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

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STUDIES IN SPIRITUAL THOUGHT.

The Ideal and the Practical as Related to Pure Purpose in Life and Endeavor.

Lila Sloane, "The Angel of the Slums"—Many a Poor and Struggling Family Has Personally Been Fed and Nursed by Her.

young girl stood in one of the East Side Rescue Mission talking to a wretched waif of adversity—a homeless woman. Two companions waited near by. A hired carriage stood at the door. All about were the lofty tenements, swarming with the shivering, starving poor. Come, Lila," said one of the women; "it's time we were going."

"Poor woman," said the slender girl, am so sorry for you." Then pressing a bill into the hands of the faded creature, she hurried after her companions. A few nights later (last Monday night, to be exact), in the palatial mansion at No. 642 Fifth avenue, a beautiful young girl stood in a floral bower by the side of her mother receiving the guests who had been invited to her coming out" party.

The girl of the mission and the girl of Fifth avenue were identical. The first was Lila Sloane, the Angel of the Slums.

The second was Lila Sloane, the society debutante, and an heiress to ten of the Vanderbilt millions. The same and yet not the same

There is no heart in society. One has no time to think and to suffer with the suffering, as in the slums. One must dress and dance and smile and flatter and prevaricate and forget

all but the glitter and glare of a false But will Lila Sloane forget? Her heart has been wrung by distress, in the days of her maidenhood. Will she

have any heart to wring, now that she has crossed the portals of society? Will the poor lose their best friend, the missions their best worker? (A strange girl is this newest debutante of society. From the days of her child-

hood she has spent much of her pin money in charity. She seemed to care for little else. In more ways than one she is an extraordinary woman. From her mother she inherits a

She is tall, fine looking, with dark hair and eyes. Before entering society between the duties of her charitaenterprises she has spent much of er time in coaching with the younger

From this healthy recreation she has great reputation as a woman whip.

In the past Miss Sloane's life has dollars. swung like a pendulum from the broad roads of Lenox in the summer to the slums of New York in the winter.

Many are the poor along Mulberry, Essex, Delancey and Roosevelt streets who bless the kind heart which prompted her to charity.

Miss Sloane comes naturally by her charitable instincts. Mrs. J. Aber-crombie Burden, the elder daughter of the Sloane household, is still noted for her warm support of the church mis-

Miss Emily Vanderbilt Sloane then took up the reins and inaugurated the Anti-Basement Circle, popularly called

It was a coterie of rich young women. devoted to the alleviation of misery of all kinds. Even before she was out of her teens she was one of the principal members of the "A. B. C.'s." Consequently, when Mrs. Emily Sloane concluded to become a passive

supporting member the presidency was tendered to Miss Lila Sloane. Elevating the slums is an enormous

contract, but the slender little president went about it with an enthusiasm that was infectious. In addition to her habit of giving lib-

erally to the needy poor, she begun to teach them as well. She held sway over unruly urchins with the hand of a She tempered justice with mercy, and

the charitable tentacles of the A. B. C.'s" began to reach further and further into the squalid centers of misery. This slumming habit was very expensive, but the young heiress has not minded that in the least. Tracts have been distributed along Mulberry street and other thoroughfares by the thousands, and fashionable charity work.

which was begun in a desultory way has become a regular organized affair Although young Miss Sloane had her private charities, most of her work has been done under the guidance and with the approval of St. Bartholomew's church, of which she is a member. Among the various charities in which this angel of the slums takes a praise-

worthy interest is the St. Bartholomew's Parish House charities, on Forty second street, near Third avenue. The Rescue Mission also claims much of her attention. To run this mission is

no light matter, even for a church like St. Bartholomew's and with charitable patrons like Miss Lila Sloane. During the past five years the attend-

ance at the meetings in Rescue Hall has numbered 500,000, principally non-One thousand five hundred persons

have been clothed and shod. Twentyfive thousand drunkards have availed themselves of mission privileges. Over 110,000 have attended meetings on Friday nights, when a supper and testimonies from redeemed men are features of the evening programme. A few doors from the parish house is

the charitable clinic, where 30,000 persons a year are treated free.

The Chinese Mission, on St. Mark's place, also does a great deal of good on hehalf of St. Bartholomew's Church. On the fifth floor of the parish house is the Girls' Club, numbering nine hunfred. In this club the members are taught physical culture, sewing, cooking, dressmaking, and other useful

Into this altruistic field of endeavor

On a cold afternoon a few days ago, Miss Lila Sloane plunged with charita-says the New York Journal, a slender ble enthusiasm. Her time and her pocketbook were open to the deserving of all

denominations.

Not contented with working in conjunction with the charitable church missions, the responsibility for which was shared by the wealthy members of the congregation, Miss Sloane began to formulate and put on foot enterprises of

her own, She sent trusted emissaries into the slums in search of misery outside the pale of all organizations. Accompanied by friends, she followed on the routes of these emissaries, scattering charity with a liberal hand.

It is no wonder, then, that the name of Lila Sloane is blessed among the poor who know her. Go down to any of the slum charities of St. Bartholomew's church, and ask if they know Miss Sloane. You will find her name on the tongues of the poor everywhere. If they do not recognize her by name,

they will not hesitate to bless charities of which she is head and foot. "If you do not believe that Miss Sloane takes a personal interest in this work," said one of the officers connected with the parish house, "you may ask Mrs. Mary Kelly, of No. 486 Delancey street. I believe she is one of those

who have been benefited by Miss Sloane's charity." Mrs. Kelly was found on the top floor of a lofty tenement house, in a bare room, with broken windows, broken chairs, broken dishes and a broken

A sick child whined on a bare mat tress, covered with old rags.
"Do I know Miss Sloane?" said Mrs. Kelly. "And did she help me? Sure, I don't know sor. A blessed lady came in here two weeks ago and axed me was I Mrs. Kelly.

"I said I wor. "'Thin,' said she, soft like, 'Mrs. Kelly, I've heard of you-just like that. your child is sick, Mrs. Kelly, and, Mrs. strong, resolute character, a ready sym-yathy and much of her prospective for-coal to keep you warm and some nice coal to keep you warm and some nice things to eat.'

"I was that surprised. I had tried so hard to get work, and me man in the hoshpittle. Without sayin' any more the blessed lady gave me the whole of ten dollars. May the Holy Virgin bless

"I just broke down and cried. I didn't built up a strong constitution and a know where me next mouthful was coming from, and here was all of ten "There, there,' she said; 'don't cry,

Mrs. Kelly, and better days will come. Maybe I will come again some time. I will send a man around in a few days to inquire about you.' "And look at the child," continued

Mrs. Kelley. "The docther has picked him up wonderful." What the child must have been be-

fore the doctor "picked him up" was fearful to contemplate. "What kind of a lookin' woman was

she?" continued the grateful woman. 'Well, she was young and slim and tall and dressed in plain black." Who could doubt that it was the Anzel of the Slums?

But Miss Lila Sloane has made her debut into society. She will dance and smile and drive and go to the opera and follow the usual path of the human but-

Will she forget? There are hundreds of lives in the slums that have been uplifted and

made better by her charity. There are thousands of lives still moaning in want and misery, in sickness and starvation. Society is alluring; the slums are hor-

Will she forget? So intense is Miss Sloane's feeling for the poor that her family are obliged to keep it in check. The secretary does not deliver begging letters to her, for she would answer every one with

money. As it is, she spends almost all

her income giving to those who seem to be in want. There is nothing cautious about her charity. Miss Lila is not the only daughter of the Sloanes, who has displayed a soul above the amusements of society and the pleasures of the rich. Her elder sister, Miss Emily Vanderbilt Sloane, still a very young woman, and also interested in charity, is the audeeply thor of a book called "Ideals." In it she has gathered together passages from great writers expressing ideals.

in life. How high and serious are her aims will be judged from a few ex-In her preface, Miss Sloane says, in part: "Seldom has a subject been oftener discussed than that of ideals, and 30 wonder, as it vast and boundless: for no sooner is one ideal achieved than another comes to light. The views expressed are apt to be extreme-either too visionary and impractical, or else too pessimistic and incredulous. The happy medium is always hard to reach.

but here it is almost harder than any-

which she believes to be the worthiest

where else. "My aim in selecting the following quotations has been to combine and harmonize as far as possible these conflicting ideas and to show that the holding of ideals does not necessarily prove that one must be blind to existing evils The man who has an end in view and that end a good one, will certainly see life in its true relations, and recognize the fact that, although there is much evil in the world, the light is still working its way through all the apparent wrong. It is true that there are times when evil seems to be gaining the upperhand, but if you look long enough

you will gradually see the scales

change and the good outbalance the "If we steadily pursue our ideal we Cecil."

CAMP AND SCHOOL.

Maple Dell, O.

What great good has come from the Hull-Covert debate, I notice it has aroused the Spiritualists all over the

country to more diligence.
Societies which were dormant have aroused, put on their war paint, and are ready to do battle for the right. Hope they will polish up the swords of truth and stand firm by the battlements of honor, and it will not be long until the victory shall be displayed all over the

If I were going to prophesy I would say we are at the morn of some glorious developments that will startle the world, and will shake old orthodoxy to

But I started to write you concerning Maple Dell Camp, and am glad to belate that this camp is coming to the front, and has established a college which fills a long-felt want. This school will open on the 7th day of June, 1898,

and continue until July 21.

The officers of the school are: Moses Hull, president; F. Schermerhorn, M. D., vice-president; Mattle E. Hull, secretary; M. H. Danforth, treasurer; A. J. Weaver, A. B., chairman,

The above officers are a guarantee of efficient work. The curriculum of the school will

stand as follows.

Moses Hull, Dean, Professor of Biblical lore, Biblical Exegesis and Higher Criticisms; three lessons each week.
Also, Comparative Religion and Parliamentary Law, two lessons each

Also, Doctrine of Future Life; one les-Alfarata Jahnka, Professor of Oratory and Physical Culture, will give six

A. J. Weaver, A. B., Professor of Rhetoric and Logic, also English Literature; in all, six lessons a week. D. M. King, Professor of Psychic Culture; two lessons each week.

Mattie E. Hull, secretary, Professor

of Physical Culture for the children. The above named departments will fit a speaker for the rostrum. Every speaker should avail himself of the opportunity, no matter whether you speak extempore or are inspired. Remembering that the higher influences can control brain which has been educated, for as exercise develops a strong

healthy body, so training the mind in-creases its unfoldments and fits it for the higher intelligences. To the Spiritualists of the United States I would say, the school will continue and develop into a regular college,

and grant degrees by diploma, provided

they get the proper encouragement.

In order to have it continue, you must give it support. Other talent will be added as may be required. There are enough who need this class of learning to fill the school, which has

a seating capacity of more than one thousand The College is regularly chartered by he secretary of the state and is the only one in the country.

Yau cannot afford to miss this grand opportunity. You can club together in a cottage and board yourselves at small

expense. The charge for the entire term is only ten dollars, thus making it within the

Even one term of lessons will aid you more than a year's study at home. It is well to know how to think, but it s better to know how to think to a pur Please write us and let as know you

are coming, so we can make ample ar rangements for all. Those who desire to take only a part of the lessons will be accommodated.

Address W. F. BALL.

Mantua Station, Ohio. MOSES HULL, 536 Prospect St., Cleveland, O.

A Good Test.

To the Editor:-About six weeks ago at my house, in one of Mrs. Gehring's seances, a spirit giving his name as John Forney, said that he was killed by the cars about nine years ago, neat Dundee, Ohio, A few of the many things he said were as follows: His wife, Rebecca, who passed out after he did, was there with him. He had two sisters, Myra and Salona. He had a little girl named Maud, born with two arms but only one hand. His said his father was a tanner; his wife's father was a shoemaker.

I communicated this intelligence to his sister Myra, and the following is the

"Mr. Bolander:-Your surprising letter was received. I would be pleased to know what you mean by, writing the way you do to us. What account is it to you? My brother John has been resting in his grave many years. the dead rest; and never a word has been said about him until now. It is true he was killed by the cars. wife died two years. after lie was killed. He had a little girl named Maud, born with only one hand. His father was a tanner, his wife's father was a shoe maker."

Now the reader can see that she has corroborated everything that I have written her, but does not seem to un-C. M. BOLANDER. Anderson, Ind.

The Teacher.

The Teacher is the name of an educational monthly journal issued as the organ of the Spiritualist, Training school. It is rich, and instructive in subjects pertaining to Bible history and whatever relates to a clear and proper understanding of that book. The able and scholarly pens of Moses Hull, A. J. Weaver and others are used to efficient purpose in giving lessons of great service to all who need or seek knowledge concerning the Bible and biblical literature. To Spiritualist lecturers it is especially valuable and helpful. The subscription is only 50 cents per year Address Milton H. Danforth, publisher and manager, Darrowville, Ohio.

FOR YOUNG PEOPLE. Curriculum of the School at A Move In the Right Direc- Spirits Frolic About the State

tion.

Provision has been made for the organization of a Young People's National Society of Spiritualists at the Jubilee, a society which will be to the Spiritualists what the Christian Endeavor and similar societies are to the churches. It is to be hoped that all Spiritualists, especially the younger ones, will seize this golden opportunity and come forward with a determination to form a large, successful, perma-

nent organization. Mr. I. C. I. Evans, of 13521/2 B street, S. W., Washington, D. C., has been appointed to take charge of the Young People's department. He is a young active Spiritualist, having been president of the Young People's Society of Washington for several years; previous to that he was active in the Northwest where Mr. Bach and myself first had the pleasure of co-operating with him in the interest of our cause: he has also done a good deal of work in connection with the N. S. A., and so is well fitted to fill the position to which he has been appointed by General Manager Walker. Mr. Bach and myself therefore heartily recommend him to all, and hope all will at once interest themselves and assist him in the work which he is so capable

of directing. Mr. Evans asks all young persons between the ages of sixteen and forty to send their names and 25 cents and become charter members and aid in the organization. This will give our department a fund, also place him in communication with you, so that you can assist him personally in the move-

Do not delay, but write him to-day and become charter members. The members of the Young People's Spiritual Union, of Lily Dale Camp have always talked of and felt the need of such an organization, and I appeal to them as secretary, to become charter members of the National Soclety and assist Mr. Evans to the best

of their ability. The Union members who are now located on the grounds give a birthday party the 24th of February, to raise funds for our Union and to assist the National movement. We hope to receive a liberal response to the many announcements sent out, which read as

This "Birthday Party" is given for you, Tis something novel, something new: We give to each this little sack, Please either bring or send it back With as many cents as you are years

We promise the number shall never be

We'll have a six o'clock tea, a drama a Dancing at nine and refreshments

quite late. Your kindly aid and your presence we need, Though now we follow, some day we

As a national body we can help first rate.

The truth made known by girls in '48. The Young People's Union at the Jubilee will meet. With others, to form an organization

complete. Our Spiritual Society, with greetings most hearty, Feel sure you will come to your own

"Birthday Party." The little sack spoken of is tied in the corner of each announcement card. All the young people can do the same Just go right to work, appeal to your friends in behalf of the Young People's movement. Every Spiritualist knows that the work in this direction has been sadly neglected, and few will decline to

assist you in your efforts, This is the first opportunity ever offered for the organization of a Young People's Society truly national in character, and now let us show what we can do when we have a chance. Communicate with Mr. Evans at once, whether you expect to be at the Jubilee in June or not, so that he may have a knowledge of the desire of th Young People of the United States, and

thus form an organization satisfactory MRS. W. H. BACH. Lily Dale, N. Y.

Where Are the Antis?

To the Editor:-A bad beginning does ot make a successful ending. This Anti-Spiritualist effort began low down, in the shadows of prejudice and old time bigotry. It doesn't seem to reach up to the higher grade of clergy. Even if it should, which is unlikely, its defeat is none the less sure.

The old abolitionists had the great body of the clergy of all sects and secions against them. Evangelical ministers preached for slavery (which brave John Wesley denounced as "the sum of all villainies") as upheld by "the Holy Bible," and "cursed be Canaan" was the cry from Maine to Georgia, while abolitionists like Garrison, Phillips and Gerrit Smith we denounced as infidels and traitors, fit only for persecution and abuse all over the land

How is it now? Where is the preacher, North or South, who would wish, or dare, to preach for chattel slavery as ordained of God? In the long and strong conflict the churches and clergy were defeated.

Some gained light, and to these due honor; others were cowards. This for two reasons. The advocates of freedom had right on their side, and the hotter grew the wrath, and the fouler the falsehoods of their proslavery and pious (?) enemies, the braver their

hearts and the stronger their heroic

As they won, so will the Spiritualists win, if they imitate, and if need be, excel, the moral heroism of the ploneer abolitionists.

I do not write of strange things Memories of stones and clubs, of loud eggs and tar kettles, and mobs of poor and ignorant defenders of slavery come up. from those days. G. B. STEBBINS.

IT IS HAUNTED.

Prison Hospital.

A STORY OF LOVE THAT LEFT A GHOST BEHIND-THE ROMANCE OF CONVICT BIRD CAUSED IT ALL - THERE ARE STRANGE SOUNDS IN THE HOSPITAL HALLS AT NIGHT.

The penitentiary hospital is haunted, says the Colorado Sunday News. Along in the still watches of the night some spirits in dire unrest hold high carnival in the north corridor of that well kent and equipped department of the state's great reformatory institution. Almost every night for the past month there have been things seen and heard of such a nature as to cause the teeth of the attendants to chatter and the patients to draw the bed clothes well about their heads in order to shut out the spectral sights and hollow wailings that fill the entire building.

For some time all this has been go

ing on but there is almost nothing that the prisoner attendants would sooner undergo than to own that they had observed anything of an unnatupart would in their estimation unfit them for a job in what is known as a soft snap and fearing that the officials would look at in that way, they would sacrifice almost anything before they would make an acknowledgement. The patients finding their stories not backed by the attendants also kept still, and the ghosts have had things their own

For the last few days the story of the strange sounds and appearances was circulated among the prisoners about the front buildings and a News man, after a series of questionings, gained the following story from one of the clerks in the hospital: There have been many things going

on around here that I cannot account for and I have found no one that works around here that can. I work in the day time and go to bed at 9 o'clock in the evening. I sleep on the second floor and have done so ever since the place was built. I am not the least bit superstitious, but when you wake up in the night and find a man walking around in the air above your hed with a murderous looking knife in one hand and a large roll of greenbacks of the \$10 and \$20 denomination in the other: and insisting that you take the knife and plunge it into some one's heart and accept the money as a consideration for the job, you can bet you have received an eye-opener that will last you till morning, especially when the staring eyes and contorted features of the man are all that is most horrible and can be small number of gas jets that are kept burning all night. Do I know the cause of it Well, I know what is said to be the reason of these visits of the spirit of a man that died in this place about one year ago. The story is this:

Along in March, 1891, a man was brought to the prison here from the southern district of Alabama to serve a ten-years' sentence for counterfeit ing. His name was W. W. Bird: he was about 30 years of age, and as fine a looking man as ever came to this institution. He was a slick one, and had given the United States detectives no end of trouble before they landed him. He was well educated, and claimed to belong to one of the old colonial families of Alabama, but ever since the war the family has been, like hundreds of others, in very low circumstances financially. At the age of 21 years he found himself in a position to enjoy the world and all that seemed lacking for him, considering his good birth and educa tion, was money. During the severa months in which he gave himself time to consider this financial question he made the acquaintance of a very polished gentleman, who developed into an expert counterfeiter when the acquaint ance ripened into confidence, and he of fered young Bird such inducements in his line that Bird thought he had found a solution to bis financial problem. He agreed to enter into a partnership telling himself that when he had secured a start in the world he would forsake the

business and lead an honest life. The good standing and name of young Bird in that section of the state was a good element in the business and for five years everything went well and he had about determined to aban don the dangerous life, when the fate of so many in that following overtook him and he disgraced his honored family by being proven a counterfeiter and sentenced to the penitentiary for a long term of years. During his life as an outlaw he had met and fell in love with a beautiful lady, whose family like his own was among the best in the state. After a short courtship the young people were engaged and this fact more than any one thing decided young Bird that he would return to an honest life, and all might have ended well had not the resolution come too late. When he was brought to place he was set to work down in the foundry, and it was not long before that kind of work began to tell on him and he was already doomed when he was brought to the hospital, where after a long illness he died.

During his illness he told me the story of his life. His one deep regret was that his unlawful life should proved so base before the woman he oved. He was the last of his family, and the meme would soon be forgotten, but the girl, that was soon to have been his bride, to be made to suffer was more than he could endure. He in some manner obtained copies of a na per from his native place, and while rending the home news in one of these papers one day, he received a shock that did more towards bringing the end than months of sickness. It was the announcement of the marriage of the former sweetheart of Bird. That marry, Bird had she should said was probable, as she told him at their last interview in the court room

deception, and hoped that she should never see his face again. But what brought the sweat of agony to his brow was that he recognized in the name of the bridegroom his old associate and confederate in crime,

Never for a moment did he blame the girl for her opinion of his unlawful life and the deception, and knowing her high sense of honor, dreaded to contemplate the awful awakening that some day would be hers. It seemed that this confederate had kept in the dark during the trial of Bird, who despite of all, retained too high a sense of honor to implicate his name in the affair. When everything had settled down, he sought the young lady and offered such consolation that she promised to share his life and a fortune. He had met the girl much against Bird's wishes during the time Bird was courting her, and himself falling in love with her, determined to get his rival out of the way, and after securing himself he set the detectives on Bird's track. This is of course the way Bird figured it, and whether it is so or not, he firmly be-lieved it, and was making arrangements to set the officials on the man when death came. I was with him in his last moments, and his one desire was to satisfy his revenge for the betrayal he had suffered at this man's

hands. Just before he died he asked for his clothes, and cutting a slit in the lining of his coat took out a roll of bills amounting to four hundred dollars. This was sent to his friend in the south. As I said before, I do not believe in ghosts, but if you want to see some thing strange just hang around the north corridor of this place and some night you will see something that will keep you awake a good long time. There are other things that happen around here that would be hard to explain but this one case is causing some of the attendants to lose their appetites. Denver, Colo.

A TRIBUTE TO ANDREW JACKSON

Po Nature's true interpreter-The humblest, yet the greatest seer, Deepest thinker-philosopher That lives upon our mundane sphere,

We write this simple, truthful lay, Which from the inmost heart doth Phat we, in part, the debt may pay, That a neglectful world doth owe.

rom callow youth, to ripe old age, You've used your wondrous gifts divine.

As seer, philosopher, and sage, That Nature's light might clearly shine:

Her "Revelations" to mankind So clear you voiced in early youth, That nowhere else on earth we find So much of wisdom and of truth. Which far too few have seen or read. Will fill the earth with living light

For ages after you are "dead;" Tis always thus, the truly great Must do their work and pass away, Before mankind appreciate

The good they do or truth they say. Yea, such the price all pay to live, Who live ahead of their own time. Their time and talent they must give And "trust in God" with faith sub-

lime; Your duty thus you've nobly done, And time will bring you full reward, E'en now you've fame and honor won

Which all who know you, glad award, The generations yet to be Will reach the stature of your

thought. and it requires no prophecy To say by them it will be sought;

The Children's Lyceum" which you And from the spirit spheres brought down. The world's attention yet shall draw. And bring you honor and renown.

And millions whom your books have With manna new and fresh from he ven.

Will bless you for the "living bread" With lavish hand so freely given; And when you reach the "Summer Land,

Where all you've fed you'll surely meet. They'll grasp you with a grateful hand, And then your bliss will be complete. Then Tean upon your "Magic Staff," And patient wait a few years more,

and then the cup of joy you'll quaff With saints and sages gone before; But while you stay, still work for man, Though harder 'tis than in your prime. n history you'll lead the van-

So trust in God and bide your time. DEAN CLARKE. Wellesley Hills, Mass.

THE NATION'S POOR.

Softly falls the twilight shadows O'er a land of grief and woe, Like the shepherd folds his mantle. When the stormy winds doth blow. O'er homes where hunger, gaunt and

fearful. Pallid cheeks and hollow eyes looks out upon the falling shadows With stifled moans and anguished

cries.

Watertown, N.Y.

And listen, while the twilight deepens And children call aloud for bread. To the music of the church-bells chiming, As they cry, "O God! Is mercy dead?"

Can a loving Father forget His chil-And sit where glories forever reign.

While the homeless poor are cold and And their hearts are tortured with grief and pain?

Cards Saved His Life.

ALICE GRAY.

A New York man's life was saved the other day by a pack of cards that stopped a bullet from entering his heart. They probably did it just as well as a Testament would have done. that she could never forgive his base but it doesn't make so good a story-Ex.

The cover is decorated with a broken wreath of flowers which Miss Sloane designed herself. The selections are in prose and verse from noted authors. The first, from James Russell Lowell, is as follows:

"Still, through our paltry stir and strife Glows down the wished ideal, And Longing molds in clay what Life Carves in the marble Real! To let the new life in, we know Desire must ope the portal; Perhaps the longing to be so Helps make the Soul immortal."

may have valleys of difficulty to go

through, but each succeeding summit will be higher than the last, and we

will gain broader visions of the great

future lying before each one of us."

One of the strongest quotations is from Confucius, the great Chinese phil-"Our greatest glory is not in never falling, but in rising every time we

There are only two quotations from Emerson. These are: "Immortality will come to such as are fit for it, and he who would be a great

soul in the future must be a great soul "Every man has his own vocation. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. He is like a ship in the river; he runs against obstructions on every side but one; on that side all obstruc-

tion is taken away, and he sweeps serenely over a deepening channel into an infinite sea." If the volume shows little originality it shows also that the compiler has read widely of the best literature, which is perhaps better. Her ideals are the

highest which the greatest minds have Thus is one Sloane sister devoted to ideals, the other to practical charity.

The foregoing account affords a fine illustration of a pure spiritual element in two characters, outworking in different yet harmonious directions. A deep spirituality, while it may carry one's head among the stars and amid celes-tial scenes of ideality, will not wholly disassociate itself from the scenes of earth that call for sympathy and help Spirituality renders one more finely sensitive to pain and wrong, and makes one more alive and feelingly earnest in desire to aid in unlifting from the stress of earthly adversities While aspiring upward it reaches downward a help to others less happy

and less fortunate. J. C. UNDERHILL.

Hammond, Ind.

Object to Legislating Religious Belief.

about two hundred people.

follows: . "No person demeaning himself in a peaceable and orderly manner shall ever be molested on account of his

At this time, when attempts are being made to legislate religion into the lives of the people and put God into the constitution, it behooves all patriotic citizens, irrespective of religious or political belief, to encourage a strict observance of the law. This is incumbent upon us all, if we wish to preserve our free institutions in the spirit in which

In this connection I may add, that in agreement with Congress, he had no idea of forcing the new republic into

this important matter. C. H. MATHEWS. New Philadelphia, Ohio.

To the Editor:-In looking through one of my seven yolumes of scrap-books (collected during the last fifty

Article 1 of the ordinance reads as

ments, in said territory." This is authoritative, and is fully as lynding now as it was 110 years ago, and it should be as scrupulously and as religiously observed and obeyed. All Spiritualists and Free-Thinkers, however, are painfully cognizant that it is far from being respected, and is often

they were formed.

the convention which formed the constitution and the ordinance of 1787. Dr. Benjamin Franklin (who probably had more religion, so-called, than any of his peers), "moved that henceforth pravers imploring the assistance of heaven and its blessings on our deliberations, be held in this assembly every morning, and that one or more of the clergy of this city (Philadelphia) be requested to officiate in that service." In a footnote the worthy Doctor F. adds: "The convention, except three or four persons, thought prayer unnecessary.' Franklin was then a believer in what is termed "revealed religion;" but, in

his way of religious belief. These are weighty arguments in sup-

stables.--Kansas City Star.

years), I came onto that quaint old doc ament, the ordinance of 1787, for the government of the Northwest Territory. It was promulgated of the spot where now stands the city of Marietta.

Ohio, July 15, 1788, in the presence of The first governor, Gen. Arthur St. Clair, was then and there inaugurated. This document aute-dates the Constitution of the United States, which was not ratified until September 13, 1788.

mode of worship, or religious senti-

violated with impunity.

ree-Thinkers at the present time, and I respectfully call the attention of President McKinley and Congress to

Utilizing Churches.

A complaint is made in an Eastern

city because an abandoned church has

been converted into a saloon. Kansas

City doesn't go to that degree of de

pravity when it wants to utilize desert-

ed churches. It turns them into livery

Eloquence is vehement simplicity .-

A WEIGHTY SUBJECT.

SPIRITUALISM.

It Is Analyzed as a Religion and a Philosophy.

but to pander to their unappeasable craving for the mar-velous as witnessed in its phenomena. Such novices are been, "Spiritists," not Spiritualists. Fervent aspirations, His environments are seemingly of a character corre efore he has been advanced.

ing made to touch upon complex, metaphysical subjects, surroundings.
or to invade the realm of speculation. The writer has In the midst of heavenly music the deprayed ear will

Why am I a Spiritualist?

ism fully meets all the religious longings and aspirations pered fancy. of the most exalted natures, being a natural, universal religion adapted to all stations in life.

What does Spiritualism teach?

(a) Man is a spirit, wedded to the physical for a line

(b) Man (spirit) does not go down to the grave, but continues his individuality, in conscious existence, after divorcement from the physical, that is, after death;

(c) Death is the final abandonment of the body by the individual, such a change commonly occupying but a few minutes or hours, unconsciousness being of short dura-

That man is similar in every respect, as regards mental and spiritual characteristics, immediately following death, to what he was just prior to the change, for a season retaining all his ambitions, of whatsoever character, his loves, hates, lusts and appetites;

(e) That growth, or development, continues indefinitely after death, though necessarily slow at first in those unprepared for the change;

(f) That individuals who die in infancy or childhood get their development in the spirit spheres, though genpart of their teachers; hence, as a rule, the death of a child, or of an immature person of any age, is a misfortune and, if otherwise than from disease or accident, a grievous sin for which the perpetrators must in time an-

(g) That the individual, following the change, does not hasten away to some other planet, nor is his free acbeing determined by adaptation;

arisen individual may, and ofttimes does, make his pres ence known to humanity still in the embryo state, that is, on the earth plane.

Q. Does Spiritualism embrace anything further? A. Most assuredly; these are the fundamental principles, however, held in common by Spiritualists, and upon which rests the imposing superstructure whose magni- thority. tude and beauty of proportions are determined by indiing upon the quagmire of superstition. Fear and blind life and demonstrate the relation this plane of action bears to the future. It goes further; untrammeled, mind becomes receptive, catching inspiration from the all-pervading atmosphere of harmony, as well as from wise and loving counselors, invisible to the physical eye, who stand them half way.

Q. Why do I speak of Spiritualism as a philosophy A. Because a study of its principles leads to logical proposition encourages humanity to bravely meet all the regarded it as base imposture or delusion."

vicissitudes of life. Why do I regard it as a religion?

A.. Because it tends to make mankind better and hapthe earth plane, into a generous, truthful being. The ing enquirer." appetites and passions, so strong in youth and vigorous manhood, should eventually be brought under easy control. As Autumn beholds the fruit freed from its acrid hitterness, mellowed and ripened by the genial sun, so should old age witness a nature divorced from lust, simple in its requirements and rich in benevolence and love. Such a nature is prepared to occupy an honored station in the spirit spheres and is well calculated to comprehend the beauty and harmony of the new environments.

these surroundings?

This philosophic religion may aptly be termed "The physical body the individual finds himself in full possession of all his faculties and endowed with the power of and the present, the towering superstructure pierces the locomotion to the extent that he is spiritually strong or skies, invades angelic realms and reflects the sunlight of weak. He finds his surroundings an outgrowth of his eternity. While there are adepts in this philosophy there earth-life. There are landscapes, trees, hills, streams, can be no graduates. The student must ever remain a birds and flowers if his spiritual vision be open to perstudent; the field for research being limitless. Those ceive them. The people he meets look much like the who have never looked beneath the mere surface indica- denizens of earth, albeit they are improved in healthful tions embraced in its physical and psychical manifestal and youthful appearance. Everywhere is he impressed tions can have gained but a faint conception of the golden with the naturalness of his surroundings. If he sees any treasures that reward the persevering, earnest investiga- wings, they are attached to feathered songsters and not to tor. Numbered among its advocates are many who seek human beings; music is not the only attraction or occu-

coupled with good works and wholesome thought, are a sponding to his spiritual unfoldment. While the music necessity ere the entered apprentice can attain to the of the spheres may be harmony sublime; while the sky higher degrees. The odium attaching to Spiritualism in and landscape may reflect the face of Deity; while the the minds of many honest critics arises from confounding forms of holy spirits may glow in radiant splendor; while t with spiritism. They judge the order by the initiate the atmosphere may revel mid fields of fragrant blossoms; while Love may be the central sun that warms the To undermine the prejudices of some and enlighten future's day, yet he partakes of so much of this only as others as to the fundamental principles of the spiritual his past has fitted him to comprehend; he cannot go bephilosophy this paper has been prepared, no attempt be- youd his capacity in feasting upon the plenty of his new

endeavored to present the subject in a manner easy of catch but inharmonious strains. The beautiful landscomprehension, through a series of questions and an | cape, to the spiritually blind, will seem but desert waste. The fumes of vices that linger in the soul will foul the fragrance of the perfumed air. Everything will be a re-A. Because Spiritualism rests upon positive evidence flex of the past. As the victim of delirium hears sounds of a continuous individual existence, with no break at which are not, and views with horror pictures existing the grave; because Spiritualism makes character, as op- only in the gallery of a fevered imagination, so must he posed to belief and ceremony, the great desideratum here who has for years drunk deep from the intoxicating cup and the guarantee of happiness from the start following of lust and depravity, and dwarfed his spiritual unfold the change called death, thereby wielding a powerful in- ment by a life of selfishness, pass a lengthened term in fluence for good upon human action; because Spiritual-the future surrounded by creations of his own distem-

But progress is the universal, irresistible law. From all seeming discord must come harmony at last. From the chaotic elements of his nature must some day emerge The fundamental principles of this philosophic the perfected man. The inner consciousness, or divine presence, obtains like a priceless jewel in every soul. It may lie deeply hidden beneath a mountain of selfishness of development most easily accomplished upon the earth and depravity; it may be indiscernible to all save God, yet do we know that the spark of Divinity hath an abiding place in every human being that hath ever left his "footprints on the sands of time."

> "All souls in His sight have been precious Since the birth of their being began."

What proofs have Spiritualists of the existence of spirit independent of the physical body, and of intercommunication between them and mortals?

A. Volumes of unimpeachable, convincing testimony of a most positive character exist; testimony from the tongues and pens of the wisest and foremost of all countries. Brief excerpts from some of this testimony may prove of interest. While the reader cannot in a written explanation be introduced to the seance room, he can be confronted with the recorded testimony of well-known investigators who have been witness to occult phenomena and whose opinions have been formed only after many erally at an expense of years of care and effort on the years of careful, patient, scientific research; investigators who have been forced, in the face of preconceived opinions, to subscribe to the truth of a much derided, tabooed belief. There is much evidence of a traditional and a circumstantial character to validate the claims of Spiritualism. All scriptures, including the Bible, teem with accounts of the return of people supposed to have been mouldering in the tomb. But the hard-headtion necessarily interfered with unless his needs should ed generations of to-day demand something more condemand it, the sphere or station of the new-born spirit vincing than analogous reasoning or ancient tradition of a mythological origin, the truth of which is enveloped in all over the world. This sudden appearance, in countries (h) Finally that, conditions being favorable, the a fog of uncertainty. Each generation, in fact each indi- widely separate, and at the same time, would indicate vidual, demands ocular proof in a matter fraught with such vital importance. We must realize that a religious structure must be founded upon demonstrable fact to successfully withstand the fierce onslaughts of keen investigators and merciless iconoclasts who are everywhere to-day waging warfare upon superstition and ancient au-

The positive proofs of continuity of life and consciousvidual capacity for comprehending spiritual things. It ness come through the windows of the five senses. That must be borne in mind that the study of this subject is is, disembodied spirits may be seen, heard and felt. They without limitation, the most learned disciple recognizing can also produce distinct impressions upon the organs of that he is but upon the threshold of knowledge; each taste and smell. Thus we have five channels, aside from day's reflection and research reveals to the student hid- the strong evidence of our intuitions, through which we den truths, while ideas are constantly evolved that receive knowledge of a life beyond death, and proof of strengthen and adorn character. This is no circum-intercommunication between the "two worlds." Space scribed creed, walled about by ancient authority and rest. forbids little more than mere mention of the names of some of the witnesses above alluded to. I select at ranbelief have been the jailers of humanity throughout the dom, from a host of prominent personages, Theodore centuries. Strike off the shackles and mind becomes cre- Parker, Andrew Jackson Davis, Abraham Lincoln, Robative. From past experience and present phenomena it ert Dale Owen, Judge Edmunds, Professor Joseph Rodes gathers material from which to construct a true theory of Buchanan, Alfred Russel Wallace, Wm. Crookes, Varley, Hare and Zollner; Alfred Tennyson, Thackeray, Rev. Minot J. Savage, B. O. Flower, Wm. Lloyd Garrison, Hudson Tuttle, Moses Hull, Camille Flammarion and Victor Hugo.

Professor Alfred R. Wallace, the famous naturalist ever ready to clasp hands with mortals who will meet and a colleague of Darwin, in presenting the theory of evolution, savs:

"Considerable acquaintance with the history and literature of this movement-Spiritualism-in which I have conclusions respecting the purposes of life, and assigns myself taken part for twenty years, has failed to show me natural causes to all phenomena; because it is in accord with the recognized philosophers of ancient and modern quiry, has become convinced of the truth and reality of times; because an acquaintance with its fundamental the spiritual phenomena, has afterwards discredited it or

> Think of it-no backsliders! Can any other faith present such a record? Professor Wallace again declares:

"My position therefore, is that the phenomena of Spirpier; without this recommendation no religion has any itualism, in their entirety, do not require further convalid excuse for encumbering humanity. Spiritualism firmation. They are proved, quite as well as any facts robs death of its terrors, replaces doubt with confidence are proved in other sciences, and it is not denial or quibbased on knowledge, and assures the bereaved heart that bling that can disapprove any of them, but only fresh just behind the veil, within easy touch, stands the object facts and accurate deductions from those facts. When of its love, not swathed in the cerements of the tomb, but the opponents of Spiritualism can give a record of their clothed in spiritual radiance, rejoicing in life and glori- researches approaching in duration and completeness to ous action. Spiritualism is a religion because it demon- those of its advocates; and when they can discover and strates to a certainty that character is the result of years show in detail, either how the phenomena are produced of growth which no sudden wave of remorse or baptismal or how the many sane and able men here referred to have fount can change; it demonstrates that if we crawl been deluded into a coincident belief that they have witthrough the gateway of death, bent double beneath a bur- nessed them; and when they can prove the correctness of den of selfishness, lust and depraved appetites, years must their theory by producing a like belief in a body of equalbe passed in spiritual blindness and bitter reflection ere ly sane and able believers—then, and not till then, will it the burden will have dropped from our shoulders, allow- be necessary for Spiritualists to produce fresh confirmaing us to stand erect. This religious philosophy main- tion of facts which are, and always have been, sufficiently tains that man should develop, as far as possible, upon real and indisputable to satisfy any honest and persever

Camille Flammarion, the French astronomer, and member of the Academie Francaise: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science, to be 'impossible, is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observations—provided Q. What do Spiritualists believe to be the nature of that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of il A. Reliable guides-mediums of known honesty and lusion, unhappily too common in the learned world, ability-inspirational writers and speakers and sound an- which consists in imagining that the laws of nature are

to overstep the limit of our present formulas is impossible—may the limit of our present formulas is impossible—may the limit of our present formulas is impossible—when the limit of our present for the limit of our present formulas is impossible—when the limit of our present formulas is impossible when the limit of our present formulas is impossible when the limit of our present formulas is impossible when the limit of our present formulas is impossible when the limit of our present for the limit of our present formulas is impossible when the limit of our present formulas is impossible when the limit of our present for the limit of ou ble—may timuire a radical and absolute certainty of the reality of the facts alluded to."

Professor Challis, the late Plumerian Professor of Astronongeat of imbridge: "I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses....In short, the testimony has been so abundant and consentaneous, that either the facts must be admifted to be such as are reported, or the possibility of certifying facts of human testimony must be given up."-Clerical Journal, June, 1862.)

Dr. Hobert Chambers: "I have for many years known that these plenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—Extract from letter to A. Russell Wallace.)

J. H. Fichte, the German philosopher and author: "Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, president of the Mathematical Society of London: "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

The witnesses are numberless; their testimony positive, and harmonizing in all essential features. Undoubtedly complete individual satisfaction must rest upon personal investigation, but do not the consentaneous testimony and unqualified endorsement of thousands of the most careful, most intellectual, patient, exacting investigators of our own day and age count for something and give a positive coloring of truth to the claims of Spiritualism?

Q. But every religious belief has numbered eminent people amongrits advocates; must they all therefore rest upon the truth?

A. Not by any means. There are marked distinctions between this philosophy and a mere speculative theory arrogating to itself the title of religion. The one is a discovery; the other is an invention. The one rests upon demonstrable fact; the other on an ignorant faith. The one says "I know;" the other falters, "I believe." The one is the child of investigation; the other the progeny of superstition. The one satisfies the reason; the other outrages common sense. The one is acquired through personal effort along the lines of natural law; the other is an inheritance, there being no mental or physical monstrosity too grotesque or absurd for heredity to imitate. Buddhism, Mohammedanism, Christianity, each rests upon revelation; but the mass of useless, untenable dogma incorporated into the various creeds so effectually obscures the spiritual truths embodied in the original teachings as to render them of small or no account as moral agencies. Were it possible to eradicate from the mind of man, and from written and printed records, all knowledge of Spiritualism, how short a time must clapse before humanty would again behold this "tree of life" rising in beauty, grandeur and utility in their midst! Not an hour would intervene before the angelic host would begin putting mortals again in possession of spiritual

"Truth crushed to earth shall rise again."

Could the same be said of the Christian religion? Can any one suppose for a moment that the biblical account of creation, the garden of Eden, the "fall of man," the "immaculate conception," the "trinity in Godhead," or the principle of "vicarious atonement" would ever be resurrected either in their entirety or in part? Spiritualism does not necessarily need earthly propagandists. The philosophy crops out spontaneously in sections remotely separate.

It has been constantly coming to the surface through all the ages of man, without the aid of missionaries, books or tradition. Nearly all primitive races are possessed of more or less of its tenets. In its modern phase it appeared almost simultaneously, in various localities, widely separate, and at the same time, would indicate concerted action and a general opinion among arisen spirits that humanity was ripe and the age propitious for the regeneration of th the regeneration of the race.

Modern Spiritualism is but fifty years old. It fearlessly made its appearance when Faith was being everywhere besieged by Infidelity; when not one, but thousands of Herods, were eagerly seeking the life blood of the infant movement, destined by the angel world to dethrone the powerful superstitions of the age. It came unwelcomed, hated, anathematized by orthodoxy. It came with the era of progress and invention, when great truths, locked in Nature's fastnesses since the dawn of creation, were being released to become important factors in a higher civilization. However, notwithstanding the keenest scrutiny of investigators, despite the scorn of pseudo scientists and the desperate opposition of the well-drilled, well-disciplined, hosts of orthodoxy, this philosophy has pushed its way forward, unaided by money or organization, until its advocates are numbered by millions and its standard has been planted in every hamlet of the habitable globe.

The fields where religious dogmas have usurped the soil, have been tilled with the sword and fertilized with human blood. War and pillage have marked the advent and course of the leading religions of ancient and com-paratively modern times. Religion has been forced upon entire nations at the cannon's mouth. The great missionaries for the propagation of Christianity and Mohammedanism have been gunpowder and leaden hail, the sword and the bayonet. The world's history shows nothing so destructive in results, so murderous in operation, so vindictive and relentless in spirit, as the spread of Christianity by the sword in the hands of its enthusiastic, fanatical adherents. For over 200 years the best blood of all Europe, and millions in treasure, were wasted in a vain endeavor to redeem the Holy Land from the dominion of the Turk and plant the standard of Christianity where the cross of Christ was once erected. How differ ent in its, advent and growth is the grand "Harmonial Philosophy"; vouchsafed to mortals by the angel world, it makes its way into the heart of humanity as gently as the morning beam invades the realm of shadow.

Q. Do Spiritualists believe in God?

A. The Spiritualists who do not recognize the exist ence of a Supreme Intelligence are few and scattering. However, they do not presume to fathom the Infinite They only know with Humboldt that He works through unchanging law! When dissenters first emerge from the narrow infets and land-locked shoals of orthodoxy and popular conservatism, to find their barque rising and falling with the billows on the broad sea of intellectual freedom, their sense of liberty of times prompts them to scoff at all they once held sacred. With the true progressionist or Spinitualist, however, this condition is of short duration. The further expansion of his mind shows him that there is a modest percentage of grain in the heaps of chaff palmed off on the world as religion. He discovers that earnest workers for good differ mostly in terms; that all truly great minds, whether Christian, Mohammedan, Buddhist, Spiritualist, Hindoo or Pagan, meet on a common level. He learns that the universe is the outward, objective expression of Deity-Spirit; that God is the Life Principle, and that we are each and all a part of the great whole, individualized for some purpose known only to the Supreme Intelligence. Instead of seeking to discourage a belief in God, Spiritualists in general, attempt to broaden man's conception of Deity. Spiritualism tears down very little, its mission being to build. It erects its cloud-piercing structure upon the truth inheralogous reasoning tells us that on being released from the already known to us, and that everything which appears ent in humanity; upon the fond hopes, the lofty aspirations office.

Q. Do Spiritualists believe in Christ? Not as do Christians; while rejecting the dogma of the immaculate conception and Jesus' alleged claims to the Godhead, they yet recognize the beauty of his life and the grand truths embraced in most of his utterances. Jesus voiced immortal principles that must ever obtain. He is one of the great historical channels through which pour the floods of inspiration to humanity from the spiritual kingdom. In other words he was a great spiritual medium. Spiritualists recognize that God works only through unchanging law from which He has never departed, not even to create a being half man and half Deity. They know that Jesus was the product of the physical and spiritual union of an earthly pair. By so teaching they elevate the standard of human possibilities without belittling the conception of Deity. The character of Jesus was the direct result of a happy blending in his parentage, plus youthful environments, and a possible reinforcement from extraneous spirit, influences. When laws governing reproduction are more generally understood; when, through the adoption of sound systems of political economy, happy homes become more universal; when the ennobling effect of love and benevolence upon prenatal life is more widely appreciated; when the pathway of youth is not beset by the brothel, the sa-

Q. What good has Spiritualism accomplished? A. It has given to the world a literature peculiar to itself, of great moral worth and literary excellence. It has liberalized thought the world over. It has robbed death of its terrors and replaced fear by confidence in the hearts of millions. It has demonstrated the necessity of good works, rather than belief, as a guarantee of future happiness. Its disciples have ever been found in the front ranks of all great reforms. The universal fraternalism that is to-day thrilling the hearts of humanity is largely due to Spiritualism. But for the counter influence of Spiritualism, material-

Christlike characters.

ism would be gaining ground in this latter part of the nineteenth century. Since the church has been shorn of its temporal power and the shackles struck from the limbs of Reason, a tidal wave of doubt has swept over Christendom, undermining the imposing structures of a blind faith whose cornerstones were laid in credulity and ignorance. The crumbling of the walls has left millions, many of them former believers, to struggle amid the chilling sunless waters of materialism. The churches have demonstrated their inability to stem the awful flood and arrest the spread of infidelity. Spiritualism is swiftly rescuing these despairing unfortunates and carrying them to the elevated plateau of certainty, above the waves of doubt and unbelief. In common with the great Canon Wilberforce, and many other eminent divines, the writer often marvels why the churches do not take advantage of the positive proofs of a future, as exhibited in the spiritual phenomena, rather than to grope longer for evidence among the musty records, ruined sepulchers and mouldy catacombs of an ignorant and barbaric past. The good Spiritualism has done and is still doing cannot be condensed into a magazine article.

I will unwillingly take my leave of the subject by advising all who seek to gain a knowledge of this "ism" to do so only with pure and lofty motives. The location of mines and forecasting of market quotations are not the province of Spiritualism, however such matters may claim the attention of spiritism. The arisen man is not going to spend his effort nor his time in informing scheming individuals how they may get a corner on grain that would raise the price of bread for a million mouths. Mediums are necessarily negatives, and sitters are too apt to cast their own individuality upon the instrument. In such cases they receive a reflex of their own thoughts, and must not be surprised if the results are unsatisfactory. Searchers for spiritual truths and for tests of the existence of disembodied spirits should approach the medium in a calm frame of mind, undisturbed by anxiety, and avoiding strong concentration of thought. While being alert to fraud, they need not necessarily be positively antagonistic to conviction. Possessed of pure mo-

aside as unworthy of serious consideration; but to others it bears a rare significance. To the bowed with years, who linger hesitatingly this side the portal; to the heart crushed and bleeding with bereavement; to those who hunger for an ideal life, where greed and lust and selfishness do not obtain, there is something peculiarly fascinating in this positive assurance of a "life beyond."

Seattle, Wash. WM. VAN WATERS.

BETTER DAYS.

Better days are coming, while the earth swings ever dawnward:

On the Future's mountain tops the morning light is breaking.

War and hate are dying out. The race is moving on ward; Better days are coming and the people are awaking.

Better days are coming. Love from man to man is growing, Unto peace and brotherhood the whole world now is

tending. God is over us. The fount of mercy still is flowing. Better days are coming. The evil ones are ending.

Better days are coming. The sweet lessons of the Master Have a meaning new to us, contain a hidden promise, Shining to us through our present darkness and disaster. Better days are coming and the night is passing from

Better days are coming; each will love and help the

All will work together, happy, prosperous, contented; This the hidden lesson is Christ taught us: We are brothers. Better days are coming, when the reign of greed is

Better days are coming unto all the lands and races. The old century is dying; the old evils weaken. The new dawn of the new era light a billion faces.

ended.

shines a beacon.

Better days are coming. Tell it to the hopeless toiler. Bid him rise to manhood and the chains that bind him

Better days are coming. Through the dark hope

Smite the tyrant, the oppressor, robber and despoiler. Better days are coming that will free the world forever. Better days are coming. Tell the sweet and joyful story.

Take it up, ye million voices, till the world is humming With the wondrous prophecy of gladness, hope and glory. Better days are coming, brothers, better days are com-

-J. A. Edgerton.

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THE PRINCIPLE OF UNITY.

A Study of the Revolving Cycles of Spiritual Truth.

The manifestation of the one in the appearance of many, the return of the many into the reality of the one, is the endless labor of the universal all. Round after round, cycle after cycle, ceasely succeed each other in never-varying order. That which is shall be; that which shall be was, and in the eternal present "there is nothing new under the sun."

Under the sun, not of our system only, but under the brightness of the spotless sun which is the infinite light of the infiniverse, the past and the future, lost in the ever-present now, declare that "there is nothing new."

In the darkness of material conditions the phosphor escent gleams of appearances delude us. They flash hither and thither, and before we can grasp them they have vanished. "All is vanity." The eternal light shines on, around us, about us, within us. We perceive it not, for our spiritual eyes are closed by the grossness of our materialistic thoughts. "The light shineth in the darkness, and the darkness comprehendeth it not," for in our ideas of separateness we are looking not for the light, but for lights.

Still rolls on the wheel of the cycle. Slowly it rolls to mortal vision. Through millions of earth lives, through the rise and fall of nations, through periods of civilization and periods of barbarism, through wars and famines and pestilences, through peace, plenty and prosperity it never pauses. The first become last and the last first, and its career is unchecked. Man amuses or troubles himself with the changing appearances, to the gods it is always the now.

"The light shineth in darkness," and the darkness that comprehendeth not disappears. The sound of the trumpet proclaiming truth is heard, and the walls of separateness which prevented those without from entering the Jericho within fall. The wheel of the cycle has completed its round. It has rolled on to another plane of the same existence, and as another cycle it still rolls, and it is still the now.

Behold the world of appearances. Rich and poor, high and low, learned and ignorant, cultured and neglected, strong and weak, healthy and sick, virtuous and vicious, various nations and races, divers religions, men, beasts, birds, flowers, grasses, rocks, all struggling to exist in separateness at the cost of the separateness of others; all endeavoring to maintain their personal fives by absorbing or dissipating the personal lives of others.

Behold the reality. The Eternal One, the Everlasting Spirit forever clothing itself in matter, that matter may be spiritualized. The endless, unchanging purpose of the Divine Will. The one design of the one that by the experience of spirit influx matter may be raised and forever raised. "The word made flesh," not by one act once for all time, but the Word, the Divine Breath, the Spirit Eternal made flesh in the eternal uow.

Practically these mystical, and perhaps to many minds somewhat obscure thoughts, are manifesting themselves in the to-day of our world. Their apparent obscurity is due to the imperfection of human language to express them. Hence they can only be realized through the illumination which comes to the receptive mind in the silence. The best that the mortal teacher can do is to point to the direction in which they lie. But "by their fruits ye shall know them." These ideas, which constitute religion, symbolized in so many ways that they have given rise to almost innumerable religions, like the seed sown by the sower, sometimes fall upon good ground. Then they bear fruit abundantly in efforts to realize the Fatherhood of God and the Brotherhood of Man. But the trumpet must sound and the walls must fall which separate man from man, man from God, and man from all being before he can enter in and consciously know that the Word is made flesh in him, that his will is the power of the Divine Breath. The wheel of the cycle rolls on and the time is near at hand.

Every new movement coming into the world manifests itself by the appearance of separation. Its substance, its reality, is old as eternity. Spiritualism in appearance separates itself from materialism on the one side and orthodoxy on the other. Yet its very foundation is the eternity of matter, the eternity of spirit, and the constant influx of spirit into matter. The materialist speaks of matter as dead in the abstract, yet is well aware and stoutly maintains that all living organisms are material, thus admitting of the influx of the principle of life. The Christian theologian teaches that God made man of the dust of the earth and breathed into him the breath of life. We all have to arrive at a conception of reality by studying appearances, yet all appearances are illusory, and we find them to be so as we test them one after

"Wise men change often," is the true teaching of an old proverb, yet wisdom changes not. Wise men have to study changing shadows till the wheel of life's cycles rolls round to the point of spiritual illumination and they grasp the substance. Thenceforth, instead of tracing backwards from observation of phenomena to the discovery of principle, having grasped the principle, they study its application for altruistic ends.

Spiritualism established as an ism, found itself separated in appearance, in outward manifestation, from other isms. It was, like all other distinct expressions of thought on the plane of opposition, and there it must remain all the wheel of its cycle rolls round. Next arose opposition within itself. The difficulty of holding a suffic ent number together to maintain a working society is it evidence everywhere. A positive objection to organization of any kind, although occupying a lower position with the revolution of the wheel, is still very pronounced in many minds. Others, in the earlier days of the spiritual manifestations, compelled by the evidence brought to their senses to accept spirit communion as a fact, have refused to progress further, and are ready to raise the cry of heresy against all who do. Some of these, confining their investigations within certain departments of spiritualistic study, becoming in fact specialists in certain lines of thought, have outwardly seceded from the Spiritualist ranks and have become known as Theosophists, Christian Scientists, or have adopted some such distinctive appellation. These belong to the Spiritualist family, are legitimately the offspring of a knowledge of spirit communion, and are one with all spiritual thinkers, although for the time being occupying different standpoints, and therefore contemplating spiritual truth as appearing in different phases of manifestation. At least as narrow as any of these is the view of the Spiritist who regards spirit only in its manifestations on the physical plane, constantly adding to an already unwieldy record of effects, and ignorant of his own spiritual power, deeming it impossible to penetrate into the realm of cause.

Thus the wheel rolls round upon the plane of opposition—the plane of apparent diversity. It will roll until it reaches the plane of unity, when all the dissensions of illusion will disappear in the light of the real. The Christian will find his ideal Christ in his higher self, the man "in whom dwells all the fullness of the Godhead bodily," who is the "Word made flesh," in all, yet is forever one. By the carriage of the cross to his Calvary he will reach the mount of ascension. The Moslem, by the sweet worship of Islam under the guidance of the holy prophet of Allah, will read the same meaning in the crescent and the cross, and know that both are symbols of the One. The Israelite will hear the divine name pronounced in the Helenstolies of his own soul and listen to it as it re-echoes from the souls of the uncircumcised, and know that all are One. The sanyassi in the forest, the dervish in the desert, the monk in the cloister, the teacher and the pupil, the toiler in the shop and in the fields, no matter under what symbol they shall have

learned it, will learn it as the wheel revolves, that all varieties of symbolic representation and of verbal expression are varieties in appearance only, and that in the real truth is one and all existant are one.

E. J. BOWTELL.

They Appeal to the Heart of Every True Spiritualist.

We are indeed wise if we recognize the fact that the supreme mission of Spiritualism is the care of the waifs until the waifs disappear (practically) from the earth. It is better to recognize this fact voluntarily, for the truth is we are rapidly drifting to the point where we will be forced to act upon it as a basis of the only possible system of self-protection. In fact, properly speaking, we are there already.

While I am writing these words, there is a medium, well-known to me as one of the grandest in the world today, although she has been developing but two years this very month. Her whole life, soul, body and spirit has been and is being daily consecrated to the work of aiding, enlightening, healing and elevating the afflicted ones wherever her influence extends. She is to-day engaged in relieving those who are in distress, both on the earth and in the unseen realm, and that on a grand scale. This medium, with her frail physical form, but partially recovered from a three years' sickness, during which time her life hung trembling in the balance, was raised up by the spirit friends, who, by a mighty struggle, have brought her to where she now stands. She is still unknown to the outside world, because she is just beginning her career of active work. That faithful spirit band have struggled against tremendous odds, as only spirits can. They have brought her thus far, through the fiery furnace of poverty, excruciating in the last degree.

This grand woman, thus entering upon a sublime work, brim full of glorious success at every step, of relieving the waifs of the two worlds (no truer word was ever penned by mortal man than these), stands to-day on the very verge of literal starvation! Her rent unpaid, her meals offtimes consisting of nothing but bread and milk, and her supply of coal running short in this, the very coldest weather of the year!

Is it not time for Spiritualists who have money to spare to wake up, and learn first of all whether they love humanity more than they love their gold? Whether the good cause, so dear to this lovely woman's heart shall, at the very outset of a glorious career, languish and die with her, because of our indifference and apathy?

Think you this woman is alone in her capabilities or her affliction? Her name shall not be dragged before the world in this connection. It will be time enough when her career is ended, if ended it must be by the standing crime of Spiritualists to-day. Our crime is indifference. Indifference is the bloody dagger with which we pierce our brother's bosom, and send him on before us to our common doom! Indifference is the heavy heel with which we crush onr struggling sister's body and send it away from the cold charity of our "Spiritualism," to the still colder grave. Indifference is the rusty implement with which we dig that grave. Indifference is the requiem of laugh and song, chanted by unthinking mortals, over the grave of our fallen brother and our descrted sister!

This is not to be understood as the language of denunciation. Rather let it be accepted as that of impatience. Spiritualists, of all people in the world, are supposed to be trying to live up to the measure of the light they now have. But, oh, how utterly blind we sometimes seem! Above all, let me not be misunderstood as reproaching any reader for not having contributed for this woman's benefit. This I could not consistently do, because her case has not been brought forward for your consideration before. I will say, however, should anyone feel disposed to start a relief fund for her benefit by making a small contribution, this much is first to be duly considered as coming from her band in her behalf. First they tell us "there is charity and charity." The higher charity, which love, recognized as such by the donor and recipient. That kind is all right. There is no objection to it at any time. Then there is a charity which is bestowed in manner and spirit precisely as a bone is thrown to a dog. "Now," say they, "we have no dogs to feed! Moreover, to set the medium entirely right before the world, and for her own satisfaction, we permit no thought of charity with regard to her ease. We are free to accept a loan of a small sum. sav fifty to seventy-five dollars, in order to bridge over the present emergency, and place the medium properly upon the rostrum, and in a fair way to earn money legitimately, through her mediumship, when it shall be paid back, one hundred cents on the dollar!"

Remember, dear reader, this is a proposition direct from the spirit-world to any one who chooses to embrace the privilege.

Broadly, this paper is an appeal to all Spiritualists in behalf of all suffering mediums. Incidentally it applies with peculiar emphasis to one particular case, because this case has come so directly under my observation. THOMAS H. B. COTTON. Oakland, Cal.

When viewed at closer range, the chasm'd mountains, bleak and scarred,

THE VEIL OF DISTANCE.

Lose all their beauty. Stern, forbidding and severe they The playground where the Gods have tossed the boulders

here and yon In giant playfulness. But out beneath the prairie skies. When back we turn to view the towering domes, a misty

haze, A softened, tender mist blots out the wounds, and glorifies

The ancient heavenward lifting peaks. The distance weaves a veil That hides the scars, revealing naught but beauty to our

And so it is in life. The rough and jagged path takes on A glory born of time; a haze that hides the bitter pain-The disappointments once so hard to bear, the cross of

The loneliness, the sharpest thorn,-ingratitude,-the stain

Of some great sin, the broken heart, the open grave, the scars That mar our lives-and back we look, from out the

present plain, And see a glory in the years gone by, forgetting that Though veiled by distance—woven mists—the jagged

rocks remain.

The dull to-day, monotonous with its round of cares, Its uneventful hours, with its blinding dust of little things,

That dim our vision of the beauties close at hand, the clouds, That hide the vaulted Heaven from our faithless view the stings

Of scourges made of many tiny, knotted cords of daily strife, These, too, will pass away, and in the light that distance

brings We'll see this present glorified, these level desert plains Transformed and full abloom, bejeweled with eternal -Wm. Reed Dunroy.

MY CREED:

And Some Reflections for Spiritualists.

1. I believe in the eternity, omnipotence, omniscience, omnipresence and incomprehensibility of spirit, which is life, of which spirit each individual human being in mortal or spirit life is and will forever continue individual-

ized, personal atoms.
2. I believe this infinite "oversoul" is also infinitely good and without variableness or shadow of turning.

3. I believe that at the change called death the incomprehensible atom of spirit throws off the outer shell the physical body-and still clothed upon with the spiritual body spoken of by Paul, which process of casting off and clothing upon constitutes the "new birth"takes its, his or her place or station in spirit life suited to the progress or development made while in earth or mortal life.

4. I believe each individual is his or her own savior, and will advance or retrograde on the line of purity and wisdom, and consequent happiness and usefulness, just in the proportion that they honor or ignore the one immutable law of our being which requires us to "do to others as we would have others do to us."

5. I believe, and know, that the spirit in the mortal can successfully and intelligently correspond with those who have passed on to spirit life.

Briefly this is my "confession of faith" and knowledge, and I utterly fail to see where I abridge or restrict my personal liberty by acknowledging the same.

Professor Loveland's arguments and plea for an organization of Spiritualism, on the basis of a declaration of principles of belief and knowledge, is unanswerable. Every combined effort of human energy that ever succeeded in accomplishing its purpose, has had for a basis upon which to build, and around which to rally, a set of well-defined principles, to be clearly read and understood of all men. Why are Spiritualists, so-called, so utterly afraid of a few clearly stated, rock-bottom principles upon which to build the grandest structure ever conceived by human mind?

There are reasons and reasons why some object to a "creed." Let us examine one of two of the reasons that move the objector. There is a multitude of nominal Spiritualists, former churchmembers, who have ventured just far enough along the road to the Spiritual Temple to assure themselves of the falsity of the church dogma of endless future punishment. Relieved of that nightmare, and discovering that it is possible to hold converse with their departed friends, they sit down to rest and enjoy their new discovery, congratulating themselves that they are out of danger and have nothing to fear or pay. They look with great disfavor on the ecclesiastical concern, with its endless hell and omnipotent and everywhere present devil to which and whom they formerly paid tribute; and they are done with creeds. But they, every one of them, have an unwritten creed which reads: "This is the work of the angels, and it is without money and without price. Let us eat, drink and be merry, for there is no death. Take no thought for the morrow. The angels have this work in hand; all is well." So they cast all the burden of work for their own interests upon the "angels," that they formerly so confidingly laid on the overburdened shoulders of Jesus.

Then there is a "great multitude" which, literally, no man is able to number, who, while not afflicted with any recollection of former church experiences, might as well be classed with the first-named multitude. They have interviewed the lower planes of spirit life, and from the information gleaned there concluded that all the ills of life are on the mortal side; consequently they are at ease-not in Spiritualism-for they are not "in it" to any profit to themselves, any more than the creed-bound churchman who never heard of spirit return.

Any Spiritualist who deludes himself with the idea that human ills are confined to the mortal plane will meet with an awakening similar to that of the man who casts all his burdens on a human born deity, as every clairaudient medium will testify. From the classes named come all the opposition to getting down to a solid foundation upon which to build-not a church, not a is nothing more than simple justice, the fruit of perfect priestly sham, but an enduring temple of righteousness. The world's best hope of final triumph.

Shall we, who profess to be "enlightened with wisdom from on high," be content to continue the thankless job of wood-and-water-carrying, and the making of brick, and that "without straw," for a hireling class who have nothing but words of evil for our work? Yet this is the bootless job Spiritualists are on up to date.

A word to you veterans who think and speak complacently of Spiritualism absorbed or adopted by the already established churches. What, think you, would follow: Your absorber would mind-cuff you with the hated creed. Then would follow, as did eighteen hundred years ago, a tearing up and down of all public lines of communication between the mortal and spirit realms, and the dark ages would be upon us once more. Would we have such a consummation? Every live and enlightened soul will say no; every advanced, arisen spirit will say no, a thousand times no.

How are we to prevent so dire a calamity? Let us build a foundation composed of a few declared principles so broad and strong that all reasonable thinkers can stand shoulder to shoulder thereon, cease ballooning after myths and the unknowable, and get down, or up, to honest work for the uplifting of ourselves and our benighted followers on the mortal level.

The writer has no patent on the above "creed" or remarks subjoined. Has no spleen to vent or hobby to groom. Has only a wish to see our scattered and disjointe forces gotten into form for active aggressive work. If a simpler and stronger base of operations can be suggested, by all means let us have it.

Middle Point, Ohio. J. RIGDON.

-{-}-}-WHAT IS LIFE?

Oh, what is life? a problem yet unsolved And what is man with all his reasoning powers His active mind from hature thus evolved, And stranger still this wondrous world of ours.

Go search the vasty deep, the mountains' height And study well the course of nature's laws But stay, vain man, for one who can get it right Or solve the problem of the first grand cause.

If a designer, what caused him to be? Or did he sleep then suddenly awake From out that vast, that long eternity, And out of nothing suns and worlds to make?

There was no beginning and can be no end, No measured time, no limits to all space; Spirit and matter doth together blend, Evolving forms of all the living race.

All is eternal, every grain of sand, And every drop of dew, and every flower, And yet eternal change on every hand Portrays the workings of an unseen power.

Spirit is God, is life, is force and power, The nearest that our reason can attain, It springeth forth in every blade and flower In every pulsing throb in heart and brain

Eternal in its onward upward course It leaves behind the forms it moulded here Then seeks the light of life, its native source, When nature calls it to a higher sphere.
ldtown, Me. G. E. NEWCOMB, M. D. Oldtown, Me.

THOUGHT ON MORALITY.

Friendly Hints from a Friendly Soul, to Whom the Shoe May Fit.

There are those who object to the names of many appearing in the columns of this paper whom they have ascertained to be immoral, and it is very unfortunate, when we think of it, that the publisher of a Spiritualistic paper is not omniscient, that he might know whether the accused or the accuser is the immoral, the erring one.

Morals are the expressions, the results of human codes. To be moral is often a crime, is often to cover up some secret vice; and persons who see naught but immorality in others carry immorality in their thoughts, in their very aura-look through immoral eyes, and distribute that kind of magnetism wherever they go.

Morality has many phases of expression, according to the popular interpretation of the word, and one may be strictly moral so far as pertains to profanity, obscenity, licentiousness, intoxication and low associations, and be a liar and a knave. He may be a married man and that legal cloak be the screen to a licentiously depraved character. An old and very important quotation just fits here: "Let him that is without sin cast the first stone," and not a stone was cast on that memorable occasion.

To be moral, spiritually considered, is to always live up to the highest aspirations of that silent monitor within, that leadeth not in the wrong, but lifteth up out of darkness into light. No man or woman can be of permanent good to the world who eternally stands up and points to Formation of Circles and Cultivation the spots on the lives of others. If the spots are there it is their own and must be cleansed by themselves if cleansed at all, and calling attention to it will do that person no good nor make the world better, except as critics of the one who has assumed the all-important duty of a moral judge.

More lity doesn't make folks egotistic, bombastic, scurrious and abusive of those who are so unfortunate as to hold opinions in opposition to their own, nor does it make everybody accept the same interpretation of the word.

A good, kind-hearted, worldly man may be just as moral as one holding a certificate of ordination from some legally authorized body, and the world will find it securety packed, and sent postage path from the securety packed, and sent postage path from lity appearance to hold opinions.

some legally authorized body, and the world will find it out just as early in life if he doesn't tell them of it as it will that he isn't moral if he continues to criticise the morals of others.

A moral man or woman is a model man or woman, and according to Webster, is simply a man or woman who does right according to their highest sense of right and wrong, but in no sense does he make it an imperative HUDSON TUTTLE duty, in order to be moral, for anybody to appoint them. selves or himself a smelling committee of one to correct the morals of a bad world, so large that he is but a mere speck in its existence.

Prof. Lockwood and Molecular Dynamics.

Prof. Lockwood, in 'The Progressive Thinker for February 5, takes exception to my remarks about his molec-

It is a little unfortunate that the Professor should so misunderstand my etherio-atomic law, which was worked RELICION OF MAN AND ETHICS OF SCIout by years of study of the greatest scientists, but immensely better still, by the aid of influences so high and searching, that they could see the very form of ordinary atoms and the sweep of the minute, ethereal atoms through the channels of these larger ones, in a way to constitute electricity, heat, magnetism, light, etc.

The Professor says: "The Atomic Theory is a material istic postulate formulated before spectrum analysis had become an allied science," and he goes on to show the confusion of ideas that resulted therefrom. What fair- THE PHILOSOPHY OF SPIRIT AND THE ness is there in bringing up the old crude guesses as to atoms, as having anything to do with my etherio-atomic law which gives the exact processes of chemical affinity, THE ORIGIN AND ANTIQUITY OF MAN. heat, electricity, color force, light, psychic force, and hundreds of applications? What kind of talk is it to speak of the materialistic nature of atoms and the spiritual nature of his molecules, when every chemistry in the world, so far as I know admits that molecules are composed of two or more atoms? Thus a molecule of water Price, 25 cents. ual nature of his molecules, when every chemistry in the consists of two atoms of hydrogen and one of oxygen; a molecule of salt consists of one atom of sodium and one of chlorine, etc. Everywhere and always I speak of the Secrets of the Convent" is to Catholicism. Price, 30 necessity of spirit as a vitalizing power of all atoms and all the rest of the universe. On page 107 of the "Principles of Light and Color," I demonstrate the existence of Light and Color, and develope and cultivate mediumship. Names of cominent spiritualists. Their testimony. Eight-page tract for mission work. Single copies, 5 cents; 100 for \$1.25. of spirit from the very necessities of atomic action, and also the necessities of atomic action as a motive power of spirit. When the Professor states that "matter and spirit are one," he makes a statement which shows that he has poems of the author, and some of the most popular song with the music by eminent composers. The poems are admirably adapted for recitations. 225 not reached the basic principles of things. Matter concists of the atomic universe which is the formulating element of all things. Spirit is also substance, but so inconceivably refined and elastic as to penetrate all things without being torn apart from its original mass. It can no more be put into a definite form without the aid of ANGELL PRIZE CONTEST RECITATIONS. matter than can the ocean without the aid of some vessel in which it has been placed.

Another incorrect statement of Professor Lockwood is the following: "Nowhere in Dr. Babbitt's book does he treat of molecular co-relations, or postulate a single molecular fact." The truth is, I illustrate the subject fully and on page 146 I give an engraving showing the very form of a molecule.

The Professor quotes Pynchon to show that "all chemical combination is the production of something entirely unlike either of the elements or factors entering into such combination." I have shown that this is untrue. One atom may be encased in another so that its color will be hidden, but its power is not annulled, as could be proved, were space not wanting, and as I have proved elsewhere

The Professor says: "Must not an atom, of whatever polarity, give up its own polarity before it can assimilate or blend into a more complex form of matter? And if so, where is your atom when it loses its individual polarity?" But an atom never gives up its polarity or its individuality. Polarized lines of atoms may change their direction sometimes, but always work on the same law.

The Professor puts great stress on the fact that his "Molecular Hypothesis of Nature," is "based on a spiritual premise." He says: "There is quite a difference between The Molecular Hypothesis of Nature, based on a spiritual premise and a molecular demonstration based on the atomic theory." True, dear Professor, for the latter is more scientific, as the atom is at the basis of the molecule itself and has both a spiritual and material basis. I have considered it more analytical to deal with atoms than with molecules and more important to aim at demonstrations than mere hypotheses, as the latter float skyward and are not a good foundation on which to build. E. D. BABBITT, M. D.

College of Fine Forces, Los Angeles, Cal. -----

Jefferson's Ten Rules.

Never put off until to-morrow what you can do to-day Never trouble another for what you can do yourself. Never spend your money before you have earned it. Never buy what you don't want because it is cheap. Pride costs more than hunger, thirst and cold. We seldom repent of having eaten too little.

Nothing is troublesome that we do willingly. How much pain the evils have cost us that have never

happened! Take things always by the smooth handle. When angry, count ten before you speak; if very angry count a hundred.



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

BY MOSES HULL.

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

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

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

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SATURDAY, MARCH 5, 1898.

QUESTION AND ANSWER.

To the Editor:-In the Christian Herald of February 2, the question is asked: "Where, outside of the Bible and Josephus, can I get contemporaneous cified?" The editor answers:

The story of the life and death of Jesus, including his trial and conviction, was originally a portion of the Jewish books known as the Talmud. but it is said to have been expunged by order of a Jewish tribunal which assembled in Poland. Eusebius in the Acta Pilati-Acts of Pilate-makes mention of the Savior, while references are also found in the works of Pliny. Tacitus, Porphyry, Lucian, Suidas and Suctonius. The Acta Pilati is no longer extant.

Such is the answer given. I have often seen it stated in The Progressive Thinker that there was nothing in the writings of that era that mentioned his life, trial or crucifixion. Which is correct? Please answer through your editorial columns.

Slielton, Wash.

Reply.

Absence of any contemporaneous history of Jesus was discussed at length in The Progressive Thinker some two or more years ago, by the scholarly Hudson Tuttle, Esq., but a lie is never killed. Squelch it to-day and it "bobs up serenely" to-morrow. The church has built its faith on this dream-begotten, virgin-born, and crucified God. It has resorted to every expedient genius Is master of, to prove its claim. It has tried to bribe humanity into the belief such a character has lived, by offering the convert to such belief a seat in paradise, and has threatened him with endless damnation for refusal to be-

been destroyed by Christian zealots, because they disproved the claim. And then huge volumes have been forged to rascalities, but others ignorantly, or reand again the false claim. When all other means failed to convince unbelievers the horrors of the Inquisition were called into service, and whole nations were decimated to convert the world into belief in such a character.

The quotations from Pliny and Tacitus are well known to be interpolations by some Christian forger, as is the oftquoted passage in Josephus, though the book itself is now believed by many to be a comparatively modern forgery. The passage in Suctonius is but a repetition of an older forgery. Eusebius first made its appearance in 1480, professedly found in an old monastery, and pretending to date from 324.

The claim of any account of Jesus in the Talmud is subject to grave doubt. The concessions made by learned Rabbis are influenced by contact with Christianity. The name Joshua, from which it is incorrectly claimed the name Jesus was derived, was a common one in Judea. But wherever found faith constructs what the historian has

We have just had an exhibition of a forged interview between Jesus and Pilate, and there are numerous pretended records of the trial, conviction and execution of Jesus, every one of which Christian scholars admit were baseless fabrications.

Why these forgeries, if the evidence of such a character is conclusive? Why were the libraries destroyed by Chris tians, if those libraries contained the desired history of a crucified God? · Few will place trust in anything

which has come to us through Catholic hands; but every account of Jesus which is extant, including the Bible itself, came from the vile hands of these assassins of truth and of humanity. hey are not to be trusted in anything.

They made, revised, adapted and inter polated the "Holy Scriptures" all through the Middle Ages. They pretended to be the especial custodians of God's Holy Word! This they kept from popular gaze, adding to it as their pulpits scattered all over Christendom came long sermons telling God's will as gleaned from the pages of this con cealed book. The masses believed and bowed in humble submission to the will of the priests. The deception was con-Unued so long, even the priests were deceived, as to the origin of the book. Luther gained control of a copy, and translated it into his mother tongue, to show it did not teach what the parent church claimed. Other Protestant coun-

Stries caught the contagion, and the Forld is literally filled each perpetuating a Catholic fraud, just as the followers of Joseph Smith would do with the Book of Mormon. and its false history, had they the

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. VALUABLE LAW POINTS.

The opinion of the Attorney General of Missouri adverse to praying or Bible reading in the public schools of that State, mentioned in an article elsewhere, recalls a decision of the Supreme Court of Wisconsin in 1890, wherein the law was set forth very clearly. Sald Judge Orton, Justices Lyon and Cassady concurring:

"The common schools, like all the other institutions of the state, are protected by the constitution from all 'control or interference with the rights of conscience,' and from all preferences given by law to any religious establishments or modes of worship. As the state can have nothing to do with religion, except to protect every one in the enjoyment of his own, so the common schools can have nothing to do with religion, in any respect whatever. They are completely secular as any other institutions of the state, in which all the people, alike, have equal rights and privileges. The people cannot be taxed for religion in schools, more than anywhere else. Religious instruction in the common schools is clearly prohibited by these general clauses of the Constitution, as religious instruction or worship in any other department of State, supported by revenue derived taxation. The clause that 'no sectarian instruction shall be allowed therein' was inserted ex industria to exclude everything pertaining to religion. They are called by those who wish to have not only religion but their own religion, taught therein, 'godless schools.' They are godless, and the educational department of the government is godless, in the same sense that the executive, legislative, and administrative depart ments are godless. So long as our Constitution remains as it is, no one's religion can be taught in our common schools.....It is said: If reading the Protestant version of the Bible in schools is offensive to the parents of some of the scholars, and antagonistic to their own religious views, their children can retire. They ought not to be compelled to go out of the school for such a purpose for one moment. The suggestion itself concedes the whole argument. That version of the Bible hostile to the belief of many who are taxed to support the common schools. and who have equal rights and priv ileges in them. It is a source of relig long and sectarian strife. That is enough. It violates the letter and spirit of the Constitution....It requires but little argument to prove that the Protestant version of the Bible, is a source of religious strife and opposi tion, and opposed to the religious belief of many of our people. It is a sec-

THE GILMAN FRAUD A LESSON. The nabbing of Gilman and his con-

makes the state despotic.

tarian book.....The connection of

church and state corrupts religion, and

federates in fraud, should be a lesson to those easy-going, credulous, careless Spiritualists who are ready to receive every "manifestation" and every "medium" as genuine, without taking sensible care to make sure of the character of the performance they pay to see.

And yet there are those who will cry out against any attempt to expose and punish any one bearing the name of "medium." even when caught in the very act. By some strange jumbling of logical sequences, they arrive at conclusion that to expose a "medium" knave and trickster is a Now struck at Spiritualism. And so it is-if Spiritual ism is a synonym of fraud aud knavery Judging by past experience, we shall in all probability, in due course of time, receive a letter setting forth the merits of Gilman, etc., certifying to the genu signed by a number of Spiritualists. O tempora! O mores!

ANOTHER STATE IN LINE.

Next.

The Attorney General of Missouri has given the State Superintendent of Publie Schools the official opinion, that it supply evidence that never existed in is unlawful to require pupils to repeat fact. Churchmen have exposed those the Lord's Prayer as a part of the opening exercises in the public schools of gardless of truth, go on repeating again the state. He holds that the reading of the Bible by teachers is a form of religious worship, which both State and Federal Constitutions prohibit.

State after state is dropping into line on this question of religious instruction in schools supported by everybody's money. The whole policy of the government-both State and National-was to secularize every branch of the governing power, and separate them from church rule. But the church and its minions are persistent in their usurpa-

THE ARMENIANS TO BLAME.

The New York Herald, desiring to know the truth about the causes of the troubles between the Armenians and Turks, sent Rev. G. H. Hepworth on a special mission to the scene of the late disorders in Turkey, to investigate the subject thoroughly, and report the facts as he found them, without favoritism to any one. He has returned, and says the source of the troubles beyond ques tion, and the massacres which followed originated with the Armenian revolu tionists. The Armenians labored under the delusion that the Christian powers of Europe would come to their relief as soon as the conflict became general. In this they were disappointed, hence their defeat. This is just as The Progressive Thinker understood it from the begin-

A BOLD POSITION.

Prof. McGiffert, author of "The Apos tolic Age," has justly incurred the displeasure of his Presbyterian collaborateurs in this: That the Acts of the Apos tles, from a critical and historical standpoint, should be examined, and its statements sifted just as should be any other volume which lays no claim to inspiration. He sets aside popular religious conceptions, and assumes limitations of knowledge in Jesus.

It is very apparent such expressions of independent thinking cannot be tolerated, and yet it is said the church is loath to labor with the offending brother, fearful that others will rally to his defense.

A GRAND PROJECT.

The burgo-master of a German city has caught the pious contagion, and has issued an order to the town's people to wear their best clothes on Sunday. A livery stable keeper was fined for disre garding the edict. All ye heathen wil notice this dressing up on priests' day is the next grand movement in the march of church rule. Those who are so unfortunate as to have no "best clothes." nor money to nay a fine, must go to be glorified by the act. Selah!

The Sequel to the Debate. It will appear some time during the

GOOD LITERATURE.

Progressive Thinker.

There are people who call themselves Spiritualists who would not read and post up on the spiritual philosophy if they were to have such literature given them by the ton. These are not the ones we expect to reach with The Progressive Thinker. There are enough who will read if papers and books can be had at prices within the range of their financial ability; and many there are also, who are able and would if a sample copy were sent them, read and appreciate, and subscribe for the same, and forever be numbered among us. These are the ones every subscriber should hunt for, and see that they are supplied with the most telling and convincing line of thought available at some Spiritualist printing house, if not at The Progressive Thinker office.

We offer the best inducements in the way of premiums that can be had anywhere in this country or any other. We virtually give away a book that has often been sold for five dollars, and been sought for at ten and fifteen. Besides this there is the Hull-Covert Debate, and many other special editions that we have preserved to add to the list of premiums at some future time, one of the most important of which is this one—

"MOTHER NATURE, M. D.," by that profound thinker and Spiritual

ist. Charles Dawbarn. It will do no good to present these editions to oracle worshipers, or to those who claim to have "arisen above and out of the need and requirement of such promiseuous and 'surface' reading." The Progressive Thinker has other_missions to perform than that of trying to prevent the lofty from going up higher, even if only in their own es timation, it must go on and on making Spiritualists and broad-minded think ers and brave and unselfish and unorthodox workers in the great field of humanity, of universal brotherhood.

TWO DOLLARS FOR ONE It cannot be truthfully denied that we are giving two dollars for one in this premium deal, and yet we are accused of having no other object in view but that of getting rich. If the plan for getting rich consists in giving out more than one receives, then The Progressive Thinker must acknowledge the corn, and be it truly acknowledged that the backing to such an institution must be strong enough to insure success or no such weekly budget of news could be sent out to the thousands of readers at the price asked for this paper and its various premiums.

It is easy enough for men and women who never had a particle of experience in even the issuing of a common coun try weekly to criticise, censure and even slander the management of The Progressive Thinker; but such trifles are not worthy of much attention from one so busy with the more worthy objects of human attention.

MANY CRAZED BY RELIGION. Knoxville, Tenn., Feb. 18.-The "sanctification" meeting at Turtletown, N. C. caused temporary insanity among many attendants. Marshall Hamby one of the leaders, is a maniac and is confined in jail at Murphy. Legal steps will be taken to stop the revival. If "crazed by religion" was limited to

Turtletown, N. C., it could be endured, but there is scarcely a town or hamlet throughout our extended country which is not similarly afflicted. Intemperance is far less destructive in its consequences. Messrs, Covert, Becker & Co., insane asylums with lunatics, as is the preaching of endless damnation from your one hundred thousand American pulpits, The Progressive Thinker will join you in denouncing its teachings, just as we now denounce your wicked teachings.

INDIGNANT.

The Japanese are indignant at the provision in a late treaty by their government for the opening of new ports to European commerce. The Buddhist and Shinto priests have been very active in their hostility. They have promulgated their determination:

1 To cultivate feelings of abhorrence of foreigners and to refuse on principle to sell or to buy of them anything what-

2. To refuse absolutely to rent their houses or lands to foreigners. 3. To refrain entirely from using foreign terms in speaking and writing. 4. To positively decline to listen to Christianity.

All Japanese are requested to be gov erned by them.

A GOOD WOMAN GONE.

The whole country has learned with sorrow of the death of Miss Frances E. Willard, President of the Woman's Christian Temperance Union, in New York, on the 18th ult. She was a woman of great moral and social worth, and her greatest ambition seemed to be to serve her race faithfully. She was some sixty years of age, and universal

MONEY SAVES THE SERMON.

The clergyman of Baltimore who opposes Sunday ice-cream, Sunday street cars and Sunday excursions is quite unreasonable. We shall find him opposing the Sunday sermon next.—Ex. That is just what the whole craft would do if there was no money in the

THE MIGHTY HAVE FALLEN. Gov. St. John, the temperance highfiver, lately signed an application for a druggist's license to sell liquor in Olathe, Kansas, and the prohibitionists are after him with a sharp stick. Has he, too, fallen from grace?

NOT SATISFACTORY.

Dwight L. Moody has admitted that in recent years, though his meetings have been as largely attended as ever, their results as shown by statistics as to additions to church membership, are far from satisfactory.-Chronicle.

SINNERS DON'T CONVERT.

Less than one percent increase during the last year, is reported in the Methodist Year Book, as the gain of that denomination for 1897. Do the hard times prevent conversions?

"The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

THOUGHTS.

I am so fully a Spiritualist that the fact is ever present to mind, and the truths gleaned as naturally run from my pen as water flows from an unimpeded fountain. And I have received these teachings from those who live in the present, the fearless reasoners of mortal and immortal realms.

Evolution's works are upward, forward, and I feel no inclination to turn to the remote past to gain knowledge. The ancient minds were not as perfectly evolved as men and angels are at present. The books of the past are not as reliable as those written by the instructors of to-day. In olden times men were moved by the motives of policy and superstition, and the writings they gave the people, as instruction to live were formed of myth-tales, to frighten the lower classes and keep them in subjugation. Gods were manufactured to order, and the people bidden to fear and worship these. And the bishops, with St. Augustine at the head, held a council-composed of men of principles very similar to those who meet in council as the city fathers of Chicago-and these "fathers" of a remote time adopted a list of writings and said, "This is the Bible. Believe it, or be damned." Policy is perhaps as strong a foe to

freethought as is superstition. The liberal mind does not scoff at what he has not investigated. But the freethinker, so-called, varies in degree. All who class themselves as Spiritualists lay claim to liberalism. The fullest freedom of thought sweeps a mind far beyond the limits set by the Spiritualist who is still under the shadow of a fear.

Permit me to say, no word of mine is intended to wound any person. If my own liberty of thought is greater than another's, full well I know my mind was, in the past, very clouded; was still under the sway of superstition. Many years I feared and bowed to the Bible Gods. I entered Spiritualism from the narrow doorway of Baptistism; squeezed through and fled because my able to remain within so small and hard dom seemed so good; and I pledged the angels who had given me royal welbe assistance in the evolution of my

nake us grander beings, and for these we become devoutly grateful ofttimes. I am not a theosophist; not a soul-reembodiment theorist, but a believer in

For the Subscribers of The Intuition, Reason, Freedom the order of natural evolution. As a part of the universe, I am a soul through parental power to individual ize me; life was theirs to pass onward to me. That I am as I am is the result of evolution.

Had I been born ages ago, I would not then have been as I am now, while I remained in mortal environ ments, but had I passed many thousand years in spirit realms, as I must have done as a human being, I would probably now be far in advance of my present soul growth; for I believe our opportunities are grander in spirit-life.

Generation is the parent's power, the prerogative of male and female mankind. And for this reason, I declare a belief in a need for mateship. I repudlate, as "holy," any marriage that reeks with discord. Priests, preachers, state laws, can wield no power to purify, where ill-will rules. Spiritualism has so many thread-

lines, interwoven beautifully, I find it hard to trace forward any one alone. I wish to speak further of the soul. We Our angel friends have had their second birth, which is the passing of the for these other births, you may feel certain 'twill be their onward climb. No retrograding process belongs to Evolution. A babe once; an unfolding mind threafter.

With this knowledge ours, how easy to understand the aspirations that rush upon us, coming as desire to climb with more rapidity, and to reach the helping hand to humanity. It seems to me that Spiritualists should rapidly advance out of all bondage. And those who read, and who by aspirations attract wise angels, will surely do so. Let us seek to travel clear pathways of light, those free from misty dimness, sustained by lofty thoughts held within progressive brain.

If I may so live my earth career as to be thought a "beautiful soul" by the angels who greet us from the immortal side of life, I must ever feel that my work, and walks are worthy.

It grieves the soul of reformers note in press and by other methods, mind had reached the stage of evolu- how frequently others who seek to tion or unfoldment which made me un- teach, are doing an injury to mankind, when, with a deeper research, these a shell. And when I burst away, free- could do so much toward enlightening humanity. We grow wiser as we more fearlessly reflect on all points where come outside the church, to let them the interests of humanity are most deeply concerned. The facts of human nature are illogically considered. My love of humanity and my great | Also, we are helped, in our reflections

Made Him Ashamed.

Dear Sir:-- I received the book, "Ghost Land," and also the first copy of The Progressive Thinker. To say that I am thankful does not at all express my sentiments. I am delighted. I am ashamed to get such a fine book so cheap. Philadelphia, Pa. STÉPHEN RYAN.

natural process of evolution, the same

outgrown its myths, therefore I no longer petition, or fear its gods.

Now, with all due feelings of friendliaffirm that we cannot be genuine Spiritualists and believe the teachings of Spiritualism and seem to teach, or respect the teachings of Christianity.

I honestly think those who are members of the Spiritualists' Fraternal Society are desirous of advancing true Spiritualism. I have felt as deep an interest in the society as any member Each thought embodied in this paper is prompted by my loyalty to the purposes stated in the charter. If my thoughts seem to be too radical, to any, let me ask these persons if they have read and reflected upon Bronson C. Keeler's "Short History of the Bible, L. Ormsby's "Astounding Revelations," Thomas Paine's "Age of Reason," and

Robert G. Ingersoll's lectures? Thomas Paine held to "a belief in one God and no more." To-day he would to Natural Evolution for the growth-cause of universes. Robert G. Ingersoil, whom free thought honors and Christianity fears, is a pronounced

agnostic. In my opinion if we who know the errors of Christianity will fearlessly let the world know we are anti-Christians. the men and women, who, like Ingersoli "We hope, but we do not know," will come to our societies and seances seeking to know. A bold stand for truths, will not prevent those who are dissatisfied with Christianity from venturing within our homes and halls Mind is evolving. If church members are not fully discontented, they will be come so. And possibly it would be as well for the real activity of true Spiritualism-its angel-directed labors-if fear had been set aside by reason before persons, clinging still to Christian creeds, came, seeking to prefix the old to the new. We have great need of pure Spiritualism.

Observation will assure us that mind unfoldment is no requisite to belief in gods. To find a doubt within the mind is to realize a degree, of mind growth Many scholars, doubt immortality, They have found absurdities in faith religions. They, require proof. Because to Spiritualism has been attached old customs and fittles, they care not to

look into its claims. The trend of Evolution is upward. The tale told in "Holy Writ" as to the "fall of man," is fiction. Edward Bellamy's tales are probable stories, but degeneracy is in opposition to Nature. With the Adamic myth destroyed by science, the long-drawn-out story of sin, blood and salvation is useless; the Bible has fallen into decay. As a crude history, eyen, it is too mixed in with falsehoods to be useful, and the tales of Munchausen are more worthy a place in our homes. Life is of far too great a value to squander hours and gas bills poring over useless tales. Let us seek books that will improve our minds.

life, a correct line of thought will them cashed. ences cause degrees of forward travel; mistakes will be avoided,

power assists us greatly, if we are the minds of others, and be of aid in fearless to be led by reason. I am sat-their growth. While mind growth is a lisfied our logical conclusions come as companions to intuition. We follow out as is the physical, we can be assisted the unworded thought until a philoby other minds, as also we have been sophical solution is reached, and we are ready to stand by what our soul had Christianity holds nothing to which I taught as truth. But we have so much give the least reverence; for which I in mind of errors from the past, that infeel the smallest degree of fear. I have tuition, in many, is covered deep 'neath I these. 'Tis well for us when we ner mit our brain a freedom to search for truths. Many believe they know facts, ness to all who think otherwise, I must | because they have been taught a thing When the soul really becomes actively desirous for knowledge, intu-Christianity. Nor can we be true to ition has obtained a firm footing, and reason is in demand constantly. The person rapidly puts aside fear and stands forth triumphant in soul free-

The word "spiritual" has a directly opposite meaning to that which Christianity teaches; which is that we must "fear" and "believe"—fear God and be lieve in a Savior's blood. It really implies the principles that lead us to do right, scorning fear and avowing disbelief in any power but that of the soul. to lead to joys immortal. The mind without fear may as far outshine the Christian as the stars are above the glow-worm in real splendor. This thought would be spurned by the Christian whose code of morals alone keeps him or her from following paths where nature and good sense proclaim 'tis wise and right to walk; and these, with bruised and bleeding heart, and bowed head, walk paths of life I'd scorn to tread; walk paths, with fetters welded, where thorns of discord are thickly strewn, and womanhood is crushed.

If I have been too profuse with these thoughts, or too radical, take at least one lesson therefrom-and do not again vote this task upon me. I have but given thoughts I hold as truths, and much needed truths.

ALLIE LINDSAY LYNCH. Chicago, Ill.

A VALUABLE BOOK.

"Mediumship, Its Development, and How to Mesmerize to Assist Development," by the well-known lecturer and demonstrator of psychic phenomena, W. H. Bach, is before us in its fourth edition of 103 well-filled pages, with a fine likeness of the author. Probably no other book has come from the press which so fully and faithfully teaches the science of mediumship as does this little brochure. The author, himself, a successful medium and mesmerist whereof he writes, and he seems to have been careful not to claim too much for his powers. The book is clearly and well written, and his ideas are not concealed in a multiplicity of words with thundering sound. His object was evidently to educate his read ers, and he has done his work well The book is printed from new type on good paper, and we can honestly ommend it to investigators. Orders sent to The Progressive Thinker will be promptly filled on receipt of price paper, 25 cents: cloth, 50 cents

SENDING MONEY.

In sending remittances to this office please write your orders on a single sheet of paper, to file away for future If you have anything to say outside of that to the editor, do so on a Life is valuable. Though we are separate sheet. It is not safe to send born, with no word in favor of or money in a letter; if it is sent that way, against this flat, and feel at times that and lost in the course of transmission. existence has too heavy burdens to you will be the loser. Do not send per make it worth while to live, to have sonal checks, as it costs 15 cents to get change such reflections and give to the order, or registered letter, or draft pay-heart glad peans. It is worth while to able in Chicago or New York, and there experience sorrows, since out of these can be no loss. Write names and adwe gain lessons of value. Our experidresses as plain as ordinary print and

ANOTHER FAKIR.

and Arrested.

MRS. F. S. RICHARDSON, THE "GHOST" AND E. MEDFORD GILMAN, "MEDIUM," IN THE DETECTIVE'S ARM.

"The conditions that I ask in my cireles," said E. Medford Gilman, at 228 Lafayette avenue Detroit, Tuesday evening, February 22, "are that you keep your seats, unless I ask you to step toward the cabinet. Some of the spirits are strong enough to come to you. Others are weak and you must come near."

These conditions seemed simple enough, but some members of the circle failed to abide by them and there was some lively skirmishing in the dark for a few minutes as a result. Someone had complained to the police that Gilman was a swindler and several detectives were among the members of the circle. The spirits were a trifle weak at first. They only ventured a short distance from the curtain of the cabinet and their voices were weak, but later, by vigorous singing of gospel hymns, they gained confidence enough to walk out to the middle of the room and quickly recede. The messages received by the favored few whose friends called were of the stereotyped kind:

help you.'

Some of the meetings were quite pathetic. Mothers met their daughters and sisters heard from long lost brothers. As the seance proceeded conditions improved and everything was getting into good shape when some one

said:

She was promptly grabbed and then followed a scene of wild confusion. She fought like a tigress and the arm of the officer who held her bears some marks of either teeth or nails. For a spirit she put up an excellent fight, screaming, bifing and kicking all at once. But the officer knew his business. He got his arms around her the first grab and all her efforts to free herself were useless. At the same time Gilman had been seized by another officer, just as he was diving for the cabinet to escape. He also put up a lively argument for a man who was greatly exhausted by his efforts to materialize spirits. These two fights were going on in the dark amid a crowd of excited men and women. The screams of the captured spirit mingled with shouts of "Bring a light!" and "What's the mat-

Several matches were lighted and cast a ghostly glare over the faces of the excited crowd. Finally a lamp was brought and the struggle came to an end as suddenly as it had begun.

The woman begged to be liberated and then fainted. She was found to be Mrs. F. S. Richardson, wife of the proghastly, partly through fright and partly because of her spirit make-up. She claimed to be too ill to go to the station, but an examination by a doctor convinced the officers that she was

On taking down the cabinet the officers found that a sliding door had been l opened through which the spirit had entered. A false beard and other makeup for the convenience of spirits were found in the cabinet.

Gilman is a long, lean lantern-jawed individual with no hair on the top of his head. The hair that surrounds the bald spot is permitted to grow rather long, giving him a peculiar appearance.

He gives so-called "tests" at Prismatic The best, imperfect, tempted oft, the spirits of departed friends and gets the usual messages from them. A week ago last Sunday he saw Alfred Chesebrough and several other prominent departed citizens, but he got very little information from them, stating that his line was materializing and not the giving of platform tests. His card announces that he gives circles Mondays and Fridays at 8 p. m., sharp, and on Saturdays at 2:30 p. m. Sittings are given daily and private and developing

circles by appointment. At last night's circle there were twenty-one people present, each of whom put up a dollar for the privilege of see ing the figure draped in white step into

the room and whisper a few words. The raid was made by Sergt. Downey and Detectives Sadler and High and was the result of a week's careful planning. There are a number of prominent business men in the city who are be lievers in Spiritualism, with the result that Gilman has been raking in money with Klondike regularity. One man finally decided that there was something wrong about the spirit business and he succeeded in gaining the consent of the others to put the ghosts to a stern test, though most of the gentle men remained away for fear of the publicity that might follow. The police were notified and on learning that a se ance was to be held last night they de cided to begin operations. A young man who had been a regular attendant stood sponsor for them and as they went in singly no trouble was experi

It was decided that as soon as the ghost got far enough away from the cabinet they were to make a rush and take chances on capturing the outfit They seated themselves in the circle. which contained twenty-two, mostly men, who selected the most advanta-Gilman, however, geous position. knew his business and was careful to keep the husky-looking men separated as much as possible. Downey was placed between an old man and a wo man, while Sadler had his hands held by two men. After the cabinet been placed in position, Miss Johns sang several songs and the officers say that she sang unusually well. Then th business of the evening began and the room was darkened. Gilman had a contrivance for throwing a gloomy relight on the scene, but nothing could be seen but the white specters moving out and in the cabinet. As soon as Downey saw the ghost his enthusiasm nearly overcame him as he started to get up but one of the men cautioned him to si down and he did so. Nearly an hour passed before an op

portunity offered for the detectives to get in their work. Every time the ghos approached any person and began to talk of relatives, the person addressed answered in the most delighted was and spoke with the greatest reverence The ghost and the spirit, who, accord ing to Gilman, was a big Indian chief were always careful to glide back into the cabinet before there was any chance of reaching them. Finally, they became bolder and moved fully ten fee from the cabinet. Like a flash Sergi Downey was on his feet and made eap. Gilman knew instantly what was up, and he started back, but the officer was upon him and flung him down. Gilman is a big, rangy fellow, and with a Spiritualists. The volume i mighty effort he struggled to his feet, printed and bound. Price \$1.

and at the same time put out the dim light. Downey forced him into a corner and then Sadler caught him around His Confederate is Caught, the throat. In the meantime Detective High and the young man with him nabled the ghost, who proved to be Mrs. Richardson, who nearly fainted

from fright. The two officers had all they could do to put the handcuffs on Gilman, but he was finally overpowered and the game TOILS OF THE LAW-THEY was up. Then the officers hurried into a back room, where Richardson tried FOUGHT DESPERATELY AND to divest himself of his ghost clothes, THE WOMAN BIT HARD INTO A | Mrs. Maud Johns was added to the little coterie of prisoners, and they were all takens to the central station and locked up.

During the melee Mrs. Richardson bit a young man on the arm, but the wound is not serious. After she had quieted down she admitted that the whole thing was a fraud and said that she and her husband went into it for the purpose of making a little money, as Gilman had told them there would be no danger of detection. Mrs. Johns stated that she came from Oshkosh about a week ago and gave her profession as that of a musician. She had met Gilman there and he sent for her to come to this city. She has a husband and a baby living in Oshkosh.

Gilman had little to say, but the detectives found papers on him which show that he has operated in different parts of the country. In Milwaukee he filed a certificate with the county clerk that he was a minister and another cery tificate gave him the representation in Texas of the National Spiritualists' Association

the favored few whose friends called were of the stereotyped kind:
"I am glad that you are here and that I can speak to you."

The police succeeded in getting hold of all the paraphernalia used by Gilman and his confederates. For his disguise as an Indian he had a fall that the paraphernalia used by Gilman and his confederates. guise as an Indian he had a false beard, "I am with you all the time, trying to feathers and a lot of old clothes. The ghost clothes were long, flowing night gowns, made of muslin padded, and with no opening at the neck.

The disclosure greatly shocked the members of the Spiritualistic circle, There has been considerable rivairy among the mediums of late, in order to secure business and some of them have ocen lax about admitting persons they did not know. Gilman was selected as the easiest to work on.-Detroit News.

THE SILENT WEAVERS.

I never speak a hasty word But that my heart goes grieving; never breathe an unkind wish But soon I feel the weaving-Within my own life's "tangled web" Of threads that wish revealing, By unseen hands placed deftly there Love's brighter threads concealing.

I never crush a timid flower By quick or careless wending, But that I seem to feel the pang The bruised flower-heart rending. never tax another's hand To give me ease, or pleasure, But soon I hear a voice that says,

"Give thou, in equal measure." I never wound, by judgments harsh, A sister, or a brother, But back the sentence comes to me "Just as you judge another Shall you be judged; and as you mete, To you it shall be measured;"

For every thought of every deed Is by the spirit treasured. If saintly airs I e'er assume, Another's faults disdaining, I'm sure some secret wrong to find The victory o'er me gaining

And when with pride I walk, I think Humility is better; For angels see through all disguise. And know each stain and fetter That mars, or binds the spirit here

To states of infruition And ah! they counsel us, in love, To follow love's tuition, And hold as sacred all the forms Of human life here given, The least of which, but sunshine needs And room to grow toward heaven.

As often from the heavenly way Thro' weakness blindly straying. And oft my heart goes grieving. Because life's brighter threads lie hid 'Neath those my faults keep weaving.

Ah, me! I often feel the thrill Made by their silent weaving: And with it comes the sudden jar Of chords within me grieving Whenever from my lips there falls A word of hate or scorning. Then quick I hear Love's signal belis Ring out a voiceful warning

Of act unkind, unworthy one Who hears the angels singing, While all the answering aisles above Are with their anthems ringing. Whene'er I doubt the tender care My footsteps ever guiding; Or fear some good will be denied,

Ah! then I hear Love's chiding. Love's gentle chiding whispered low, All apprehension stilling, And helping me in trust to say; I'll work as God is willing. And as He leads I'll follow on, As one who needs direction, A child that, erring oft, requires

As oft, His kind correction. Oh! would that I might thrill to songs That only Love is weaving, Then would I hush the mournful sound Of chords that now keep grieving; But many imperfections mar The plans my heart is weaving-

Hence, oft I feel the sudden far Of chords within me grieving. The more I strive to find the good The greater seems my weakness: hold not yet one perfect gift-What can'I claim but meekness. Oh! why is this; whose hands are they Life's web so deftly weaving, That every thought and every deed Must give us joy or grieving?

And woven into the curious web Of life must live forever For bright or dark, no thread can we From woof or warp dissever? Ah, we! the weavers are, and time The flying shuttle, cleaving Its way through all our life, with

To give us joy or grieving. th, me! too oft we feel the thrill Of unseen fingers weaving-Now in, then out the web of life-Some threads that cause us grieving. Oh! would that we from day to day, With shining ones might fashion

The wondrous pattern of our lives, Now often marred by passion. Would that the world, ensphered in joy, Harmonious lives revealing, Might rise to higher states and deeds. The darker threads concealing: Then Love and Wisdom joined at last, The truth from each receiving,

Would wake their rhythmic songs on And still the voice of grieving BELLE BUSH. Seminary, Belvidere, N. J.

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

A MASS-MEETING AND GONVENTION.

An Enthusiastic Gathering of Spiritualists from Over the State and Elsewhere.

A Complete Re-Organization of the Illinois State Spiritualists' Association Is Effected and Harmony Prevails.

Cenuine Spiritualism Nobly Sustained, and Fraudulent Practices Most Emphatically Condemned.

TUESDAY MORNING.

No uncertain or unsuccessful vibrations could be felt around and about the entrance to Handel Hall on Tuesday morning, February 22, at the appointed time for the great mass meeting of Spirstualists. Not only did the committees assemble at the appointed time but a hundred or more anxious Spiritualists from other parts of the state and all parts of this city gathered themselves into little groups of visitors and began speculating upon the prospects for a Every sensitive, whom probably four-fifths of the whole number were composed, felt that there would be a large and enthusiastic meeting throughout the entire session, all of which has proven very prophetic in an overwhelming manner. In fact those with no conscious psychic power felt the same impending boom for Spiritual-

We found, among others at the door ready for business, the little giant secretary of the N. S. A., Francis B. Woodbury, whose presence soon became a central figure among the assembling re-

Nothing was done in the forenoon but to organize the committees into work ing shape. It would be useless to attempt to give all the names of those who were active in their endeavor for the special courtesies that were to be granted to all comers.

AFTERNOON SESSION.

At 2 o'clock sharp, Handel Hall was crowded to its seating limit and standing room was being sought, and at 2:15 nothing could have been farther from the imagination of even the prejudiced spectator than that Spiritualism was

Mrs. Richmond, vice-president of the N. S. A., and chairman of the meeting was promptly at her post of duty with her "little hatchet" in hand, presented to her to use as a gavel of authority in her parliamentary duty of office. It was a very appropriate presentation, the opening day of the session being

Washington's birthday also. The stage decorations consisted of a large picture of Washington hung in the center of the background draped with a large American flag; over the curtain at one side of the stage hung a large Cuban flag and at the other an 'American flag. Upon the platform in beautiful display were many nalms. flowers and flags, and leaning against the flower stands were spirit paintings by the Campbell Brothers and the Bangs Sisters, beautiful beyond de-

Soon after the invocation by the chairman, Captain W. P. Black offered struggle in Cuba and the destruction of the Maine, the last of which was as fol-

Resolved. That if it be found upon full investigation, as is now generally believed, that this calamity, which has touched our own land and homes, is petition: due to the traditional perfidy of despotism, and is the consequence of the action of the agents of the Spanish government, then we call upon our national government to intervene in the pending struggle not alone nor chiefly to avenge the insult to our flag and to punish the wrong to our people, but to secure liberty to patriots, and to end the years of barbaric warfare which have wexed Cuba and wrung our hearts with

These resolutions were most heartily applauded, but Mrs. Cora L. V. Richmond, who was in the chair, ad-Unless the condition existed, she deprecated war, but, with the understanding that the resolutions were wholly conditional, she said she could put them to a vote despite some hesitation.

CAPTAIN BLACK'S WELCOME.

'An address of welcome was delivered by Captain Black, who said the last century bequeathed the present century a legacy of materialism, which, the pendulum that works the progress act upon the matter later on, and utilof the ages had swung back, the world ize the time in organization at present. was again recognizing the fact that the things which are seen are temporal, but the things that are not seen are eternal.

Modern Spiritualism, he said, the history of which all belonged to the present century, was one of the distinct forces which had been instrumental in bringing men back to a recognition of the unseen life. He said he had observed that Spiritualists were always in the van of every reform movement. It was so in the slavery struggle, and it was so now in regard to the struggle

A response to the address of welcome was made by Mrs. Richmond, who said It was a good omen to see such a large and intelligent audience present on such an occasion. The time had been Fuller Weatherford, Genoa; Henry Upwhen Spiritualism was looked down upon, and Spiritualists were treated (Rice, Mrs. Georgia Gladys Cooley, Gco. with coolness and contempt. This had F. Perkins, Chicago. passed away, but even now there were people who questioned the necessity of organization. But every good movement was organized in the skies before

it was sent down to earth. She held that Spiritualism was a disturber in the world of thought. A new truth was an addition to knowledge, but did not settle old truths. The teachings of Jesus did not disturb those of Moses. No more did Sniritualism offer to supersede the deliverance of Sinal or the sermon on the mount, or wisdom of Buddha. There was. therefore, no logical ground for persecuting Spiritualism nor ostracising Spiritualists. The large congregation was to her an assurance that the opposition was disappearing and the truth

Church, spoke briefly of Spiritualism as the most elevating and ennobling thing conceivable. Short addresses were made also by Mrs. Carrie Fuller Weather-

said: "I have not said that I am a Spiritualist. I am investigating the matter that if the dead can communicate with Jesus brought to us. Until I have finished my investigations I perfer not to talk about the subject of Spiritualism to the public."

Mrs. O. J. Johnson, daughter of Moses Hull, gave a recitation from that remarkable poet and author, of nature's naturalness. Will Carlton, after which was rendered a beautiful vocal solo by Miss Abbie Hayward.

Miss Olive Whiting presided to the highest appreciation of all in the musicale of the programme, upon that king and queen of instruments, the violin. All will long remember and appreciate Miss Whiting.

EVENING SESSION.

Two important personages, Mrs. Martha E. Root and Miss Maggie were announced unavoidably Gaule, absent Grand and practical addresses were

delivered by Francis B. Woodbury, Moses Hull and Mrs. Georgia Gladys Cooley. All did themselves credit. Owing to the fact that The Progress ive Thinker has a limited amount of space and that your reporter is not a tenographer, much of the rich meat of the many grand discourses delivered all through the session cannot be reproduced in this paper to its fifty thousand readers. Among these are the en-nobling and uplifting remarks of Jenkin Lloyd Jones, of All Soul's Church, and Rev. R. A. White, of Stewart Avenue Universalist church, of this city, Mrs. Richmond, Hon. L. V. Moulton, Rev. John Rusk, Moses Hull, Lyman C. Howe, Mrs. Nickerson Warne, Mrs.

Cooley, Mrs. Carpenter, Mrs. Weatherford and others. F. Corden White supplied the place of Miss Maggie Gaule in his own inimitable style and forceful manner in giving many very telling tests, and one of the most notable given was that of the name of Robert Alexander Comstock Delphi Heustis, and the audience applauded wildly.

SECOND DAY-WEDNESDAY.

Meeting opened with the usual ceremonies and Dr. Magoon, Mr. Woodbury and Geo. B. Warne made remarks on organization, all speaking enthusiastic- state association; be it ally in favor of immediate action, therefore it took but little time to wind up

order, Lucinda B. Chandler read a petity at all times, even when he stood untition she is circulating to send to the aided and the association seemed legislature, to get a repeal of the nefarious medical law now on our statute books. The following is a copy of the

A Petition to the Illinois Legislature: the state of Illinois is abridged by the arbitrary action of the State board of Health, and they are prevented from receiving the benefit of curative treatment of their diseases and infirmities by its interference, we the undersigned citizens of this State demand the passage of the following bill by the legis

Section 1. Provided that all citizens of this state, of sound mind, who are not under conviction for crime, shall be and they are entitled to the right and vised careful attention to the word "if." privilege to select their own physicians, to employ the same and compensate them for their acts.

Section 2. All acts and parts of acts inconsistent with this act are hereby repealed. Section 3. This act shall take effect

from its passage. Dr. Dutton made a short speech on the freedom we do not have-of procuring the treatment for our sick ones we see fit to, and favored taking some acwhile it lasted, was blighting to all the tion on the petition. However it was dearest interests of humanity. But, as thought best to let the state association

> ing resolution: Resolved, That it is the sense of this conference that immediate steps be nois State Spiritualists' Association to work in harmony with the N. S. A., in

Geo. B. Warne introduced the follow

Washington, D. C. The call for towns outside of Chicago revealed thirteen towns from which including Chicago, eleven delegates were selected to confer and prepare a constitution and by-laws for a State ciation. The committee was as follows: Martin McGrath, Fulton, chairman; B L. Eskelsen, Rockford; Col. Jas. Freeman, Bloomington; Benj. Levi, Streator: E. A. Bangs, Chatsworth; Carrie sali, Watseka; Geo. B. Warne, Ervin A.

These were instructed to report on

Thursday at 10:30 a. m. At this time, 11:55, the audience was notified that another society must have the hall for Lenten services, and in five minutes the ball was cleared of Spiritualists, and orthodox prayer and song arose to an orthodox God. It seemed like an eddying gust to the autumn leaves, or the rabbit's tread, or the sweet fragrance of flowers.

AFTERNOON SESSION.

The first occurrence of the afternoon following the customary opening of the meeting, was the presentation of a handsome bouquet of roses to the meeting through its chairman, from the Church of the Students of Nature, by its pastor, Mrs. M. Summers, in a few Rev. Dr. John Rusk, of the Militant appropriate words. Mrs. Richmond rechosen sentences.

Mrs. Georgia Gladys Cooley, Vere V. Hunt and C. M. Wellington, all of Chi- a meeting and make an authorization cago, were the speakers of the after- to that effect before disbanding. At the close of the meeting, when in noon, and each in turn gave the audi- A resolution was then passed in-

terrogated as to his position, Dr. Rusk ence something to think of, something to take away and measure and weigh. Mr. Wellington, the last speaker, spoke in a scientific way. As to my state from manuscript, on the subject of "A ment, I presume that no one will deny Plea for the Higher Spiritualism." His good logic and calm and placid mode of the living it will give to the world a delivery, and truthful statements of comfort second only to that which what the higher Spiritualism means to him, brought forth frequent applause from his hearers.

EVENING SESSION.

Passing the usual stereotyped form of opening and closing of meetings, which on these occasions are carried out in the usual soul inspiring manner of spiritual gatherings, we come to the in spired and inspiring, the enthusing and uplifting address of Rev. R. A. White, pastor of the Stewart Avenue Univer salist Church, of Chicago. His subject was "Mutual Helps for the Elevation of Mankind." In part he said he had watched the spiritual movement for many years, and was much pleased with its growth; that if there was any real proof of immortality Spiritualism and Spiritualists possessed that proof. He brought up the evolution of religion from the remotest history to the pres ent day with a vividness and eloquence that at once proved to that vast audi ence of thinkers, of progressive students of the sciences of life and religions, that he was a complete master of the subject. His manner of delivery was that of earnestness and familiarity with his text and he was loudly an plauded from beginning to end, and re ceived hearty expressions of apprecia tion from all who could reach him for a handshake or by a gesture to him Your reporter shook his hand for The Progressive Thinker and expressed the pleasure of all by congratulating the mass-meeting for the value of his pres

The Oriental Quartette sang a very cute little song entitled "Little Tommy Went out to Catch Some Fish," which they used the name of Rev White and the attitude of the churches general toward a boy fishing on Sun-They were brought back with the wild applause of the audience.

Geo. B. Warne next introduced the following resolution to the former president of the State Association, now confined to his bed with sickness.

Whereas, Bro. G. L. S. Jenifer, of Chicago, has in recent years given many hours of untiring effort to the promotion of the interest of Spiritual ism, and especially to the advancement of our cause by the maintenance of a

Resolved, by the Spiritualists of Illi nois in mass convention assembled at all idle prattle and get down to busi- Handel Hall, Chicago, that we hereby express to him the grateful recognition By permission, and out of the regular of his past labors, recognizing his fideldoomed to death he it further

Resolved, That we tender him the assurance of our sympathy in his hours of sickness, express our earnest hope for his speedy recovery, and invoke the -Whereas, The liberty of the people of comforting presence with him, of the spirit messengers, whose coming is always so welcome to him.

The resolution was referred to Geo. F. Perkins for transmission to Mr. Jenifer, and also to be given to the spirit ual press for publication.

Master Harry Thompson sang a beautiful solo in a clear, sweet soprano voice; after which Lyman C. Howe told some very laughable stories in his usual droll style, just to get the audience in a state of passivity for his coming deep and scientific gems of thought. His address was too brief, but to the point. He is a royal story-teller, and always leaves an audience feeling bet ter by having appeared before them

Mrs. Richmond next introduced, to complete the evening exercises, Mrs. Marian Carpenter, who proceeded at once to give tests of which the follow-With her eyes closed and a smile

playing on her face, she first answered wanted to tell his daughter in the audience that he was enjoying himself and that she had not the slightest reason to worry over him.

"The spirits of two little boys-twins asked for 'papa.' Their names are Roy and Ray, and then here comes little Willie. 'Does anybody know them? taken to organize a representative Illi- inquired Mrs. Carpenter. A man with a bandage around his head rose and said they were his children. 'Willie says,' continued the medium, 'that you must be careful when you are cooking 'lasses candy again.' The man acknowl edged that he had burned himself once while making taffy."

THIRD DAY-THURSDAY.

The entire morning session was taken up by the reading and adoption of the report of the committee on organization, and the nomination and election of officers for the new prganization, who are to hold said offices until the annual meeting, provided for in the by-laws and set for the third Tuesday in Octo ber of each year.

By-laws and constitution accepted and adopted with only the change of the recommended date of annual meet-

The election of officers resulted as fol lows: Geo. B. Warne, Chicago, president; Col. James Freeman, Blo ton, vice-president; Martin H. McGrath Fulton, secretary; E. A. Rice, Chicago, treasurer, and Orin Merrit, Genoa; Geo. F. Perkins, Chicago, and Hiram Eddy, DeKalb, trustees.

The former state association, through its duly appointed agents, Geo. F. Perkins and Mrs. Georgia G. Cooley, presented to the new state association, the charter, books, seal and other appurtenances of the said organization, were accepted in due form, but through ceived the same in brief and well advice from Mr. Moulton, as to the proper legal procedure, it was found necessary for the old association to call

structing Secretary Moothury of the N. S. A., and Secretary McChath of the I. S. S. A., to wire President Barrett the result of the deliberation of this peaceable and enthusiastic convention. Meeting adjourned to the parlor in the rear of the half to complete their session and accommodate a religious society with the half for Lenten ser-

vices.
In the parlor Mrs. Carrie Fuller
Weatherford introduced and read the following paper as a resolution:

SPIRITUALISMIAND MEDIA. Brother Chairman and Friends:-Many of our Spiritualists, disgusted with the faults of creedalism, have, through lack of thought, opposed organ ization and everything pertaining to or-

With some few, I am sorry to say "conniption fits" yet stand at the right hand, ready to manifest, the moment the idea of giving honorable media a designatory name is advanced; yet mediums should be endowed with a name under which they can work-and thus only be responsible in the public eye for their own sins, and not for crimes perpetrated in the name of mediumship by the great army of pretenders who have no psychic development whatever; or by the fraudulent worker tired of being good and concluding to "hookey" with his better nature and the faith and interest of investigators of our phenomena.

The time is at hand when we Spiritualists have got to come to a realization of the fact that we as mortals still live in the valley of earth life, and are surrounded by earth people, and that we are by no means dwelling upon the mountain tops of peace, where people can read each other's thoughts, and fraudulent spirits can be detected by their dusky garments and bad moral

odors generally. The time has arrived when we as Spiritualists must acknowledge that we owe a duty to the beautiful truths which have helped us out of the gloom of Christian doubts and materialistic fears, up to the highlands of an absolute knowledge.

It is ofttimes said that media of high spiritual development are utterly unfitted for earth's struggles, and lose all-capacity for fighting the battles of

I for one believe this to be a fact, for the spiritual and material atmospheres are totally unlike; and I do also believe that our dear Spiritualists have lived in the enjoyment of these higher mental, moral and spiritual truths-have contemplated so long the life in the realms of justice, the "ought to be" instead of the "is" and the "now," that they, too, have become thoroughly unfitted to cope with the necessities of the to-day of Spiritualism. They have forgotten that to start a society of any kind, to conduct a war, even if it be in the most just cause which ever incited men to deeds of heroism, to keep our public school system in working order, even to distribute merchandise out of a 7x9 country store that it tequires organization-a leader or leaders, generals, school commissioners, head clerks and chief factoriums generally, and that these people who work and lead must in the nature of the case, be designated by a name which shall be protected by law from the use and the abuse of unauthorized persons. '

Our Spiritualists have forgotten "That earth-life is jearth-life No matter how ye stri'e To turn its shadows into sunlight To fly ye'er banner high?"

We as Spiritualists have-almost for gotten that we are environed by people who have always had to organize, state their principles and give their officers and workers designatory names, lest swindler and fakir impersonate their honorable workers and bring opprobrium upon all concerned,

Why, not even a secret society with nothing more important in view than to further social intercourse would be so impractical as to wish their workers to use a title which they had not first obtained a legal right to; but we have had many short-sighted Spiritualists, hap pily they are a rapidly decreasing mi nority, who have insisted and insisted and insisted that we needed no organization; that the angels would take care of us and the truth as well, and that all we needed to do was to "let the spirits 'tend to it." The results are that our mediums have to live the lives of tramps, and moreover they are classified in the public eve with the already numberless tramps who steal the name of medium to fleece the investigator with: our socially inclined Spiritualists keep in the churches, they have not the moral backbone to ally themselves with a movement which, according to the closest computation I can give, has fully as large a number of adventurers who fill the pockets of the owners of daily papers by their columns of dis-

graceful stuff, as reputable workers. And instead of stating our principles (remember I do not speak of a "profes sion of faith:" we Spiritualists know some things: I said statement of principles, which is a wholly different matter, and is in no way, shape or manner al lied to creedulism in any stage of formation) we have flung a banner to the people of earth, pure white it is true, but there is only one statement on that banner so far, viz: "There is no death." yet we as human beings have sense enough to know that human life is not all there is of earth, nor immortality all

there is of heaven. It is our duty as reasoning, sentient human beings to define our position, designate our workers by some name originated and kept for their special use, and to organize old and young, roof and branch, leaflets, buds, flowers and fruits, that we may not be the laughing stock of the ages, as the best enlightened people on earth? in many ways, but yet the most illogical which ever received the precious messages of truth from the lips of the denizens of the angelic spheres.

So far we have all been much like a certain Kansas society of Spiritualists and Liberals, who, in order to satisfy all concerned, commenced a statement of their position by deploring the recognized ideas of God: infimated that they at least were above the weakness of be lieving in such a factor; wantered over the field of liberalism a little, pointed out the devious by ways of other people's religions, and wound up with their lower limbs just as firmly tied

astride the fence as was possible.

When we are forced to live in the wilderness peopled with savage animallife forms, we are practical enough to arm ourselves against wolves and bears, tigers and lions—if we were manufacturing pickles or tomato catsup, or canning oysters or sardines, we would label each bottle and can with a distinguishing mark to designate our special work from that of others and to protect our labor from the ever-present impostor; but with the work of promulgating spiritual truth we have so far left our back doors, side doors, front doors and windows, open to the vagabonds of earth, and the result thieves steal the insignia of Spiritual ism, and go ahead of our own army wearing the livery of heaven purloine from our temple dedicated to truth eternal, that they more easily defraud

Not only do we have that great detriment, but without using the proper organization, designatory name and protective powers extended from the N. S. A., to our media, any one possessed of psychic gifts, even with ever so weak a moral backbone, can train with our trusty workers, meanwhile picking the pockets of investigators who come our way attracted by the white light of truth radiating from the teachings of our media who are helping mortals to see within the gates of immortality, and aiding those yet bound in the earthy robes of the physical to commune with loving father, sainted mother, the angel sister and the pure little lilies of earth, transplanted to the love lands of the soul; the trysting place of all who have grieved and mourned or

On account of these facts, on accoun of the manner in which our blessed Spiritualism-the Wonder-worker of modern times-the Alchemist which has changed our vale of death to a fairest field of flowers-this Peace-bringer which has lighted up our hearts with the torch of understanding, this cleareyed angel of knowledge which has brushed from before our vision the cobwebs of the misty past, and brought to our side, heart to heart, lip to lip, soul to soul, the companions of other days-on account of these facts that the sacred name of mediumship has been debauched and dishonored by the leeches who assume the name only to bring disgrace, I do hereby, honored chairman and brother Spiritualists. move for the consideration of the delegates of this convention here assem-bled that,

sobbed in anguish at death's parting.

Whereas. The .unprefixed names medium and psychic are not names designed by any particular society, but can be claimed by any person without moral character or even psychic develment: and

Whereas, Many persons, ignorant or disreputable, are annually posing before the public under the sacred name of mediumship, obtaining money under false pretenses, and acting as a great deterrent factor in the work of promulgating spiritual truth, inasmuch as peo ple unacquainted with our philosophy and phenomena ignorantly suppose them to be representatives of spiritualism, therefore, be it hereby

Resolved. That we the representatives of Illinois and other states in convention assembled do hereby recommend that all reputable mediums with in the state of Illinois, the lecturers and missionaries who give tests, as well as those who have the phenomenal development, do immediately ally themselves with either the State or National Association, or both, by becoming members of the Beneficiary Fund.

This will give mediums so contribut ing, I learn from our Brother L. V. Moulton, the right to use the term medium of the National Spiritualists' Association; or medium of the Illinois State Association, or both, thus forever separating them in the public eye from swindlers who use the name of medium fraudulently.

Resolved, That we most earnestly recommend all Spiritualists to ask for the credentials of the Beneficiary certificate of one or both of these associations from all mediums who may visit their cities, and that our mediums shall use the designatory name which a membership of said department per-Personally, I want to say, Brother

Chairman, that I never before understood that there was such a provision or I should long ago have belonged to this beneficiary department, and I do not believe there are many of our workers have understood it.

The benfits of thus becoming a mem ber of and under the direct supervision of the National and State Associations

Brother and sister mediums, we will thus each be responsible for our own

character and no more! The benefits of the protection offered in event of unjust accusation is beyond all price, and will immediately place each worker upon the same high plane before the public, that the workers of other denominations enjoy, by our us ing, in connection with our work the name of our state association, and also the name of our beautiful Nationa Spiritualists' Association, whose work or organization for the truths of Spirit ualism is the crowning glory of the moutain peaks of the 19th century, and whose work has already been made sacred to us by the noble lives, legal acu men and pure unselfishness of our be loved Cora L. V. Richmond, our broth ers L. V. Moulton, Francis B. Woodbury, Harrison D. Barrett and many others, and, alas! is likely to be made doubly sacred to us by these martys who are losing health, strength, aye even earth-life itself, in their efforts to bring it to perfection.

The resolution was adopted with

great enthusiasm. AFTERNOON SESSION.

Jenkin Lloyd Jones, pastor of All Soul's Church, Chicago, began his address by thanking the Spiritualists for the invitation to speak upon their rostrum and went on to say that he had met two classes of Spiritualists. One class said that Jones was a Spiritualist if he would only acknowledge it; the other class said Jones was a Spiritualist if he only knew it. He wanted to say to the first class that he was always ready to acknowledge anything of which he was guilty; to the second class that when he found out he was a Spiritualist he would let them know about it promptly.

"In the meantime." he added, "for twenty-five years I have been waiting patiently for a message from above or below or in front or behind or any where, and it has not come.'

He was to talk on "What Is Spirituality?" After saying at some length that was nothing more or less than sublimated mind and that the more mind a man possessed the more spirituality ne possessed; he fixed his eyes gravely on the enraptured females and said.

"I wish that you all had on your customary hats. I wish that none of you was bareheaded. I hope that some day woman will be so spiritualized that she will blush for her brutal instincts. Think of the thousands of beautiful in nocent song birds of the field and fell robbed of life and plumage that your insensate, idiotic, monkeyish vanity may be tickled! Think of the fledglings in the nest, crying for food, and cry ing in vain, because their parents have been murdered to adorn the headgear of a female fool. Think of the innocent, happy, joyous, joy-giving lives of these innocent creatures, ruthlessly stilled that you may primp and simper and quirk before a mirror. Think of the damnable multitudinous murders perpetrated day in and day out for you victims offered to the Moloch of your disgusting love of self. The shame of it! The horror of it! The black, bitter, burning outrage of it!"

After a vocal solo by Mrs. Ida Perry Clason, came more eloquent addresses hy Hon, L. V. Moulton, Dr. Emma Nickerson Warne and Lyman C. Howe, each of whom gave to the patient lis teners a feast of reason and flow of EVENING SESSION.

Rev. Frank W. Millar, pastor Ryder Memorial Church, Chicago, read an address on "Ministry of Angels," running hurriedly through the Bible for his proofs, virtually delivering a Spiritualist sermon.

He was followed by music by Miss Whiting, addresses by Moses Hull, Mr. Woodbury and by Mrs. Richmond who extended thanks to everybody connected with or in attendance at the conven tion. Mr. Rice, of Chicago spoke in behalf of Mrs. Richmond, vice-president of the N. S. A., the prime and origina mover in the mass-meeting, and thank ing all parties working on committees under his appointment, not one of whom ever faltered or shirked a duty. The following message from Presi dent Barrett, and authorized reply by

Secretaries Woodbury and McGrath were read at this time: Boston, Mass., Feb. 24, 1898. Mrs. Cora L. V. Richmond,

Handel Hall, Chicago. Greetings to the great convention. May it deal a death blow to all frauds, and lead the way to perfect peace through organization. HARRISON D. BARRETT.

Chicago, Feb. 24, 1898. To H. D. Barrett, Pres't. N. S. A., Boston, Mass.

Dear Co-Worker and Friend:-Recognizing your valuable services and many sacrifices in behalf of honest medium ship, we know your heart will reloice to learn that a state organization with officers who are live, progressive and active men, has been this day organized in this state, and that the work of organizing local societies under the state association will be vigorously pushed by the new organization. Immense attendance. People turned away from every session of the convention

MARTIN McGRATH.

As a last resolution of thanks George B. Warne read the following resolutions:

Resolved, That this mass meeting extend its hearty thanks to Brother Ervin A. Rice, of Chicago, for the uniform courtesy, wisdom of judgment and alertness of action with which he has discharged the onerous duties of chairman of the local committee of arrangements for this convention.

Resolved, That as Spiritualists of Illinois we tender that loyal band of workers, the Church of the Soul, of Chicago, assurances of our appreciation of the invaluable aid rendered by their tireless efforts to the success of this meeting.

Resolved, That we extend each offi-cer and worker of the National Association present with us, a "heaven bless you" for coming, a "Godspeed" in your going, and an assurance that the Illinois latch string will always be out at your return.

We omitted to report in proper place the tests of Mrs. Hatfield Pettibone, which were good.

Following the last resolution came Mrs. Marian Carpenter, who gave about twenty-five or thirty tests - regular clinchers-in her sweet and pleasing style. She was given all the time she and the audience could agree upon, and made the world better and the audience happier by her loving messages from departed loved ones.

This was truly a representative convention of the cause of higher Spiritualism, and although about one-half the interested public had to be harred from the doors of the hall, owing to its limited capacity, was a meeting to be proud of, and one that every Spiritualist will speak of to his neighbor for some time to come.

The new organization is composed of representative Spiritualists and The Progressive Thinker reporter bespeaks for it almost an unprecedented growth. and through it a boom for the cause.

GHOST LAND.

In order to get that remarkable book, Ghost Land, the order for it in all cases must be accompanied by a year's subscription for The Progressive Thinker. You can not order The Progressive Thinker to be sent to you for one year, and then afterwards send for the book. The fact that you subscribed for the paper some time ago, not knowing about the offer of the premium (or neglecting to order it), does not entitle you to Ghost Land now by simply paying the postage, 12 cents. In each and every case a year's subscription for The Progressive Thinker must accompany the order for the book as previously announced. These conditions must be complied with in all cases, and don't

they will not be granted. This grand book, "Ghost Land," is a gift to all-to old subscribers as well as new ones, who comply with the conditions set forth in the above. Several, whose subscription to The Progressive Thinker did not expire for many years, have renewed for another year in order to get "Ghost Land." If you desire it, you can get it in the same

write to us for any other terms, for

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In sending remittances to this office. write your orders on a single sheet of paper, to file away for future reference, If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be

A LIBRARY.

The Spiritualist who commences now to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker, should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

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

THE PRIEST, THE WOMAN

THE CONFESSIONAL

BY FATHER CHINIQUY.

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GLEANINGS FROM THE ROSTRUM,

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare goins of thought, practical as well as profound. There is suashine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah Franch Farr, now passed to Spirit-life. Hudson Tuttie, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

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Results of recent scientific research regarding the origin, position and prospects of mankind.

From the German of DR. LUDWIG BÜCHNER. Author of "Force and Watter," Essays on Nature and Science," "Physiological Pictures," "Six Lee-tures on Darwin," Etc.

"The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—the smallest worm as well as the most enormous of the celestial bodies,—the sand grain or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Being itself remains eternally the same and imperishable. creation, man and his through the state of the same and imperishable which being manifests itself are changing; but Being itself remains eternally the same and imperishable. When we die we do not lose conselves, but only out personal consciousness. We live on in nature, in our race, in our children, in our deeds, in our thoughts—in short, in the entire material and physical contribution which, during our short personal existence, we have furnished te the subsistence of mankind and of have furnished te the subsistence of mankind and of hatter in course."—Burchier.

APOLLONIUS OF TYANA. identified as the Christian Jesus.

A wonderfu communication, explaining best its life and teaching were utilized to formulate the salty. Price 15 cents. For sale at this office.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS:-Each contributor | Mrs. F. A. Logan, of Alameda, Cal., alone responsible for any assertions writes of the good results of the Hullor statements he may make. The editor | Covert Debate, in stirring up the spirit allows this freedom of expression, be of investigation; and to help the good lieving that the cause of truth can be cause along she would like to send a best subserved thereby. Many of the printed formula of instruction to sentiments uttered in an article may be carnest souls in every hamlet or city, diametrically opposed to his belief, set for the formation of "Circles of Harthat is no reason why they should be suppressed. No one person has the made available, mediumistic qualities whole truth, hence kindly feelings unfolded, and the sick healed. should always be entertained for those who differ from you.

Grand Indian Council and dance will course to pursue by the help of the anbe given in memory of the Chief Red gels which will ultimate in glorious re-Jacket, by the members of the Progressive Spiritual Church, G. V. Cord-the necessary information." Address ingley, pastor, at Lakeside Hall, south- as above. Mrs. Elizabeth A Rundell writes from east corner 31st street and Indiana avenue, Saturday, March 5, 1898. Admis- Santa Barbara, Cal., of the joy and consion 25 cents. All mediums with Indian solation that has come to her through controls are cordially invited to take Spiritualism. She has become clairvoy-part in behalf of the church. Prizes ant, clairaudient, inspirational, and an will be awarded for the best four In- automatic writer. The new light has dian character costumes. A handsome led her out of the darkness of church oil painting will be awarded to the dogmas, and out of church relationship. most popular lady of the evening. Sev- She writes: "I thank God every day for eral test mediums will be at each coun- the great good that has come to me; my cil service and give tests from the plat- soul is filled with a new joy. We have

S. C. Tracy writes from somewhere, about beautiful lectures by somebodyname and place not mentioned. Moral:

-evident to all writers.

J. B. Craddock writes: "I am a delighted reader of The Progressive Thinker and other spiritual papers during twenty-five years. For over fortyfive years I have had direct communion with spirit friends, even twenty years before I heard of Spiritualism except in ridicule. In daylight I have get some positive assurance of a future seen faces and forms of persons, and beyond, Shakspeare's 'bourne.' My heard them speak, and what they said daughters—three of them—in the last proved true afterwards. Some whom I did not know were recognized by others, and with language utterly unsweet communion with our dear ones known to me; and though the best phenomena I have seen has been in the light, we admit that darkness is necessary for development of life, and pho- as yet are not able to see their loved tos of life. The stars are best seen at faces, but can feel their presence ever night.

E. F. Carrington writes from Buffalo, N. Y .: "The Buffalo Spiritual Society has been favored with a very interesting series of lectures delivered by Mr. Johnston, of Buffalo. That they were interested was manifested by the large attendance and praise worthy comments upon his remarks. The subject of last Sunday's lecture was: 'What same way. Some of us have been ex-Can India Teach Us, and What Has It Taught Us? The lecture was very instructive from the fact that Mr. Johnston has traveled through India, and was able to quote facts from personal observation. This society has made a practice of bringing out home talent whenever possible, and up to the present time, we have had the service of several very able speakers. We meet gressive Thinker contains a feast for every Sunday at 2:30 and 7:30 p. m., in the soul. When I come to selecting the the A. O. U. W. hall, on Main and Court | good, I take it as a whole."

Brother Emmons writes from Galesburg, Mich.: "Mr. J. G. Jones, of Colum- sonal knowledge of, and because he has bus, Ohio, has been with us a few days and holding trumpet seances at the home of Julius Gault. The manifestations have been very satisfactory to all who witnessed them, making quite a number of converts to our beautiful resent the society here in the State confaith which is doing well considering vention in Chicago. Mrs. Carrie Fuller the fact that this is an orthodox strong-

M. W. Lyman writes from Springfield, Mass.: "Mr. Oscar A. Edgerly, of ken, Mich.: "A. A. Finney, of Grand Newburyport, Mass., closed a month's Rapids, held two very successful seengagement with the First Society, ances here, the 9th and 10th of this Jan. 30. His lectures and tests gave month. The last night there were twen the very best satisfaction. February 6, ty in attendance, most of them being that grand worker, Mrs. Juliette Yeaw, pastor of the Independent Liberal Church of Greenwich, was the speaker, Mrs. Helen Palmer Russegue, of Hartford, delivered eloquent and inspiring lectures. February 13 and 20. The lyceum is increasing in numbers and the Ladies Aid hall is filled every Thursday at their sociables."

J. W. Dennis, of Buffalo, N. Y., wishes it to be distinctly understood that while he is an out and out "Anti-Christian Spiritualist," he does not belong to any branch of any society that has any "free love" or "free lust" clause in its constitution or by laws.

Mrs. C. II. Horine writes: "To the noble workers of our National Association, the Spiritualists of Illinois owe a debt of gratitude that only their earnest efforts in carrying out the glorious work of organization can in a measure repay; and among the many well wishers of the National, and those ready to work in the new State organization. Mrs. Cooley and her church, of 77 31st street, Chicago, stand ready to work. Our Moses and Moulton, our Woodbury and dear Mrs. Richmond and Lyman C. Howe, have left to us a legacy of inspiration that will permeate the entire ister, and her husband are at Fresno, state in the coming work, and return lecturing and giving tests every Sunday again to bless the National Associa-

Frank T. Ripley is to be at El Paso, A. Bishop Wellstood writes from Texas, for a few weeks more, then he Brooklyn, N. Y.: "The Fraternity of Digoes to St. Paul, Minn., for two months.

The Fitchburg (Mass.) Evening Mail of February 21, devotes a column to a report of a lecture by Dr. C. W. Hid-lence to hear the truth and philosophy den, on the "Spiritual Side of Spiritual-The lecture closed with these ringing words: "Educate the masses: elevate the homes of the poor; purify politics; crush avarice; banish greed; oust the politician for place and revenue only; and tear the fingers of forcapitalistic robbers throat of honest American labor! Let us be so lifted up from the earth that soul and mind may have a chance to grow and expand; that humanity may live, not exist; that men may look up into the heavens free men in a free land: that America may tower above the nations of the past as tower the mountains above the sea!'

Mrs. Ruth A. Wadsworth writes: gagements for the coming season.' "Here I am in Butte, Montana, among the Rocky Mountains; have been here since the first of November. Butte is about 1.200 miles from Minneapolis and Tickets, 25 cents. one of the greatest mining towns in the West. The population is about 50,000and a mixture of people here I assure you. The pay roll here is \$1,000,000 a

Simon Kittell, president of the Spiritualist society of Dunkirk, Ind., writes in recommendation of Rev. A. J. Iden. who has left the orthodox ranks and entered as a worker in the Spiritual The Dunkirk society has engaged him three times, and each time gave entire satisfaction. He is highly respected by all, and is possessed of a good education. His home is Rich-

J. E. Walker writes that one Prof. Riddell has been lecturing on Psychic Science, in a Baptist church at Grand Rapids, Mich. He asserted materiali fation as a positive fact, and told his andience they could call it Spiritualism or whatever they chose.

posed of a Judge of the Supreme Court. an M. D., three ladies and myself-all mediums, and some fine work will surely follow. Shall organize other classes soon both here and at Deadwood." \$\$\dag{\phi}\dag

mony," where home talent could be

there are few Spiritualists, and those

unable to hire talent, let me suggest a

some good talent here, our society is

growing very fast, and I see new inves-

tigators every Sunday. Prof. W. C.

Bowman, of Los Angeles, who lectured

passed over. Now the murky clouds of

doubt and despair are giving away to

the sunlight of actual knowledge. We-

Byron Barber writes: "We have a

little band of workers at Mineral Wells,

is only by such persecution that truth

will be made to take permanent hold.

Now, this looks like saying a great deal

for one being a member of the church,

reason be should deny their existence.

as lecturer, test medium and teacher."

Frank S. Wellman writes from Mulli-

skeptics, and all went away fully con-

E. J. Bowtell is speaking on Sunday

evenings at Malta Hall, 163 Washing-

ton street, Binghamton, N. Y. A so-

ciety is being organized in that city and

a charter from the New York State As-

sociation will shortly be applied for.

All friends to the cause are invited to

join in the good work. His home ad-

dress is 11 Isbell street, Binghamton,

W. H. B. writes from North Topeka,

Kas.: "I would say the first society of

and there is quite an interest taken in

the mediums meetings which meet ev-

ery Thursday afternoon at the private homes of the different ones. We are

contemplating a grand time here during

G. F. Cooper writes from California:

'I send you inclosed a money order for

yearly subscription for The Progressive

Thinker and Ghost Land. Your very

generous gift of that deeply interesting

and philosophical book. Ghost Land,

ought to roll in subscriptions to your

wide awake paper by the hundred thou-

sand. Sister Tobias, an ordained min-

evening, giving good satisfaction, with

vine Communion held the Sunday even-

ing service on February 20, at Arling-

ton hall, to a large and anxious audi

evening was Jerome H. Fort. Subject,

'Spiritualism as a Religion.' The meet-

ing closed with the medium Ira Moore

Courlis, giving tests and messages to

those assembled from their loved ones

who thought they had died, but woke

up in the beautiful land beyond, and

were anxious to send a message and

have the doorway thrown open be-

tween the two worlds. Your valuable

W. W. Aber writes: "My wife and I

are located at 1320 Central street, Kan-

sas City, Mo., for a short time, and

would like to meet the friends of the

cause. We are also open for camp en-

A grand concert and ball will be

given by Mrs. DeLoux, at Shiller hall,

601 Wells street, Friday, March 4, 1898.

Mrs. Belle Goddard writes from La-

fayette, Ind.: "Mrs. Frances Buddick

has been with us for one month and

her work has given the greatest of sat-

isfaction to the most skeptical. It was

through her mediumship that my hus-

band and myself about two weeks ago

first saw and knew the great truth, and

to say we are now rejoicing in our new

religion would be mildly expressing

ago all were Catholics, and it was won-

derful to see what great results were

Mrs. Steelman Mitchell, returning

home from a three days' business trip, was suddenly prostrated with an acute

attack of la grippe, affecting the heart. She asks the best wishes of her friends,

Dr. Carlos Wright writes from Lead

City. South Dakota: "I am located for in their work. It was my pleasure to

but is too ill to see any one.

manifested."

ourselves. At a seance a few night

paper is for sale at our meetings."

of Spiritualism. The speaker of

ncreasing audiences,'

iomes of the different ones.

the camp-meeting this season."

Spiritualism here is progressing finely

vinced of the truth of spiritualism.'

to be 'cut off as a heathen.'

well filled every Sunday night.

great help."

near.'

C. S. Tisdale writes from Joplin, Mo.: "On the evening of February 23, we had a treat from the lips of the Rev. Roberts of Kansas City, a broad-minded, scholarly, 'infidel preacher.' The Brockway Family are here. I desire the name and address of the secretary of the Winfield, Kansas, Camp-meet-N. V. B. writes from Payne, O.: "The

talent. Have one developing class com-

citizens of this place have the past week enjoyed a treat in the presence of Rev. A. J. Iden, of Richmond, Ind., who is a true spiritual man and speaker, who makes you feel the better by meeting him. As a speaker he is thorough, interesting and instructive, teaching higher life by niving it himself. All so cieties wishing an able, intelligent speaker, can find all they desire in Rev. Iden."

Geo. Hobbs writes that at a seance with Mary Craig Jacobs, in Indianapolis, in daylight, his wife and little boy came and conversed with him. There was no dark room nor trumpet.

Mrs. S. M. Lilibridge, of Colden, Mich., having read Elder Covert's claim that raps were, in all cases, produced by some mechanical arrangement, writes of incidents in her own experience, proving that the Elder is incorrect in his claims. The Elder is sadly given to stating as fact what are merely the offspring of prejudice, and evolved from his own very unreliable "Inner consciousness."

Prof. J. W. Kenyon lectured at Lynn, here two months, has been engaged for Jan. 30; at Providence, Feb. 13. He three months more, and the hall will be will deliver the anniversary discourse in Providence, March 27, followed by tests, by Mrs. Kenyon. He will lecture have a flourishing auxiliary, which is a Dr. A. J. Gillespie writes: "I had for in Fitchburg, March 20, and at Onse Bay Camp-meeting, July 5, 7, and 9, and in company with his wife will give years been a believer in Spiritualism, and groping along in the dark trying to class instruction in spiritual science during July and August. Address him for dates of 1898 and 1899, at 265 Prospect street, Cambridgeport, Mass. two years have developed into writing mediums, and by that means we hold

Ben F. Hayden writes from Indianapolis, Ind.: "Mrs. Hayden will close her engagement with the Louisville so ciety, Sunday, Feb. 27, and we will both be open for engagements anywhere on reasonable terms, to lecture, hold par lor meetings, give lessons in psychic science for the development of various phases of mediumship, hold public test meetings for clairvoyance, psychome try, etc.

headed by Dr. and Mrs. O. E. Dickin-Miss Maggie Gaule has been engaged son, but we are at a great disadvanas one of the test mediums at the Semitage on account of poverty. We have another good little band at Santo, Tex., Centennial celebration of the local so cieties at Rochester, N. Y., March 27 to in the same county, headed by C. C. Bradford, which is situated about the Z. B. Kates, Mrs. Anna E. Thomas and Mrs. A. Atcheson.

G. W. Kates and wife will accept calls to lecture and give tests next fall and winter. Address them at 234 Monroe avenue, Rochester, N. Y.

Lyman C. Howe was an active and as I am, but my time has not yet come efficient worker, among many others. at the late mass-meeting in Chicago. Mrs. C. H. Clauber writes: "The Pro-He returned to Milwaukee on Saturday to finish a two months' engagement there. For March he goes to Paw Paw, Mich.

E. B. Clements thinks some things may exist that Elder Covert has no per-Mattie E. Hayden writes from Louis ville, Ky.: "I have almost finished my engagement in this city for the People's not been conversant with them is no Spiritualist church, and am proud to say it has been a success every way L. M. Rose writes from Rockford, Ill.: The Antis tried to run us out. they found the boldness of the worthy "Brother Eskelsen, trance speaker, is doing efficient work here, and will reppresident and the members who defied them to go on with their work, they wilted like a weed before the scorching Weatherford is here doing a good work sun, and all is peace again."

Prof. J. W. Kenyon and Mrs. Kenyon lectured and gave tests to crowded houses in Providence, R. I., Feb 13. Mrs. Kenyon will lecture and give tests in Pawtucket, Feb. 20; Lynn, the 15th, before the Ladies Aid: the 16th before the Arthur Hodges society; also March At Fitchburg, March 6, 7, 9 and 13. Prof. Kenyon and wife will conduct the anniversary services in Providence R. I., March 27. Societies address Mr and Mrs. Kenyon for dates at 265 Prospect street, Cambridgeport, Mass.

Mrs. Marian Carpenter spoke at Galesburg. Mich., last Tuesday and Wednesday evenings.

Thomas Wallace writes: "The many friends of Dr. W. T. Parker would like to publicly express their sincere thanks to him for his untiring efforts in behalf of the promulgation of spiritual truth in Englewood for the past two years. Having been called to other fields of labor, they sincerely wish him abundant success."

Dr. W. T. Parker writes: "The Spirit ualists of Englewood have completed an organization and elected officers to be known as the Universal Spiritual Society. President, Dr. W. T. Parker; vice-president, Miss Lizzie A. Gordon; secretary, Mrs. Josie Bradley; treasurer, Mrs. Etta Webster. The society meets every Sunday at Hopkins' Hall, 528 West Sixty-third street, over postoffice, at 2:30 and 7:30. They have engaged Mrs. Carrie Fuller Weatherford as their speaker."

J. Osborne Lunt writes from New York City: "I attend Mrs. H. T. Brigham's meetings, which are a great help. She is a grand inspirational speaker.'

Mrs. M. Klein, speaker, desires to make engagements with camps for the coming season. Terms reasonable.
Address her at 666 S. Washington street, Van Wert, Ohio.

Dr. N. F. Ravlin, soon to start on his way East, would like to make engagements with societies en route, up to June 1, when he expects to be in attendance upon the Jubilee anniversary meetings at Rochester. He is also open for camp-meeting engagements. Mrs. Raylin will accompany him on his eastern trip.

J. M. White writes from Beatrice, Neb.: "Spiritualism is making slow progress here, as a division in the society prevents the harmony that should prevail. Mr. L. Pethoud serves the society as speaker, and his work is very good. I shall remain here until March , and if the interest revives, I may stay longer. The test circles are well attended and many are desirous of investigating if they only dared. My ad-

dress is 623 Ella street." Prof. C. Whitaker writes from Birmingham, Ala.: "In my peregrinations, I stopped for awhile in New Orleans, and after some inquiry I discovered on Camp street, the meeting place of the New Orleans Spiritual Society. I find that the society has a great deal to contend with in consequence of the unfriendly attitude of the council, as exhibited by the Storey ordinance which aims to prevent spiritual manifestations of any kind, and distinctly prohibits any charge being made for sittings. Consequently, every medium is afraid that he or she will be arrested if any charge is made, and naturally there is a great deal of suspicion that each caller may be a spy. I found there some earnest Spiritualists, notably Captain Massey, the president, also Brothers Brodie, Humphrey and Patterson. Several ladies also take a deep interest

the present in this mining city of the Black Hills. I find a large liberal element here, and plenty of mediumistic was kindly received. From New Organic Processes, the present in this mining city of the give some readings before the audience, and also a lecture on astrology, which ment here, and plenty of mediumistic was kindly received. From New Organic Processes, which was kindly received. and also a lecture on astrology, which was kindly received. From New Orleans I came to this place (Birmingham) and although I have made inquiry I have failed to find any society. Possibly the people are too worldly-minded to give heed to anything of an occult nature. I have been unable so far to interest anyone in spiritual meetings, either public or private, and expect soon to shi ke the dust of Birmingham off my shoes, and repair to Chattanoo-ga, which thear is a stronghold of Spir-

> "Don't Worry" Circle. We call the "Don't Worry" movement begun in New York by S. F. Seward, a

good one in many respects. It might be improved on and a goodly share of its religion left out and some of its rules modified. It is really mind cure, with a religious inclination—a good deal of an inclination. There is too much worry, and not

enough calm reliance on the things that must come. The inevitable will happen, and crying will not restore spilled milk, or make the pail hold more tomorrow. The Spiritual Don't Worry Circle should hold to the following

1. Consider that you are an immortal spirit; the heir of infinite possibilities.

2. That all your ideals will be realized in the future, if you avail yourself of the means in your hands. 3. Cultivate charity and fraternal

4. Realize worry as an enemy which destroys your happiness and robs you of your strength

5. Understand that it can be overcome by effort. 6. Realize that it can do not the least good; that it wastes vitality and weak-ens the mental faculties so that they have not as good chance to win in the

conflict of life. 7. Help and comfort those in need. 8. Forgive. Hate not. Life is too short here for enmity or quarrels. 9. Have neither envy nor jealousy but do what you find to do at your best

and be glad if others can do better. This is an improvement, yet it is a narrow foundation to build on. Perhaps it may be thought by some that just the "don't worry" is broad enough. for if we reach that self-control where nothing worries us, we are attaining a high excellence and have proven worthy of many other gifts.

HUDSON TUTTLE.

Lake Helen, Florida. The third Sunday of the fourth ses-

sion of this organization witnessed a still larger attendance. A clear sky, cool west wind, thermometer at 12 o'clock, 85, made the day an ideal one for this latitude. Mr. Grumbine spoke April 3. The other mediums are Mrs. in the morning upon the philosophy and science of materialization. He treated the subject in a thoughtful manner, closing with a strong denunciation of those mediums who practice fraud in their seances.

In the afternoon, Mrs. Sheets addressed the fine audience upon the "Origin of the Personality." Mrs. Maggie Waite was very success

ful in her delineations of spirits, describing over thirty, a number of whom were colored. All were recognized. On Wednesday, February 23, Fred P. Evans, of San Francisco, lectured in the opera house at DeLand, and gave an exhibition of independent slate-writ-

Dr. Mary,Jane Wright, of New Ha ven, Ct., has by direction of her spirit guides, inapgurated an Indian council. The opening meeting was held Sunday February 20, and was conducted by Dr Wright, entranced by the spirit Indian called "Lirleine," who gave satisfactory tests to a number present-one of spe cial interest to Mrs. W. W. Barnes, of Kokomo, Ind., who, with her husband, is studying the phenomena.

Fred P. Evans has, through spirit awer produced some sults the past week in independent slate-writing. Mr. C. F. Peck, of Apalachicola, has received two test letters written on the inside of a pair of hinged slates brought from home, besides get ting six other slates filled with personal messages. All these were obtained in broad daylight; the slates lying on top of the table while Mr. Peck's hands were upon them

The meeting continues until March 20, and many interesting features of this session are to come

H. A. BUDINGTON.

UNFINISHED STILL.

A baby's boot and a skein of wool. Faded and soiled and soft; Odd things, you say-no doubt you're right-Round a seaman's neck this stormy

night. Up in the yards aloft.

Most likely it's folly; but, mate, look here: When first I went to sea, woman stood on the far-off strand,

With a wedding ring on her small, soft hand. Which clung so close to me. My wife-God bless her! The day be-

fore She sat beside my foot! and the sunlight kissed her yellow hair, And the dainty fingers, deft and fair, Knitted a baby's boot.

The voyage was over; I came ashore, What think you found I there? A grave, the daisies had sprinkled

A cottage, empty and dark as night, And this beside the chair. The little boot, "twas unfinished still;

The tangled skein lav near: But the knitter had gone away to rest With the Exabynasleep on her quiet breast.

Down in the churchyard near. -Exchange.

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

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fessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

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

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of to pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For sale at this office.

From Two Worlds, London, From The Freethinker, Lon-England.

OTHER BIBLES-WHAT THEY SAY Vedas, or Bible of the Hindus. Some of the hymns of the Rig-vedu are believed to have been composed 2,400 years before Christ, or above 4,200 years ago.

THERE IS ONE SUPREME MIND which transcends all other intelligencesit pervades the system of worlds, and is infinitely beyond it. The man who considers all beings as existing even in the Supreme Spirit, and the Supreme Spirit as pervading all beings, henceforth views no creature with contempt.

THE VULGAR

look for their gods in water: the ignorant think they reside in wood, bricks, and stones; men of more extended knowledge seek them in the celestial orbs; but wise men worship the Universal Soul. There is

ONE LIVING AND TRUE GOD; everlasting, without parts or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all

There is nothing desirable except the science of God. Out of this there is no tranquillity and no freedom. The sacrifice of a thousand horses

has been put in the balance with one true word, and the one true word weighed down the thousand sacrifices. NO VIRTUE SURPASSES

that of veracity. It is by truth alone that men attain to the highest mansions of bliss. Men faithless to the

truth, however much they may seek supreme happiness, will not obtain it. even though they offer a thousand sacrifices. There are two roads which conduct to perfect virtue; to be true, and to do no evil to any creature. May that soul of mine which mounts

aloft in my waking and my sleeping hours, an ethereal spark from the Light of Lights, be united by devout meditation with the Spirit supremely blest and supremely intelligent.

EXTRACTS FROM CONFUCIUS. The firmament is the most glorious work produced by the Great First

What is called reason is properly an attribute of Tien, the Supreme God. The light which he communicates to men is a participation of this reason What is called reason in Tien is virtue in man, and when reduced to practice is called justice.

To think that we have virtue, is to have very little of it. Wisdom consists in being very humble, as if we were in capable of anything, yet ardent, as if we could do all. When thou art in the secret places of

thy house, do not say none sees me, for there is an Intelligent spirit who seeth all. The Supreme pierces into the recesses of the heart, as light penetrates into a dark room. We must endeavor to be in harmony with his light, like a musical instrument perfectly attuned. Mankind, overwhelmed with afflictions, seem to doubt of Providence, but when the hour of executing his decrees shall come none can resist him. He will then show that when He punished He was just and good, and that he was never actuated by vengeance or hatred. How vast is the power of spirits! An ocean of invisible intelligences sur round us everywhere. If you look for them you cannot see them. If you listen, you cannot hear them. Identified with the substance of all things, they cannot be separated from it. He who knows right principles is not

equal to him who loves them. EXTRACTS FROM ZEND-AVESTA. Zend-Avesta, or Bible of the Parsees. Believed to contain the words of Zoroaster, who, it is thought, was a contem-

porary of Abraham. God appears in the best thought, the truth of speech, and the sincerity of ac tion, giving through His pure spirit, health, prosperity, direction, and eter nity, to this universe. He is the Father of all truth.

Attain thou to the sphere of intelligence at whose centre is the fountain of virtue, which is all within you. The immortal depth of the soul should be the leader; but vehemently extend your eyes upward. The soul, being a splendid fire, through the power of the Father remains immortal, is the mistress of life, and combines in it the perfections of the world.

Let us be such as help the life of the future. The best way of worshiping God is in allaying the distress of the times, and improving the condition of

mankind. Your only savior is your deeds. Do as you would be done by.

Treat old age with reverence and tenderness. To refuse hospitality, and not succo

the poor, are sins. The heavens are a point from the pen of God's perfection. The world is a bud from the bower of his beauty. The sun is a spark from the light of his wisdom, and the sky is a bubble on the sea of his power. His beauty is free from a spot of sin, hidden in a thick veil of He made mirrors of the atoms of the world, and threw the reflection from his own face on every

EXTRACTS FROM THETRIPITAKA The Tripitaka, or Buddhist Bible, written 543 B. C., revised 250 B. C.

From earliest dawn till setting sun each living soul might tend to self-advance, reflecting thus: My foot, firm planted on the earth, should make me think, "Am I advancing on my road to heaven?"

Only the religious man is good. And what is religion? It is the perfect agreement of the will with the con-If one man conquer in battle a thou

sand times a thousand men, and if an other conquer himself, he is the great est of conquerors. Let a man overcome anger by love let him overcome evil by good; let him overcome the greedy by liberality, the

EXTRACTS FROM THE KORAN. The Koran, or Mahometan Bible.

God is one God, the eternal God. He begetteth not, neither is he begotten and yet there is not anyone like unto him

Thou need'st not raise thy voice; he

knoweth the secret whisper and the yet

more hidden. It is he who hath sown you in the earth, and unto him shall ye be gath-

One hour of equity is better than seventy years of devotion.

God hath commanded that ye worship no one beside him. God is the light of the heavens and the earth. His wisdom is a light on the wall, in which burns a lamp covered with glass; the glass shines like a star:

the lamp is lit with the oil of a blessed

tree-no eastern, no western oil-it

burns for whoever seeks light.

don, England.

THE GOOD OLD CROSS. Captain John Hawkins, the first Eng

lishman who engaged in the slave trade, sailed in 1562 for Sierra Leone where he captured three hundred negroes. These he sold handsomely at Hispaniola. In the following year he set sail with five vessels to play the part of a robber and murderer on a granded scale. Finding the natives at Cape Verd to be "of a nature very gentle and loving," he thought to kidnap a lot of them easily, but he was disappointed. Proceeding south to Rio Grande, he went every day on shore, burning and spoiling the villages, and carrying off many of the natives. These he sold in the Spanish American settlements, forcing the colonists to purchase them at his own price.

THIS SLAVE-DEALER

was a very pious gentleman. He drew up a set of rules for his men, two of which were "Serve God daily," and "Love one another,"

AN INCIDENT LIKE THIS

shows the sort of connection that usually exists between religion and morality. When it comes to stealing, or any other profitable crime, particularly at the expense of the heathen, your Christian religionist knows how to combine plety with business, and the most beautiful sentiments with the most damnable practices.

THE GREATEST THIEVES.

The Christian nations are the greatest thieves, liars, and hypocrites on this planet-and John Bull is well to the front in the competition. All over the world they are stealing territory, partly for self-interest and partly for aggrandizement. It is not their plan to go with a straight, bold blackguard face to the natives, and say: "We want your land, so let us have it, or we'll blow your brains out." That would be too rude, too un-Christian, and positively wicked. So they go to work in another way. They pick a quarrel with the natives about something or otheranything will do; then they draw up a document a mile long, proving the natives to be entirely wrong, perhaps perverse, treacherous, filthy, and in every way abominable; and then they appropriate the land they want, and always meant to have, in the name of Christianity and civilization. By and by the natives disappear, and the Christians who fill their places talk about the wicked savages who dwelt there before them, and how Providence swept them

NURSES ALARMED.

away to make room for better people.

Hospital Attendants Have an Odd Experience.

THE MYSTERIOUS RINGING OF AN ELECTRIC BELL WHEN NO ONE WAS NEAR TO SOUND IT.

Since the mysterious ringing of one of the electric bells in one of the private rooms of the Polyclinic Hospital, the pretty nurses of that institution go about in fear and trembling, says the Philadelphia Inquirer. Of course they they are not thus affected during the day or in the early part of the evening. but when the dark shadows gather in the hallways and after the old bell in the Arsenal slowly clangs out the midnight hour their fear commences. It is not superstition that is the parent of this fear, but cold, hard facts, which are as inexplicable as they are mysterlous.

In one of the rooms there died on Friday afternoon a doctor. This doctor was a woman who had occupied the room for several weeks as a private patient. The body was left in the room. It was about ten o'clock that night when several tidily-robed, whitecapped nurses were conversing on one of the upper floors. Suddenly they were startled by the loud ringing of the electric bell, and, looking at the indicator found that the call was from the room in which was the dead body. To their surprise, however, there was no let up to the rapid ringing of the alarm, and one of the nurses was sent to see what the patient wanted.

Somewhat angered at the continued ringing, the nurse hurried to the room. Turning the knob she entered. All was dark, and, after asking what was wanted, she received no response. Mystified she turned on the light, and the next moment nearly fainted when she saw that the occupant of the room was

i corpse. Now, the nurse is not given to superstition, but when she joined the group waiting on the upper floor she was as nale as a ghost and so pervous that she could hardly talk. All this time the bell kept ringing. The engineer was sent for, and after some trouble he cut out the wire, and the nurses breathed a sigh of relief as the bell ceased its uncanny vibrations. What was their astonishment, however, about an hour afterward, when the bell began to ring is before. Fear was now depicted on their faces and a barrel of money could not have tempted any of them to go to that room alone. The call had to be answered, however, and it was only by going down in a group that they dared venture. Everything was found to be all right in the room, and not a living soul had been near.

All this time, as if held down by an unseen hand, the alarm kept on ringing. After that the room was tabooed In order to stop the ringing of the bell it was found necessary to cut out the whole electric system.

A similar coincidence occurred at the Pennsylvania Hospital a few years ago, which produced the same fear among the nurses.

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WAS

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QUESTIONS * ANSWERS

This department is under the management of HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

HUDSON TUTTLE:

A Quaker: Q. Will thee give thy impressions as to the best methods to constitute the most efficient basis for

"Temperance Reform?"

A. When the habit is formed it becomes difficult, if not impossible to break from it, because there is an organic change corresponding which places the body in relation to the habit in a similar position as that it naturally holds to an appetite. Thirst as a normal appetite, is the desire for water; the desire for alcoholic beverages is abnormal and a habit, which once established, every portion of the body becomes adjusted to the presence of alcohol. The victim may fully comprehend his situation and strive against the influence, usually in vain. The artificial state demands alcohol, just as a natural does water, and in the same manner with increasing intensity, until the will is overcome.

The advocates of temperance should consider that intemperance has two distinct relations-to the mind and to the body, and that it is folly to make their appeals only to the first. It is a disease, and must be eradicated from the body. This being accomplished, appeals to the will and morality may be effective.

The inchriate is a victim of erroneous views of morals and physiology. It is said he knows better and can re-form if he will, forgetting that the will has been subdued by the habit. To understand the subject, we must be come acquainted with the causes which lead to the drink habit, or we cannot intelligently treat their effects.

Heredity is the first, which inclines the unfortunate victim to indulge in drink. It is a potent factor, but is not as wide in its influence as many assume. The two most potent causes, with which the reformer has directly to contend are, first, the high pressure of life at the present time, which makes such excessive and unintermitting demands on the vital energies that they are weakened, depleted, and in their exhaustion cry out with a hunger which nothing but a quick excitement can at the time relieve. The second cause, which is intricately connected with the first, is the want of proper food. This contributes to the exhaustion, and after that state is reached, instead of waiting for the flagging energies to recuperate by the action of nutritious food, momentary relief is sought in alcoholic beverages.

The weary workman sits down in the wintry air to a cold dinner of bread, cheese and cake, with perhaps a cup of cold coffee, or a cup heated over a pile of fagots, and then with a sense of unappeased hunger, draws a flask from his pocket. His wife, who prepared his meal is as blamable as he; society is blamable for not instruct ing him in the fundamental knowledge of how to support his bodily function.

And the same may be said of the men who stand by blazing furnaces, dig in the narrow coal seams, or endure the rigors of cold and heat, when at night they are so exhausted that food gives no immediate relief, and they mistake the excitation produced by alcoholic drinks for the natural nourishment and strength of food. Reformers have constantly, with the best intentions, turned their efforts to the mental and moral side, and now and then have won a case as a brand from the burning. Their efforts have demonstrated that appeals to the will alone, only in exceptional cases, is of no avail, for the will is borne down by the habit, as it would be uscless to comhat hunger or thirst in the same manner. The stereotyped talk of doctors about the physiological effects of intemperance, and of sociologists on its effects on the family and society, the stock in trade of the temperance lecturer, are of as little value.

The remedy must be applied to the deep roots of the habit. The hereditary inclination cannot be prevented, for to do so we should have to begin with remote ancestors, yet a great deal of this inclination, as of all perverse desires, may be met and eradicated from the minds of children. Parents should provide the right kinds of food for their children, that they grow strong and vigorous and above abnormal desires. The science of food should be taught, and the necessity of providing the body with proper material for its uses impressed with the

weight of religious conviction.

Here is where temperance reform should begin-the food. It should teach by example and furnish resorts more attractive than saloons. As it is, the saloons present elegant, and often luxurious rooms, for social life, and the only places readily accessible for that purpose. If the reformers have their cause at heart, they should have rival places, with reading rooms and libraries, where , a cup of coffee and hygienic lunches may be had cheaply. Many of the frequenters of saloons go there to meet associates, and purchase the liquor as payment, rather than because they have the habit.

The reform will not be furthered by Keeley cures, or legislation. The only legislation that would be effective would be absolute prohibition of the manufacture and importation of alcohol in any form, and this, as is well understood, would be impractical. Moral suasion is pulling the horse with the cart.

The only means then remaining, is education, commencing in childhood, showing how to maintain the balance of all energies that go to make up the individual; and that this is the foundation of religious life. Beginning thus at the foundation, moral, social and spiritual instruction may be given with the promise of bearing

To apply this statement in an illustrative case. Take an habitual drunkard. The temperance people go to him and say, "Here, put your name on our pledge, and reform by the force of your will." Thus encouraged, he feels strong. He requires no moral platitudes to impress him that he is doing great wrong to himself and those dependent on him. He feels this so keenly that he has lost his self-respect far more than the respect of others. He strives to conquer by will, but soon the thirst grows intense, increases until his resolution is swept away. What should they do? Treat him as one suffering of a mortal malady, poisoned in every nerve and fibre, not a healthy cell in his whole frame. Build up his body anew, and instruct him how to preserve it in the new condition.

The danger of becoming a sot, which menaces the occasional drinker, comes from the substitution of the beverage for food. With the impairment of digestion, comes loss of appetite, and more and more indulgence, until hunger is forgotten in thirst.

Educate the people, that however jaded, food is the best and nature's tonic, and alcoholic beverages are like the spur and whip, giving no permanent assistance.

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REV. DR. ROBERTS DISCUSSES THE BIBLE FOR LEARNERS-HE SAYS TO DENY GOD AS RE-VEALED IN THE BIBLE IS AN ACT OF WOR-SHIP-BELIEVES IN JEHOVAH FOR WHOM APOLOGY IS UNNECESSARY.

Rev. Dr. J. E. Roberts, pastor of the Church of This World, discussed the "Bible for Learners" at his service recently at the Coates opera house, Kansas City, Mo. Among other things he said:

"As a revelation of God the Bible is a resistless argument for atheism. The being which it reveals is a monster. To deny him is an act of worship. If idolatry in itself is wrong, what must be said of the idolatrous regard for a book which represents God as a being before whom goodness must shudder and reason revolt? The atrocities recorded in the Bible and attributed to God have been many times pointed out.

"The Bible learner must assure himself that the Bible does not reveal God. It does not pretend to. It reveals only an ancient people's thought of God, a conception which, intrenched behind religious rite and symbol, is doing more than anything else to bring religion, into odium and contempt. The old gods are passing and he is a friend and helper of religion who speeds their going. The Bible learner must remember that it is not God who is on trial. Veiled forever in mystery the Unknown cannot be criticised. It is but the old conception of God that is called to account. The Bible learner must furthermore assure himself that the ancient Jews were not the ones upon whom rests the blame. That old people did the best they could. We cannot criticise the people of any past who lived without blame in the darkness they could not dispel. The blame rests upon the people of today who seek to compel reverence for the imperfect God of that past day. The human conception of God can never be any better than the man that conceives him. The God of the savage mind will be a savage God. The God and man cannot pass their savagery, barbarism and rudeness up to civilization and refinement. Jehovah is the God of the breechcloth and war paint. Christianity has not vestments enough to cover His nakedness or con-ceal his deformities. The Bible recites the atrocities, calmly attributing them to God without the pretense of an apology or the virtue of a blush. The things recorded of God are of unspeakable enormity and surpass in atroc-

ity anything in the history of God or men. "Does anyone believe these things are the revelation of Must one to be religious worship a being like that? Does he takes sides when men are at war and loading the invisible air with missiles forged by the hammer of frost, bombard one part of the combatants? If he does, then why did he not throw an ice house on General Weyler? It used to be a part of the training and discipline of children to acquaint them with these marvelous providences of God. When the believers in the Bible were consistent and honest and fearless, as they were for the most part of a generation or two ago, there were primers, Bible and tract primers, illustrating by picture and reciting in simple language the marvelous dealings of God with his chosen people. I was carefully instructed in those things. I remember a picture of one of the Bible scenes where Cora, who was displeasing to Jehovah, advancing at the time with an army, was suddenly swallowed up by the earth. The picture showed the hosts armed with shields and spears; there were horses and chariots with short knives around the hubs and spokes; the uniform that the soldiers wore was highly colored; the whole thing was vivid, and Jehovah had simply parted the earth beneath their feet and the picture showed them sinking with their helpless hands extended, grasping at the yielding earth upon the sides, and the earth was shutting together to crush and blend the hosts with dust. I was 30 years old before I was able to get away from the horror of that thing. Uncounted hundreds of times, night and day, the vision of that thing, and the thought possibly the earth might open beneath my own feet was before me. Yet there are some people who think that children ought to go and learn these things at a Sunday school. I would rather my children would go fish-

"I believe that the opportunity of honest utterance is unspeakably helpful to religion and progress, far more so than is subtle evasion and studied utterances. I will believe in a God for whom no apology is necessary. When I begin to apologize for a God I shall cease to worship or revere him. I will believe in a God who in all the past has been stainless of every crime. I will believe in a God who never, never thirsted for the blood of his own, or any other man's son. I will believe in a God for whose world no miracle was ever necessary but the perpetual miracle of life and light and transformation and change, and whenever out of the past, or at any time in the future, one cruelty, one atrocity, one shameful thing is attributed to that Being I will say that is not God. I take refuge in the safety of not knowing, in the security and the courage of frank confession of ignorance. I cannot tell, or be compelled to try to tell, why nature was made with tooth and claw. I do not know, I cannot be compelled to try to know, or to explain the mystery of suffering and pallid wonder of pain. I ask it all as a human lot, and had rather be here and love and joy and suffer, than not to have come at all and I will believe that whatever God may be, he is a being in whose infinite and waveless calm any acts of ours may have come. He is best pleased with that service of his children which is expressed in health and happiness, love and joy."

HOPE.

I've been tossed by the winds and waves of the ocean, Helplessly gliding across the deep sea; Helpless—a prey to the wildest emotion, Mariner! Hope was a stranger to me.

I've been torn by the brambles of trouble and sorrow, Scarred by the thorns that encumber our ways; Heart-sore and weary, to-day and to-morrow, Mariner! Hope has extinguished her rays.

Nay! for the tempest is speedily clearing-Billows late raging, now lower their crest; See—there's a harbor of refuge we're nearing— Welcome! oh welcome, sweet haven of rest!

Nay! for I see in the far heavens gleaming— Portals that ope' for the poor and distressed; See—the bright light, o'er my pathway is gleaming Welcome! oh welcome, sweet haven of rest! Nanaimo, B. C. MRS. MARY HARDY.

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

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

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By thee up there been realized? Does Justice's broad, unerring hand Unswerving rule thy new found land? Do some dear souls who passed so poor, Still beg for food from door to door; And are the rich men richly blessed, Who gained it all from the oppressed? Are preachers prompted by their greed To bring all souls within their creed? Is mah's title, and his rank A crown for him, or but a blank? Does blood of sheep or man atone For sin and crime of flesh and bone? Is legal murder legal there, Or is it but a priestly snare? I would not call thee from thy rest, Most noble soul, with idle jest; I would not cast a wishful eye To thee, but wait, and think, and sigh If answer would retard thy soul In reaching thine own spirit goal, But oft from minds in spirit sphere We get a wave of precious cheer. Must I endure with spirit free What here on earth is hell to me? Must I be bowed in woe and grief Where most I seek for pure relief? Must I withstand out there the grind Of cruel laws of humankind? Methinks I hear a faint reply: "Good deeds and truth can never die.

"As thou dost act, as thou dost give, Thou wilt receive, and be, and live. "Here each must strive to gain his own By merit and by that alone. "Here each must be to others true If he would have the truth his due,

"And each must be unsuchsh here If he would have unselfish sphere. "All life is ever true and just Whether in spirit, air or dust." DR. T. WILKINS.

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TO THE ARISEN J. O. BARRETT. New York State Association. The mass-meeting of the N. Y. S. A., held at Watertown, N. Y., February 11, 12 and 13, was a success in every way.

Three meetings each day were held. The first meeting, Friday at 10:30, was formally opened by Mr. H. N. Richardson, of East Aurora. It was a conference, the principle ones of course being the speakers of the day, Mrs. Tillie U. Revnolds. Mr. and Mrs. Sprague, state missionaries; Mrs. L. B. Bowers, of Buffalo; and Mr. Richardson. The people in the audience gave experiences of great interest. The temple on Davis street, was the place of meeting, and it is a beautiful place, influences of a spiritual nature pervading, and only good results could be had.

The afternoon and evening meetings. speaking by Mrs. Reynolds, Mrs. Sprague and Mrs. Powers, also Mr. Richardson and Mr. Sprague, and the tests or communications by Mrs. Rey-

nolds, Mrs. Sprague. Friday evening, Mrs. Morse Baker, of Granville, N. Y., came, and took part

themselves, and all together made the meeting a success. The meetings were free-contributions and collections depended upon—but every indebtedness was met, and a small balance left in the hands of the treasurer, Mr. Richardson. Much regret was expressed at the illness of the president, Mr. Frank Walker, which prevented his presence. But the general expression was, the meeting was a grand success and great good must result from it.

CORRESPONDENT.

A Question Answered, We are glad to see in The Progressive Thinker of February 19, the answer beautifully given to the question. "What has Spiritualism done for the world?" but we would ask for more. The thinking world is wide awake. asking for a religion of love and charity, a practicing of the precepts of

Is Spiritualism ready to take this place, to lay aside all malice, evil speaking and retaliation for real or imaginary wrongs, leaving Christians and orthodox religions to pursue their own way, and Spiritualism stand for all the word implies? With the word Spiritnalism engraven on their banner, how can its followers afford to follow in the track of other religions of malice and antagonism?

Any religion which is used as a cloak of maliciousness must be received upon its own merits. We have been surprised and pained to hear from the lins of some, bitter denunciations of the Bible and professing Christians. When these them in a kind, loving spirit, a spirit which has too much respect for self to allow that spirit to belittle itself in speaking of another. Why not all be-come disciples of Emerson on this line?

AN OBSERVER.
Rochester, N. Y.

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Mrs. T. U. Reynolds had to leave Saturday evening to fill engagement at Salem, but Mr. and Mrs. Sprague, Mr. Richardson, Mrs. Baker and Mrs. Powers, with J. Frank Baxter were hosts in themselves, and all together made the meeting a success. The meetings were something and success. The meetings were successed to the success and success.

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Thoughts on Materialization.

To the Editor:-Believing the following thoughts will be well received, and beneficial to some of your thousands of readers, I make free to ask for them a place in the best Spiritual journal on earth-The Progressive Thinker.

Accepting, as I do, Webster's definition of the word substance, that is, "Something real; not imaginary." I think it must be everywhere existing throughout unbounded space; in and through all things in existence, both physical and spiritual; co-eternal, or even existing anterior to any other thing or things, which show a particle of substance as a component part of their created whole.

Pure invisible, unmixed, natural substance may well be considered as the first or primary principle thing in the broad realm of being, visible or invis-ible; and finer in vibration than are atomic forces.

Electricity, magnetism, the cardinal gases, air, ether; the power of weight, etc., as well as both incarnated and disincarnated spirits of mortals, are all invisible to the physical vision of mankind; nor are any of said things, or forces, ever known except by certain effects they produce, as natural visible phenomena, seen, for instance, as when electrical power rends the mighty oak,

So it is in regard to spirit materialization—substance being ever present, an invisible thing, "real, not imaginary," as Webster declares it to be.

The medium's controlling spirits, operating in agreement with other spirits, and according to natural laws unknown as yet to mortals, collect a portion of said diffusive substance from the unseen air, and other cruder degrees of substance from persons and things, as well as a kind of spirit aura drawn from attending spirits, by all of which is built up at will, real representations of disembodied spirits, so very firm with substance, that they can be seen and felt; and often so real as to enable the spirit to talk, sing, laugh, cry, hug and kiss their mortal relatives and friends, play on musical instruments,

All of those things the spirits do by the help of honest, pure, good mediums, and such things they will continue to do, in spite of skeptics, frauds, Christian persecuting preachers, laymen, etc. Said pure unadulterated substance, being necessary to the chemical unfoldment or creation of all things, it must therefore be first of all things in the eternal realm of nature, existing of itself. I consider it worthy of another significant name, so I here propose to call it Alphaite, from the word Alpha, meaning the first; and the "ite" as an affix of distinction.

ELISHA D. BLAKEMAN. Circleville, O.

only will be inserted free.]

PASSED TO SPIRIT-LIFE. [Obliuaries to the extent of ten lines

On January 25, 1898, after a long, painful illness, the beautiful spirit of our mother, Mrs. Amelia Knight, bade good by to her mortal home and friends at the age of 81 years. The influence of her sweet, patient face, and noble, exalted life will still live on. Blessed be her memory.

MRS. W. B. PATTERSON. Vancouver, Wash.

From Cleveland, O., February 8, Charles H. Prentiss passed the borderline to be re-united with the faithful companion who preceded him to the "better country" twelve years ago.

Mr. Prentiss had journeyed in this life seventy-five years. He was a man of rare ability in many directions, upright and manly in social and business relations, and a devoted Spiritualist.

The writer was called to officiate at the funeral. Although the service was held in the room where the old gentleman had lived by himself and done his work (he was an inventor), kindly hands had made the quarters presentable; chairs were carried in, and neighbors of all beliefs filled the room and I never felt a sweeter baptism of the spirit than while standing by the plain coffin that contained all there was

earthy of the arisen brother. I said what I felt, as I spoke to the curious assemblage: "He died (as the world says) a pauper. Kind hands have rendered the last office that can be rendered unto one like him; aye, he will be spoken of as 'buried by charity,' but if we could see him as he is in the world where men are judged for what they are, instead of for what they seem, we should say: 'Well might many of the so-called rich and great men envy our brother, for he wears the garments of a beautiful angelhood.' He has passed from the shadows in the full glory golden day." MATTIE E. HULL.

Passed to higher life, from his home in Batavia, Mich., February 8, 1898 Mr. Benjamin Pond, aged 82 years, 8 months and ten days. His friends were many, and of enemies he had none, and was ever ready to reach forth the hand of charity to erring humanity. He was a firm believer in Spiritualism in its broadest sense. Funeral services were conducted by Mrs. Emily D. King, Butler, Mich. MYRTIE D. KING.

Passed to spirit-life, February 17, 1898, from her home in Texas, Kalamazoo county, Mich., Mrs. Josie Towers Parsons, aged 61 years. Besides a husband she leaves three daughters, a brother and sister. Mrs. Parsons viewed the future with composure, having positive knowedge of spirit return, through her own organization. Hon. L. V. Moulton gave an address. L. S. BURDICK.

By the passing away of William Fleming, on the 1st of January, 1898, the First Church of Spiritualists of Spiritualists of Pittsburg, Pa., sustains a great loss. He was one of the earliest to espouse the cause of Spiritualism and was ever devoted to its ad vancement. He was gifted with powers of magnetic healing, which he used freely for the benefit of the suffering. CORR.

Sallie W. McElwee, of Juda, Wis. passed serenely away, January 30, 1898, after many years of suffering. The consolation of Spiritualism made the way light for her and comforted the family. The last rites were at the family home, February 2, and a large assemblage attested their sympathy, many of whom heard the spiritual gospel for the first time.

Mrs. McElwee was a life-long Quaker, but for many years a firm Spiritualist, and welcomed death as a friend and emancipator. Her sweet character will live in the hearts and memories of all who knew her, as an incentive to good works. May the angels sustain and comfort the bereaved, until their delivrance comes. LYMAN C. HOWE. Control of the contro

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SPECIFIC DIAGNOSIS. He who understands the action of drugs, and who

gifted with the power of correctly diagnosing, is the successful physician to-day.

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one, and it is being all recurnished with new furniture, new baths, new system of heating and new ventilating system. Those intending to come to this new and perfect Health Home would do well to write at once. The terms for Board, Room and Treatment will be from \$6 to \$15 a week only, depending on the size of the room and the disease that the patient is

DR. C. E. WATKINS'

Wonderful Success as a Psychical Physician.

January 5, 1898. Dear Doctor:—I am surely growing better. I am sure of it—no doubt of it at all. It is wonderful. Yours,

Aberdeen, S. D. F. W. WEBB. January 24, 1898 Dr. C. E. Watkins-Dear Doctor:-

think I will soon be well. I never felt so well in my life. MRS. LILLIE TAVAN. Tia Juana, Cal.

February 1, 1898. Dear Doctor:—Enclosed please find post office order. Now, Doctor, don't you think I am cured? I don't suppose I have been a very profitable patient, but have done the best I could. I am feeling decidedly stronger and feel that your remedies have helped me to health. I want to thank you kindly, and say that our relations as doctor and patient have been of the most pleasant character-and I shall always think of you as a friend indeed.

Yours sincerely, E. T. BEARSE. 1317 Wash. street, Hoboken, N. J.

December 5, 1897. Dr. C. E. Watkins-Dear Sir:-Yours at hand in due time. I am in very good spirits this morning. My strength has returned. I am almost well. MRS. LINA LAWSON.

February 7, 1898. Dear Doctor:-I can only report bet ter-better-I am doing nicely. I shall be so glad when you think I am cured. I think every day of my life how glad I am that there is such a good doctor as Dr. C. E. Watkins, I never heard of you until last fall; my husband's sister was here from Berlin, and she told me obout your curing her husband.

MARY L. FRINK. Westport, N. H.

Buena Vista, Colo.

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There is living in Ayer, Mass., a physician, who is meeting with the most wonderful success in curing old 10 cents.

B. F. POOLE, chronic cases that have been given up to die. He has a large sanitarium or health house, where he is making some most remarkable cures. He is also treating the sick by mail with equal

Those who are suffering with chronic disease simply have to write to him, telling him their age, sex, weight, and leading symptoms, when by return mail he sends you such a correct diagnose of your case that you cannot help but believe that you have at last found a physician who knows what is the mat ter with you. He makes no charges for the diagnose whatever. Then if you wish him to heal your case, his fee for treating you and furnishing all medicine and letters of advice and weekly instructions are made within your reach. He is sending out to the sick a little book on chronic disease to all who write for it. His name and address is Dr. C. E. Watkins, Ayer, Mass.—Silver

pound book, strongly bound, and containing beautiful illustrative plates. Old Records." Told by Paul Carus. For sale at this office. Price, postpaid, This book is heartily commended to stu- \$5. It is a wonderful work and you dents of the science of religions, and to will be delighted with it all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian scarcely read it without spiritual profit, bound in cloth, \$1. For sale at this Price \$1. For sale at this office.

Knight Watchman.

Sunday Spiritualist Meetings in Chicago.

The Church of Unity. Services 7:45 p. m., every Sunday, at Flynn's hall, northeast corner North avenue and Robey street. Reached by the Milwaukee avenue, North avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated to Robey street. Max Hoffman, pastor. The Band of Harmony meets on the first and third Thursday of each month at 3 and 7:30 p. m., at Handel Hall, 40 Randolph street, room 418.

The Spiritualist Church Students of Nature, meets every Sunday evening at 7:30 at Norman Hall, 235 and 237 Milwaukee avenue. Mrs. M. Summers,

The Lake View Spiritual Union meets Sunday afternoons at 2:45 o'clock, in Belden Hall, Orchard and Lincoln avenue. Meetings conducted by Mr. Carl Wickland, assisted by Mr. Walter Finch. Spirit messages through Mrs. Carl Wickland.

The Beacon Light Spiritual Church, 617 N. Clark street. Meetings Sunday afternoon meetings 2:30, evening, 7:45 p. m. Conducted by Geo. F. Perkins. Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue, Dr. Arthur lectures and demonstrates magnetic healing and hypnotism. Irene M. Dobson, lecturer and test me-

dium, will hold meetings every Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue. The Progressive Spiritual Church, G.

V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Tako elevator.) Services at 2:30 and 7:30 The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p, m., followed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives

messages at 7:30 p. m. Spiritual Endeavor Society meets at No. 1 South Hoyne avenue, near Lake street, at 8 p. m. Sarah E. Bromwell,

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Universal Spiritual Society, Hopkins'

hall, No. 528 West Sixty-third street, Englewood (over postoffice). W. T. Parker, pastor. Conference at 8 p. m. Lecture and spirit messages at 7:30. Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30

and 7:30 p. m. Church of the Star of truth, Wicker Park hali, No. 501 West North avenue. Services every Sunday evening at 7:80 o'clock. A Swedish meeting is held every Sun-

day, at 2 o'clock p. m., at Phoenix ham 324 E. Division street, near Sedgwick street. Dr. Elis Isidorous Jacobson, lecturer. Admission free. First Spiritual Temple, near corner

Wells street and North avenue. Services every Sunday evening at 8 o'clock. Mme. Lucille de Loux, pastor. Lecture and test circles every Wednesday evening at 8:30, at 417 North avenue. Spiritual Temple, No. 11 North Ada

street. Services every Sunday at 8 p. m., conducted by Chas E. de Ricard. Test circles, Monday evening at 8:30, at No. 439 W. Lake street, third floor. The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests.

Speakers and mediums who do not inform us at once when their meetings stop, will not be allowed thereafter to have their names appear in this list.

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It is a systemic, intelligent course, each case treated according to kind and peculiarities. It is an intelligent application of means to ends. For simple catarrh in its first stages, the Sure Cure, locally and constitutionally used, is usually sufficient. But in old chronic cases, with sluggish circulation, torpidity of glands, etc., our Liver Tonic is indispensable. And when the lining membranes of head and throat break down, indicated by the yellow, green-ish and bloody discharge, with foul odor, the Specific Blood Medicine comes to the rescue. If the disease is still farther progressed and bone disease exists (carles), then comes our Antiseptic Pith Wash, used hot, and with an intelligent combination of all, we cure any case of catarrh in whatsoever stage. Our quarter century's experience verifies this statement. For fur ther evidence see 64-page book, mailed free to any address.

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TESTIMONIAL. B. F. Poole, Clinton, Iowa:-Please

send another package of magnetized compound. I find the compound and psychic treatment are wonderful remedies for sore and weak eyes. The gold spectacles you sent me are perfectionjust what I wanted. MRS. MARY J. HORTON.

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Dear Doctors:—Your diagnosis of my case is received and I find that it is very correct, Very truly
yours,
Feb 1, 1898.

Bridgeport, Conu.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—Your letter was received this morning and I thank you very much. I know your diagnosis of my mother's-case is correct in every respect. Sincerely,
Feb. 19, 1898.

Providence, H. I.

Drs. Peolos & Burroughs, Indianapolis. Ind.
Dear Dectors:—Your favor is received and can say
that the diagnosis of my case is entirely correct.
Respectfully, Orro Hows.,
Feb. 18, 1898. St. Jamss, Minn.

Drs. Peebles & Burroughs. Indianapolis, Ind.
Dear Doctors:—Your diagnosis of my case is entirely correct. Very truly yours,
E. J. Stewart.
Feb. 19, 1899.
Mt. Pleasant, N. Y.

Drs. Peebles & Burroughq:Indianapolis, Ind.
Dear Doctors:—Year favor of the 11th is received and I consider the diagnosis of my case very correct, and am confident ander your treatment I shall recover my health very truly yours,

WM. JOHNSON.

Feb. 19, 1898.

Boston, Mass.

The medical work of Drs. Peebles & Burroughs is distinctive. The medicines used are the mildest and purest made, put up by their own hands, not by clerks who will not understand the organization the medicines are designed to heal. But, perhaps, the most distinguishing feature of their treatment is the psychic. Words cannot describe the healthful. soothing, healing influences which radiate from their offices to their patients.

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Drs. Peebles & Burroughs, Indianapolis, Ind.

Drs. Peebles & Burroughs, Indianspolis, Ind.
Dear Doctors:—When sitting for psychic treatment
I feel an almost constant current of magnetism
through my system. Gratefully yours,
A. J. CUTHINERTSON,
Feb. 16, 1898.
Cuthbert, Tex.

Feb. 16, 1898.

Drs. Peebles & Burroughs, Indianapolis. Ind.
Dear Doctors:—The first night that I sat alone for psychic treatment of left as though a battery had been turned upon me. Respectfully,

EDITH ULRICH,
Peorla, Ill.

Drs. Peebles & Borroughs, Indianspolis, Ind.
Dear Doctors:—I think your psychic treatments are
doing me more good than any medicine I ever took.
Thanking you for your great kindness, I am sincerely
yours,
R. AMANDA GILCHRIST,
Feb. 9, 1896.
Lunenburg, Mass.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Dear Doctors:—The psychic treatments are invaluable. I feel the presence of the invisibles often when it is not time for our regular sittings. When very tired and my thoughts go out to you for rest and strength I always received. Your friend.

ADA L. STONE,
Jan. 30, 1898.

Orange, Mass.

THEIR CURES ARE PERMANENT.

We never bathe twice in the same stream. Change is the law of Nature. Every sufferer from chronic disease knows full well that to-day he may feel poorly, to-morrow he may feel well, but he understands that this is but a temporary relief, a breathing spell, an oasis in the desertiof suffering, and the statement of a sufferer that to-day he feels well, though not cured, is no evidence that the treatment he is taking will Drs. Reebles & Burroughs itively cure abronia diseases, and when a patient is cured they stay cured. The following extracts from letters from our last mail carry weight to sufferers where bombastic assertions would carry disgust:

Drs. Peeblos & Burrougher Indianapolis, Ind
Dear Friends:—It'ds now more than a month since
you treated my write for abcomplaint, which the doctors here could not and sidd not cure, and you cured
her completely. Het health is as good as it ever was.
I thank you for my wifet as well as myself. Yours
truly,
Feb. 16, 1898.
Red Bluff, Calif.

Drs. Peebles & Burseughss Indianapolis, Ind.
Dear Doctors:—I have disought for some time that I would write and traityou flow I, a former patient, am. My health is good for swoman of my age. I took treatment of you last July and August, 1897, and whenever I feel that I need a physician be sure I will call upon you. Respectfully,
MRS. N. M. LE FRANCIS,
Feb. 11, 1898.

Foster, Ore.

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Name, Age, Sex, and

Leading Symptom And receive an Absolutely Correct Diagnosis Free of Charge. Address

Drs. Peebles & Burroughs, INDIANAPOLIS, IND.

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