Dr. Crowell's book, "The Spirit-world," published in 1879, especially as to the spheres or "heavens" and their realistic and material accessories of horses, carriages, steamboats, railroads, explosions on trial trips, etc.?

A. (1) Of the genuineness and truth-

fulness of "Onlispe" there is not the least evidence aside from that furnished by itself. It is written in the antiquated style of the Bible, and thus carries with at a glamor of sacredness. Now the

question is briefly: If the spirits, who purport to have written this book, came to write, would they use the direct, terse language of to-day, or that of the obsolete past? I hold that if they were truthful and well-informed they would use the present form of speech. If they wished to foist a spurious work on the world, they would take the antiquated "sacred form," just as they have done. There is no other reason for employing such phraseology. It is not distinctively a sacred form of speech, but simply an outgrown one, preserved in sacred writings, because these do not admit of change. There is only one reason why they should be imitated, and that is to gain prestige from the imitation, which is itself a willful deception. Hence the internal evidence of "Oahspe" is against its truthfulness, and it may well placed with the great number of imitative books that feebly shine by borrowed

light.
(2) Dr. Crowell's book on the "Spiritworld" has so much that is valuable that It is the more to be regretted that the matter which has caused so much ad criticism was admitted. Crowell was a very dear friend to me, and I had the pleasure of reading portook refuge in Gaeta, where he urged tion of the manuscript before publication and the Catholic powers of Austria, used every argument at more and Spain against his second. scriptive passages, which so materialized the Spirit-world as to make it a farce-comedy. He repeatedly presented the matter to his spirit guides, and they were decided that the matter should remain unchanged. The explanation I have received is that the communicating spirits mistook the scenes of earth for those of the Spirit-world, or became confused in their messages by some difficulty they met with in transmission. However that may be, or from whatever source, the descriptions were misleading and have worked out harm.

A second volume was prepared which, Dr. Crowell told ine, laughingly was far beyond the first. Yet, when it was ready for the press, the spirit-authors commanded it to be destroyed, and he They surely manifested wisdom in this order, however much they showed the lack of it in admitting such harmful matter into the first.

Mrs. F. E. Graves: (1) Why should we rejoice at death, believing the person far happier, if the future is only continuance of this life?

(2) Does a little child, torn from its parents, mourn for them, and if there are bad spirits is it not in danger of

falling into bad company? (1) Death should not be a cause of rejoicing, except when it liberates a spirit from a body in which, if it remains, it can only suffer, or at the ripened maturity of age. The mortal ripened maturity of age. The motion diet," anxiety and cars, which are life at its best, for its uses and develop est mediums pass through in order to ment, is as desirable as the spiritual that est mediums pass through in order to ment, is as desirable as the spiritual that est medium pass through in order to ment, is as desirable as the spiritual that

spirit of childhood will be contaminated by bad influences in the sphere above us, for their attraction has stronger influence, and the children are accepted by those who are attracted to them. Yes, the child has regrets, as does many a spirit, but the new sur-roundings and the loving kindness which receives them soon banishes their

KNOWLEDGE.

Who giveth me to understand The least of all the grains of sand, Shall give me knowledge that explains All space and all that it contains. Who maketh me to comprehend The law by which the colors blend, Shall lend me more of wisdom's gold Than ever tongue of man hath told. Who teaches you and me to know The life that makes the acorn grow, With God shall bring us face to face, In all his works of time and place. Who makes us understand the nower That spreads the leaf and forms the

flower.
And shapes the crystal fold on fold, Shall teach us all that may be told. Who seeketh God in heavens enshrined In vain shall be, or any, find: But he who seeks with inner thought, At least His shadow may have caught B. F. SLITTER.

THE FARMER.

The king may rule o'er land and sea. The lord may live right royally, The soldier ride in pump and pride, The sailor roam o'er ocean wide; But this or that whate'er beiall,

The farmer he must feed them all. The writer thinks—the poet sings— The craftsman fashions wondrous

things— The doctor heals—the lawyer pleads The miner follows the precious But this or that, whate'er beiall, The farmer he must feed them all.

The merchant, he may buy and sell. The teacher do his duty well; But men may toil through busy days, Or men may stroll through pleasa

From king to beggar, whate'er befall, The farmer he must feed them all. The farmer's trade is one of worth: He's partner with the sky and earth. He's partner with the sun and rain, And no man loses for his gain,

And men may rise, and men may fall, But the farmer he must feed them all. The farmer dares his mind to speak-He has no gift or place to seek; To no man living need he bow-

The man that walks behind the plow Is his own master, whate'er befall, And king or beggar, he feeds them

God bless the man who sows the wheat Who finds us milk and fruit and meat: May his purse be heavy, his heart be light. His cattle and corn and all go right;

God bless the seed his hands let fall, For the larmer he must feed them all. LILLIE E. BARR.

Who conquers indolence will conquer Convey a libel in a frown, and wink a

THE GREAT OBSTRUCTION.

A Plea for Honest Mediums and Mediumship.

TO THE EDITOR:-A beautiful little city is Omaha, with its balmy air and cleanliness, its wide streets and spring sunshine.

Here, as in many places, I find the path of the honest medium obstructed among the masses by the fraudulent work of charlatans. It requires the to clear the path after the Augean stables of fakirism or dishonest mediumship have been located in a city for a

Yet I have been greeted with good audiences both here and in Council Bluffs, and find a great interest in both

I shall try to be at Clinton Camp this summer, and shall devote the greater part of the time to conducting classes in psychic and spiritual law and development, and to diagnosing disease. I nov would like to hear from intermediary points for June and September. In a recent number of THE PROGRESS-

IVE THINKER I noticed an article from W. H. Bach. For over two years I have used and written language ungarnished by that succulent stickiness called "policy," and am glad to see another corre spondent stand by the side of the few of our older workers who dare. That it requires bravery in any worker to handle so delicate a subject goes without saying, for the epithet jealous, and the slimy word slanderer, are often attached to the honest medium, who, with heart aching for the masses so cruelly de-ceived, dares to mention the fact that some of our younger physical and test mediums and lecturers occasionally become discouraged with their "starvation diet" and the lack of appreciation of their honest efforts, and yield to the idiotic demand and "pulling" of Spirit-ualists who should know better, and "cheese-cloth" materializations rather than beg, and fake names and lectures rather than leave the individual or society to literally abuse them (because in those conditions of unsympathizing lust after the sensational, they become untuned and unfitted for their work); and there are more lepers advertising as mediums in the secular press than there are genuine, well-developed mediums in the United States.

At present with the subject, "Does Spiritualism Spiritualize," being agitated by the press, we may well ponder over the trouble which the rank growth of frauds in our ranks is making for future generations, as well as now.

Organize, organize, organize; join the N. S. A., take off your door tees, love your honest mediums, and turn your backs upon those whose lives are not reputable, and the dawning of the morning will indeed come to earth. Unless Spiritualists arouse themselves the next ten years will bring ten fraudu-

lent mediums and fakes to one now. The day that Spiritualists stop asking for sensational mediumship, and seek rather genuineness, that day the door will have been closed upon an army of charlatans and humbugs. The day they appreciate, recognize, reward and love their honest mediums, that day faith will come again to the masses.

The day that Spiritualists work as hard and make one-tenth the sacrifices to keep their doors open, as mediums do to push forward the work, that day Spiritualism, as a science, religion, philoso phy, or whatever you may choose to term it, will see the beginning of popularity; and the day Spiritualists love the honest toilers among the test, physical and intellectual mediums, and look with respect upon the sacrifices, "starvation lowed to taste of the joys of our truths. CARRIE FULLER WEATHERFORD

LOVE AND LABOR.

We die not all, for our deeds remain To crown with honor or mar with stain; Our lives shall speak when our lips are

dumb.

What though we perish unknown to iame.
Our tomb forgotten and lost our name? Since naught is wasted in heaven or marth.

And nothing dies to which God gives birth. Though life be joyless, and death be

And pleasures pall as the world grows old, Yet God has granted our hearts relief, For love and labor can conquer grief. Love sheds a light on the gloomy way,

And labor hurries the weary day; Though death be fearful and life be Yet love and labor shall win reward. What though we mourn? We can com-

fort pain; What if we die, so the truth be plain? A little spark from a high desire Shall kindle others and grow a fire.

We are not worthy to work the whole-We have strength and we have a soul; Enough for us if our life begin Successful struggle with grief and sin. Labor is mortal and fades away,

But love shall triumph in perfect day; Labor may wither beneath the sod, But love fives forever—for love, is God! JOSIE M. NOIROT.

A Philanthropic Work!

Everyone should engage in it to some extent, at least. We desire to reach thousands of new readers and have them of THE PROGRESSIVE THINKER. In or hatred therewith, "n der to interest them we offer an unpar- If we study the history of the ages, alleled inducement. Each new subscriber who sends us 25 cents will get most for the progress of humanity THE PROGRESSIVE THINKER for three months, and The Encyclopædia of Death, and Life in the Spirit-World, in paper cover, a book that is elegantly printed and contains 400 pages. The information they get from the book will prove invaluable. This offer holds good only through April.

Any one of our present subscribers, 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

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 offer through the month of May.

"The Dead Man's Message," an occula romance, by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale

The Keys to the Kingdom of Heaven.

The Subtile Aichemy of Thought.

Thought is the alchemist which dis tills feeling and spreads it upon the outer mirror, which reflects its every shade and how The human face, more than all telse, is the tell-tale mirror; but every gesticulation and movement of the body tells unspoken secrets which no artifice can keep or cover. The expression of the eye, whether lighted up with the fires of affection, or cold, leaden and unresponsive; the grasp of the hand, whether cordial and friendly, or lax and indifferent: the intonations of the pulse of good cheer from within, or is so bold as to brand a whole class of mechanical and measured, are each persons as frauds and impostors, as thoughts made visible.

One may close the doors of his terializing mediums in your issue of thouse wonderful," pull down the May 2d.

Curtains, close the blinds and descend To commit a fraud is to commit a into the cellar of his being, yet he crime, and Mr. White should not go cannot blot out or hide the thought- unrebuked for his unreasonable and record which is engraven upon his untruthful charge against the ma-

thought will not soar above it, and, perching upon an altitude far beyond, flaps its glad wings exultingly at the may disturb; it is this: there is not folly of him who sought to circumscribe its range. There is no pit so dark or deep that thought will not dig paraphernalia or a confederate, and below it and with its Archimedian lever bring - forth some hidden

Thought defies bolts and bars, and s the one thing indestructible, inconfinable and eternal. All the mighty din of chisel and hammer; all the grand architecture and masonry which ooms up before our enraptured vision: all the mighty engines of power which propel the world's vast machinery and traverse the length and breadth of the land with their flery steeds and human freightage; every invention and discovery that has added to the convenience and comfort of the race, had its incipiency in that little, mysterious, unseen workshop, the human brain of some enthusiast, or, perhaps, socalled "crank."

From the crudest mineral to the most subtile electric currents and vibrations of sound, nearly everything in the universe has, through the ingenuity of man been made to subserve his thought purposes, and been utilized as freight-carriers and message-bearers, until, at last, in the nineteenth century, he stands aloof from the cruder, aids, declares that there is genuine I know; and no perthoughts are things—that the unseen is the only real; and without apparent effort sends healing balm and messages of good cheer to the absent or afflicted upon the subtile, unseen wires which,

realm of electricity, magnetism and silent thought currents.

The entire universe is a gallery hung with thought-pictures. Every human dwelling, whether of the rich Through endless sequence of years to or poor, high or low, reflects the mental attitude of its inmates. This fact has been many times verified in the experience of sensitive souls whose lot has carried them into the ing to discover a mare's nest, and then different homes of the land.

We have entered palatial homes, where all the grandeur and elegance of esthetic taste and costly appointments were displayed with a lavish hand-rich carpets, the finest tapestry, the finest paintings and most elegant furniture, yet, withal, the scene was but a dull, staring blank, because the thought purposes behind it were sordid and selfish.

Again, we have entered the humblest homes, where the floors were uncarpeted, the walls were bare and the furnishings scanty, the toiling inmates having been held in the unvielding grip of unpropitious circumstances, which only enabled them to procure the necessary food and raiment for the children of their love; but there was cleanliness, refinement and true kindliness of heart, which made everything radiant and bright. Loving and courageous thought permeated the very air, and the unbuttered slice of bread and cup of cold water were seasoned with a welcome which made them sweeter by fan than all the costly viands of a self-pampered epicure, and we were led to exclaim with one of old: Better is a dinner of herbs become accustomed to the weekly visits where love is, then a stalled ox and

we find that those, who have done the have been those who have carried the heaviest burdens of Theirs was a work of love for trutl and humanity's sake. and it had a fasciliation which mere mechanical labor never possesses.

The mere bread-winner who follows the treadmill of existence with no object ahead, no thoughts but those born of cold necessity, calculating effort and worldly scheming for worldly ends, must ever feel that labor is a curse and life not worth the living.

The immortal Emerson once said that there is no high, no low, in the occupations of life, save as we imbue them with high or low thoughts; and there is no situation so demeaning that it cannot be clevated' by putting into it a noble purpose. Action is the life of the universe, and intelligence is the great motor-power which is pushing forward the car of human progress; and when the dream of Edward Bellamy shall come true, which 50 cents.

it surely will, and the spirit of altruism becomes the golden rule of life, then will work no longer be drudgery, but a recognized means of advancement, giving f'gladness, hope, contentment and divine assurance, which makes every effort a step toward some diviner goal than sense can ever reach," and "What thinkest thou?" will be the key to the kingdom of GLEANER. heaven.

MATERIALIZATION.

It Has Been Well Estab-

An Answer to Robert White.

TO THE EDITOR: There is no law of social comity, that I know of, that voice, whether musical with the im- will exempt a man from criticism who Mr. Robert White, Jr., did the ma-

terializing mediums in the article re-There is no wall so high that ferred to. In that article he says: "I am going to make a sweeping assertion, and I do not care who it one medium who practices in this line (materialization) that does not have sometimes both." "You will often read where a medium was thoroughly searched and dressed in a suit of black-in their hurry to search the medium, they did not remember to search themselves; if they had done so, they would have discovered that someone had a second-hand clothing store concealed:"

I know that Mr. White is wrong. There are genuine materializations of both clothing and of the spirit; and that such phenomena do occur without the aid of paraphernalia or a confederate either, I am sure, and for a man to say that no such a thing takes place, only exposes his ignorance. I feel that Mr. White has done the

materializing mediums a great wrong and I feel bold in telling him so. And, I would say, White is not alone in this ignorant wantonness of branding mediums as frauds and fakes. for there are hundreds of others whom these remarks will fit, and I want them to consider that I mean them

That there is fraud in spiritual manifestations there is no doubt, and that son shall brand them all as frauds without getting a slap in the face, if I aan get a chance to do so (this is

cllegorical). Nineteen-twentieths of the cries of by psychological experiments, are fraud are with the persons who cry found to extend from soul to soul, "thief." Those people, as a rule, are irrespective of distance and inter- totally ignorant of the laws of spirit vening objects; and that thought may return, and have no idea that their be transmitted from continent to con-tinent, yea, from world to world, with minds retard the manifestations, and a celerity which outrivals the electric offtimes make it absolutely impossible of thimes make it absolutely impossible for the spirits to produce a materialization. When that is done, then comes transfigurations and personations. If people would use mediums decently, and give them kind and loving thoughts, instead of soul gangers, and it is the substance; the substance; the substance; they would get far better results than they do, But instead of extending to the mediums kindly feelings and loving hearts, too many go into the seance-room with green eyes and with the feeling that they are going to discover a mare's nest, and then complain because pure and spotless angels do not come to them on bended knees, as though it is the bounden the complete and lovestiny. Development, and Destiny by Individual partakes and digest. When the seance prome to them on bended knees, as though it is the bounden through the product of the seance complete the product of the seance prome the substance; the current. Mental therapeutics have for the spirits to produce a materialproved that the highest agent, in over- ization. When that is done, then coming crime and disease, lies in the comes transfigurations and personaknees, as though it is the bounden duty of spirits to sneeze when they take snuff. They seem never to think that the Spirit-world is in no ways bound to leave good company to get in their presence. G. H. WALSER.

Liberal, Mo.

Sits Up in Her Coffin. While the friends of Clara Heppenstall were gathered in her home at Freehold, N. J., talking of her life and f her death the day before, they were startled by a shrick coming from the room where the body had been laid out. Several of the men present rushed to the room, but instantly ran back with blanched faces. Sitting upright in her white robes was the supposed corpse, with wide-open eyes. Her lips began to move as if she would speak. Then the young woman fell back into the coffin. Charles Burton, a neighbor, fainted. The frightened men finally plucked up courage enough to go to the assistance of Burton, and a doctor was hastily summoned. When the physician arrived Burton had recovered his senses and the doctor examined Miss Heppenstall. He announced that there was life and that the case was one of suspended animation. He applied reme dies, and soon the woman was resting quietly. She sleeps all the time and to day was sinking rapidly.

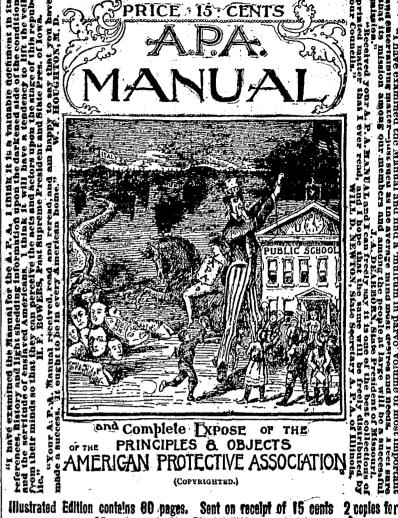
Waukegan's Haunted House. It is probable that another attempt

will be made soon to solve the mystery of the Tenth street house, at Waukegan, Ill., reputed to be haunted. There are several people in the neighborhood who believe a murder was committed there about two years ago, and that a careful search would reveal the bones of the woman who disappeared while living in the house. F. Johnson, who was the next to the last tenant, is firm in the belief that the house has a ghost.

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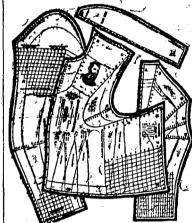
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DR. C. E. WATKINS, The Remarkable Psychic, of Ayer,

Mass. Were half the power that fills the world

with terror, Were half the wealth bestowed on camps and courts
Given to redeem the human mind from

It is a joyful duty to present to the readers of THE PROGRESSIVE THINKER a brief sketch of Dr. C. E. Watkins, whose phenomenal success in healing and curing the sick and sorrowing has met with such favor and peans of gratitude from his numerous patients in nearly every State in the Union and many portions of Canada and Europe. was a sunny morning early this month, when the blue birds and robins were singing cheering songs, that I walked out, across a distoric region two miles from Ayer to his beautiful home and farm, situated in the town of Harward, Mass. It had been fifteen years since I mot him, and he had grown much stouter; meeting him incidentally, I should not have known him, but I found the same kind, intuitive characteristics pervading the whole man, and yet all unconsciously to himself. There is no fustian or bluster in him. He has a beautiful home, on a broad plateau, that attracted no less a genius than A. Bron-son Alcott, who founded, four miles away, at Fruitland, in 1843, the somewhat singular social experiment and

'mystic ascetism.' It was there that Louise M. Alcott. his illustrious daughter, and her sis-ter went to school when children of ten and twelve summers. The neighbors said they were starved, because the father was a vegetarian, and had thoughts in more advanced lines than they. Miss Alcott speaks of that fruitless effort for better methods of living in her book "Transcendental Wild

When I knew Dr. Watkins most, and quite intimately the clearest, most levelheaded and scientific minds of this age were being astounded and convinced through his agency that life, after socalled death, was a demonstrated fact, and not a faith, not a miracle, nor a mystery. Ignorance is the only mis fortune and mystery, and science is only a knowledge of facts and forces. I have witnessed the automatic and independent slate-writing through that young psychic, that entirely silenced the ignorant cavilings of the pompous and would-be wise. It must have been very amusing to the invisible intelligences present to see those inflated men and women suddenly collapse when fully realizing that they had not solved all the magnificent forces and problems in Na-

Epes Sargent, the author of the "Despair of Science" and "The Scientific Basis of Spiritualism," had Watkins at his home in Boston frequently, testing and experimenting with the beautiful psychic laws, under his own conditions, and pronounced them genuine.

Hiram Sibley, the Rochester, N. Y.

millionaire, also had him at his home. weeks at a time, subjecting him to the most critical tests, and offered \$50,000 to anyone who would or could show the independent slate-writing a trick of the

psychic.
The redoubtable Rev. Joseph Cook experimented with him in Mr. Sargent's parlors and presence, and was forced to admit that the writing he received was produced outside of human power. But the facts and philosophy of these forces and intelligences are so at variance with the creeds and dogmas he advocated that he had not the courage of his convictions, and so far as I know, never followed up the investigation, that so many men of science have, and that are so valuable. It takes a great mind like Garrison and Phillips to advocate and austain an unpopular truth when the \$1. For sale at this office.

howling, ignorant rabble are ready to

crush you.

The work that young man did in that special line is of inestimable value to the race. He had little idea of the importance it had, and is having upon the progress of this age. The work he is now doing in alleviating suffering through similar processes, is, no doubt, of as great value.

He was one of the originators of that popular and invaluable magazine, the

Arena, and at one time was the manager thereof. He finally sold his stock and resumed the practice of his natural calling, the curing of disease among the suffering and sorrowing. (He is eminently fitted for this. Good doctors, like poets, are born, not manufactured by colleges. Education may be a help, of course, and a help that should not be neglected, but it is only an aid, not a fundamental factor. A man of large, tender sympathies, generous impulses, he is ever on the alert to assist the needy and suffering mentally and physically, not only with advice, but with money. This is a marked trait in his character, and spoken of by his neighbors unsolicited, as I can testify. His benevolence is well known, and as a healer and physician he has few equals, and I think no superiors. He goes to the causes of disease and so his cures are usually permanent. His numerous letters testify to this fact. He has an immense mail requiring two or three clerks to attend him, and he devotes his whole time to the interests of his pa-

Perhaps the doctor's patients, and also his many friends, who do not know how he diagnoses disease when thousands of miles away, would like to know the process. It is certainly instructive to any one not familiar with it.

Sometimes, as his impressions or influences dictate, he takes the letter, after reading it, in his left hand and with his right rapidly writes out the di-rections for the patient to follow. This is often done without any thought or volition on his part.

At other times, in accordance with the nature of the case he places the letter asking for advice and treatment, on top of a closed, or book-slate, he stand-ing near, when soon the disease is diagnosed and prescription given with a picture of the organ affected; made up-

on the slate.
I think a detailed account of this was written out by Burr Banks, the husband of the late prominent lecturer, Clara Banks, and printed in some of the spir-

I wish the old school physicians who refuse to depart from the ancient and death-dealing drug formulas could be induced to read, or hear read, a few even of the many thousands of letters of encomiums he receives from his pa-tients each year who have been made whole by him, but who had been pronounced incurable by doctors who still continue, with strange tenacity, to follow in the ruts of a past age. Still these doctors are called "Regulars," often, sad to say, by reformers, while the truth is, they are the most irregular class of men, except, perhaps, Calvinistic Baptists, you can find.

But Dr. Watkins, in order to protect

himself from tyrannous customs and laws and do justice to the afflicted who seek his aid, has graduated at two medical schools, is a registered physician of Massachusetts, and connected with a hospital in Boston, where he sends his patients who need special surgical oper-

Dr. Watkins is in the zenith of vigorous manhood, and no doubt, with many more years before him of usefulness to himself, family, and the public that have yet to learn that all disease is the

looseness, pardons no errors, freezes There were no need of arsenals and punctually at 32 degrees, and boils tight.

To forts.

Longfellow.

It is a joyful duty to present to the brains, there will not be near as much pain and anguish as now.

At the age of 22 years the Doctor mar-

ried Miss Alice M. Harvey, of Whately, Mass., who has ever been an inspiration, co-worker, and sustainer through all the struggles and trials that nearly every medium seems to have to pass through She is a woman of practical good sense, and keenly alive to the best interests o her husband and family. No great work was ever accomplished without the aid of some brave, noble, tender woman, and I presume, a fair share of the Doctor's great work is due to the loving and unremitting interest of his wife in him and the profession he so ably repre-

They have only one child, a son sixteen years old, a strong, manly boy, just entering the great arena of life, so full of sunshine and shade, of flowery paths, and dismal quagmires. He is a good musician on the piano and guitar, and one of the best, if not the best Latin scholar in his school

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Truth and Health, Saviors.

All wish to be healthy, all wish to be saved and wish to be happy. But how can invalids be made healthy and happy? There is certainly an antidote for every ill. All, or very nearly all, can be cured by the right physician and strict obedience to the laws of health. Let me illustrate. Epilepsy is generally considered incurable, and yet within less than three blocks of Dr. Peebles, Mr. S. A. Kin-caid (450 Irving avenue) resides, and was having from five to seven epileptic fits per day. Physicians could do him no good. Calling upon Dr. Peebles, the doctor laid his left hand upon the back of his neck, and, feeling the magnetic flash, said: "I will give you some medicines, and you, will be well-entirely well." Mr. Kincaid was at the doctor's residence to-day, where myself and family are temporarily stopping, and he said to me he had not had an epileptic tit since Dr. Peebles gave him the first treatment. This is among the many cures, the absolutely astonishing cures, that the doctor is daily performing. He has patients in every State of the Union, in England, in Scotland, in Trinidad (Spain), in Mexico and South America. He has, in my opinion, performed as great cures as Schlatter, and where his vigor and vitality all come from is a puzzle to everybody but Spiritualists.

He is devoting his whole time now to

curing the sick, and it seems to me (who daily witness his work, and see a portion of his correspondence) that his success is unparalleled. His correspondence reaches as high as seventy-four, eighty-three and ninety letters a day; and while there is occasionally a complaint, the burden of his letters is "I am doing fine-ly;" "I am much better;" "I feel like a ations.

He was born in Delaware, Delaware county, Ohio, His father, J. W. Watkins, being one of the founders of the Methodist seminary there.

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A few years ago there lived in Coquille City, Oregon, an old man by the as are all standards which cannot take name of Cardwell and another by the in the measure of man, spiritually, name of T. Willard, a pronounced ag- mentally and morally. nostic. A Mr. T. R. Willard, brother of T. Willard, living a few miles down the river, was and is now a Spiritualist, and from him I have this story, which I am satisfied is strictly true. Mr. T. Willard was so much of a skeptic that he would never join any secret order, because he did not believe in a God. Now for the story:

One evening Mr. T. Willard, who lived across the river, started home about sundown, but remembering that tinually overthrown. Evolution does he was out of tobacco, he turned back not step backward. Religious progress to go to a little store for some of the a hundred feet from where Mr. Card- must stand for fraternal helpfulness, well lived on the opposite side of the street, his attention was attracted to a misty appearance coming from the next upward step in religious evolugable end of the Cardwell residence. He stopped and looked, greatly mystified, a few moments, when the mist with a genuine thinker—a man of seemed to form a kind of robe, and within that robe was the face and form of the old man Cardwell. Then the face turned and looked at Mr. Willard, arose over the top of the house and floated eastward out of sight. When the apparition disappeared, he went on to the little store directly opposite the Cardwell place, but found the door locked, and thinking the storekeeper was in the back part of the house he pounded the door vigorously, until he heard his name called from the Cardwell place; and on turning around, the independent and vigorous thinker who storekeeper told him to come over bows allegiance only to the law of there, as old man Cardwell had just died.

This apparition drove every spark of agnosticism out of T. Willard, and a few days afterward, knowing that his brother Tom was coming to town in a skiff, he waited at the landing till Tom came, and the first word he said was: "Tom, we do live hereafter!" -Tom replied: "What's the matter with you now, T.?" He answered: "Old man Cardwell is dead, and I saw his spirit float away."

Soon afterward Uncle T., as he was familiarly called, joined the I.O.O.F... and a few years later he passed to the spirit realm, a firm Spiritualist. J. W. CLARK.

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Would it not be well, while the discussion goes on regarding the education of mediums and lecturers, to step aside a moment to view the matter from another standpoint? Is not the present tendency to make of lecturers and mediums a sort of priesthood? To build up in our ranks the same privileged class, who have, when set apart, become arrogant and domineering? Is the ordaining of mediums, giving of the title Reverend, consistent with our philosophy?

Protestantism overthrew the dogma of the need of a human intercessor between God and man. Spiritualism has overthrown the dogma of the need of a spiritual intercessor between the soul and the divine. Yet, in establishing its ordained mediums, it is instituting a claim for the need of human intermediators between the material and the spiritual realms.

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- Someone says: "It is not the knowledge of the medium, but the wisdom of the controlling spirit for which we seek." Admitted; but, by the known laws of spirit communion, do we not find that like atteacts like?

It is conceded that the intercommunication of the two worlds is due to thought vibrations, and the law of vibration demands certain agreements. The deduction must be that the intelligent human is more capable of vibrating to higher thought-forces than the non-intelligent. The student unfoldment and inspiration—not con-

our teachers be educated; but if it have its popular meaning—bookish— Coffee Co., Aver, Mass. By mail, 30 such a standard would be valueless, cents a package, 4 packages \$1.

The license might prove a sort of trade-mark with which the examining commission labeled the goods passed through its hands; but the finest tests, the loftiest teachings, are not at the paid seance or on the public platform. Such blessings come in the quiet of home or to the group of earnest fellow-students.

While we try to establish a ministry we shall find ourselves conhas outgrown the man-mediator; the weed, and on turning a corner about demi-god mediator; and Spiritualism with the universe as one and mediators abolished, if it is to mark the tion. EUDORA B. MARGEN.

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