



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

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NO. 407

SPIRIT POWER,

Directed Toward the Elevation of Humanity.

ARTIFICIAL FOOD TO PLAY AN IMPORTANT PART IN RELIEVING THE WORLD OF PAUPERISM.

To the Editor:—Spirit power and influence are being directed to the brains of inventors, inspiring them with thoughts that lead to success. Edison and Tesla are both splendid mediums, spending exclusively in the mechanical field. Others are being influenced to operate in chemistry. "It is now prophesied that the time is coming when bread and beef and milk or their equivalents will be produced artificially in the laboratory of the chemist," says the New York Journal. Prof. Berthelot, the distinguished French chemist, is the authority for this statement and he declares that the first steps have already been taken and he is sure that the coming generation will have such artificial food. It will be the same food chemically, digestively in the mechanical field, but will differ in form.

"The colors alone, the chemical prophet declares, will delight the epicurean senses and do much to overcome the prejudices that are bound to exist when the change is finally introduced. It has been stated that even at present tea and coffee could be made artificially in the chemist's laboratory if the necessity or the commercial opportunity should arise. Sugar is another commodity universally used that can now be made in the laboratory, and an invention has been patented by which, it is claimed, sugar can be made on a commercial scale from two gases at a price of little more than 1 cent a pound. In a long and interesting report on the possibilities of obtaining food products by artificial means, Prof. Berthelot says: 'The essential principle of both tea and coffee is the same. The difference of name between them and caffeine has arisen from the sources from which they were obtained. They are chemically identical in constitution and their essence has often been made synthetically. The essential principle in the synthesis is the breaking of the essential principle of cocoa. Thus it may be seen that synthetic chemistry is ready to furnish for its laboratories the three great non-alcoholic beverages in general use. And what is true of food substances is equally applicable to all other organic substances.'"

"There is little or no limit to the professor's predictions concerning the changes in the present existing condition of affairs on this mundane sphere. He says: 'If one chooses to base dreams, prophetic fancies and so forth upon the basis of the present conditions of human life so great as to be beyond our contemporary conception. One can foresee the disappearance of the beasts from the fields, because horses will no longer be used for traction and cattle for food. The cornucopia now given over to the growing of grain and producing vines will be agricultural antiquities which will have passed out of the memory of men. The equal distribution of natural food materials will have done away with prostitution, crime, poverty, war, and national frontiers, kept wet with human blood. Men will have grown too wise for war and war's necessity will have ceased to be. The air will be filled with aerial motes, flying by forces borrowed by chemistry. Distances will diminish and the distinction between fertile and non-fertile regions from the causes named, will have passed away. It may even transpire that deserts now uninhabited may be made to blossom and be sought after as great seats of population in preference to the alluvial plains and river valleys.'"

"The new food will live upon—in fact, the great proportion of our staple foods which are now obtained by natural growth—will be manufactured directly through the advance of synthetic chemistry, from their constituent elements, carbon, hydrogen, oxygen and nitrogen. As an evidence of the possibility of the eventual disappearance of agriculture, Prof. Berthelot cited as an instance of laboratory products the dye stuff alizarine, the coloring principle of madder, which was formerly a great industry, but is now almost entirely supplanted by the artificial product from coal tar. He also declares that chemists can now make indigo direct from its elements and artificial indigo will soon become a great commercial product."

"A century hence, if all that is predicted is true, people will be eating their soup, meat, fish and vegetables in a building that will come in tin boxes labeled 'keep in a cool place,' and they may be eating a full course dinner while running for a train, or they can have a comfortable breakfast transported in an elevated train or a cable car on their way to business, if such means of locomotion are not out of date by that progressive age."

I verily believe that the above speculation will eventually be fully realized. New York.

ON THE HEIGHTS.

As one who climbs unto the mountain's brow
Finds the strong head which served
Dizzy and blind, the heart whose pulse
Was low
Now throbbing wildly with the up-ward strain
So fares the spirit on the heights of thought
Reason, the manifold, blankly stares
While Love, the childlike, consciously
Cries out in anguish to the God it feels.
—H. G. Hewlett, in Spectator.

THAT "ANTI."

It Is Unworthy of the Notice Given It.

WILL C. HODGE THINKS THAT SPIRITUALISTS SHOULD NOT SPEND THE TIME TO KICK AT EVERY CUR BARKING AT THEM.

To the Editor:—It is related of a certain person who lived in a town infested by dogs that he spent nearly his whole time in throwing stones at every cur barking at him, and by so doing he silenced the yelping pack.

I am reminded of this person by the proposed effort of Covert and his allies to institute a concerted effort for the purpose of annihilating Spiritualism, and the further proposition to send "Day Moses" to watch the antics of the dog.

Don't do it! The game is not worth the powder. From the first inception of the plan to form an anti-Spiritualist organization or association I have held it to be true and that our enemies would make a concerted effort to down the movement.

No better plan could possibly be devised to unify the scattered forces among Spiritualists, and for this reason I have hoped the gentlemen undertaking it would succeed.

If there were any danger whatever from the new combination and any person was needed to watch the proceedings, there is no man better qualified for the work than Moses Hull, and he would have more fun than a boy at a country circus; in fact, it would be several degrees and a picnic thrown in by way of variety.

Spiritualism has passed the stage where it is necessary to take the time and expend the forces of our ablest advocates to watch the antics of men who lack the capacity to understand its import and teachings, and all such efforts as the one contemplated will fail for the reason that the philosophy and phenomena have taken such a hold on the minds of the people that no power can now stop its onward march to complete victory.

It may not succeed as a distinctive movement; this will depend entirely upon Spiritualists themselves; but it is permeating all organizations, all classes and conditions of society, and can no more be stopped than the revolution of the earth upon its axis.

DEATH NOT UNIVERSAL.

The Law of Evolution and Dissolution.

Permit me to suggest that the spiritual body does not necessarily change or die, as is claimed by the author of "Anatomical Photography," in "The Progressive Thinker," August 7th issue. Herbert Spencer is authority. That writer, in his great work, "Evolution and Dissolution," shows how all grosser material things live by integrating matter and dissolving motion. This movement slowly ceases until a time comes when the matter dissolves into the universal matter, and it is set up by each atom independently, and the once solid mass dissolves away.

SPIRIT SURGERY.

The Powers of a Great Medium Gone.

To the Editor:—Wonder after wonder and mystery after mystery crowd themselves upon us while studying the science and phenomena of spirit medium; and I know not where the end can be, if there is an end.

Through the instrumentality of Mrs. Alice M. Walser, my wife, for the last few years have come the most astonishing knowledge and manifestations, though they have been kept from the world as a rule, from the fact that she is a modest woman and shrinks from public notoriety; yet truth is truth from whatever source it may come, and if you will allow me space I will give you some facts that will astonish the most incredulous spirits.

Mrs. Walser has been a great materializing medium, but we kept it as a rule within our own home; she gave a few public seances to friends and invited guests, never charging a cent for her services, but the most astonishing and useful services lay in the fact that she could place a spirit in possession of her body while she would go to the spheres and hunt out interesting information and bring what she received to me for my book, "Orthopaedia," which means right learning. Orthopaedia takes up the anatomy of the universe, where Democritus left off, two hundred years before Ezra compiled the Jewish Bible. He taught, and the spirits verify, that the atom contains all the potentialities of life, energy, intelligence and spirit that we see manifested in the compounds of matter, and that the forces of the atom have produced everything that is, ever was, or ever will be. They have gone on farther and brought to me the practices, habits, sciences and life-livings of the realms above. But I am now that off from the subject of this medium, but I am promised another and greater one, to finish the work.

For years Mrs. Walser had been suffering from that female ailment that has made the lives of so many females a hell on earth, and only in a premature grave or the asylum I have taken her to many physicians but none could give her permanent relief; she became so bad that her life was not worth living, and she longed for that kind messenger of death to come with relief. Six weeks ago she was taken in a trance and the controlling spirit informed me that a lady who was present, that they had received the consent of the medium, and if we would give our consent, they would operate upon her and if they did not bring her out a well woman she would never come out of the trance—her life as she was, was unbearable.

I had confidence in them and consented. They directed me to give her (she had previously, under their direction taken two teaspoonfuls of laudanum, some cherry bounce which we had in the house) a large tumblerful of the bounce. They then told us to dress her in the bridal robes of death and lay her out as dead and so consider her. We did as directed and laid her out on a cooling board. This was about nine o'clock in the evening, and she lay as if dead. During the night we observed the white spread with which she was covered move as though something was beneath the cover other than the still body. She lay there motionless as the statue of the Virgin Mary. About seven o'clock in the morning I came to herself, and said: "Oh, George, I am well." We then laid her on the bed and she said she felt as though her insides had been cut to pieces. She was then placed in a trance again, and the spirit surgeon informed us that the medium was to be used to displace the wound, and that she must remain quiet to let the wounds heal; he also informed me that they had taken three ounces of clotted blood from her brain; that in due time she would take away the blood clots he said she would have a new brain, and would soon be a well woman. Five days afterwards, she was again entranced and the threads were cut and in the course of ten days afterwards she was up and well, and now after the space of six weeks she has had no pain, and her health is as good as ever, and in fact she is a well woman, doing her work with all ease—her face is becoming ruddy, her step elastic, and she is well.

But here comes the sad side; day before yesterday she was entranced and the controlling spirit asked me to do a thing that I could not give my consent to comply with. He said to me: "If you do not, I will leave you and take with me all the powers I gave to your wife, and I will take the rest of the band with me." This I thought a bluff, and of course would not comply. "Very well," he said, "we can go no farther with you; we can take you no farther." Within thirty minutes afterward Mrs. Walser said she was experiencing a strange feeling in her ear, the one she heard spirit voices through. One she said to her: "We are taking away the tubes," and she never spoke again. The faithful heart and loving hand; Nor met with empty prayer the need That urged me to a loving deed.

Not here, while wailing and sorrow stay, While pride and envy shut the door; Not here, where trouble blocks the way, But yonder, where my best is done, With loving agony, by day and night, Oh, there I may be satisfied.

By truth and love are held at bay, No phantom spirit power in the lay; Be mine such need in the lay; As never spurred with wish and love, The faithful heart and loving hand; Nor met with empty prayer the need That urged me to a loving deed.

THE JUBILEE.

Semi-Centennial Celebration at Rochester in 1898.

The International Semi-Centennial Jubilee, to be held in Rochester, N. Y., in 1898, in commemoration of the advent of Modern Spiritualism, promises to be a most successful affair. General Manager Frank Walker is meeting with excellent success in raising funds to defray the expense of this mammoth gathering, and reports that the Spiritualists of the United States are responding generously to its appeal.

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A large attendance is already assured, and a celebration along intellectual and spiritual lines such as befits the dignity and standing of a great religious movement is now guaranteed. In fact, it promises to be the greatest event of the century in America.

A Lyceum department will be organized and placed in the hands of the most competent Lyceum manager in the United States, and of special interest to all Spiritualists, and we feel that they will heartily endorse the action of General Manager Walker in establishing this department. The friends of the children should sustain him in his effort to show the world that the children of Spiritualists are as intelligent and more progressive than are those of their orthodox brethren.

A museum department, in which the productions of physical phenomena that are well authenticated are to be placed, has been established, and will be under the supervision of the General Manager, Mr. W. H. Bick. All Spiritualists who have received, slides of special value, fine paintings, paraffin models, etc., under absolute test conditions, are to be invited to place the same on exhibition at Rochester, with an attached statement as to the manner in which they were obtained. Congressmen Van Horn, of Kansas City, Mo., has kindly volunteered to loan his entire magnificent collection for exhibition at the Jubilee, and will donate one-half of the same for the establishment of a permanent museum under the auspices of the National Spiritualists' Association. No doubt the splendid collection of Dr. Theodore Hannan, of Washington, D. C., will also be obtained for the great gathering at Rochester.

Many other interesting departments will be established by the General Manager, one of which, a literary bureau, is of the utmost value to the cause. No movement in the history of the world has ever produced such a vast, varied and valuable literature as has Spiritualism during the past fifty years. The greatest event in the history of Spiritualism, to every true Spiritualist, and we hope it will be made an especial feature of the Jubilee. The Banner can speak of this branch of the work for forty years, hence has some words in the proper presentation of the same.

The present gathering of Spiritualists from foreign lands will add no little eclat to the Jubilee. Mr. J. J. Morse and Mr. John Allen, of London, Eng., will both attend the meeting, and cordial invitations to be present will be sent to Camille Flammarion, Sir William Crookes, W. T. Stead, and Dr. Alfred R. Cleland, of Alaska, and many distinguished scientists, literateurs and statesmen. Many of them will probably attend the Jubilee in person, while those who are unable to do so will send papers to be read at the Jubilee meetings. Taken as a whole, it will be the greatest event in the history of Spiritualism, and the National Association has secured the lasting gratitude of every loyal, honest Spiritualist in inaugurating the movement. No mistake has been made in the selection of Frank Walker as General Manager. He is the right man in the right place. —Banner of Light.

SATISFIED.

If I have listened to the voice
Of truth and love, and wisdom use
In offering my spirit, and my soul
Of things to cherish and refuse;
With gifts so rare and choice so wide
Why should not I be satisfied?
Ah, when the beaming waves of truth
With whelming front my path debar,
Of love beyond the sun-set far;
When hope sinks beneath the wind and tide
Why should I then be satisfied?

Yet worse than this may be my state
With relics of a world past
Which on my pathway daily wait
And keep the prospect precast.
With innate shadowy to abide
Oh, who could ever be satisfied?
But when the storm, and cloud, and shade
By truth and love are held at bay,
No phantom spirit power in the lay;
Be mine such need in the lay;
As never spurred with wish and love,
The faithful heart and loving hand;
Nor met with empty prayer the need
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DR. CONGER'S VIEWS.

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I do not feel competent to advise the editor, do not write for that purpose; I hardly think advice is necessary, do not think the subject is complicated or mysterious.

The up-to-date Spiritualist knows very well that the fraud subject as related to spiritual mediumship is an old one, and has afforded a glorious opportunity for every half-hatched, egotistical convert to parade his wisdom, honesty and virtue before the spiritual public for more than a generation.

Those who have studied this subject carefully, understand how very difficult it is to draw a dividing line between one's own conceptions and perceptions, spiritual powers and possibilities, and those of a spirit, without, however, confessing I cannot, and I am an inspirational medium.

I do not know how much fraud there may be in mediumship; if there is more than in business, politics, medicine, law, and the Christian church, I pity the Christian church. The question arises, how can fraud be kept out? Is Spiritualism old enough to stand alone? Are Spiritualists such ignoramus as to need guardians in spiritual things? Do investigators expect to find all truth, all perfection, all light and no shadows in the investigation of Spiritualism? Do they not need a little fraud mixed in with so much clear-cut truth, in order to give them spiritual digestion? Is it not a little unjust to sit down hard on a medium that is shrewd enough to mix only one tenth truth with nine tenths fraud, and then to accuse him of being a fraud? How many public mediums are there in this or any other country that are Simon-pure, free from any deception?

We have now reached a degree of spiritual unfoldment where mind and spirit seem to be at the front, at least a large number of independent thinkers are studying spirit and mind, their relations and significance—some do not believe honestly that they have reached the point where mind and spirit, in this realm may be found signs and signals that point the way; in this realm I believe expressions are not measured by material laws, rules or limitations; the sphere of the infant is greatly enlarged at birth, and the point where mind and spirit meet, but we must first experience the birth of the spirit. Mediumship is yet an unsolved problem, therefore is it not wise to listen to Paul and "try the spirits," and trust the mediums as much as we do our teachers; why not?

If I was going to engage in a crusade of fraud hunting and persecution, I should not attack a few roving, ignorant, characterless public exhibitors, but strike higher. If we are directly or indirectly engaged in spiritual work, let us be sure our example will stand the test of time, and let us raise our voice or hand to strike our weaker brother or sister.

What surprises the writer, is the general effort along the line, seemingly started by assumed leaders, to hunt out and expose fraud practiced in the name of Spiritualism. I am sure that such a fuss about a few initiators called spiritual frauds? If Spiritualists are to engage in going for the frauds, why not commence with the game first?

PEN-FLASHES FROM OHIO.

THE JOY IN STORE.

"The Origin of All Things" is a deep subject. It is worthy the study of every intelligent child of earth. It is the title of a revelation by Divine power, through the mediumship of L. M. Arnold, an unlettered mechanic, of Poughkeepsie, N. Y., over forty-five years ago; who took no copyright; sought no return of his cost for publication; no compensation for his time and labor; and, in fact, only the usual hours spent at his home, in the midst of the noise of a family, in a less period than two weeks. It was printed in 1852. I got a copy of the book soon after. It contains four or five hundred pages. Here is an excerpt from the book:

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BY C. H. MATHEWS.

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"The eternally God has in store for every man a joy man cannot understand, or in the faintest degree appreciate. The heart of man is incapable of the most perfect bliss he can conceive of, and such shall be his heaven, if he will, in the second sphere."

The third sphere is above that, even as the second is beyond the first, and so on to the seventh, which is immeasurably beyond the preceding one. All happiness that man is capable of he shall enjoy; but he is capable of great enjoyment, for he is a emanation from God, and is in God's image. Such is the prospect which may confidently be placed before every man as the sure result of his creation or formation as an individuality separated from God. Such is God's wisdom; such His power; such His love. Give thanks to God, and receive the voice of God in the heart. . . .

"Be then a sincere, earnest, industrious seeker after truth, and though you spend much time and make many sacrifices in that pursuit, its attainment will give you peace and comfort, and that source of comfort and happiness that joy and gratitude, that true and perfect peace which is never parted with willingly, and only leaves a man because he does not afford it a pleasant home, but disturbs it by selfish desires and unholy aspirations."

First, and then Truth, and then—
Although she strays
From beaten paths of men
To untrod ways—
Her leading follow straight;
And hide thy fate;
And whether smiles or scorn
Thy passing greet;
Or find'st thou flower or thorn
Beneath thy feet—
Fare on! nor fear thy fate
At heaven's gate."

CHURCH AND STATE.

"A Christian Fourth" is the high-sounding headline sent out over the wires by the "National Christian Citizenship League," whose aim is "to get the people together on a common basis of non-partisan demand for pure government." The past history of the world, where Christianity has held sway—where church and state have been united in a "Holy Alliance"—does not give promise of pure government. On the contrary, the more the cross is held up before the people the more does crime increase. "This is true, and pity 'tis, 'tis true!"

WHEEL IN HIS HEAD.

Rev. Richard Harcourt, of the Park Avenue M. E. Church, Philadelphia, Pa., has received himself notorious by denouncing men and women for looseness in attire and manners while cycling. He says there's a looseness and carelessness about the bicycle that is anything but elevating.

"If this is true of men, what of women? Oh, what shall I say of the awful lewdness and indecency which have witnessed? Dare we say, too, that as a woman dresses, so is she? I can but compare a woman so affected to a peach with the rind rubbed off."

Continuing, Dr. Harcourt said: "The bicycle is the depopulator of the saloon, the theater and the church, for it should draw people away from the first I am not sorry. That the church should suffer is to be deplored. The church has lost its power. It sings, prays and shouts, and leaves God to do all the rest. What are we going to do about it? The remedy is to capture these men and women on wheels." A herculean task.

A HAUNTED MURDERER.

Louis Perryman, who was arrested in the Oklahoma Nation, Texas, June 28, for a murder committed thirty years ago, at Knoxville, Iowa, recently came back from South America. He said that the spirit of the murdered man frequently appeared to him. He wrote to the authorities in Iowa and then surrendered. Yet they tell us that dead men tell no tales, and returning spirits do no good. When it comes to peering beyond the veil, (or veil), the average human being is desperately hard to be convinced.

RIFLES, BIBLES AND WHISKY.

The latest figures for gin and rum imports into barbarian Africa have a dizzy look. In 1894 Gambia received 22,368 gallons. Sierra Leone, 242,689, the Gold Coast, 1,302,890, Lagos, 1,863,631, the Niger coast protectorate, 2,600,158. The countries that supply the stuff are, of course, the same countries that send the missionaries, Great Britain, the United States, Germany, France and Holland.—News Item.

Here you have it in a nut-shell—the same countries that send the missionaries, send the whisky in the same vessel. How considerate! "The most valuable book in the world is a Hebrew Bible, now in the Vatican. In 1512, Pope Julius II. refused to sell it for its weight in gold, about \$100,000." Rifles, Bibles and whisky have been great civilizers in the past, under the benign (?) influence of the Christian religion.

SPIRITUAL EDUCATION.

Archbishop Hennessey says: "To

day, in the United States we have over 12,000,000 children who are being educated without religion. What sort of a nation are we to be? And yet there are 60,000,000 Americans who stand by and hand the system that deprives millions of the rising generations of a spiritual education."

KEEPING HIS PROMISE.

Charles McGill was hanged in the county jail of Cuyahoga county, at Cleveland, Ohio, September 12, 1870, for the murder of Mary Kelley. While in jail and just before his death, he jokingly remarked to his fellow-prisoners that he would return in the form of a ghost and forever haunt those who had been instrumental in his conviction. Recently Sheriff McCumall said to the chief carpenter, Chase: "I want you to go to that window to-night and see if you hear strange noises. At night I imagine that I hear some one talking, and it is the voice of McGill. . . . Last night I went to raise the window, and I heard McGill speak as plainly as though he stood in front of me." There is nothing improbable in the above story which I find in the Cleveland Press of a late date.

GENERATION OF VIPERS.

Dr. John Watson, in the North American Review, paying tribute to Prof. Henry Drummond, winds up an interesting article by suggesting that "if anyone wishes to indict the professional religionists of our time for bigotry and stupidity, painful and unanswerable proof lies ready to his hand in the fact that the finest evangelist of the day was treated as a Samaritan. All of which goes to prove that the example of 'the Master' doesn't exert very much influence on 'professional religionists' in these latter days. Oh, ye generation of vipers, how shall ye escape the damnation of your own hell?"

CHAZED BY RELIGION.

The holy horrors of the orthodox Christian religion were fully exemplified at the Apostolic church at Richmond, Va., recently, where Rev. J. W. Dougherty, formerly a Baptist, has established a new denomination. Miss Anna M. Goode, a pretty girl of Salem, Va., had lost her mind after hearing a sermon on hell and its terrors. She took to the woods, followed by preacher D. "Are you the Lord?" she asked. D. said: "Yes, and I command you to go to your home." "Yes, answered D., and I anointed her with oil, and she became rational." A few days later the minister received a letter from the young girl's sister, saying his patient had relapsed and the family had asked for a commission of lunacy. If the printing and sending of the Massachusetts Bible through the mails be a crime, the preaching of the horrible doctrines of hell fire and brimstone are equally criminal and ought to receive condign punishment. The initiative and referendum, in practice, would bring about such needed reforms.

MAKING CONVERTS.

A correspondent of the Literary Digest says that the French Jesuits, wherever they can, continue, with the aid of certain military authorities, a systematic system of violent conversion of the natives. "For instance, at Ambulimani, a subaltern officer called the headman of a village and asked him if he were a Protestant? On his answering 'yes,' the officer gave him a blow over the head which drew blood, and the poor native became a Catholic. The subaltern officer raised his stick above the head of the teacher, and with threats demanded whether or not he would obey the advice of the priest? The terrified teacher yielded, and the next day he converted one hundred and fifty pupils as Catholics." Such are the ways and means of the propaganda to spread the gospel of "our holy religion." Is it any wonder that wars and rumors of wars accompany the missionary work?

TO THE MANNER BORN.

I notice that many writers use the phrase, "to the manner born." It was used by a writer in The Progressive Thinker, No. 400. It purports to be a quotation from Shakespeare's play of Hamlet, and runs thus:—

OUR LOVED ONES.

Across the billowy ocean,
Beyond the mighty deep,
Have passed the earthly loved ones
For whom so many weep.
But could they see them standing
Among that happy throng,
Their tears would turn to gladness,
They would echo their glad song.
They are basking in the sunshine,
They are bathing in its light,
They are drinking from the fountains
Of eternal truth and might;
They have cast the fetters from them,
Which they wore so long on earth,
And have climbed to the mansions
Since their glorious spirit birth.
Nelson, N. Y. MRS. E. DUBLL.

NO LEGACY IS SO RICH AS HOBESITY.

Statepaer.

The sea drinks the air and the sun

A SPIRITUAL VIEW OF THE CHRIST.

An Inborn Principle--The Divine in Man--How to Cultivate Spirituality.

Very few persons along the line of the past eighteen centuries have really understood or had a proper conception of the name of Jesus the Christ. For its true interpretation lies beyond it, in the definition of the words and the character and principles underlying them. In the olden time of the Scriptures all names were given with a meaning attached to them, either as symbols commemorating some event illustrative of a principle, or embodying some desire connected with the new life just ushered into existence.

The definition of the name Jesus is "saving." And when the angel said to Joseph: "And thou shalt call his name Jesus; for he shall save his people from their sins," (Matt. i:21) it was not only a prophecy, but the observance of an established custom of the time. When in the progress of the fulfillment of that prophecy through his teachings and practice his disciples and followers pronounced him the Christ, it was to proclaim the recognition of a great spiritual unfoldment within him.

Christ is an inborn principle. Jesus is a proper name. In some countries this name is common to-day, perhaps has always been--notably in Mexico and Spain. But it has lost its significance in its indiscriminate use. The principle illustrated in the word Christ includes within it all the divine principles or attributes inherent in the human life; such as love, peace, patience, charity, with true understanding, or divine perception of truth; all these are but parts of the whole, summed up as Absolute.

Christ means Absolute, and as absolute defined in the phraseology of the present time means perfect or the ultimate, as perfect love, perfect peace, etc., all minor perfections belonging to, and comprehended in, the word Absolute. To each of these parts as noted above--there being many parts of the whole--there stands a taper upon the shrine in the inner sanctuary of every minor spirit enclosed in mortal form; and also, each minor principle included in the absolute represents a musical scale whose chord vibrates when the keynote is struck. And when a chord is vibrated, then the taper within the sanctuary is set aglow--one responds to the other. For instance; if it be love, whose chord is struck, its melody pervades the extreme environment of the individual, while the respondent light and warmth of the taper within sends the thrilling ecstasy through every nerve and muscle of the body.

In the harmonious life of the unfolded man or woman, grand symphonies are ever moving up and down upon the strings of the instrument as the successive keys are touched by the beautiful thoughts and holy actions of the individual. And these harmonies are felt by all who come within the circle of their environment, while they radiate a sublime power whose undulating waves vibrate afar, touching every sensitive soul and awakening chords within each so receptive as to respond.

The prophecy was not that Jesus should save his people from the effect of their sins, through forgiveness or atonement, but from their sins. Sin of every shape is made up from ignorance; it is ignorance in activity, or in manifestation; the subject dwells in the animal plane of his nature too much, or altogether, the God part not having been properly touched, and no feeling of sympathy nor justice thrills the heart or moves the pulses to compassion or reason; only as it vibrates from the plane upon which the present experience of selfishness, malice, revenge, jealousy or covetousness is brought into action.

Henry Wood gives us a good thought, when he says there is no good in fighting error or sin, we but intensify its results by so doing; but we must displace the error or ignorance, with its opposite by the power of true understanding or knowledge of truth. We must try mental means to effect this, persistently and patiently applied; besides withholding all antagonizing influences that may spring from our conduct toward the offender. This is hard to do--we must grow to this view of sin, and try to realize the truth that only by this method can sin be washed away, and the saving power of Christ be established on earth. And this saving power Jesus left to us--it is inherent within each spirit, only awaiting the desire and earnest endeavor to shine forth and save the soul from all sin. When we are filled with the power of the spirit of Christ the Absolute, we feel no desire to do wrong, we do not have to fight error or evil within us, nor around us, for Peace envelopes us, a calm pervades the whole being; sin is really displaced for the time this spirit illumines the soul with its influence.

Now, I will give the full promise of Jesus--and if the readers of The Progressive Thinker who have followed my articles therein, feel there is an unnecessary repetition of scriptural quotations contained therein, I must remind them that all intellectual knowledge is acquired through repetition; and only by this method can any teacher enforce spiritual instruction to the point where, the spiritual faculties of the student becoming awakened to the perception of truth, they intuitively acquire for themselves through inner revelations the self-knowledge of true understanding.

"And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. . . . When the Comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. . . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will prove the world of sin. . . . Howbeit when he the spirit of truth is come, he will guide you into all truth. For he shall not speak of himself; but whatever he shall hear (hear from the Fount of Wisdom), that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. (St. John, 14th, 15th and 16th chapters.)

I know this promise to the disciples to be a true one, applicable to all time, for I can testify that the spirit of truth is a living Presence, whose dwelling-place is near that same altar or shrine upon which the tapers shine. Why cannot we rely upon this spirit of truth, seek it, hold it, and use for ourselves and others the "things" given us or shown us? For to show us anything of the spirit is simply to unfold or develop the powers we possess within ourselves--to open up the capacity for perception, for appreciation, for realization.

I claim that we should not depend so much upon our disembodied friends, and expect them to do for us and teach us, when we can cultivate within ourselves the power which is our own, and upon which we can always rely, for it is the Spirit of truth. Sometimes we depend upon spirits who are not yet upon the higher plane of consciousness themselves, and are not fitted to teach nor advise us properly, and we are unable to prove them until experience brings the result. But when we have the Comforter, whom we can trust, for he leads us into truth only, then we know, for the light of truth testifies of Christ, as he said it would.

The first thing to attract me to this unfoldment was the words: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." (John 14:27); and, "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you?" (I. Cor. 3:16). I know that to take these two sayings, one of Jesus, the other of St. Paul, and to hold them consciously, deeply meditating upon them, will bring beautiful revelations to the mind concerning them, and of truth, which is the principle possessing them.

So many are ignorant of these things, my soul yearns for them. I want everybody to fully understand the true

definition of Jesus the Christ. To realize for themselves that he really lived upon earth, that he was human the same as we are; that he had the same temptations and sorrows, the same things to endure that we have.

But there was this difference: He was fully unfolded. In that thirty years of his life, of which we have little or no record, before he came before the people as a public teacher; in that time he was brought into the perfect knowledge of all truth. And he was ordained of the Father to bear his divine messages to earth. The preparation of centuries of time were all tending toward the fulfillment of his glorious character and instruction for the "saving" of his people from their sins, according to prophecy. His people are all humanity.

Other messengers also, have had their preparation, and performed their labors according to their allotted mission, among the peoples and nations to whom they were sent. It has been well said, that "every soul upon the earth is born with a mission--somewhere along life's pathway the work must be accomplished, either here or hereafter." Even little children are filling missions, they bear their messages and pass to the beyond, leaving the fragrance of a short beautiful life to testify for the Christ principle inherent in mankind. To such, from the beginning to the end of the earth-life, the kingdom of God is an open field clear to their vision. And it is easy to see how just such a life of purity and clear-sighted wisdom through the experiences of childhood and prolonged into manhood with all the intellectual and spiritual forces developed, and with the full knowledge of his mission with the end, and ultimate result of his life for all time upon all who received him and his teachings; how with this foreseen knowledge Jesus could enforce his teaching with greater power and earnestness.

A TRUE SPIRITUALIST.

The grandest mission on earth to-day is to be a true Spiritualist, and to be a true Spiritualist is to be truly spiritual, to live it, to teach it in every act of the life. The grandest teachings, the profoundest wisdom and the highest spiritual truths are included in the spiritual philosophy--those truths were given to the world through inspired writers and speakers, and by inspired immortals from the other world through entranced mortals. Some of these, whose lessons of truth must be for the instruction of mankind forever, were, like Jesus, though in lesser degree, prepared through prenatal and planetary influences, to perform this mission in the evolutionary progress of the world. Spiritualism is a part and parcel of divine evolution out of materialistic dogmas, and diverse orthodox doctrines, into pure spirituality, without creed, doctrine or dogma. Blessed be Spiritualism.

See what it has done. It has liberalized the churches, it has displaced the cruel hell of everlasting torture--with an everlasting progression to replace it, which somewhere in the endless future insures to every soul born upon earth a redemption--not from punishment for sin--but from the remorse and agony, the result of the sin, and to the condition of final happiness, when the soul is washed of all its stains--not with the blood of an innocent victim, but through the meritorious effort of that afflicted soul to regain purity and peace. The beautiful uplifting principles contained in the spiritual philosophy are re-modeled to suit, and are now taught, from the pulpit, the public rostrum, and in every institution of education all over the land. Do they know it? Some do, not all have studied the source whence came the borrowed sentiments, beautiful thoughts, symbols and ideas; for once expressed without authority, they become common property. Again, it is not always absolutely necessary to study, for the same condition described above holds good here. Truly spiritual progressive thoughts and ideals born of the spirit are immortal, never can fade--nor pass away; but they increase in beauty and strength and once given expression through human lips or the pen, they go on and on, in waves of harmonious feeling, expressing all the emotions of the soul that conceived them. Other receptive souls unconsciously absorb these spiritual vibrations, and their perceptive faculty holds them with an ever-increasing interest and appreciation, until finally the whole being is awakened to the sweet melody, that now becomes their own by responsive adoption.

Although Spiritualism can count its followers by the multitude, as Jesus did his--like him it has no churches nor edifices of worship. Its followers are like sheep, scattered all over the world; they are hated, persecuted, misunderstood and falsely accused, for truth's sake. In this, their condition verifies the comparison, or connection between the two--where the Christ is now struggling for outward expression through Spiritualism for a New Dispensation of pure Spiritual manifestation.

Greater strides up the heights of progression to accomplish this end, might have been successfully made, had Spiritualists held securely to the philosophy and grown more perfectly into its principles and truths, and lived it more thoroughly, instead of becoming satisfied with that part of Spiritualism designed by its projectors to hasten the glad hour of the world's emancipation from ignorance into knowledge through the concentrated evidence--undeniable to unprejudiced minds, of its various phases of phenomena. But we have sacrificed our savior anew, his spirit within the philosophy has been scorned through neglect by Spiritualists who have not cared to look beyond the ever recurring proof of immortality; who have no just conception of the deeper truths without which, nothing mortal nor immortal are worth the living to-day--for nothing else can give satisfaction nor rest. Nothing else can bring us into a peaceful, blissful condition where the higher realms of our individual being can come into perfect rapport with the higher planes of the immortal spheres, called heaven. With the spirit of truth I dare to affirm that I can, and do come into conscious communion; and the lessons thus received by me, a humble woman, are true ones--even if not seemingly so now, time will attest their truthfulness. And that spirit tells me that Spiritualism is non-progressive to-day. We know nothing stands still, everything must progress or by a distinct law of nature it will retrograde. In this condition the greatest truth conveyed in its sublime messages, by Spiritualism to Earth's children, has become quiescent if not annulled; and the law demands activity, or no progression.

If the principles laid down and forcibly expressed in the philosophy are not taken into the life of each of its avowed followers and faithfully held to the plain view of the world; if the majority of Spiritualists turn aside, and hold their share in Spiritualism upon the physical plane, where no spirituality exists, then, no wonder they are non-progressive. We realize that all the world has been benefited by the advent of Spiritualism, but the time has come when a step upward is the demand of the hour, nothing else but truth and spirituality will save us. Here is our safety; let us seek it. To reach true progress we must now discard public phenomena on a money basis, which puts it on a level with all other exhibitions for pleasure or curiosity. Everything connected with Spiritualism should be held sacred by the Spiritualist and defended as sacred by him or her, nothing of a low character the subject of ridicule, or sensual criticism should be allowed in any of their meetings or gatherings. And in the aid of advancement, for the attainment of a high standard, promiscuous circles for the edification of the curious and amusement-loving, should be discouraged, if not abolished, for at best these circles encourage a class of intelligences who are not in a condition to elevate the mortal, while the mortal is not in a condition in such a circle to help the immortal, and the result oftentimes is levity and falsehood on the part of the spirit. We want to reach higher phases of phenomena. And such are now ready for our acceptance, but we can only reach and enjoy them through the unfoldment of our spiritual nature, the dormant faculties await the touch of the spirit within. It must be spiritual phenomena, instead of the physical. How shall we begin?

SPIRITUAL CULTURE.

Erect in each home of the Spiritualist, an altar to our

faith, and make and keep it holy. That is, set apart for this purpose a room if it can be spared, or take even the corner of the private apartment. Put a bright curtain across to screen it, for it is a sanctuary. There bring your pretty things, and the cherished objects of the loved ones who have passed on. Dedicate this spot as the family shrine for spiritual unfoldment. Let each member of the family retire to that spot alone, if it be but for a few moments, each day--here first, lift the heart in earnest aspiration for spiritual wisdom, and for growth of soul in pure and holy things--then speak in loving thought to the dear ones who are clustering around you though unseen or felt. If time permits, devote a few moments, which will well repay you, in silent meditation on the higher life to be attained and lived on earth where spirit, soul and body can be consecrated to pure spirituality. Once a week regularly, gather the family or cherished friends there. Be punctual, and keep strictly private all the observations connected with this service. Do not seek phenomena--it is spirituality you seek, just wait for the best things to come to you individually. Keep all thought pure, hold the good only. Do this, and you will be surprised in a few months at your spiritual growth. Study good books, among them the New Testament. Select some affirmations suitable to your needs and hold them persistently in thought each day for a time. As we advance in spirituality by this method of progression we unfold the soul senses, which open to us a fine field for individual experience in what we may call personal phenomena, for it is the interior manifestation of unfolded or developed growth in the spiritual and soul realms of the individual consciousness. Then we attract to us the higher intelligences by our attitude of purity and earnest desire for good only--and make it impracticable for a low class of immortals to seek our society, for we have nothing to attract them to us. Our spirituality becomes our defense, for we become, as it were, sacred from all harm from mortals and immortals alike, and in our sittings are free from discordant elements and falsehood.

And, greater than all these, we purify the life and character, becoming God-like by the attitude of mind and thought which we make a part of our daily life. And, dear friends, remember this: We must make this spiritual progress either here or hereafter, before we can rise beyond the first sphere in the spirit-land; there is no other way for every soul of all earth's children to reach the upper level, where the divine freedom of spiritual peace exists. Every faculty and function of the soul and spirit must be perfectly developed and in active operation ere we are fitted for the higher spheres. To achieve the heights Jesus did, we have but to reach the level upon which he lived.

Not many years hence some, if not many, will have reached that high standard where the spiritual gifts as defined in I. Cor., twelfth chap., will be manifested in full, again upon earth; with none to doubt, nor oppose.

And now, "May the peace of God, which passeth all understanding," and the fellowship of the blessed immortal friends, be yours now and for evermore. Amen.

Portland, Ore. MARTHA J. POLLOCK.

Jerry Bricker Come to His Reward.

Jerry Bricker, for many years one of the leading merchants and business men of Belding, Mich., passed to a higher life August 26, after untold suffering for the past nine months from the effects of the deadly cancer. The funeral services were held at the Congregational church, conducted by Hon. L. V. Moulton, of Grand Rapids, and assisted by Rev. B. V. Child, pastor of the Congregational church.

Mr. Jerry Bricker was born in Ohio, July 27, 1830, and when ten years old removed with his parents to Fort Wayne, Ind., where he remained until of age. In the early fifties he returned to Hardin county, Ohio, where he took a contract to construct a section of the Pittsburgh, Fort Wayne & Chicago railroad then being built. After completing his contract he engaged in the mercantile trade at Johnstown, Ohio, the name of which village was afterward changed to Ada. He also officiated as telegraph operator at that place. Here he married Miss Lucinda Wilson and when the war broke out he enlisted in an Ohio regiment. Soon after the close of war he removed to a farm near Fort Wayne, Ind., where he resided much of the time with his children. Seven children, where he engaged in the saw mill business. In 1870 he located on a farm in Otisco township and in 1875 came to Belding and engaged in the mercantile business which he successfully carried on until 1890 when he succeeded in business by his son, W. F. Bricker. His estimable wife passed away six years ago, since which he has resided much of the time with his children. Seven children were born to Mr. and Mrs. Bricker three of whom are now living.

Mr. Bricker has been a member of the Masonic lodge for many years and was honorable in all his dealings with his fellowman, respected and esteemed by all who knew him and his friends were legions in number.

For many years Mr. Bricker represented The Progressive Thinker at the Haslett Park Camp-meeting, and he was very efficient in his endeavor to promote the interests of the paper. Among Spiritualists he was a great favorite, and universally esteemed.

OF A DAY THAT IS DAWNING.

There was never a mortal yearning for the life that is yet to be,
There was never a supplication arose to the silent sky,
But the essence of God was in it--the spirit of land and sea--

The divinely spoken assurance that nothing can ever die.

There was never a mortal yearning but it rose from the hidden springs
In the heart of the All-Creator, the ruler of time and space,
And the cry of the blindest human for the bliss of the future rings

Increasingly up the ages, the path of the rising race.

There was never a supplication that sprang from the lips of man
But it told of the heaven working in the vessel of pregnant clay;

And in none of the younger epochs since the rise of the race began
Has the passion of men so centered on the ultimate perfect day.

I perceive that the schemes you follow are many and ill agreed;
That you pause in the joy of living to throttle and scourge and maim;

To the end that your stubborn brothers shall see as the faithful see,
And shall humble themselves at the altar of the God of an empty name.

Though the law is as music in silence or a mountain alone in a plain,
Man has gleamed of its glorious message but an infinitesimal trace;

After numberless centuries pleading for impossible personal gain,
He shall quit toil at even rejoicing in the grave's inexpressible grace.

Not the pang that we name dissolution, nor the shadow of infinite woe
Shall forever conceal from his vision the fact that the race ascends

In the multiple lives of its units--he shall see and be happy to go
Where the individual impulse with the source of its being blends.

—Frank Putnam.

THE SPIRITUALIST TRAINING SCHOOL.

List of Its Officers, and the Constitution and By-Laws.

The First Spiritualist Training School was incorporated under the laws of the State of Ohio, on the Fourth day of July, 1897, with the following list of officers: Moses Hull, president; F. Schermerhorn, M. D., vice-president; Mattie E. Hull, secretary; M. H. Danforth, treasurer; A. J. Weaver, A. B., chairman executive committee. The president, vice-president, treasurer, chairman executive committee and D. M. King were made the board of trustees.

The following Constitution and By-Laws were adopted:

ARTICLE I.

Name--This association shall be known as the First Spiritualist Training School.

ARTICLE II.

Object--Its object shall be to prepare those who receive its instructions, to work for the upbuilding of Spiritualism and all truths helpful to human progress.

ARTICLE III.

Work--Its work shall be divided into two departments: 1. To hold one or more sessions of school, somewhere in the United States, of at least six weeks' duration, each year, at the most convenient time and place.

2. To lay out a course of home reading and study, to be pursued by members of the school, under direction of the chairman of executive committee.

ARTICLE IV.

Funds--For the purpose of raising funds necessary to carry on the work of the school, the president and all the officers of the association are empowered with authority to receive donations and bequests, also to issue and sell scholarships.

ARTICLE V.

Membership--The membership shall consist of four classes.

Sec. 1. Any one, by the payment of fifty dollars into the treasury and having his name recorded in the books of the association is thereby made a member and is entitled to all the privileges and immunities of the school during his life.

Sec. 2. Any one by the payment of ten dollars into the treasury and having his name recorded in the books, is entitled to all the privileges and immunities of the school during one year.

Sec. 3. Any one by the payment of three dollars into the treasury is entitled to the system of home instruction, and by additional payment of seven dollars, and having his name recorded, is made a regular member, entitled to all the privileges and immunities of the school for one year.

Sec. 4. Any one by the payment of one dollar into the treasury and having his name recorded in the books is thereby made an honorary member, but without the right to vote or hold office.

ARTICLE VI.

Officers--Sec. 1. The officers of this association shall consist of president, vice-president, secretary, treasurer, executive committee of three, and a board of trustees of five.

Sec. 2. Time of office--Officers shall hold their office one year and until their successors are chosen and qualified.

Sec. 3. The president, vice-president, treasurer and chairman of executive committee shall be considered members of the board of trustees.

ARTICLE VII.

Duties of officers--Sec. 1. The duty of the president shall be to preside at all meetings, sign all official papers and approve and sign all orders drawn on the treasurer.

Sec. 2. The duty of the vice-president shall be to perform the duties of the president in his absence.

Sec. 3. The treasurer shall receive all monies and pay out the same by order of the trustees and make a complete and detailed report at each annual meeting.

Sec. 4. The secretary shall keep a record of the business done at each meeting, attend to all the correspondence and notify members of annual meetings.

Sec. 5. The executive committee shall superintend both the educational departments.

Sec. 6. The board of trustees shall have the management of the financial and business departments.

Sec. 7. It shall be the duty of all the officers as well as members, to work faithfully to obtain donations, sell scholarships and otherwise assist the school.

ARTICLE VIII.

Election of officers--The annual meeting for the election of officers and transaction of other business shall be held on the last Tuesday of June of each year at the place where the school is in session, notice of the meeting having been given by the secretary to each member two weeks previous.

BY-LAWS--ARTICLE I.

Any member not able to be present at any meeting, has the right to vote by proxy.

ARTICLE II.

Misconduct--Any member who shall refuse to conform to the constitution and by-laws, or shall be guilty of repeated disorderly conduct, shall be reprimanded, suspended or expelled, as the board of trustees shall order, and their decision shall be final.

ARTICLE III.

Quorum--A majority of the board of trustees shall constitute a quorum.

ARTICLE IV.

Special meetings may be called at any time by the chair, or on petition of five members at such time and place as the board of trustees may decide.

ARTICLE V.

Certificates of attendance and progress will be given each worthy student at the close of each term.

ARTICLE VI.

The treasurer shall give such bonds and have such surety as the board of trustees may determine.

ARTICLE VII.

The officers shall be elected by ballot.

ARTICLE VIII.

This constitution or by-laws may be amended by a majority of those present at any annual meeting, providing notice containing specifications of the proposed changes be given by the secretary to each member two weeks previous. Signed, A. J. WEAVER, Ch'm'n Ex. Com.

ARTICLE IX.

The wound that smarts the most is the one made by a friend.

It never makes the day any brighter to find fault with the sun.

Practical Piety.

There is a certain minister in Kansas who has an eye to the physical as well as the spiritual welfare of his congregation. He brought one of his recent Sunday sermons to a sudden close with the following words: "Brethren, I will now close, for I see we are going to have a thunderstorm. The congregation will please follow me to Brother Soandso's field and help him stack his wheat."

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MOSES HULL'S BOOKS.

A List of His Noted Works.

For Sale at the Office of The Progressive Thinker.

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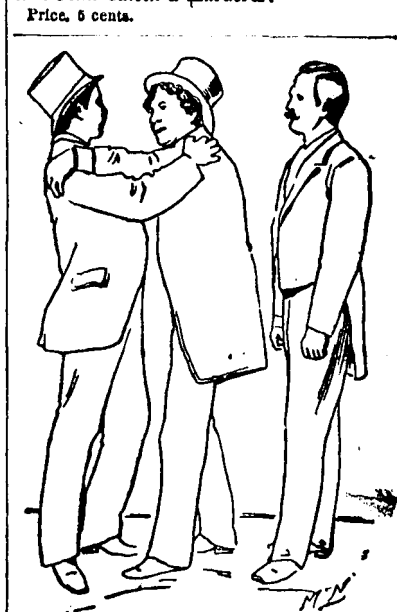
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Was John Calvin a Murderer? Price, 5 cents.



book in which the investigator will find answers to ever-recurring questions; a book which will instruct the church member, nor repel the most prejudiced. The price in paper is 50 cents; music \$1; post

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SATURDAY, SEPTEMBER 11, 1897.

A MATCH FOR BABES AND SUCKLINGS.

We found on our doorstep the other morning, evidently deposited there during the night, a slip, 3x5 inches in size, on which was printed:

"What does God's Word say?"
"He that believeth shall be saved."
"He that believeth not shall be damned."
—Mark xvi:16.

"He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life."—John iii:36.

"The wages of sin is death."—Rom. vi:23.
"Whoever shall say to his brother, 'Thou fool,' he shall be in danger of hell fire."—Matt. v:22.

"Whoever shall say to his brother, 'Thou fool,' he shall be in danger of hell fire."—Matt. v:22.
"Except ye repent ye shall all likewise perish."—Luke xiii:3.

"Whoever believeth in him shall not perish, but have everlasting life."—John iii:16.

"Now is the accepted time: behold now is the day of salvation."—II. Cor. vi:2.

On the opposite side of this choice morsel, in large letters was the inquiry: "If I die to-night, where shall I spend eternity?"

Now if the dear fledgling preacher who was instrumental in placing that evidence of his imbecility in our hands, and lacked the moral courage to deliver it in person, will be so kind as to tell how we are to believe a thing we know to be impossible, he will place us under a lasting obligation. Roman and Grecian mythology give full accounts of amours between gods and virgins, and there were a retinue of lesser gods who had virgin mothers. Nearly all the heroes of antiquity were reputed to be sired by Jupiter. Even in Egypt there were large numbers of hybrids—part god, part man. Now is it not possible that the Christian God-makers borrowed their idea of apotheosis from the nations among whom they resided? Bacchus, and Apollo, and Esculapius, and Harpocrates, and Osiris and Horus, all had gods for sires and virgins for mothers, so why not Jesus? And why not a distinguished parentage? Such events do not materialize in our day. Physiology teaches it was an impossibility in any age of the world, hence the reason scientists who stop to think are always skeptics on this subject. And yet the well-intentioned fledgling and his uneducated constituency require of us this self-stultification. Hypnotized, and made to believe this boundless universe was created out of nothing less than 6,000 years ago, that God and man destroyed the entire population of the globe save a single pair of each; and that all the numerous so-called miracles of the Bible were genuine occurrences, then we would be a match for babes and sucklings of which the kingdom of heaven is composed.

The credulous vulgar may believe on priestly authority; they may believe a book full of errors and contradictions is inspired of God, and place confidence in its threats of eternal damnation; but they ought to be more gentlemanly than to insult intelligence with their silly zeal. Indeed, should they not agree among themselves on these controverted questions before they turn their batteries outside their own ranks?

COMING TO CHICAGO.

It is announced that Rev. Dr. Talmage has a call to Plymouth Church of this city, during the vacation of Dr. Gunsaulus, caused by his illness. Talmage stepped aside recently to deny the report that he had vacated the Washington pulpit which he occupied in common with Dr. Sunderland.

A leading member of the church was recently interviewed on this subject. He is reported to have said:

"I can frankly say, we scarcely expect Dr. Talmage back. We went away in July, booked to return the latter part of September. . . . The fact is the church has had great difficulty in meeting its engagements with the Doctor. The church during his ministrations was mostly filled with transients who contributed little or nothing to its support."

The clown at the circus, and the star at the theater were rivaled by the religious mountebank in the pulpit, hence the result as narrated.

HOW IT WAS DONE.

Wrote Prof. Clifford, the eminent English scholar:

"A man burns your house to the ground, builds a wretched hovel on the ruins, then takes credit for whatever shelter there is about the place."

The Professor used the figure to illustrate the false claim, that we derive our learning, literature and civilization from Christianity. He shows that all through the Middle Ages the priests and monks monopolized learning, and withheld it from the people, keeping the masses in ignorance, to the end that they could be more successfully tyrannized over them, just as the slaveholder governed his menial by keeping him in abject ignorance, even procuring legislation and making it a penal offense to teach a slave how to read or write.

QUESTIONABLE PRACTICES.

The fraud question at the present time, although about the most vexatious of all, and the most difficult of solution, is the most prominent by means of its agitation in the Spiritualistic press of this and in all other countries. Agitation is the first step, the forerunner of every reform, and why should it not be in this, the correction of the errors and the purification of the ranks of Spiritualism?

If there is anything to be deprecated, it is fraud in politics, in religion, in Spiritualism, and governmental affairs.

We have gone on in the even tenor of our way, pouring forth to the world volumes on volumes of philosophy, of phenomena and scientific observations concerning the universe of matter and its correlation with the infinitesimal of spirit, selecting from our daily accumulation the best articles, as we thought, upon the most ennobling and elevating topics, to a certain extent ignoring this cry of questionable practices coming in to us, because engrossed in higher thoughts and aims, and fully convinced that truth is always able to cope with fraud and deception; but still not unkindly of the fact that even truth might fail if left without supporters.

In all our aims, and in all our earnestness to simply hold up to the observation of the critical and prejudiced world the fundamental principles of Spiritualism, The Progressive Thinker has never lost sight of the work of the communications of approval and of condemnation of them; it has given space to a glowing write up, and to the exposure of the same so-called mediums, without the least severe editorial criticism, simply because there is but one way to judge of these matters (aside from taking the time that is always better employed in something more important), to investigate the phenomena of every medium, and that the only way is to get the voice of the people. This we have done, and now to eliminate the fraud in the most expeditious and most effectual way is the question.

Some of our most eloquent speakers advocate that we cease this presentation of phenomena on public platforms to promiscuous audiences, but that proposition has its objections in a great many ways, and in looking backward to the grand and noble work done by that kind of platform test mediums, E. V. Wilson, in the days of our bitterest opposition, we fear that a move of this kind would be a blow to the cause, in that it assumes to say to the world at large, that because one phase represents the philosophy to the public, that is sufficient; that is all the food it needs, and we have nothing else that can be promiscuously disseminated and digested, and, therefore, bars out the clinching proof on which the philosophy is well founded.

There are those among our many mediums capable of giving very perfect satisfaction on the platform, and to relegate such to the private sittings would hardly be just to them and to the hungry souls seeking one little ray of light from the hitherto dark life beyond the grave.

The wills of the gods are grinding, and the result will be a final adjustment of this troublesome matter. Spiritualism cannot go down; through its wonderful truths the old groundless foundation is crumbling from beneath the Christian religion and the New Religion is taking its place. We have no more of all the anti-Spiritualist contentions, and driven from his realm an angry God, and have enthroned in his place a loving Parent worthy of filial regard. Their task is only just begun, unorganized, as if for a purpose in spirit-life, they permeate pulpit, press and people. Their future is to eliminate from all creeds their obnoxious errors, render certain the knowledge that there is no death, and would better for entering people into the church-fold with threats of endless woe, induce them to come voluntarily, that they may be enriched by the wisdom of immortal life which only beams where truth abides.

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CONQUESTS OF SPIRITUALISM.

It is only the observant who are in constant contact with the press, who can know the extent of the revolution quietly going on in the religious world. The noise and bluster of sectarianism, and its reorganization along new lines, to strengthen its outposts, are mistaken by many for increased popularity and an enlargement of numbers, to the prejudice of the non-orthodox and liberal element. But this is only in seeming. The foam in a glass of soda should never be mistaken for the measure of the liquid within at rest.

The Progressive Thinker has made numerous quotations of late from the sayings and writings of distinguished persons, clergymen and scholars, still inside of church circles, showing that the base of their faith, the foundation on which it rests, is sandy, and is slowly sliding from beneath, causing the walls to crumble and totter, and so sure to fall as the years are to go on. Here and there a deserter from the pulpit, resembles the firing along the flanks of an army which ushers in a contention on a battlefield, ultimatum in the destruction of a legion of warriors and the blotting out of an empire.

Looking over the broad land lost of the popular creeds is no longer limited to an occasional evacuation of a pulpit. It is not wholly seen in the thousands on thousands of educated young men who have fitted themselves at great expense to adorn the churches with their eloquence; but who, in spite of the influence of powerful friends, and the fondings of superstition, are unable to gain places in vacant pastorates. They are no doubt worthy as creeds go, but the people are doing their own thinking, and are vacating the pews in consequence. The churches, by retaining the names of dead saints, and adding to their lists of membership all they christen at the baptismal font, make a show of adding to their numbers; but it is misleading, and they know it. And this the secret of the froth which rises to the surface, and is mistaken for a permanent exhilarant.

Of the many churches which have discarded the soul-blighting creeds of barbarism, and who, in the name of "progress" have turned to the "new" religion, more significant in its effects than is that of the First Presbyterian Church, at Los Angeles, Cal. There, pulpit and pew, office organization, name and purpose, all are merged in one consolidated mass. They have virtually passed over to Liberalism, and are in the process of making a new religion, having lived in it, instead of fitting souls to escape the frowns of an angry God, and the flames of hell. We give in another column an extract from a more lengthy article clipped from a late issue of the Cleveland Leader, made up mostly from the statements of the visiting pastor in reportorial interview.

The disintegrating and iconoclastic teaching of Spiritualism, which has invaded all the churches and permeates every part of the social fabric, is striking at the very root of error, and is building up a broader faith based on eternal truths. And these teachings, aided by scientific knowledge, are largely responsible for this grand, growing and glorious revolution.

Spiritualists have dared to controvert hoary-headed falsehoods of the Dark Ages. They have attacked without fear of consequences, not only brutal creeds, but the sacredness and divinity of the book on which these creeds were fabricated. They have invaded heaven, and driven from his realm an angry God, and have enthroned in his place a loving Parent worthy of filial regard. Their task is only just begun, unorganized, as if for a purpose in spirit-life, they permeate pulpit, press and people. Their future is to eliminate from all creeds their obnoxious errors, render certain the knowledge that there is no death, and would better for entering people into the church-fold with threats of endless woe, induce them to come voluntarily, that they may be enriched by the wisdom of immortal life which only beams where truth abides.

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QUESTIONS AND ANSWERS

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

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE.

A. O. Brown: Q. I admire the clearness of the answers in the question column. Whether one agrees or not, he cannot fail to understand the meaning. Agreeing with the conclusions almost as a whole, I am in doubt as to your consistency in "Life in Two Spheres," which I am reading. Man and animals both are given a life-principle based on spiritual elements and then the life-principle in man is perpetuated, but that of the animal dissolved. Now I hold that it is impossible to annul or destroy a principle, or change it. While there is difference in intelligence there is none in the life-principle of man and animals. It may be argued that man to attain his present position must have passed through all the lower forms of life, but that would prove reincarnation—a doctrine that you discard and I detect.

(2) As all races of mankind entertain a belief in future life, could this be, if there were not spirits to impress it? A. (1) The trouble with this correspondent is, the confusion of the term "principle" as applied to the "life principle," and its entirely distinct meaning in the sense of a principle, that is a fundamental truth. The life-principle means not a distinct and independent force, but the sum of all the conditions and forces which are embodied in the living being. As living beings, man and animals are alike, evolved by the same forces; following the same laws of action, but in mentality and spiritual development man surpasses the animal that even that great leader in the discovery of evolution, advocates a separate creation and brings the direct action of a superior intelligence. It is here that the gulf between matter and spirit is bridged, and the forces which before expended themselves when the physical body perished are conserved and enabled to go forward individualized.

This by no means induces re-incarnation, but is its scientific negation. There is a kind of immortality preserved, even of the lowest, not of the individual being, but of his race. Thus in the ascent by evolution, although the individual perishes, his offspring lives on, and carries forward the impress received in embryo, to be again transmitted, and this accumulating heredity is the sum of the forces of all ancestors. They have died, but their characteristics appear to the remotest time in their offspring. There is re-embodiment of the race character, but not of the individual. Not until the advance has been made to the higher spiritual plane does all this accumulation of countless ages come to its final fruition.

(2) The universality of the belief in immortality assuredly is strong evidence of the truthfulness of that belief. If man were immortal, how would he be able to comprehend an idea of immortality? It would be like attempting to make the ox understand mathematics. This would be impossible, because the elements of mathematics are not in the mental organization of the ox. It is because man is a spirit endowed with immortality that he is able to comprehend spirit existence and its laws. The explanation that man dreamed of those who were departed and thus was persuaded that they still existed, does not affect this argument, for even after thus dreaming, a spirit being only could thus interpret the dream.

Frank H. Carr: Q. (1) Is not vegetable diet the most practical step toward spirituality, and if so, what would be the best articles of food?

(2) We often hear rappings in our home, and other manifestations, yet when we sit, are unsuccessful. Why? A. (1) It makes little difference in the power of the engine whether the furnaces are supplied with coal, oil, wood, resin, or fatty substances, as long as a sufficient quantity is burned to yield the required heat. The energy from fats is the same as that from wood or resin. This is true in the animal organism. The food, whatever be its character, is broken down and while at first a portion is used to repair structures, in the end it is entirely burned to the last ash, being thereby resolved into energy. As if there was sulphur in the coal it would eat into and destroy the furnace, there may be deleterious substances in the food, which remain to disturb the functions of the body after the food has been digested and eliminated from the system. The presence of these may not be recognized at first, but their accumulation may cause great physical derangement, as well as spiritual.

There is this to say of vegetable food, that it is always healthy; that it is not affected by disease germs and poisons which too often are to be found in apparently healthy flesh.

There is a wide difference in the activities of fuel and food in this subject; fuel gives energy through an engine already made, and kept in repair by external means; food not only furnishes energy but keeps the vital machine in repair. Thus the body becomes like the food, and the effect on the spirit is more or less potent. A body formed of the elements from grains and fruits would be more desirable than one for which animals had given theirs.

With milk and its products, eggs, and the new vegetarian combinations of nuts with the cereals and fruits, a diet may be easily selected not essentially different from a mixed diet, with flesh.

There can be no doubt that flesh diet feeds the lower nature and inflames the appetites and passions, while not contributing to the higher aspirations. Few there are who would eat flesh were they to see the cruelty of slaughter, the reeking shambles and the undisguised roast or steak. It is so changed when brought to the table as to be unrecognizable, and suggestive of nothing unpleasant.

It is essential to health, that the diet be balanced, that is a mixture containing all the elements required. A man would soon die fed on sugar, oil, or starch alone. Although well supplied with one element, he would starve for others. The various nuts, and the olive especially, furnish oils, and with beans, lentils, the cereals, and fruits there is a diet perfect in its balance, and out of which a pure and healthy body can be formed.

(2) Your sittings are too intermittent and purposeless.

A. T. B., Wash.: Q. Why is it that mediums always have Indian controls, and why not intelligent spirits of our own race?

A. Although conspicuous with many mediums, not all have such controls. It is because sought that such influences come, and it would be far better for the enquirer and the mediums, if a different order of intelligences were invoked.

A mercantile democracy may govern long and widely; mercantile aristocracy cannot stand.—Ladnor.

God governs the world, and we have only to do our duty wisely and leave the issue to him.—John Jay.

THERE IS NO LAW IN NATURE.

As Thus Used, the Word Is Said to Be a Misnomer.

There is no more misused word in the English language than the word "law." It is misleading and confusing, and darkening to students of nature. It should become obsolete when used in physics, metaphysics and philosophy; that is, never used, for it is an absurdity, so glaring that none can fail to see when exhibited.

Law is the name of a set of rules, commands, inhibitions, enacted by man, placed on record in law books, and applied by men in the regulating of human conduct in the various relations that humanity hold to the earth, things on it and in the industrial, commercial, financial and social relations held in society itself.

In nature, no similarity or semblance of likeness can be found whatever, in any of her operations. Where are nature's laws, rules, commands, inhibitions made? When made? Who made them? Where are they recorded? Who and what executed or applies them? What profession makes it a business to study and apply them? Where are nature's law courts, judges, jurors, executioners? Where is nature's police force, militia, army and navy? Where are her places to enact and grind out her laws annually?

No clear-minded person can answer these interrogatories and affirm nature's operations are even analogous to what man calls laws. All law of man is transitory, often saying this is crime, this is not, in one State, and in another none of these prohibitions are known to exist. All should see that causes and effects in nature are links of a chain, and inseparable; effect follows cause, and this relation always exists in all climates and at all times when the related conditions are the same.

There is no necessity for the use of the term law in physics, metaphysics or philosophy. It is absurd when so used. Cause and effect, relationship and condition are all the terms that become clear when describing any operation in nature.

Relationship and conditionship of things to things give effects, and these effects in turn evolve causes that give relationship and conditionship of things to things in nature. There is no law in it or about it that bears any kinship to a law of man found in his law books and applied in his courts or on fields of battle.

Nature's forces are ever active, ever carrying forward change, giving relationship of things to things, ever on a varying scale; consequently effects are ever present, as are causes. Whereas, man's laws are made and unmade, active and obsolete, effective, imperfectly so, and null. The mills grind them out for a season, then close up till the next period of law-making comes around. A most foolish operation! Where in nature is there anything like it?

How easy to say, "It is a law of nature, it is nature's law," and console our want of clearer conceptions of nature's operations by repeating, "Laws of nature explain it all!" Away with such a superficial knowledge, and drink deeper of the spring and see clearer, so that "law of nature, or laws of nature" will not be found in any book on physics, metaphysics or philosophy, or used by future scientists to cover up the ignorance, or want of clearness, possessed by such teachers, who now use and explain all that is dark by "laws of nature."

The power to execute and the power to change all relationship and conditionship of things to things in nature dwells in nature and not out of it.

Man's laws are dead, inert things, found in his record books, and do nothing of themselves; they must have an extraneous force to use and apply them, as in the courts of law, jails and penitentiaries.

Man is a part of nature and comes under the control and power found in nature, and he, by wisdom, can so adjust, relate himself to his fellows and to nature's objects, that a most delightful and beneficial effect would follow. But no law made by man can ever produce such a condition of affairs for man in society.

Do not study or look for laws in nature; study and readjust. That is, relate yourselves to the relationship of society and nature, that the natural effects of "good will," order and welfare come to all people, for in no other possible way can it come.

To make laws to regulate human society, and that adjustment, in opposition to the relationship indicated by the character of the effects, is the most absurd and foolish operation that man can indulge in.

Why have three sets or codes of law to regulate the conduct of man in an earth career? How foolish! Man makes or enacts laws to control fellowman in all his activities, and at the same time, saying, "These are laws of nature that are made to be obeyed and followed in our conduct one towards another." Not satisfied with these two codes, man must formulate a third set and call them the laws of God, as set forth by all religions; and so we have laws for lawyers, laws for priests, laws for scientists, laws for the people, and a muddle of contradictions, each code contradicting the other. Is it any wonder that even words check progress? We but copy one another and do not stop to reflect upon the absurdity of our teachings as set forth by the words we use. The word law should become obsolete.

L. EMERICK.

Jacksonville, Ill.

A TIDAL WAVE.

There's a tidal wave sweeping o'er the grave

Of the long since buried past;

Yet the sailors stand on the drifting sand,

With their flags hung at half-mast.

But why do they wait the storm to abate—

And forms from the graves to arise

When they came to grief on an unknown reef—

And learned that man never dies?

Oh, where was God, with chastening rod,

When Satan descended to earth?

Why permitted to stay, on mortals to prey,

Since the atonement had its birth?

Is it only through fear (and are they sincere)

That mankind alone can be saved,

Except he believe and a passport receive,

And reason be ever enslaved?

They built a white throne for the great unknown,

Yet oft had they "talked with him,"

Would try to persuade, nor never dismayed,

Though the taper sometimes grew dim—

Still, in faith believing, though never receiving,

Would plead again and again,

That wants be supplied, nor longer denied,

But send either sunshine or rain.

'Twas gloomy and dark when they launched their

barque

On the wild tempestuous sea,

And were not quite sure their faith would endure,

Or their scheme of theology—

'Twas born of the fall, when the world was small,

And the race in its infancy;

'Tis dying to-day, where reason holds sway,

Though it clings with persistency.

Yes, light is breaking! mankind is awaking!

And the world is growing brighter.

'Long the uplands of time float a musical chime,

And each heart is growing lighter.

And we see from afar, the gate stands ajar,

Nor hear longer the tempests roar,

But calm and serene flows the river between.

This home and the evermore.

H. P. TALMADGE.

Dear weeps but once; cheap always weeps.—Hindoo.

GENERAL SURVEY.

(Continued from page 6.)

California. Persons of your who are interested can arrange for him to stop over by corresponding. Address 32 S. Shelton street, Chicago.

Mrs. Hilbert will give a musical entertainment and ball, September 25, 1897, at Arberle Hall, 308 West 12th street, corner of Valley. Tickets, 25 cents. Will be pleased to see her many friends.

J. C. F. Grumbine is now in Brooklyn, N. Y., engaged by the Woman's Progressive Union. He holds his classes at W. J. Colville's school of psychology, beginning September 6, at 2:30 and 8 p. m. All letters addressed to 7230 Hawthorne avenue, (Station P.) Chicago, will reach him.

C. E. Dent writes from Vicksburg, Mich.: "I will be ready for engagements after October 1. Our society has added to its number at the rate of one a month for the last fifteen months, while our three orthodox churches are all at war among themselves. Miss Kears is a success in every way and answers as a revival, and the local society keeps up the meetings during the year, and we only wish others had as good success as we have in spreading the light. Most of my time will be taken up through September. I have promised to go to Seattle and Tacoma, Mich., and Wilcoxville and Rome City, Indiana, in the near future. Always hold myself ready to attend funerals."

Concerning John Jordan's Vision, as published in "The Progressive Thinker," Mr. Elmer Emmerson, of Buena Vista, Ore., wrote to Mr. A. J. McKinnon, sheriff, asking if he could vouch for the following story: "The story was enclosed is a true statement of what occurred on the trip to the railroad with Jordan, although I myself was not with him at the time. I sent two deputies with the wounded man, and I followed up on the next stage with another. The boys saw what has been published, and they saw a conversation passed between my deputy and prisoner. Jordan has not died, and I don't think he will; on the contrary, he is doing fine, getting fat, and if he could see, would be as mean as ever. I am a believer in any spiritual warning or vision, but I think that this one was a very strange affair."

J. U. Spence writes from San Jose, Cal.: "For the past seven months I have been favored with the presence of Dr. Harry St. Clair, of New York City, as lecturer and medium to the First Spiritual Union. His lectures have been found interesting and instructive by the general public, and his platform, astral, clairvoyant, and other readings given from the sound of his human voice, have been very popular. His more private work in circles and sittings have given general satisfaction and he has fully proved himself to be an honest, reliable, expert, and spiritual teaching and philosophy. During the time of his engagement he has given two lectures in aid of the Union, and also donated one-half of the proceeds of the sale of tickets for six months' astrophysical readings. The amount so donated he presented to the President of the Union this evening after the delivery of his last lecture, upon which resolutions of thanks for his generosity, as well as for his earnest and valuable services to the Union were carried, by acclamation. During his stay he was also instrumental in starting a monthly supper, by a meeting held in aid of the Ladies Aid Society, and in his gratifying addition to their funds. Many friends he has made during his stay, greatly regret that other engagements prevent his remaining longer, but they look forward to his visiting us again in the near future. During the time of his engagement, Dr. Muenchbruch, will occupy the room, and it is expected that Mrs. S. Cowell, of Oakland, will be with us for the month of October."

Mrs. Hamilton Gill, trance test medium, has returned from Clinton Camp, meeting, and will be pleased to see her friends at her residence, 19 Bishop court. Circles every Thursday at 8 p. m. Private sittings daily.

E. W. Sprague, trance speaker and platform test medium, has the following engagements for the month of 1897 and '98: Moravia, N. Y., September; Hornellsville, N. Y., October; Rochester, Ind., November, 1897; Philadelphia, Pa., March and April, 1898. He can be engaged for December, 1897, and January, February, May and June, 1898. For camp-meetings for 1898. Address him at 416 Newland avenue, Jamestown, N. Y.

Carlos E. Wright writes from Canton, Minn.: "My labor in this vineyard has resulted in the organization of the Canton and Burr Oak Free Thought Society, with the following officers: President, Geo. W. Gilse; of Burr Oak; first vice-president, F. Worth, M. D., Hesper, Iowa; second vice-president, E. H. Haskins, M. D., Canton, Minn.; secretary, C. D. Hitchcock, Canton, Minn. Meetings to be held every two weeks, alternating at Canton and Burr Oak, the next being at S. McLaughlin's, September 12. Mrs. Jennie McLaughlin was elected librarian, with Mrs. W. H. Ward as assistant, and a library was started by books being loaned by members of the society, then any member can vote for the purchase of a new book by paying 10 cents per vote; when this fund reaches the cost of a book the one receiving the highest number of votes will be purchased, and so on until, we hope, this society will possess a copy of every book pertaining to Spiritual philosophy. Mrs. Mary Haskins will be the principal speaker for the present, assisted by other local talent. My address is now No. 413 Washington street, Decatur, Iowa."

Albert Wentworth writes from Hicksville, O.: "The meeting at the Wentworth Grove, in Paulding county, Ohio, August 28 and 29, went off with more than its usual interest. There were about 4,000 in attendance, with a number of good speakers present. Ada Sheehan-Horman, of Cincinnati, was our first speaker. Her discourses in the forenoon and afternoon on Sunday, drew a marked attention from the great number that would get near enough to hear that I think was never witnessed in the grove before, and she has left good feelings with all that will be long remembered in her favor. This was our 26th annual meeting, and we feel that much good has been done by our continued effort to keep them up from year to year."

Dr. E. H. Denslow writes from Pueblo, Col.: "Moved by the force of circumstances, we find ourselves away out here in Colorado. Pueblo society is beautified by some of the most charming personalities that I have been our good fortune to meet in the Spiritualist ranks anywhere. The sweet, inspiring influence of J. W. Hockett, better known here as Father Hockett, is health giving and uplifting; and the sunshine of his soul is made manifest as he goes forth, calling the people to the meetings. We are lecturing Sunday mornings and evenings to good audiences. We also hold Tuesday evening circles, which are free, and much inter-

est is being awakened. We are glad to find such a goodly number of them who are reading "The Progressive Thinker," and hope to see a greater number of names upon the subscription list before we take our departure for other fields of labor. The interest in Spiritualism is surely growing."

Orrin A. Turner, a veteran Spiritualist, over 50 years of age, passed to sweet life a few days ago in this city. Mrs. Emma Warner officiated at the funeral.

"PAINFUL ATTACK."

George H. Brooks Arrested at Lily Dale.

To the Editor:—I feel it my duty to inform the Spiritualists of the United States, through the columns of your paper, of the manner in which George H. Brooks, chairman of the Cassadaga Camp, was arrested and brought to justice by the Young People's Spiritual Union.

At the close of the programme rendered at the pink social, given under the auspices of the Y. P. S. U., at the auditorium, August 27, Mr. H. L. Jenkins, the properly appointed officer, approached Mr. Brooks and informed him that the executive officers of the Y. P. S. U. had sworn out a warrant for his arrest upon some serious charges, and proceeded to place him under arrest and escorted him to the bar of justice.

1.—That on or about the last week of July 1896, you did, with premeditation, together with the young people of the Cassadaga camp, grounds for the purpose of organizing this camp and the Young People's Spiritual Union, which are embodied in the following charges:

2.—That you did by art and sundry subtle devices, induce them to gather and caused them to believe in the merits and demerits of young people's unions and different methods of self-development, and thereby took them away from their homes and firesides, and causing the hours to pass more rapidly than they otherwise would.

3.—That you further charged that at these gatherings, you did, with evident premeditation, cause them to go through several gymnastic exercises, which tended to enlarge their lung capacity, develop their muscles, and thus encouraged them in the art of pugilism, causing the husbands of the married female members and of anxiety concerning their future status in their own homes.

4.—That in these and divers other ways, you have aided, abetted and encouraged these members of the Young People's Spiritual Union.

5.—That on several occasions, dates of which can be given if necessary, you did, after due consideration, gather together a mob, and, without asking the consent of the interested parties, swoop down upon the domicile of some poor unfortunate person, whose only offense was that he or she had purchased a cottage on the grounds of the Cassadaga Lake Free Association, and, after singing, speaking and by means of other noises, caused all the confusion in the neighborhood that was possible, did call upon said person or persons to respond to the remarks that had previously been made, regardless of whether said unfortunate was a speaker or not, all upon the plea that you were dedicating their cottage.

6.—That in these and divers other matters you did connive, plan and arrange such things as made it impossible for those who were upon the grounds to rest and refrain from taking part in the exercises, thereby adding to their weariness of body and elevation of soul during the camp of 1897.

7.—It is further charged that, on account of your high you feel above the ordinary run of people, and that on divers occasions you have proven this charge by doing so.

After some consultation the prisoner pleaded guilty to all of the charges. The judge then stated that the offenses were very serious; that had it not been for the fact that at the conferences where the question was discussed, capital punishment was considered, he would be sentenced at once to the electric chair. But the offense demanded some punishment. It had therefore been decided to brand him not with the mark of Cain upon his brow, but with the Sunflower upon his breast.

Mr. Brooks then proceeded to carry out the sentence by placing upon the lapel of his coat a gold colored cross, hung from a bar pin as a pendant. Upon the bar was the name of the offender and upon the eight corners of the Maltese cross were the initials of the Y. P. S. U., and the date 1897. In the center was the Sunflower, the emblem of Spiritualism. The prisoner was then discharged from custody.

Mr. Brooks then stated that it was the first time he had ever been arrested, and concluded by expressing his thanks for the appreciation of his efforts in the presentation of so beautiful an emblem.

The meeting was then made informal and several amusements were indulged in, and ice cream and cake were served. Mr. Brooks received many congratulations and heartfelt thanks of the members of the union and attendants at the camp for his efforts in the way of harmonizing the elements and adding social features to the camp.

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