

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

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MEDICAL SCIENCE AND MEDICAL PRETENSIONS looking around for something to do, stumbled into the manufacture of pep-

The Question: Who Are the Quacks? Is Answered by Plain Historical Facts.

edical Fads Dissected by the Keen Scalpel Wielded by the Master Hand of Hudson Tuttle.

have all respect for the honest phy-lian in his earnest, patient combat firm has a stable of fifty or more horses, Ith disease. I know his heart is in his ork, and that he is ready to visit his attents even at the risk of his own patients even at the risk of his own life, and to use every possible means are kept ready, and when orders are re-for their recovery. It is not this class ceived they are bled according to the who clamor for protective laws. They are for a free field where the most sucessful wins, An envious class of bigots has so persistently urged the attention of the various legislatures, that in many of the states laws have been enacted for the protection of medical practice, that have no counterpart except in the Dark Ages. It is made a crime to brew a cup of herb tea, or perform massage, and an attempt is being made to give the doctors exclusive right to mesmerize!

To show how vulnerable, and fallible this medical science is, is my present object, for a system that assists the right to prescribe remedies for life or death, to the exclusion of all others, should be infallible, and as absolutely demonstrable as mathematics.

The history of medicine from Hippocrates' time to the present is interesting as a series of theories of practice, pronounced by the "regulars" as infallible and constantly overthrown by quacks, whose wild theories are received, to be in like manner overthrown.

To come down to recent time, within the memory of not aged persons, bleeding was held by the "regulars" as the first thing to do on visiting a patient. Phey said they must take away the "bad blood." If the victim was cold it was the bad cold blood, and if in fever the bad black blood; if there was full habit, it was to get the surplus blood, and if annemic, to get the thin blood out that the new might be better. The doctor came with lance and cup, and a bottle of leeches, and it was a question which was fiercest for blood-the doctor or his leeches. In fact the honored physician became known as a leech. After getting the victim well weak

ed, his stomach had to be "cleansed" with an emetic, and his bowels with a thartic, and after this, the regular began, in which mercury atment as the chief remedial. Salivation folowed as a "healthy indication," general poisoning, a diseased liver, kidneys, ing takes place without a sign of pus. spleen; dyspepsia, and miserable life.

ting unable to obtain a taste. After an hour they were killed and their stomachs found filled with gastric juice, secreted by their desire for food. This was purlfied, bottled and dealt out by doctors as a cure for indigestion, dys demand, the serum separated, prepared pepsia, etc. Is it what the "faculty" recommended and sent out to be injected into the it to be? Will the digestive fluid of a veins of suffering children. A most outhog digest food in the human stomach rageous price is asked for an inocula-It will, as a food of a hog is digested, tion (fifteen to twenty-five dollars), and but whether it will perform that subtile an old horse thus doctored is a veritable chemistry as it is done by the gastric

Klondike. Scientific, yet deaths from anti-toxin are constantly recurring, and many physicians protest that it is more deady than the fearful disease for which it is used.

We are told by these "scientific" doctors that soon they will have "cultures" for all diseases, and the old remedies discarded, the doctor will come with a series of test tubes, and inject into the house? veins of his patient such decoction of bacilli as the symptoms demand. In other words, if the blood is corrupt and tific' full of disease germs, another stream of poison will be poured in to counteract

the first! The most profound students of the phases of life do not accede to this view of health and disease. They hold that there is a state of health attainable and preservable, in which there is immunity are scientific preparations, and the pafrom all attacks of disease germs, and that poison, of whatever kind, can only tients who swallow these steeped essences of nastiness are cured or killed harm.

according to medical science!" These discoveries have involved an Quackery! Yes, quackery should be amount of suffering to the dumb aniput down by law; and the doctors who mals subject to inoculation, with tuberdose their patients with these new remculosis, rabies, diphtheria, cholera, etc. edies should be protected in their rights which no imagination can conceive of to force them down the throats of their Pain to which all the torture of the Inquisition is as nothing, and the result victims. They should be allowed to write their prescriptions in unknown is the deaths of many patients, before characters, for if their patients knew the pet theories are discarded! what they were swallowing they would

Surgery, which has been regarded as distinct from medical systems, for there can be no school of surgery, has been infected with this new theory of dis ease. It has really received great profit Even so late as when Garfield received the fatal bullet, the bulletins which were sent out by the "learned doctor," spoke of "healthy pus," as something to be elated over. Now the most severe operations are performed, and the heal It is considered a half failure if there One knew just what to expect if the is the least suppuration. The presence

lege of doctoring the people, and mak-ing it felony for any one they do not sin in a large way, and its laudation as ecognize, to do so. a digestive. How did he meet the in-creasing demand? The poor and To such dreadful lengths has this ex-

perimentation been carried that in Lonabused hog was called on to contribute. don a Mutual Protective Association He went to the great slaughter house, and had feeding troughs arranged covhas been formed. It has been shown that at one time seven women were seered with heavy wire netting. Steamcretly inoculated with cancer, that the doctors might try their panaceas! Un-necessary operations were performed ing food was thrown into these troughs. and then the hogs were turned in on their way to slaughter. Hungry and thirsty, they became excited over the to test fanciful theories, regardless of suffering of the victims. Patients were inoculated with leprosy, and syphilis tempting food and fought along the netand "cultures" of the same,

Doctors are sticklers on what they call medical ethics. We ask in all seriousness, by what code of ethics are they allowed to trespass on the most sacred rights, and betray the confidence eposed in them, and assassinate those

who trust in them to cure? And now these men, with their hands not only red with the blood of helpless animals, torn and tortured out of life on the dissecting table, to gratify their lust for cruelty; with the crimes more atroclous, committed on hospital pa-tients, claim exclusive monopoly, and would even have a law to make it feljuice of the human stomach is another question. The horrible picture of the fighting, hungry, thirsty swine is so repellant that the remedy becomes repulony for any one outside their profession o practice mesmerism or lippnotism!

Talk about the whimsical medicines Could hypnotism be given to worse keeping? They called Mesmer a fraud of the Chinese doctors, as dried toads, and a quack. They have speered at hypnotists as quacks, and now that snakes' heads, or black cats' eyes, how much more "scientific" are these macquacks have demonstrated the value of would

seize it as their own, and punish the quacks for its employment! Quacks! Surely let us have a law against quacks-and another against



To the Spiritualists of the State of Illinois.

Now that the great mass-meeting and convention of Spiritualists has convened, philosophized, phenomenalized, organized and adjourned; now that a representative organization has been formed in the State of Illinois, with an active executive head and efficient, earnest, energetic officials as his counperfer normal death to death by the doctor. cil, all chosen by a harmonious, intelligent, enthusiastic representative con-

stituency, will you now anpport the Illi-nois State Spiritualists' Association, or From the horrible suffering inflicted on helpless animals, it would be reasonable to expect that the zealous doctors will you let it die? Will you give it your financial, your spiritual and your would not hesitate to attempt experiments on human beings. We are not very best possible aid, or will you now surprised that they urged a bill before relax into inactivity, carelessness and the Ohio legislature to have all capital neglect? Will you put your shoulder to criminals given over to them for viviwheel and keep the organization up section! that is, to be dissected alive! on the level with other successful religions, social and reformatory associa-

Do Spiritualists Need One? It Has a Special Meaning.

THE NEGATIVE.

ts colonization by the sanctified.

I remember how in boyhood, while

Because of this youthful experience,

It has seen the abolition of chattel

Also it has seen longer strides' taken

and that in installments have

To the Editor:--I desire space in your paper to make a statement of a singu-lar dream I had a short time ago. It was in the night when deep sleep had fallen upon me, conferring rest and sweet repose to the physical body, the intangible and intellectual ego was aroused into activity by hearing dis-tinctly spoken the word "Come." In response to which I left this physical body and seemed to be floating in the ether surrounding our world, and was

and dwelt much upon it; so when the enabled to take a birdseye view of difday after the appointed night dawned clear and beautiful, and in going to the ferent things and objects beneath me A grand variety of scenery, of lands pasture with the cows I heard the birds and water, of men and animals, could sing sweetly, felt the soft breezes kiss be seen, yet not distinctly. All seemed enshrouded in something which gave my brown cheeks, saw the meadowbrook sparkle as it danced along in the forth a pale, dim light. Our aerial sunshine, I thought of the folly of fear, journey was brought to an end by a and the terrible, crippling, peace-de-stroying demon of credulity. mountain, whose top was out of sight We descended the base of the moun-That morning, with its benediction of tain, and gliding around it in making the circuit, discovered four archways sunshine, zephyr and bird-song was to me a "bow of promise," and the promor openings leading into it. While contemplating the meaning of these, we again heard the command, "Come!" ise was this, that while my reason re mains, fear and trembling, doubt and despair should never be and abide with This incomprehensible force carried us on to where the passage ways came to-gether near the center of said mountain not one wave of trouble crossed my peaceful breast when Brother Lovewhere we were ushered into a large, il luminated hall. In the center of the hall was a raised platform, and on it land's article had been read and thought about by me. was sitting a large monster bearing This half-century since the advent of some resemblance of man. It was not a living entity, but an image resembling dodern Spiritualism has seen, among other things, the utilization of the force gold in color. I saw the words directly of electricity as a common carrier, an above this image, "God, Mammon." The hall was filled by an intelligent illuminator, and in many other offices acting as the rapid and potent agent of and respectable looking crowd of perthe human will. sons who seemed to be paying their respects to this image by bowing down slavery throughout all Christendom, and prostrating themselves before it. Mentally I asked the question, what did this all mean? I, by impressions, re-ceived this answer: "What you first saw was the earth and its inhabitants, and be it remembered, that a majority of the factors in the movement were avowed believers in the infant religion.

y woman toward the place her due by living under a shadow cast upon them fature, by the side of her brother man and their surroundings by this mounin whatever position or walk of life she tain of ignorance. The tunnels leading into this mountain had been dug out by hooses to move. Lastly, the past fifty years has seen more radical changes in the creeds and four classes of men, the priests, lawyers, the doctors and the politicians teachings of the churches of the westor rulers. These four classes co-operern world than had been made in the ated together to keep the masses in igfive centuries preceding; so much for norance and discordant one with anthe progress: of the world materially, other, and by this means enslaving mentally, and spiritually since the adthem while they fatten and grow rich vent of the new doctrine. off of their labors."

The Professor says: "A cursory This scene faded away and again I knowledge of the law of evolution heard the voice say: "Come." I found my ego, this consciousness being imshould teach us the lesson that real progress cannot be achieved by the propelled by the same unknown force tomulgation and acceptance of partial ward a light, glimmering in the distruth.' tance like the reflection of electric To me it seems that even "a cursory lights in the atmosphere over some city. knowledge of the evolution of the race I soon floated into this light; I could should teach the value of "partial not discern the cause of it, yet e scen truth. ery I saw resembled the same we saw come those reforms that make us, the before having a dark and gloomy ap-pearance. Now it was lighted, presentdwellers of the twentieth century, richer in those things that make life ing a radiant and cheerful appearance. worth living than were any of our pred-A range of mountains loomed up into cessors. view, smoke seemed to issue from the Furthermore, the entire truth is not tops of some of them. while others glitknown, the jury of the people cannot tered like silver. I was set down at the foot of one of these mountains which yet render its final verdict, for the evidence is not all in; nor can the great sent out smoke. There were large world unite on any decision as yet-witrents in the side of this mountain, preness the many creeds and shades of besenting jagged, rocky appearances. liefs. was forced into one of the rents in this Partial truths constantly come to the mountain into total darkness. Sensing unblased, and the favored possessors of that I was kept in motion. in a little such minds are as constantly changing while a gleam of light was seen among their beliefs; this change may be in the broken rocks which led into a cave. Here I beheld a scene I cannot fully deseemingly unimportant items, yet the aggregate makes the difference bescribe, giving only an outline of what ween the Catholic and the Agnostic. I saw. A vast cave containing an army While there may be some Spiritualof men employed in mining, with no ists that are content to go on and on like Tennyson's brook, with slate and clothing around the loins. All seemed in a hurry, sweat pouring from their spelling-book of phenomena, the great hodies. Some were working with picks ody of avowed believers are awake to and shovels, others trundling some the great movements, and take active kind of ores, throwing the same into large furnaces, while others were workhonorable part in them, too. While I would claim to be a radical ing away at large bellows to keep the in politics as in religion, I would not ires going; others were drawing off the mix them, for the very men that would liquid metal from these furnaces and otherwise assist in the securing or pouring it into molds, other taking the maintenance of what we thought best bricks out of other molds and cording would not agree with me in either the them up. This metal had the appearone or the other, and because of this ance of gold. While witnessing this prejudice would withdraw the needed scene for some cause, I know not what, support. I was aroused to consciousness in my That the upbuilding of such a Utopia old body. My first thought after wakas Brother Loveland pictures is to be ing up was of an orthodox hell. the work of the Idealist (the great evo-I will leave this picture for the conlutionary factor in society) in the futemplation of the reader, to form his ture is most pleasant to contemplate, own opinion of the facts as presented. but I doubt if it can be brought about Please read II. Cor., 12th chapter, 1st to by the dissemination of mixed truth. 8th verses. IRA SMITH. that of religion and politics by one Grand Ledge, Mich. body; of course we believe that such condition obtains, one belief only

DREAM OR VISION. THE CREED QUESTION. long troubled the body corporeal as the creed has the body ecclesiastic? Noth-ing. Well, that is what I would give the Spiritualists for a creed; and above all things no shackles to bind the oncoming generations in their search fon truth and peace. THE QUESTION ABLY ARGUED IN

Likewise, the best legislation that can be enacted, often, as Charles Sumner said. "Consists not in framing new

living in the vicinity of credulous Adlaws, but in repealing old ones. ventists. I one time feared the crisis of In a republic where each man is the the earth's life, the destruction of the equal of every other and the officers of planet as to the abode of mortals and the nation are the servants, not the rulers, of the people, the responsibilities of government and of morality rest This change was to come in one August night, and although my parents allke on each individual, rather than on were unbelievers, I feared the change

the king and the court on the one hand and the archbishop and his minions on the other. The unthinking voter bound by party ties can be reckoned on to act with his organization, but the thoughtful man heedless of the epithets "turncoat" and "mugwump," treats each election as a new issue rather than a skirmish between two parties, to one of which he owes allegiance; so in religion as in pol-

itics I ask the right to maintain my personality, and prefer to be loft free and unbound by any statement other than the belief in communication of the live ing and the so-called dead.

When I avowed my belief in such communion, the world called me Spiritualist, and however much my belief in other religious or ethical matters differ from those I held at that time, 1 claim that so long as I retain that be-lief I am a Spiritualist, nor do I wish to bar or expel others from our ranks because of their refusal to subscribe to for observed facts.

The forming of creeds by which to measure men belongs to that period of the world's history when philanthro-pists strove to find facts favoring pet theories, rather than the true scientific method of erecting theories to account ofr observed facts.

Let us then, unbound by articles of faith, give our support to the business organizations of our fellows, endeavoring to so teach and live as to lead men, in whatever sphere or pursuit of life, to liberal, honest, thoughtful action; eager ever to turn our brother man to the light, that unfearing he may know of his future, that we may acknowly edge the omnipotence of love, that our lives may be earnest, active, yet patient, since

"Heaven is not reached at a single bound:

We build the ladder by which we rise From the lowly earth to the vaulted skies

and we mount to its summit round by round.

ARTHUR C. SMITH. N. Newburg, Me.

Illinois State Spiritualists^r

For experimentation, with remedies and inoculations the patients at the tions, or will you try to block the wheels of this new band-wagon with criticism fault-finding and opprobrium? Other state associations have been formed and by men of just as good character and with just as much interest in the advancement of the principles of Spiritualism, as is possessed by your present board of officers and workers, and have merely lingered along with a name, a charter, books, a seal and other effects: holding-meetings and only breathing, as it were, because of its existence. Is this to be the fate of your newlyorganized association, or will you fill its treasury with your voluntary contributions, your annual dues and fees of membership, personally or through some auxiliary society in your town? It is yours, because you organized it either by your presence or your absence. You were there and acquiesced in the proceedings, or you consented by not being present to kick, to object and prevent. It is yours if you have interest enough in the cause to want to see that cause advance, if you desire to see Spiritualism purged of frauds and prostitutors: if you wish to build up a higher and holler Spiritualism. It is yours f you wish to see a boom in the state of Illinois for Spiritualistic truths: if you appreciate the effort of your spirit friends to keep open and clean the gate way between the two worlds. Will you aid? Will you work? Will you unbind your soul and purse to its support? . There is immediate work to be done. There are many villages, cities and counties in the state without organization, without even work for the cause from any source, where, when reached by a good missionary, some one with ability either as lecturer, or medium; or both, who has authority from the State Association, good auxil lary societies can be formed. But this necessitates travel, expense, time and attention, and will require as goodly fund in the treasury. We might as well be understood-start out with the plain understanding-that to-day not institution of this kind can succeed without the almighty busifiess god of earth Upon this basis and this -money. alone can this association thrive or even survive. Hence, it must be played upon this foundation at first and kept there. Spiritualism in Illinois and in the city "Th of Chicago has shown herself fairly to the world in the vast attendance, the great enthusiasm, the intellectual representation, the patriotism of the recent mass-meeting, to be one of the potent factors of moral, social and religious reform, and it is needless to surmise that she will ever take a back beat hereafter in the dignity of her public demonstrations, her promptiness to advance the spiritual welfare of humanity and the brilliancy of her intellectual: representation of the light in truth's dynamo, ever in motion, ever paperful, ever lumin-ous, eternal. UR. T. WILKINS.

erations of the offal of the slaughter their claim, the "Regulars" Oh, you say, this is "regular" "scienpractice! I am glad to be informed. I am glad that this wine of iron and beef's blood, this double exmedical pretension and assassination. HUDSON TUTTLE. tract of liver, this refined syrup of kidneys, this elixir of ovaries, this decoc tion of pancreas, this emulsion of caul this elixir of tripe, known as pepsin, this steepings of the various organic sewers, of hogs, and cows and sheep,

octor came. His bowl of horrible stuff was a dose!

Now there is no blood-letting. Physilans say in many forms of fever it is is shown by the following: eath to bleed. There is no giving metics, unless some foreign sub tances are in the stomach, no catharics unless indicated, and mercury is most cautiously used.

The average length of life has inreased!

The homeopaths came and performed wonders with infinitesimal pellets, and the "regulars" concentrated their remuntil scarcely more bulky, and carried their outfit in a small pocket case. A very small lozenge, not had to taste, is now prescribed instead of the big bowl of steaming herbs.

The quack homeopaths brought a good share of this change. Yet if it is bad practice now to bleed and purge and vomit, and poison with mercury. antimony-once a lauded remedyhas always been, and on this altar of medical ignorance and pretension untold millions have been sacrificed.

Coming down to the present time, the discoveries made by the microscope of disease germs, has given rise to an entirely new theory of disease. For ages the cause has been held to be bad humors in the blood, now it is germs, and for every disease a special form. The cure of small pox, by the method of inoculation with cow pox, set the examples, and doctors all over the world have been engaged in making "cultures.

Brown-Sequard, in his "Researches, found the elixir of life. He brewed it from the generative organs of the dog and sheep, and Hammond, once Surgeon-General of the United States Army, endorsed him, and he had a large following. I write this to show how little confidence physicians have in old theories, and that they have no scientific method of testing the new.

Brown-Sequard died with this loathelixir distending his lecherous veins. On the heels of the elixir came Koch's "cure" (?) for consumption. That disease is claimed to be caused by bacilli, and these he cultivated, and tamed and injected into the blood. The poor victim died a martyr to his misplaced faith.

Physicians believed, or at least sent for the poison "culture." and after killing a few patients-more or less-coolly concluded that the remedy was more fatal than the disease. The tuberculous bacilli would not leave or die at the command of the doctors-not as readily as their natients.

Then came Pasteur with his "culture" for the rabies. In its decoction he had subjected countless animals to tortures such as Torquemada would have shrank from with horror. His "discovery" was received almost unquestioningly, a great hospital was erected for the culture of the "virus," and its injection into the veins of those who had been bitten. Years have passed and now the more thoughtful physicians doubt the efficacy of the treatment. Dr. Bell-Taylor, of England, than whom there could be no higher authority, Says:

"I regard this so-called wonderful discovery as the most extraordinary delusion which has afflicted men of science for centuries."

rine, Paris, says: "It did not cure hy-

Now as the latest, we have anti-toxin try doctor moved into the city, and

of bacteria is the cause, and if these be as much as a man could carry, and a excluded there is slight inflammation and no pus.

The restlessness of even the surgeous

A doctor in Switzerland removed the stomach of a woman, and it is said the operation was successful, and the pa tient recovered and had passing good health. It was a revelation to every medical man in the world. The daring

operation made the surgeon famous No one before but thought the stomach as essential as the liver or heart! Every doctor had an itching to perform the same operation. It was, however, difficult, for it is not every day men or wo men can be found so desperately situated as to consent to the loss of their stomachs. A St. Louis doctor tried it in the hospital, and a Chicago doctor determined not to have his city outdone also secured a victim. In the language of the reports, "both operations wer

eminently successful," and after attenive reading, it is found that both pa tients died! This is "regular" practice as distinguished from quackery!

A doctor at the Milwaukee hospital found a patient, and performed a brilllant operation. The woman lived four hours.

At the Detroit hospital a victim was selected, but he learned the intention of his kind physician, and not being will ing to give his stomach to the cause, he escaped and fled to parts unknown leaving the doctor to mourn over the op portunity to win fame thus lost!

Only a few years ago, most people were ignorant of their possession of the vermiform appendix, or gave it no thought. A doctor had a case of its ulceration and performed "the daring operation" of its removal. His fellow doc tors were not to be outdone, and it be came a fad, and people were frightened at the terrible risk to life, constantly menacing them by some foreign body. as a grape seed, etc., getting into this "blind sack." Many refused all fruits with seeds, appendicitis became one of the common ailments, and the capital operation of its removal was held to be the only escape from death. Now many able physicians admit that the knife has been resorted to too freely and that in a great majority of cases a cure will be effected without surgery. The inflammation and ulceration is a cause of lodgment of food, and not the effect, and it is is said by the most experienced physicians that seeds are never found in the sack! When the doctors were re

sorting to the knife at the least symp tom, a practice now known to be wrong

were they quacks or regulars? A present fad with "medical science the extracts from various organs of animals. Thus a well-known firm with extensive connections puts up in at tractive bottles, extracts of the pan creas, kidneys, liver, ovaries, testicles thyroid gland, the stomach, etc., recom mended for the various diseases in the allied organs of the human being. Wor derful cures are reported, and physi cians experiment with their patients, Are there any healing virtues in these extracts, from the refuse of the slaugh ter pens? It has not been proven Their trial is as pure empiricism as

ever was practiced by a border "root doctor." Its "science" is a reversion to or centuries." the belief of the savage that part sup-Dr. Peters, of the Academy of Medi- ports part, and to eat the heart of an enemy would strengthen their courage.

The craze began when a certain coun

charity hospitals are at their mercy and the opportunity is not lost. A phy sician who had just taken a post-grad-

uate course at a famous medical school speaking of the methods of the "great" surgeon who presided over the clinics in the hospital, said that he removed a tumor from a woman and wishing to prove his method of closing the smaller arteries, he left them unligatured. What was the result? The next morning the woman was dead from hemor rhage! The new method had been tested and her life taken by the murderous

hand of that surgeon! Dr. Leffingwell, in a paper read before the American Humane Society at its Nashville meeting, October, 1897, on "Scientific Assassination," gives an ac-

count of the practice of a physician who unfortunately for his patients had charge of a quarantine station in South America. He was an M. D. with a diploma showing the world that he had acquired all the knowledge the medical colleges can give. He began a culture for the discovery of the microbe producing yellow fever. His experiments in inoculating animals with the dread ful poison would not prove his discov-ery, and hence he did not hesitate to take human beings. He could not hope that any one would volunteer for this sacrifice for the promotion of medical science. He must choose his victims among the poor, ignorant, and those not able to defend themselves. He

found these in the newly arrived immigrants crowded into the quarantine hospitals, and whom as a trusted doctor he was bound by humanity and honor to care for and protect. Yet with a fiendish lust for cruelty, he deliberately selected five victims, and pretending t administer medical treatment, injected into their veins the carefully prepared poison, to which the venom of the rat tle-snake, or of worara is as anodyne Then this "scientific physician" stood by and fiendishly gloated over, the writhings of his victims. How well he enjoyed_their sufferings his own words reveal. Never an inquisitor was more delighted in the torture inflicted than this doctor. He had given the yellow fever in its most dreadful form. He had discovered that Le could inoculate the fever-which a fool would have known before hand. He says: fever, the hemorrhage, the vomit, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delusion, the final collapse, in fine, all the conjunction of symptoms which constitute the basis of the diagnosis of

vellow fever I have seen unrolled be fore my eyes, thanks to the potent influence of the poison made in my laboratory." Five immigrants, seeking homes in the new world died, for they all died, to gratify this doctor's lust for cruelty. I may be pleaded that it was in the in terests of science; what did science

gain? What principle was established? Nothing came of it. No, he was an as sassin, who, trusted as a physician, had taken delight in the awful suffering and deaths of his five victims!: Yet h was a regular physician and published a detail of his "experiments" for th doctors of the world to read 'and his name is heralded by the press without word of censure!

Quackery! Nay, this is legalized practice! He is one of the men who persistently clamor at the halls of legis-lation to be given the exclusive privi-

Evidence of Ohristian Progress

About the first cause for encourage ment in connection with the movement to Christianize the Mongolians in this country, is the report that a Chinaman in Worcester, Mass., has gone crazy through religious excitement.-Kansas City Star.

A proper secrecy is the only mystery of able-men; mystery is the only se-erecy of weak and cumhing men. Chesterfield.

A SANTA A STATE OF A SANTA SANTA SANTA

_ake Helen Camp, Florida. The fourth Sunday of this meeting

has been a red letter day. At 10:30 a. m., Mrs. Twing delivered one of her practical and pathetic sermons upon "The handwriting on the Wall," read ing a passage of Scripture describing the feast of Belshazzar. She claimed that modern independent slate-writing was of the same nature. The audience listened with closest interest.

In the afternoon Mr. Grumbine spoke rewarded for his patient and continued upon "Affinity," explaining the laws of the material and spiritual world in re lation to evolution, and showed how the proper centralization of the soul could only be maintained by a balance of the forces of attraction and repulsion. which secures true affinity. His lecture was deep and scholarly, and his delivery magnetic and intense.

Mrs. Maggie Waite gave a wonderful test seance at the close describing a great number of spirits and pointing out the people for whom they were intended.

Afterwards Prof. Evans gave a public exhibition of independent slate-writing, which electrified the large audience.

The meeting closes March 21. Lec tures will be given by Mrs. Sheets, Mrs. Twing, and Mr. Colby, and test seances by Mrs. Walte, Mrs. Minnie Brown and Mrs. Twing. Mrs. Effic Moss is holding seances for materialization.

Mr. Colby has made some very excelent addresses this season.

At the love feast on Sunday night. February 27, about \$200 was raised for the carport of the association. H. A. BUDINGTON,

Association.

In view of the fact that there are many Spiritualists who do not understand how it is that a state organizad tion could be organized at the recent mass-meeting when we had one als ready, it may be fitting that we explain the matter to such readers who ard slightly mixed upon the subject.

In order to make our State Association, chartered July 16, 1896. (I think that is the date) more effective and productive of the best results, it became necessary to obtain representatives from outside cities, thus making a practical state organization.

Some of us began figuring upon the feasibility of a midwinter convention to bring about-the above results.

The N. S. A. also by its representatives conceived the same idea about the same time and made a call to that end soon after Mr. Warne's letter was published in The Progressive Thinker.

The official board of the I. S. S. A. agreed at a special meeting to co-operate with the promoters of the convention and commissioned two of its directors to tender the charter and entire effects of the association to the pro posed new board of managers that might be elected by said mass-meeting. The writer was legally authorized to make this tender, as secretary of the board of directors, which he did at the

proper time, Wednesday evening, delivering the charter to Mr. McGrath, under the advice of Hon. L. V. Moulton, of the N. S. A. board of directors.

The committee of which Mr. McGrath was chairman took the matter under advisement and prepared a new constitution and by-laws to meet the requirements, and so reported Thursday morning. The writer made a formal tender of the effects and guaranteed the resig-

when

broad and tolerant enough to in-

Much fraud is charged in the doings

of mediums, and no one in the ranks

deplores this fraud more than myself,

but honest, earnest workers conscien-

tiously strive to eradicate these weeds,

and our efforts give promise of their

final demolition. The existence of this

curse, while it brings discredit upon the

sen the truth of Spiritualism itself, and

the persistent investigator is sure to be

Now, as to the adoption of a creed by

the Spiritualists; I think that creeds

may be all right to determine the slight

differences between the members of the

churches but the greatest difference

between any one of these and us is the

knowledge of continued life and the

As criticism on Brother Blodgett's

of the living and the so-called dead.

Spiritualists, does not in the least les-

clude, to fraternize all.

nation of the old board and officers. The offer was accepted and the new, officers were there and then elected. and constitution and by-laws adopted. Under the advice of Mr. -Moulton, a special meeting of the old board and members was called at Mr. Jenifer's, 358 W. Congress street, March 2, 1898. The report of the committee was accepted and the resignations handed in and duly accepted by the members present. The new officers were elected and constitution and by-laws adopted, and the final transfer was declared complete. The former secretary. Mr. D. G. Hill was instructed to send to Martin H. McGrath, the present secretary, at Fulton, the entire effects of the associa-tion. The president flow is, Dr. Geo. B. Warne, 3402 Prairie avenue, Chicago; vice-president, Col. James Freeman. Bloomington, Ill.; treasurer, Ervin A. knowledge or belief in the communion Rice, corner 17th and Clark streets. Chicago. These men are the newly elected officers of the old association that a few have clung to so long. G. F. PERKINS.

AN EPITAPH.

This is the silent gate, where death stands warden Which opens into God's celestial gar-

den. His soul passed through, bearing white deeds of duty.

Into that summer realm of fadeless beauty,

From whence he visits us, to guide and strengthen

When life seems dark, and sorrow's shadows lengthen.

EMMA ROOD TUTTLE

creed, I would say, as I did to the sentiments of the earlier article, that I do not deem it advisable to mix, religion and politics; also that the basis, and as it seems to me the only essential of a Spiritualist's belief, the communion of carnate and decarnate spirits, has been omitted. Creed (credo, I believe) is a matter that need not affect us; we know, and

search.

that knowledge makes us Spiritualists. whatever theologic belief or absence of same we may favor.

Should anyone care to know what I would substitute for the churches' creed, I would answer Yankee-like by asking a question: What would you

give a man to replace a fumor that had

THE PROGRESSIVE THINKER.

THE ETHIGS OF SPIRITUALISM. A Discourse Delivered through Mrs. Cora L. V. Richmond, at Washington, D. C., November 14, 1897.

Spiritualists are frequently asked, "What great moral customed to for centuries; it is a reversal of the proposianother and to God in the light of Spiritualism?"

gather grapes of thorns nor figs of thistles."

This, which was said in ancient time, is equally appli cable to-day, if you judge aright or read aright that which is written or traced of any nation or people.

No movement is valuable to the world unless it brings as a result of its existence a higher moral status than dividual action, and individual knowledge as the basis of that which existed previously; unless it calls upon the his moral state, and the basis of doing the best he knows, people to do that which is better than the preceding No one is blamed in the ethics of Spiritualism, for not thought, or unless it presents, in its philosophy, that having knowledge; no one is blamed for not acting wiser which induces a higher view of man's moral obligations.

In this presentation of the ethics of Spiritualism we the fulfillment of the highest that is known. mean to take the broadest standard, and we mean, also, to take that standard announced by Jesus, that no one is qualified to judge of another, that you are not to sit in judgment upon others.

ever its standard is as an incentive to the highest life, that list of such confessions from every spirit that has passed must be its ethical value, and in that proportion it is val- from human life. Instead of the old theological subuable to the world.

ity to benefit the human race is, of no ethical value. happiness or misery of their departed friends. This is Mathematics unapplied to the knowledge or welfare of entirely predicated upon their own condition. They say: the human race would be simply valueless; chemistry un- |"If I had been truer to myself, I would have been hapapplied to the welfare, prosperity and knowledge of the pier." human race would be valueless. All knowledge is valuable, but the knowledge which can be applied to human first business in spirit life is self-examination, to know utility is considered the most desirable; that knowledge what the individual is and has been. which can be applied to the human race morally and spin itually has been obliged to take a secondary place; though wars have been waged most cruelly for the maintenance of theological opinions, it has yet to be shown that there that has been taken in modern times. That it is entirely system of ethics.

TRUE AND FALSE CHRISTIANITY.

Spiritualism must be measured by the statements of its principles; that which it does to elevate the human race. to elevate the individual and thereby the human race; and must be measured in contradistinction to that which preceded it. We do not call the Christianity of Christendom the same Christianity as the Sermon on the Mount or the Golden Rule, these long since passed into mere legends, as far as what is called practical Christianity is concerned. There may be individual lives, there doubtless have been thousands of lives, that have been elevated to the high standard of self abnegation for the benefit of the human race, under the stimulus of the teachings of Christ; but the Christianity that wages war, the Christianity that permits robbery and theft under other names, the Christianity that allows a man to take advantage of his neighbor and be very devout on Sunday, the Christianity that takes away from the individual the responsibility for his own acts, therefore his moral perception, and places upon another that responsibility, that would do away with and the next instant after he has passed from his body he man's obligation and his reliance on his own individual strength and unfoldment is the Christianity that was in the world immediately preceding the advent of Spiritualism.

are living a life like unto Christ, nor do we refer to that ifestation of loving kindness to others goes for naught creeds and dogmas; but we mean the Christianity crystal-lized as it has been by name, into sectarianism, dogma

principle has been evolved, what new statement of the tion that you are to evade or avoid the consequences of duties of life, and what are the relations of people to one your individual conditions or acts through the virtue and the vicarious shedding of the blood of another; and it ele-"By their fruits ye shall know them." "Men do not vates the standard of human life by changing the individual from a hopeless, helpless sinner, who can never retrieve his position, or, if he has sinned to the degree that

if any law, human or divine, had its course he would be punished forever, yet he is saved by the vicarious sufferings of another, to the condition of individual growth, inthan he knows, but everyone is held to be accountable for

Frequently mortals receive messages from the spirits of

Whatever the tendency of a movement is, whatever its portunites for acquiring knowledge; I regret that I was power to uplift and strengthen human endeavor, what not truer to my convictions." And there comes a long jects, instead of the hackneyed "heaven and hell" mor-A mere statement of fact unaccompanied by any abil-tals receive messages from the spirit world concerning the "If I had fulfilled the best I knew, and lived the highest I was aware of, I would have been happier." The

We contend that this change of base, this restatement of an ancient truth, this placing of the individual responsibility upon oneself is the most exalted step in morals has been any human slaughter in the maintenance of a a new revelation in the ethics of the modern Christian world; and that when it comes to be accepted it will constitute the most elevating proposition. If it is true that all these Christian people are enjoined to seek salvation on the merit of another; are enjoined to find heaven on the sacrifice of another, it at once eliminates from the proposition of daily life the responsibility of the individual, and it offers an excuse, oftentimes, for delinquencies, for moral evasion and even for crimes.

Let us take two extremes: Here is a man outside of the pale of the Christian church, like Thomas Paine, or like Robert G. Ingersoll; Thomas Paine never willingly did a man a wrong, he never knowingly oppressed his fellowman, he always did justly by others, yet, according to the theological standard he was one doomed to everlasting perdition; and here is a man who has committed every crime in the calendar, who every day violated some of the commandments of the decalogue and, at last, with his hands stained with blood, the result of a long career of crime, he is imprisoned and is condemned to the gallows, and, you have been told, that at the last moment that man, with his career, his life, may have his sins pardoned will be in the arms of the Savior.

We ask you, if this is not a degrading proposition? - If your son, your daughter is trained in such a system of ethics and believes it, is it not degrading? Does it not . We do not now refer to those exalted lives who are show that a goodly life amounts to nothing? Does it not swaved and have been swaved by the highest purpose, and show that an exalted purpose, a genial nature and a manvast moral, elevating influence which has grown out of While here is a criminal who at the very last moment can the ethical teachings of Christianity irrespective of be forgiven and ushered into the companionship of an-

We know this is the extreme case, but it is no more ex-

of Spiritalists have been taught by their spirit friends from every message that has come through every medium that we have known, even mediums who were not in and of themselves exalted or had not accurate knowledge, this one profisition; that you meet the results of your own life both-here and hereafter; that every state of existence is a manifestation of your individual growth. Then accompanying this statement, as if to set the seal upon this exalted declaration, there is another statement: No human being is empowered to sit in judgment upon another. The pregept is restored which Christ taught, and Christian calumny, Ministian censure, Christian judgment and the sending of people to perdition is all wiped out; and Christendom, these victims roll beneath this great car and the people are fold, that if they attend to the difficulties within, if they set aside their own imperfections, if they take the beam-out of their own eyes, that is all that is expected of them.

Then still another of this wonderful line of ethical propositions is made valuable and practicable by the statement of ministering spirits, who are thus undoing the wrongs of their earthly lives, outgrowing their errors and accomplishing their own salvation, is this: That all ignorance is to be cured with knowledge, not punished; that all crime is a disease and is to be cured by healing the patient, not killing him; not killing him here nor burning him hereafter forever. In other words, it goes to the roots, not only of your theological institutions, not only of the system of ethics that has grown up because of them, but it goes to the root of modern jurisprudence and criminal law, and all that relates to man's treatment of his fellow-man, and pronounces the present attitude of man toward man immoral and demoralizing to the human race. When Robert G. Ingersoll says that the true intuition of a man who is not trammeled by false theological teaching is, that "there is better use to make of a man than to hang him," he echoes the ethics of Spiritualism; that which has been taught for the last fifty years by the teachers of spiritual philosophy. The monstrosity of capital punishment among a Christian people has been dwelt upon, has been deplored and denounced by many individuals, but, no system of ethics has been presented, excepting in Spiritualism, to show why it is monstrous, why it is untenable, why it is against all just laws human and divine, and that crime should be treated as a disease, and the possibility of final restoration and returning of those who are subject to disease as suitable members of society has implied that there are suitable teachers, and that a moral infirmity can be corrected and healed, as a

physical infirmity can. See what has been accomplished in reference to the blind: You have asylums for the blind, and there are systems by which the blind can be taught to read, with books printed in raised letters, the teaching of music, art and the scientific application of knowledge until blind persons not only earn their livelihood, but adorn and grace the society in which they live. With the instinct or perception that increases every other faculty, every other sense by blindness, the intuitive blind person can see better

han many people who have eyes, and the same is true with the deals! It even occurs that the lame and maimed in every direction are supplied with that which is lacking; limbs and various portions of the human body. Surgery has gone so far that the cheek, nose or almost any other portion of the body that has been lost, or that has been disfigured can be supplied or restored. You have applied this system of remedy even to idiots. The late Dr. Howe, of Boston, discovered that there were means of educating those who are called idiots-we do not now mean the ordinary intellectual idiots that are ground out of colleges and universities and go about the world, but those whom the world calls idiots-that if there was no manifestation whatever of intelligence, the sound of music, or some bright color, or some distinct action of some partic-

lar individual could reach the consciousness that seemed to be tobscurred. Dr. Howe lived to see, by experiment and teaching, that even that class of unfortunates could be, measurably reclaimed, and that an educated idiot, an idiot who had been trained and something brought forth from him was as much superior to one who had not, as the ordinary human being is superior, when educated, to one who is ignorant.

MORAL DELINQUENTS.

The moment you enter the moral realm, however, in

simply say that the man who commits murder is diseased. Where are the asylums in Christendom for those who are morally blind? Where are the infirmaries for those who are morally irresponsible? Where are the raised letters of Christian ethics to aid those who are morally too blind to read aright? Where are all the appliances for spiritual healing that Christ gave unto the world to create the foundation of a new society? Commerce goes on grinding its relentless wheels, and the power of Mammon, like the car of Juggernaut, destroys the lives of the victims that follow in its wake. Fascinated, bewildered by the great whirl of speculation, by that which is tolerated in are crushed. The moral nature is lowered and human society is lowered. Then you wonder why your jails and penitentiaries are filled.

Young men are reared in the Christian church, they are sent to Christian Sunday-schools, then they are placed in the counting-rooms under the able management of Christian gentlemen; they see the coffers filled year after year with the price of usury, and they see these men putting forth goods at a fictitious valuation and receiving in return glittering gold. Gradually the moral instinct is undermined; naurally seeing so much money received as the price of nothing undermines their estimate of man's moral nature and embezzlements ensue. The young lives are sacrificed and the usurers and thieves go free. This is the ethics of the world; it is permitted, you are not startled at it, but people wonder then why the lives of young men of such promise are wrecked, why men grow up to all kinds of vice, drowning, oftentimes the voice of conscience in the intoxicating cup. The stimu-lus of gold getting invites the stimulus of physical inebriety; they go hand in hand destroying the fair fields of human life.

Spiritualism says, speculation is a disease, the feverish thirst to take advantage of your neighbor is a disease, the excitement which seizes the people when it is declared that there are fields of gold in the Klondyke is a disease. That maddening rush to exceed and excel your fellowbeings in the maintenance of physical power and physical display is a disease. All this can be cured by the unmasking of the spirit, by it being made known this is not the real treasure, this is not the real life; that one act of affection, one tone of loving kindness, one ministration to another who is less fortunate than yourself is of more value than all the worldly wealth you can obtain. Nay, it is the only expression of real value, worldly wealth has only a fictitious value. The earth should yield unto the hand of man that which can maintain all human life in comfort, and even in affluence if need be; there is sufficient of the products of the earth to do this. But it is simply the diseased condition of the estimate of human life, the false conception of the value of things which prevents this from being realized. Therefore, this is to be more and more corrected by the ethics of Spiritualism. It is not because they are not capable of earning money that Spiritualists in many instances, and nearly all, are poor-it is to their credit that there are very few millionaires among them. They earn their daily bread, but most of them will not barter their souls for Mammon; very few can enter into the kind of business that will enable them to accumulate wealth. This is called a fault in the world, it is not a subject of praise, and a great many of them are ridiculed for being "impractical" and others for being satisfied with a little of the world's goods. But let me tell you, that if you would not enter into a compact or a bargain by which you could take advantage of your fellow-men, it is to your credit and to the credit of the ethics which you have been taught.

We have some young men who have been under our ministrations for several years in the city of Chicago, who were required when they entered into the employment of a certain firm to act as spies upon their fellow workmen. They refused to do this, and lost their positions. What kind of honor, what kind of integrity can it be that would bind a man to betray his fellow workmen? It was a degrading custom which was sometimes practiced in schools of appointing one of the pupils to watch during the teacher's absence and tell of the misbehavior of any of the others when the teacher returned. It was an exalted example of one teacher, who appointed a pupil to do this and when the pupil was ready with all the offenses of the others, said, "Well, what did you do that was not right?"

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innocent man suffering for the guilty, the ethics of doing last several hundred years. You are perfectly well aware away with individual action and supplanting the action that you were told in your childhood, that there was no of another to serve for all, the ethics of evading the prac- saving grace in goodly deeds. It is true that by some tice for many centuries of that which is taught in theory, and substantially overlooking the vital elements of the teachings professed. All this must be morally degrading But when a young man in England attempted to teach his to the world, irrespective of by whom it is taught or class in Sunday-school the value of good deeds, of exalted where it is taught. If taught by the Hindoo, the Mohammedan, the Parsee or Jew it would be just as im- presenting the atonement as the only means of salvation, moral. The immorality is in the teaching of that which underrates or undervalues the legitimate responsibility of purpose and the highest and holiest moral precepts and human action.

Departing from the dogmatism of creeds, the Spiritualist learns distinctly individual responsibility; that every human being is responsible for his or her action according to knowledge, no more, no less; that he who is ignorant cannot be responsible, he who is uninformed cannot be responsible, and that, therefore, the responsibility is within the individual in exact proportion to the knowledge. The great aim and object of all teaching is to impart knowledge concerning that which is taught. Therefore, it rests upon the man teaching mathematics to instruct his hearers in reference to applying that knowledge of mathematics to solve the mathematical problems and their fellow-beings? which are liable to ensue; it rests with the teacher of chemistry to show the formulas whereby men, under the circumstances that are required, can perform the same analyses that the formulas declare can be performed. If the same results do not ensue, then the formulas are faulty or the experiment is faulty. It rests, also, with the teacher of ethics to make the basis and conclusion corto fit human life to its possible attainment. The prehigh over Christian altars and then a minister of the evasion, it is just as immoral.

INDIVIDUAL RESPONSIBILITY.

What Spiritualism clearly reveals is, the individual existence here and hereafter; that each individual life meets not fully believe, do not fully accept and live out this irthe results of his or her condition; his or her conduct; his responsible life that they have been taught is owing to sages received from spirit life are these, in answer to the

old-time questions "Are you happy?" "Measurably so." "Are you unhappy?" "Yes, because of my imperfections." "Are you in heaven?" "I am in the heaven that I myself created." "Are you in hades or hell?" ioned."

No one is borne to a far-off heaven, no one is to escape his | bility and carved out their own purposes without consultsins; he is not immediately transported to paradise, he is ing or caring for others; this is why they got away as far not plunged into perdition, he has met himself face to as possible from organized and associated effort, because face, he has met his weakness or his strength, his folly or they imagined that it was organization that enslaved them his wisdom, whatever were his own he has encountered, and made them inferior in their moral perceptions. This and the split is thrown upon the individual responsibil- of course, will explain many of those erratic views and erity. This is the one strength, the foundation of Spirit- ratic lives that seemed to turn to Spiritualism as the one ualism.

and creed: the ethics of irresponsibility, the ethics of an | treme than the statement of it in Christendom for the sort of moral perception Christians teach goodly lives, and a good example is held up as worthy of emulation. thoughts-he having conscientious convictions against avoided that subject and taught a goodly life, an exalted

> examples-after a while the superintendent of the Sunday-school, who had been watching him for many weeks, announced before the entire school, that he had been pained to witness that which had been transpiring in some of the classes, and that no teacher could teach in that Sunday-school the redeeming grace of a goodly life, of an exalted purpose in daily deeds; that there was but one redeeming power, that was the blood of Christ.

We ask you, as a matter of moral perception without any theological bias, if this is not lowering the standard of human excellence? If it does not take away from men and women that obligation which they owe to themselves

Spiritualism instantly, from the first signal sound that came from Hydesville to the present time, has wiped out that stain. Has said to the individual, you stand for what you are; you are, in the universe of life, the representative of your own life; whether you are ignorant or wise, whether you are foolish or endowed with much wisdom, still that will stand for itself, and not upon the merrespond, make the example and the exemplar agree and its of another can you rise one degree. The babe needs assistance to walk at first, but no mother is happy if her cepts that are engendered when the Golden Rule is placed child year after year cannot learn to walk alone? The great ethical proposition is, not only fraternity, but first gospel says (as we heard one say), that this rule was not this individuality, this distinct and decided responsibil intended for human practice, show an ethical teaching ity. If there had been no other teaching, if no proposithat cannot be exalting to the human race. Or, if it is tion beyond this had been given by the revealments of taught that it is intended, but that men are excused in its Spiritualism, this one revelation would have been of such ethical value that its application would change the entire structure of human society.

That people belonging to theological denominations do

or her fulfillment or nonfulfillment of duty, and that the fact, that there is a perception in the souls of many this cannot be shirked, avoided nor transferred to anoth- people, and in their minds, beyond the teachings they er individual, either to suffer or to enjoy, excepting sym- have received, and the fact that the dissenting bodies pathetically or in the degree that the action of each and from ancient faith, particularly the liberal denominaeach individual condition affects others. The first mes- tions, have placed their teachings upon the high ethical basis of the Sermon on the Mount and the Golden Rule

proves that the perception of the spirit is greater than theological teachings, even for hundreds of years. But the declaration that we have made is the one declaration that at once severs mankind from the apathy, stagnation and, as we said before, deteriorating and degrading moral proposition that has been taught; of some one else doing your saving for you, your growing for you, your walking "No other hell than that which I myself have fash- for you. This is why in the first years of Spiritualism there was such individualization; this is why believers all Instantly the whole moral tenure of life is changed. walked off in different directions on their own responsiway out of the difficulties of the past.

You may say, this is not new. We do not claim that it But aside from all this; the basis being right, society is; but it is a feversal of the teachings you have been ac- will be right when it adopts that basis, and the majority

law and in theology, the moral delinquent is to be punished. There never has been, until lately, any attempt to make an application of these principles of education and healing to man's moral and spiritual nature. The insane have been treated cruelly in past time; they are now treated more humanely, but not as humanely as they will be when greater knowledge and skill will prevail when the dominating spirit of kindness shall control the disease which controls them.

Then what of the thief, what of the murderer, what of those who betray their trusts in many directions of life and are classed with criminals, and have to be punished, oftentimes to screen larger criminals? You tell a lie, you | temperate, more filled with sobriety, more capable of hondeceive your neighbor and it passes, but when it blossoms out into petty larceny, or in the bank in a stupendous defalcation for which, if it is not covered by flight or by man. We do not say this to flatter. Alas! there are millions, the offender is sent to the penitentiary. A man commits a murder and is sent to jail; in many cases he has a fair trial, but whether he has or not his offense is the taking of human life, and in most of the states of this Union he must be dealt with by the taking of his life.

Professing the Christian religion the Mosaic Dispensation is enforced: A life for a life, "an eye for an eye, a tooth for a tooth." This is the moral basis of your laws.

Something is wrong with that man or he would not have killed a man. Something is wrong with the nation or it would not send men to kill other men; the trouble is that the single murderer is not a Napoleon, a Caesar, an Alexander or the leader of a Christian army, so he must be punished. Somewhat is due to the motives of leaders of armies; somewhat is due to that which is called patriotism; somewhat is due to the great struggle that must ensue for the freedom of human life. But when you are dealing with criminals deal with them according to the nature of their disease. Correct this man who murders for avarice, on revenge, or because he has placed himself in a position to be killed if he does not kill the other man; treat him as one who is diseased. Very few people kill because they love to; such instances are known, some of them have existed in your own country, but the strangest part of it is, that the men who like to kill are very seldom punished; while he who kills under some kind of excitement, and who manifestly is diseased in that way, does not escape the gallows.

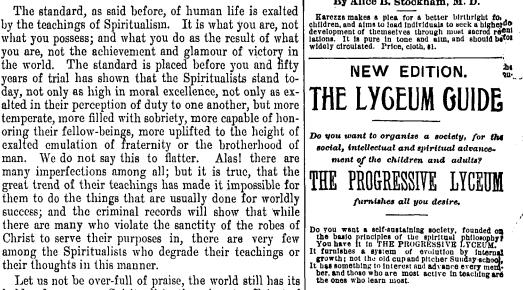
The whole question is an ethical question. Crime is increased by violence, and it is true that the witnessing of executions, which was formerly the custom in England and in this country, has a brutalizing effect. Nothing begts cruelty so much as witnessing it. The time is coming when this moral proposition will be more and more enforced, that if people have a tendency to kill, if people are irresponsibly angry, or irresponsibly avaricious they will be put under treatment. This will reach many lines of life; if there is a tendency to steal, not only will it be admitted that there is a disease called kleptomania, but nearly all the human family are somewhat kleptomaniac; for to take advantage of your neighbor in a business transaction, though it is not called stealing, is nevertheless robbery, which is sanctioned by the perversion of man's moral nature and permitted by the usages of commerce and the usages of society, it is nevertheless, criminal. Upon this basis only can you reach the highest exaltation. If he who is praised for a sharp business transaction and he who is condemned for stealing a loaf of bread to keep his family from starving were placed in the spiritual balance the judgment would be reversed.

Read again the ethics of the Sermon on the Mount and the teachings of Christ to His disciples, and then read their application for the last hundred of years and see if a new statement of spiritual ethics is not needed in the world. We do not condone the crime of murder, we' 25 cents. For sale at this office.

making no note of the delinquencies of the others as reported.

EXALTED STANDARD.

The standard, as said before, of human life is exalted by the teachings of Spiritualism. It is what you are, not what you possess; and what you do as the result of what you are, not the achievement and glamour of victory in the world. The standard is placed before you and fifty years of trial has shown that the Spiritualists stand today, not only as high in moral excellence, not only as exalted in their perception of duty to one another, but more oring their fellow-beings, more uplifted to the height of exalted emulation of fraternity or the brotherhood of many imperfections among all; but it is true, that the great trend of their teachings has made it impossible for them to do the things that are usually done for worldly success; and the criminal records will show that while there are many who violate the sanctity of the robes of Christ to serve their purposes in, there are very few



their thoughts in this manner. Let us not be over-full of praise, the world still has its hold and sway upon Spiritualists: there is not sufficient of this insisting upon the high standard of the exalting ethics as declared. The great victory has to be attained, the conquest within and around you has to be won, and this great war upon the encroaching tide of Mammon has to be waged. Fortunately monstrous evils contain within themselves the germs of their own destruction. Like the scorpion that, when cornered, stings itself to death, so does Mammon with its mighty coils and its great power produce its own destruction.

MAMMON VS. HUMANITY.

There rises in the world, outside of the ranks of Spirit ualism, the great solution of this question: On the one hand is Mammon, on the other is humanity. Humanity is beginning to perceive its needs and requirements. But the Light of the World, listen to what we say! for we mean it! the Light of the World is in this Spiritualism

that has come to you. For the last fifty years it has set its seal upon human souls as well as human lives. It makes the man in the dungeon know that his life in eternity is in his own keeping, that the condition of that life will depend upon his outgrowing, overcoming and finally becoming the victor in the conditions with which he is surrounded, and sets the seal of the highest and holiest endeavor upon your lives, and it makes you feel that rather than do your neighbor or friend an injustice in any way, you would not only be poor, you would not only starve, but rather than uplift your voice or your hand against him you would suffer death.

There comes a time when humanity rises to the dignity and standard that is full of moral excellence. Spiritualists, that time is upon the world, more imminent than you are aware. You will be put to the test; the strength of your moral teachings will then be measured: and. if you will stand upon its sublime heights, aware of its wonderful power in your lives, you will then see that the ethics of Spiritualism, though but partially taught, though but little understood, though only announced for half a century, has still placed mankind one degree higher in the scale of human progress, and mankind

never can go backward, but onward forever!

-|-|-|-|-

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PART II, --PHYBICAL PHENOMENA. Chap. 29, Nebule; 30, AI Pressure and Air Motion as a Motor; 31, AI and Orbital Motion; 32, Watey Made to Run up Hill; 33 Philosophy of Canyons, When and How Formed; 34, Glacial Phenomens; 55, Moong-and their Motions; 86, Ethnological Phenomens; 51, The Colored Man. APPENDIX --Problems; Physical and Metaphys-ical Phenomens, a6 infinitum. The topics treated receive a handling that is dis-tinctly torse, yet popular. The style of the author throughout is epigrammatic-compact with clear throughout is epigrammatic-compact with clear through the book is a remarkable one in every as peet. Being compact with though tilled; it will not fail to compet thought in others. With a steel pitzer portrait of the author. Com-

THE SOUL-ITS NATURE, ITS HOME.

Service and the service of the servi

Man the Living Intelligence, the Embodied Deity.

It may be truthfully said that there is nothing in all the universe but has an abiding place—a home. To the wandering exile the word "home" is ever fraught with the tenderest emotions, carrying his mind back to the halcyon days of his youth, to his own dear native land, where love's young dream first opened wide the windows of his soul, letting in vision after vision of loveliness, of that life which lay before him. To his tired and weary life, as he treads the sands of a foreign shore, the sweet strains of that tender, loving song, "Home, Sweet Home," come as an ever recurring lullaby, an everlasting benediction, that time nor distance may hush.

"Let us go home," may be heard in every vibration of ether throughout universal nature; far, far back to that morn when the stars are said to have sang a new song for very joy because a new world was born of multitudinous life through the evolving ages.

Man the living intelligence, the embodied deity in material form, responds to this universal sentiment, by building unto himself a dwelling place-a home, upon the material plane, where he may gather and garner the fruits of his love; while his soul is making ready its flight to its home. Where? Oh, where? asks the wandering child of time, This is the problem we would solve, and its solution we seek from the standpoint of a mortal working along the lines of our Spiritual philosophy.

On every side we are met by conflicting theories concerning the soul, its nature and destiny. Whence? Whithe? Momentous questions, that have engaged the attention of earth's wisest children, through all the ages. and vet no answering voice from scholastic shades or fields of rustic nature has ever come to quiet the inquiring, anxious mind; in vain do we ask of prophet and priest, or the oracles of Diana, for they are dumb, and the doors of her temples are forever closed. Whence? Whither opens and closes every life history. "Tis writ on every leaf and spear of grass. 'Tis engraved on every stone and moving sand. We hear it in the billow's play and the surges moan: Whence? Whither?

Whether the soul is the product of evolution or of its antithesis involution, or the result of the two forces working in unison, matters not so much, for the object we have in view: the nature of the soul, and to determine from its nature, its proper home. In this discussion we have assumed the "monad theory," of the soul's origin as the correct one. In doing this we may well join with Samuel and his school of prophets, in their rendition of the old fables and traditions concerning the creation, as given in the Book of Genesis, that "God breathed into man the breath of life-a living soul, that is, the life in man is God-the soul-the breath. The soul then, is God clothed upon with materiality, for the purpose of individualization only-God manifest in the flesh, a manifestation of God, one of a thousand modes of his manifestations.

This, then, brings us face to face with what is God: for if the life of man is his soul, and it must be so, for when the soul withdraws there is no life left in the body, as in transition, it is only matter or rather spirit in its lowest vibrations, seeking new relation by dissolution; then when we reach an apprehension of that we call God, we will find included in that apprehension a knowledge of the nature of the soul-the breath, the life in man; and if once able to determine the nature of the soul, then may we locate and give it a home, an abiding place, and follow its destiny through the cycles of eternity.

All definitions of an infinite by a finite being must of necessity be partial and incomplete. Yet when with the eye of reason we discover a something which is universal in its manifestation, and yet a unit: of the nature of the sum and substance of all things, its attributes infinite in number as well as in scope; being the all-thinking, and source of thought; being thought itself; but without form, form being but the highest condition of matter; therefore not matter, but spirit in its highest significa,tion, in the sense spoken of by the Nazarene-the "oversoul" of Emerson, the unseen, unknown and mysterious influence ever present and active in its creative energies; forming worlds and systems of worlds, yet never tiring in its directing energies. This we may well call the God-the Creative. the Father principle-the universal infelligence, from which issues forth all life on the material plane. Man, the ultimate, standing at the summit of all created life, representing all things, being the epitome of universal nature, God, Spirit, Matter; being of the perfect whole, the same in nature a part, only a part, of the May we not now follow ginning of a human soul—this to human soul human so this highest product of the creative energy, up and along its pathway beyond the boundaries of time and space, for the soul knows, in its freedom from the environments of matter, neither time nor space, being of that unseen, unknown essence which permeates and fills the vastness of the infinitudes? The ascent is indeed steep to mortal eyes, but by the aid of reason, which throws out for our guidance bright rays of light, lighting up this rapidly ascending pathway of the soul into the beyond, by this light, as we now see it illuminating the soul's pathway, we behold, forever disappearing the spheres and zones of the Spiritualist, as well as the material heavens of the orthodox Christian. To the newly disenfranchised soul space and time are no more, it is now in the infinitude of universal ether, its nature is that of the creative principle, and being of the same nature it must of necessity occupy and fill, so far as it may, this infinitude, and just so much of this infinitude in universal ether as it has unfolded its soul or creative powers, and no more. The undeveloped soul, forced from its material body without Back of the canvas that throbs the painter is hinted and knowledge of the laws of its being, its creative energies dormant, finds itself enveloped in darkness, and apparently limited in its prison bound. Yet it is in the vastness of the infinitudes filled with the ever-living ether. Yet this soul-God power asleep and in darkness.

sphere, from zone to zone, but the unfolding process of the opening rose. God comes not, neither does he go, but manifests himself! Neither do our spirit friends come or go, but they make their presence felt. And thus we say the home of the soul is the home of the God-principle, the vastness of the infinities. JACOB R. McGARRY. Cincinnati, Ohio.

-|-|-|---Spirit Odd Fellow Cives Signs and Grips. To the Editor:-I belong to the I. O. O. F. Three veeks ago Mrs. E. E. Long was giving tests here before a large audience, and giving names of spirits who man-

ifested. Among others she said: "A spirit comes here who doesn't give his name, but he gives me this sign." She then gave one of the secret signs of Odd-Fellowship, which was recognized by every member of the order present, five in number, but none of us answered it. Next day I got the impression that it was a dear friend

who passed out without a moment's warning about sixteen months ago, a lame man named Ira Grason. He was an Odd Fellow, and I understood from the sign given that he was in distress. So I went to the medium and told her I thought I knew who it was, and asked her to try through her guides to have the same spirit manifest at the next meeting, and she promised to do her best. I did not give her his name or tell her he was a lame man, nor did I give her the least possible clue of any kind or description.

Well, at the next meeting she was giving tests as usual, when she said: "There is a spirit here who is in distress, not because of any sins committed while in the body, but because he doesn't understand the condition he is in; he is a lame man and I hear the name Grason." She then walked to the rear end of the hall, giving I. O. O. F. signs as she went, and shook hands with several Odd Fellows, strangers to her, and gave them the grip; then returning to the rostrum she gave myself and another brother the grip of the third degree, then took her seat. I then arose and addressing my brother Odd Fellows, told them they all understood it to be our duty to assist a brother in distress while in the body, and that our duty did not end at the grave, but that I considered it our duty to assist a brother on the other side as well as on this; that I did not know what to do, but possibly the medium could enlighten us.

I then sat down, and the medium arose and suggested that we hold a seance composed of Odd Fellows and their wives and daughters, and that course was adopted, and a time and place set for the seance,

When the time arrived we had eight Odd Fellows, some of them skeptics, two men not Odd Fellows, and about an equal number of ladies. The circle was arranged, a song sung, and the demonstrations began. First the medium was controlled by her little Indian girl, who described some of the fixtures of the lodge room, so that all Odd Fellows understood it, but no one else did. The Indian control then withdrew and the spirit of our Brother Grason actually entranced the medium, but unfortunately could not speak a word, but turning to the brother sitting nearest seized his hands, when the brother began talking to Brother Grason, telling him that he had left his phys-

ical body and was now an immortal spirit on the spirit side of life; and while the brother was talking there was such a look of surprise, wonder and astonishment depicted on the countenance of the medium as I never saw before on a human countenance, but when the brother ceased talking the medium arose and greeted in the most kindly and affectionate manner every Odd Fellow in the room, giving them nearly all the signs and grips of the order, then turning to the table; seized a pencil and wrote the initials of some of the passwords, and going to one brother, a skeptic, gave him a private secret sign known only to him and Brother Grason, then turning and limping across the floor took her seat and the spirit of Brother

Grason withdrew, and the medium was taken by her regular guide, who informed us that we had greatly benefited our brother and had enabled him to make the first step in the life in the summer land. The seance then closed, but I feel sure all present were fully satisfied that they had greeted our brother Ira Grason.

Another seance for the same purpose was held later, but the conditions were not so good, but Brother Grason again entranced the medium and was able to talk in a very low tone and thank us for the interest we had taken in leading him out of darkness into light. Since the above occurrences several messages and greetings have been received from our departed brother, showing that he still lingers near us but is now happy. These occurrences have caused more people to think and talk and investigate Spiritual philosophy than ever before in this little city. Mrs. E. E. Long is simply grand as a medium, giving tests with full names in most J. W. CLARK. cases.

THE TOEA OF GOD.

19

Some Interesting Philosophical Thoughts on the Subject.

Man-in his more primitive state- sought for the so ution of his being and his relation to his environment in nature. The same inquiries, in modified form, are asked to-day by those who prefer to be guided by knowledge, rather than by faith in tradition. Traditional scholarship is to be admired, but to be petrified in its results in the misfortune of delay, 1 194.

In the hypothesis that imind is the only substance in the universe, we find a striking analogy in the imprisonment of man in ancient dogmas, and the imprisoned conscious life-forces that make up the hoary mountains, the moss-covered rocks, and the fields of ice awaiting the touch of more active mind-forces.

The statement that all is life is but dimly comprehended by man at the present time; yet it is one of the grandest truths that ever awaited man's recognition. The universe is, in reality, but one immense family, and the smallest conscious entity plays its part as properly as its bigger brother called man-the difference being only in the degree of mind-power and embodiment possessed by the infinite conscious centers that make up the substance of the universe.

Each conscious life-entity or mind-unit has the power to choose and decide, or, in other words, seek its affinity, and at the same time is dependent upon its immediate environment and the universe as a whole.

The diversified life-forces or substances that make up all the family group called elements, are by no means in finitesimal entities, but, rather, large fellows, who make up the coarse elements of this planet, which is accounted for by the planet's rate of vibration and stage of evolution.

The species of life called elements, man has found to number over sixty, and forms a mind-aura not so dissimilar to greater aggregations of life belonging to the species called man, animals, etc.

These infinite, differentiated mind-forces make up our globe and its astral life, constituting a colony in the universe influencing other colonies, and, in turn, acted upon by the whole.

Substances are driven by conscious forces acting upon and being acted upon-demonstrating the constant activity of the universal mind pervading all things.

In reality there is not so much difference in the density of a planet, and the so-called ethereal space around it, as man's limited sight suggests to him. Our earth's wisdom is no greater than the product of all its infinite mindforces, plus the foreign aids from its environment as a part of the whole.

The phenomena presented by the earth's turbulent, conscious elements, and the conscious warring life-forces upon its surface, including man, does not present a probable possibility for the realization of the much-prayed-for millennium.

The infinite planets, worlds, stars, etc., might be called states of one republic, whose government is the universe. The social group called the State of New York is held together by mind-unity constituting a combined force or power, called Law of the State, in which each member of the State is a responsible factor.

Any wrong done a member by a member of the State is wrong to the whole social body. A wrong-doer is a part of the law, therefore cannot escape the punishment of his errors. This mind-force or law, emanating from the infinite members in the social group called Nature, is not a personality at all akin to the Christian conception of a "God" who is apart from the universe and ruling over it.

The whole theological conception of "God" is incompatible with a larger and truer understanding of Nature. Were it true, every pulsating, conscious, infinitesimal entity up to man, would have no freedom inherent in itself and of itself; no freedom of conduct such as the imagination pictures in an ideal republic-a government of the people and by the people-the true home of every sentient form in Nature.

The old theological heaven is a monarchy-the outgrowth of the form of government to which the people were accustomed.

INVOCATION-TO "ALMIGHTY DOLLAR."

Almighty Dollar! Governor, benefactor, friend; All our invocations to Thee we hereby extend, And ask Thy presence in every quarter of the land; Rule us with Thine ever loving and powerful hand. Without 'Thee we are naught but a drop in the deep, deep sea,

In sickness, in jail, in church, naught without Thee, only Thee.

We are Thy humble slaves, Thy servants, lowly, meek and mild.

Dependent on Thee for food, for drink, and are unreconciled

Till the glory of Thy brightness we behold, then we know No harm can come to our bodies or souls from high nor low.

And in Thine all-potent power, that makes the lawless men

And women laws obey, we praise Thee, Lord, againagain.

Surrounded by all tempters, delusive signboards and snares

Of selfish corporations, and of multimillionaires, We feel that we are in the midst of Thy chosen few, Under the bright light of Thine all-seeing eye, born anew Therefore we raise our voice to Thee in gracious thankfulness.

That out of Life's eternal fountain Thou hast come to bless.

Thou art above all juries and judges esteemed most high; In every teardrop, every smile, in every sigh,

In every palace, every bank, in every spire, In every church-house, every school, and never tire

Of the poor man's prayers for more of Thee in his own purse.

Nor of the rich man's pull at Thy golden universe.

Thou art the handmaid of religion, and polluter, too: Dost make heavens and hells, and give the rich the poor man's due;

Dost raise "blind pigs" and drunkards; gamblers, large and small, to fleece

The weary, wandering honest man of wealth and peace; Dost throw bewitching smiles before unwary, idle youth, And art the idol, aye, the God of all the world, in truth.

Thou art upon every tongue, in every mind, also; The object and aim of every human here below; The ambition and motive power, and passion of man; Destroyer of virtue, yet under virtue's potent plan; Within the good, within the bad, Thou art the God of all; Before Thee all must rise and stand, or at Thy feet must bow and fall. DR. T. WILKINS.

-|-|-|-

"BUT FOR A MOMENT."

I will not think of thee as gone afar To some invisible and distant shore, Unreached by human eye or earthly lore, Farther from me than the remotest star Where undiscovered constellations are The sparkling dust of Heaven's eternal floor: But rather say, "Why should my heart be sore? After the long day's tumult, toil, and jar, Thy work is done a little while before My own, and thou hast entered, gladly free, Into another room, and left the door Of its calm peace and rest unclosed for me To follow soon-and in a moment more, My darling, I am coming after thee!"

-Elizabeth Akers.

TRUTH OUR ONLY AIM.

-|-|-}-}

O come, sweet angels, from above, And clothe my soul with truth and love; I would an earnest worker be, In paths of peace and purity.

I want to feel my heart expand With love to all throughout the land; I would in Wisdom's righteous ways Walk humbly on throughout my days.



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Do you wish to develop Mediumship? Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the

Formation of Circles and Cultivation

of Mediumship with every instrument. Many who were Eid sware of their mediumistic git, have, after a few citting, been able to receive delightful messages. A volume might be filed with commendatory letters. Many who began with it as an anusing tc;, found that the intelligence controlling it knew more than them-solves, and became converts to Spiritualism. Gapt. D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spir-tualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother." D. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psy-chograph. It is very simple in principie and construc-tion, and I am sure must be far more sensitive to spir-tinal power than the one now in use. I beliver i, will generally supersede the latter when its superior merits become known." Securety packed, and sent postage paid from of Mediumship

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THE SACRED HEART. This book was written for an object, and has been pronounced equal in its exposure of the diabolical methods of Catholicism to "Uncle Tom's Cabla." Price, 25 cents.

And so it remains until moved to action from within, by the grating laws of its being; and then commences that unity ling, expanding process, which will forever

force the also creative energies into action. The enveloping darkness becomes light, the landscape so narrow and limited to his vision, enlarges and he be-holds what were once the waste places of his existence, blooming with flowers of every hue and variety, and upon his newly awakened vision beautiful mansions arise.

This is soul progression; the soul or God-principle, has at last entered upon its work, which is creative and expanding.

The scenery of to-day is not the scenery of to-morrow. The beautiful mansion of yesterday has disappeared forever, and a new house not made with hands opens its doors for your entrance.

The work of creation begun by this soul, God in the darkness of earth life or in the early period of its transition goes on, forever encompassing worlds and whole systems of worlds, enlarging and forever enlarging its home, its vision expanding, reaching the most distant sun in yon far away space; comprehending all below it as it E. D. Babbitt, LL. D., M. D. 'This comprises the last reaches out and upward in its ever-expanding energies. This soul has now truly become a God, it lives in the world and system of worlds it creates; in this its home it is God, responsible alone to itself. How grand is human life; what a glorious destiny awaits every human soul, in this the home of its own creation. It is truly God in its leisure and enjoyment. Price \$1. For sale at this office. every attribute; unlimited in its possibilities; with the eternities as its abiding place, its home.

This soul progression-expansion is along a line that knows no break-as regular as the clockwork of Time; fessional, as proved by the sad experience of many for in nature all things grow-no springs from sphere to wrecked lives. Price, by mail, \$1.

Council Bluffs, Iowa.

LIFE'S ESSENCE.

Fair are the flowers and the children, but their subtle suggestion is fairer;

Rare is the rosebud of dawn, but the secret that clasps it is rarer:

Sweet the exultance of song, but the strain that precedes it is sweeter:

And never was poem yet writ but the meaning out masters the meter.

Never a daisy that grows but a mystery guideth the growing;

Never a river that flows but a majesty scepters the flowing;

Never a Shakspeare that soared but a stronger than he did unfold him,

Nor even a prophet foretells, but a mightier seer hath foretold him,

hidden;

Into the statue that breathes the soul of the sculptor is hidden;

Under the joy that is felt lie the infinite issues of feeling: Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symboled is greater;

Vast the create and beheld, but vaster the inward cre ator;

Back of the sound broods the silence, back of the gift stands the giving; Back of the hand that receives thrills the sensitive nerve

of receiving.

Space is nothing to spirit, the deed is outdone in the doing; The heart of the wooer is warm, but warmer the heart of

the wooing; And up from the pits where these shiver, and up from

the heights where those shine, Twin voices and shadows swim starward, and the essence

-Richard Realf. of life is divine. -[-]-]

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By part of Human Culture and Cure. Paper cover 15 cents. For sale at this office.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of "The Priest, the Woman and the Confessional." This

book, by the well-known Father Chiniquy, reveals the degrading, impure influences and results of the Romish con-

Members of the social structure called the State of New York live above the law; therefore it may be truly said they are a law unto themselves or at-one-ment with the State, or the Universe, as may be said of those who have attained to man's high estate.

The State cares for its helpless children, the decrepit in mind and body, as well as for many of the lower animals in its membership. This guiding and protecting interest will extend to the minute life-forms, as the brotherhood of all the life-forces of this globe and of the universe is perceived and realized by the more fortunate in the chariot of evolution.

Man will then be no longer recreant to his duties to himself, as he is the constructor of his own temple-the God that should know no error. Any conception less than this makes every sentient particle of the universe a mendicant. The at-one-ment of a true family, State, or Universe, depends upon the inherent unity of all, and no one to say: "Thou shalt," or "Thou must," which is incompatible with every conscious center of life, as demonforms.

The following lines express the whole essence, compass. duty, liberty, and justice manifested inNature:

"All that thou hast thought, All that thou hast felt,

All that thou hast said and done to others. ALCINOUS. Thou art that-that art thou."

BEAUTY OF SPIRITUALISM.

I looked far behind through the vista of years. Till vision was lost in the gloom; I eagerly searched for some proof to my soul,

That life does not end at the tomb. How could I believe the beautiful clay That received my last farewell kiss, Still held the fair soul of an angel-too good To dwell in a cold world like this.

So I searched for some light-'mid deepest of gloom,

My soul torn with grief and despair; Oh, Spirit of Light, but give me some proof That my loved one still lives—is my prayer.

Then a calm, holy hush, like a veil of mist, fell On my heart, so long bruised and sad, And I heard a loved voice saying, "Darling, I live;

'If you only could grasp, it, this grand truth, that Death

To the beautiful regions afar."

Look and rejoice, ye mourners of earth;

Oh, sweet revelation! Oh, glorious truth! No longer in doubt do I roam.

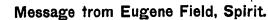
And be with my loved one at home. ALICE S. TERWILLIGER. Orleans, Iowa.

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in b

O, blessed angel friends, draw near, Disrobe me of all dread and fear; O fill me with true light and love, And lead me on to realms above.

Beyond the sordid scenes of earth My soul aspires to higher birth-Her fleeting joys are not for me, The truth alone can make us free. JULIA H. JOHNSON. San Diego, Cal.



-1-1-1-

It may seem strange for one like me, who had no proclivity towards the belief proclaimed in this publication, to wish to contribute to its columns. But from my present point of view, matters look altogether different than strated in physics and the higher orders of thinking from my old outlook. Would that I might have realized more in regard to spiritual things. But my happy-golucky nature was satisfied with its nourishment, so left The Molecular Hypothesis spiritual matters and all "isms" to take care of themspiritual matters and all "isms" to take care of themselves, content to go as I was led, for the most part guided through very pleasant paths.

> I am, in fact, coming to view certain things more se- BY PROF. W. M. LOCKWOOF riously than was my former habit, and I want to understand the relation of things as it would now strike me. For be it known that I am only now waking up to a thorough comprehension of my present attitude. Do not be incredulous, but listen and hear how it has fared with mc since my too sudden exit to the Land of Promise. Strangely enough, it has only recently dawned on mc that the change called death had occurred in my case. To the spiritualist, an impregnable foundation of the my case. To the spiritualist, an impregnable foundation of the my case. To the neutralist and skeptic, a revelation of the my case. incredulous, but listen and hear how it has fared with me

This I find is the experience of a good many who step out in so material a frame of mind as to be unable to real ize that the change has come to them, and that from henceforth they must view matters alone from the psychic point of view. This was my state, for apparently I was at home performing my usual duties, surrounded by my family.

However, I have become aroused from that frame of mind, and as I said am quite awake to the present aspect, anxious to grasp all I may in regard to this new and wonderful existence. I am but a learner, and I trust an humble one, and the attraction to earth through the channel of communication now opening for a natural expression is too great to be resisted. It is a wondrous realm, that of the mind, as the few glimpses that have been afforded me have revealed, and I am anxious to bind on my new wings for the journey into the psychic realm of desire for Future Life According to Science. all that is necessary for the uplifting of a mind barren of the great truth of life.

Let no one disbelieve me because of notes and chords in my nature that may have seemed as if divinely struck. That was but given unconsciously through the psychic part of me, and though having an influence, yet had not

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BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH BY S. R. CROCKEE.

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part of me, and though having an influence, yet had not a spiritualizing effect.
 I am perceiving now the absolute importance of true spirituality, and I crave aid for the putting of myself in a suitable frame to receive it. It seems natural to lean on the earth yet, and an interchange with it the most desirable of anything.
 If anyone perchance should peruse this, let it not turn them away, but rather cause a fuller sympathy to go out to one in extremity.
 Lucy Boardman, Medium.

Look up now, rejoice and be glad. Is the beautiful gate set ajar By the hand of an angel who bids you go on

Then the words of a sweet song were wafted to me: "Life only begins at the tomb,

Death wraps not the spirit in gloom."

[wait but the time to pass through the gate

THE PROGRESSIVEKTHINKER

MARCH 12, 1898.

DARK SEANCES.

A Little Child Proved to Be

the "Medium."

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SATURADY, MARCH 12, 1898.

A GRAND OPPORTUNITY LOST. Take church history from its earliest beginning, as made known by the Christian fathers, and follow it all the way down the centuries to our own time. and the grand object has been to establish a universal empire, with Jesus at its head. Each sect to the very latest, consoles itself with the belief that its teachings is most in harmony with the dogmas of the great founder, and is destined in the end to become the universal religion. Even the Mormons have not a doubt that their faith is the little rock cut out of the mountain without hands, which is to grow until it fills the whole earth with its glory.

To The Progressive Thinker it seems the golden opportunity for the church was lost when its virgin-born founder failed to accept all the proffered king-doms of the earth if he would worship Satan. The latter had taken "our Lord" upon 'an exceeding high mountain, and exhibited to him the splendor of his empire. Jesus was evidently enthused at the sight with a desire to reign over men, as was made apparent a little later, when he rode into Jerusalem on a donkey, his admirers spreading their garments in the way, and shouting hosannas to the son of David, the king of the Jews. Reaching his destination he overturned the tables of the money-changers and lashed them from the temple, thus making a brilliant display of regal power. Had he accepted Satan's offer it is probable he would have entered into immediate possession of the magnificent empire, and all the struggles, sorrows, vexations and disappointments which have followed Chris tian endeavor would have been averted. The Inquisition, with its awful record, would not have been called into service. and all the bloody wars and loss of countless millions of lives would not have been necessary in establishing the Redeemer's kingdom. The sciences would have met with no obstruction, neither would its votaries been sacrificed because they taught great truths which conflicted with their pretendedly God-made Bible. The near two thousand wasted years in trying to enthrone a myth might have been employed in extending the area of civilization, and in familiarizing the mind with the processes of Nature, and in teaching humanity to love and assist each other in Its toilsome journey from the cradle to the grave.

PARALLEL RELIGIONS. That scholar who makes himself thor oughly familiar with the religion of an cient Rome, antedating the alleged birth of Jesus hundreds of years, is always shocked as he runs a parallel with the old religion and that which is pretendedly new, known as Christianity. It is not a matter of faith alone, but it extends to every department of church literature and practice, from the chief priest-Pontifex Maximus-down to the lowest subordinate priest and humblest layman. We trace the history of that

pontiff back seven hundred years before our era, and his sacerdotal powers, merged with the monarch, were identical with that of the later Catholic popes

clothed with civil authority. Their ideas of heaven and hell were substan tially the same as are now taught in orthodox pulpits. Saturn was the father of the Gods, as was Elohim in the Hebrew system, while Jupiter paralleled by Jehovah, became the active reigning monarch in heaven. Pluto presided over hades, as does Satan in Christian mythology. The millions of lesser gods are known as saints in the modern sys-

tem. Jes or Yes was one of about forty different names which Bacchus-Dionysius of the Greeks-bore. He was a son of Jupiter by a mortal woman. He was personified as a glorious and sublime being, who, under the form of an eternally flourishing youth, subdued all enemies, and traveled from East to West through all countries. He taught the culture of the vine, and thus, by a sort of miracle, converted water into wine. It was the image of Jes, otherwise Bacchus, which was removed from Pontus, on the Black Sea, near 300 years before our era, to Alexandria

Egypt, where a huge temple, one of the seven wonders of the world. was erected for his reception and was dedicated to his worship; and there he was posed as the resurrected god, Osiris. He was anointed, christened, made a christ, after the manner of ancient kings. Temples were also erected and dedicated to his worship at Memphis and Conopus. In the year 140 the worship of this god, Serapis-the resurrected Osiris-was introduced into Rome by Antonius Pius. His "mysteries" were celebrated on the 6th of May, agreeing with Ascension Day. The name Jes, spelled in Greek characters, as near as we can give them in English type, was IHS. The H is the capital Eta, with

the power of E long. Now convert this Jes into Latin, by adding the Latin termination, us, and we have Jesus. This Jesus, anointed, christened, became when wrongly capitalized Jesus Christ. [The real origin of the mystical letters IIIS, surrounded with rays of glory, to this day retained even in our Protestant churches, and supposed to stand for Jesus Hominum Salvator, is none other than the identical name of Bacchus, YES (otherwise Jes), exhibited in Greek letters."-Rev. Robt. Taylor in Diegesis, p. 187.

The Imperial Dictionary, in its department of abbreviations, says truth-fully of these letters IHS: "These letters have been usually looked upon as efit of the communication: the initials of Iesus Hominum Salvator J. R. Francis, -Jesus the Savior of Men, or in Hoc Salus-In this Cross is Salvation, but they were originally IHS, the first three letters of IESOUS, the Greek form of Jesus.1 Will some Greek scholar be so kind as

to inform us why the Greek letters IHS, spelling Jes in English characters, were wrested from their real meaning, and were used as initial letters for Jesus of the Antis," and "the hideous scene is yet this will be no occasion of grief to Hominum Salvator, rendered in Eng-lish, Jesus the Savior of Men? Was it not designed to mislead? It certainly does to those who are ignorant of the Greek characters, or who are thoughtless in the premises. There is scarcely a festival or a holy day on the Catholic calendar, which had not its counterpart in Roman mythology. And the sacraments of baptism, and of the Lord's supper, were in vogue among the Pagans of Rome just as are celebrated among Catholics they now. Cicero, born 106 years, according to accepted chronology, before Jesus, made mirth of the people eating their god as skentics now do of the eating of



ASHAMED OF HELL Christian Doctrine as Taught

by Eminent Christian Theologians.

Many of the clergy, though becoming tired of the old doctrines of devils and hells, have not yet reached the point where they can come out over their own signatures and attack doctrines which are staple articles in the faith of some who pay them for preaching. These hells and devils were the strongholds of the clergy until Spiritualism came along and knocked the bottom out of one and the head off the other. Now the crime of Spiritualism is that

the devil that his friends are clandes- | doctrine of reprobation. While the detinely deserting him. The Progressive Thinker seldom pays any attention to anonymous letters, but considering the dangerous position the

"Christian" who wrote the following would occupy if his Christian brethren found out that he was denving the existence of the gentleman whom Theodore Tilton called "The fourth person in the trinity," and his home, The Progressive Thinker will depart from its usual custom of consigning such communications to the waste basket, and give its many thousand readers the ben-

Chicago. Dear Sir:-The Progressive Thinker

of February 26, brings on page five a horribly overdrawn picture of hell. It s representing a lie; for neither does God's holy word teach, nor do the Antis believe in such a hell. Nevertheless do you write: "The above illustration exnot overdrawn."

'On impious wretches he shall rain Tempests of brimstone, fire and deat Such as he kindled in the plain Of Sodom with his angry breath." . * * * ... *

"The breath of God-His angry breath Supplies and fans the fire-There sinners taste the second death, And would, but can't expire.

"Eternal chains and heavy plagues, Tormenting racks and fiery coals, And darts to inflict immortal pains Dy'd in the blood of damned souls.' Dr. Peebles, in his reply to the Presbyterian minister, Rev. J. M. Kipp, quotes the following, the orthodoxy of which no "Christian" will deny:

'The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell. And among these may be their own children, parents, husbands, wives, and friends on earth. One part of the busiit paints the devil to look so much like ness of the blessed is to celebrate the cree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy who, instead of taking the part of those miserable objects, will say, 'Amen, hal-lelujah, praise the Lord!"-Rev. Emmon's Sermons (No. xvi).

"When they (the saints) shall see how great the misery is from which God hath saved them and how great a difference he hath made, between their stat and the state of others who were by nature, and perhaps by practice, no more sinful and ill-deserving than they, it will give them more a sense of the wonderfulness of God's grace to them. Every time they look upon the damned it will excite in them a lively and admiring sense of the grace of God in making them so different. The sight of hell torments will exalt the happiness of the saints forever."-Rev. Emmon's Sermons (No. xi).

"The saints in glory will be far more sensible how dreadful the wrath of God is, and will better understand how terhibits a correct idea of hell on the part rible the sufferings of the damned are, them, but rejoicing. They will not be If you want to fight the Christian sorry for the damned; it will cause no

BEGINNINGS OF CHRISTIANITY. On page 555, vol 1, of G. P. Putnam & Sons' edition of Gibbon's Decline and Fall of the Roman Empire, we are told how Christianity was advanced under

the reign of Constantine. He says: "The salvation of the common people was purchased at an easy rate, if it be true, that in one year twelve thousand men were hantized at Rome, hesides a proportionable number of women and children; and that a white garment, with twenty pieces of gold had been promised by the emperor to every convert."

In a note Gibbon cites several authors, one an ecclesiastical historian, in confirmation of the statement, and says that Howell, in his History of the World, vol. 3, p. 14, "has not scrupled to adopt it."

Messrs. Becker, Covert & Co., this seems to be the way your religious faith gained a footing in Rome. It was the residents of the slums only who could be bought up at those "easy rates." Assurance comes from heathendom that little children are now bought up by the missionaries, and then are educated into the faith. They have improved on Constantine's method. by indoctrinating the children before they are endowed with intelligence, into their faith, and deny them the privilege of reasoning when they reach maturity. Spiritualists are universally thinkers. They grew to maturity in the churches, and embraced the new faith because it was in harmony with nature, and its teachings appealed to their nature and educated judgment. Now, gentlemen, do you suppose insults and abuse will stop, or in the least retard the progress of this new faith? At the present rate of disintegration in your ranks the methods of Constantine and the missionaries will have to be repeated a hundred years hence to revivify your dying faith in Christian lands. tlemen, do you understand?



clous life-blood of a master spirit em-STATE ORGANIZATION. balmed and treasured up on purpose to a life beyond." How true are both of these quota,

The Mass-Meeting Started tions. They will be found inscribed among others upon the walls over the the Wheels in Motion. first stairway at the south entrance to the beautiful Chicago Public Library

Now Let the Great Car Move On building, but that is not their highest place on record; they are inscribed upon the receptive tympanum of the univerwith Its Precious Load.

sal mind of eternal life. For once the Spiritualists of Chicago For once the Spiritualists of Chicago united in one band of harmony with ply of catalogues of Spiritualistic literabut a single aim and purpose, that of ture such as The Progressive Thinker success to the cause they love. Every is always supplied with, and as is pub-society in the city but one was represociety in the city but one was repreand as an initial volume to the same, sented both in person and financially, every subscriber who complies with at the mass-meeting, and some of the the easy terms can start the same with prominent members of that one were a copy of "Ghost Land," and follow, there and were in perfect harmony with other valuable works.

with the movement to unite the forces into a harmonious brother and sisterhood of workers. Every person assigned a certain duty, performed that duty willingly, energetically and as though their soul was in the work, and as a natural consequence the entire meeting went along just like a clock

ticking its rhythmic measurement of To the Editor:-"Light, more light!" was the exclamation of one of Ger-many's greatest poets, while he stood at time to its projector and builder-manthrough the passing days.

To give credit to whom credit is due, the threshold of life eternal. For light, no doubt we would have to reach out more light cries out the souls of men yonder into the higher altitudes of spir- and women who dare to speak the it-life, out into the formative principles truth, no matter what may be the conof demand and supply, necessity and sequences. For light, more light, is the creation, or into the realm of time, and prayer of every sincere Spiritualist who place, and conditions, when and where and by whom or which the plans were Once a week, for more Once a week, for more than a year first laid. Certain it is that nothing like the writer attended seances given by it has ever before occurred in the ranks Mrs. Cunningham at 1305 Lyon street of Spiritualism. Where there has al- San Francisco, where total darkness ways been so much jealousy (petty and was required for the production of foolish, of course), envy and contention phenomena, viz.: playing on instruthere seemed to spring up a ripening for sociability, fellowship and fraternal union. People came together and shock hands who had been silly enough to al-most that analy other silly enough to al-decelerate there and body and fraternal between the silly enough to al-between the sill between th most hate each other, and joined soul deceived. Mrs. C. had my fullest conto soul in the work-buried the hatchet fidence until six weeks ago, when a and became loyal to principle, loyal to lady received a test that left an imj

home and loyal to their country. The time was ripe, the cause is right a thorough explanation. Our suspl and humanity will reap the harvest. cions having arisen that everything No one was in it for any reward, emol-ument or personal aggrandizement. All closely, with the result given in Dr. seemed to agree upon one object, that Ehrlich's statement. of organization, harmony and the purl-fication and elevation of Spiritualism. If God," or the Evil One, is our duty

They accomplished their purpose in but how can we do so when the sense the organization of a State Association by which we are to judge, are nullified with staunch and true Spiritualists at Is it not an acknowledged fact that the its head, and now, after such a noble most debased frauds have always been effort, let every society of that conven- pleading for darkness? We fully recogtion do its utmost to make the organiza- nize the fact that darkness is often estion a permanent success by their aid sential for the production of some manias auxiliaries. After such voluntary festations, but for the good of the cause acquiescence and such unbounded ear- too much care can not be taken to pronestness, let no leader of any society or tect the public from those who prey its members speak one word against the upon the holiest affections of mankind.

INDEED A DIVINE PLAN AND MISSION.

To the Editor:--I am now entering my second year in spiritual grace, as I also herewith begin my second year's subscription to The Progressive Thinker; and I can truthfully say that it was a divine impulse that caused me to send for a sample copy of The Progressive Thinker a year ago. The spiritual unfoldment experienced from reading your soul-elevating paper cannot be estimated by dollars and cents. I treasure every copy of The Progressive Thinker as a spiritual pearl without price; and I cannot thank those grand sublime men and women who thrill my spirit with good and noble thought enough for their wondrous lectures and addresses every week. Dear brother, yours is indeed a Divine Plan and mission, and some day you will find your humble servant will prove his allegiance to the Divine Plan in a more substantial manner. I wish to say to all new searchers for the truth, don't begin your investigations in Spiritualism by becoming a phenomena hunter. Myself and wife found the truth of spirit return in our own family circle. Don't run from one medium to another only to become doubtful and suspicious. Study its philosophy. There is where you will find your spiritual unfoldment, and by all means subscribe for The Progressive Thinker, and I will guarantee that you will be on the right road to a higher state of contentment than you have heretofore enjoyed. P. W. BOYER.



Worcester, Mass., February 16, 1898, Mr. Francis B. Woodbury, Sec'y. National Spiritualists' Association

OUTRAGEOUS.

Col. Ingersoll was in New Orleans awhile ago, and paid a visit to the Press Club, an organization in which editors and reporters join to advance beir mutual interests. The New Orans Picayune thus notices the event: "At noon to-day Col. Bob Ingersoll nored the Press Club with an inforal visit, and for a half hour conversed easantly with a number of the memers who had called at the club rooms welcome the greatest orator of the in America. Personally, Colonel gersoll is the most charming of genmen, and enjoys life just as much his many large audiences have enred his lectures, and his many readhave enjoyed his books. There were bably fifty members present, among whom were a few ladies and the genial guest graciously consented to make a few remarks befitting the occasion. and wishing the club and its members

abundant success.' "Honored the club by a visit," "graciously consented to speak," and words of commendation from the leading journal of the South, for the greatest Agnostic of any age or country! The cler ical opinion of the incident is expressed in the headline to this article.

AN OMISSION-DR. SWERINGEN Our reporter at the mass-meeting has discovered, since the publication of the report, that he omitted the name of Dr. H. V. Sweringen, of Fort Wayne, Ind. His was the first and one of the most important addresses on Wednesday of ternoon. It was thoroughly practical along the line of religious, social and political reforms, and was witty, sar castic and profound, and was frequenty applauded. The omission was one of those incidents that will creep in where there is the greatest haste as well as extreme caution to avoid such occur rences.

NOT ORIGINAL WITH COLONEL INGERSOLL.

Volney's Ruins, 12th chapter, contains these words:

"It is not God who hath made man. but man who hath made God after his own image: he hath given him his own mind, clothed him with his own propensities, ascribed to him his own judgments. And when in this medley he finds the contradiction of his own principles, affecting hypocritical humility. he imputes weakness to his reason, and names the absurdities of his own mind nysteries of God.'

"After the Sex Struck." By George M. Miller, Price 25 cents.

the body and drinking the blood of the dear Savior. To quote Cicero accurately, he inquired: "How can a man be so stupid as to imagine that he eats to be a God?" May not the same question be asked with propriety to-day?

Prayers were directed to the gods, and hymns were sung in their praise, with as much fervor 2,500 years ago as now.

As said in these columns awhile ago, every rite, ceremony, festival, and holiday of the old Romans is preserved, and is still in force among Roman Catholics. Their Gods have been slightly changed, several of them, as Escula pius, the physician, who raised the dead to life; Bacchus, the god of wine; and Prometheus who came down from heaven, was clothed with flesh, gifted with prophecy, suffered for the salvation of men-all were merged into the common character Jesus; while Isis and her son, with her home in Egypt, and temples to her honor in Rome before the Christian era, and known as the Queen of Heaven, was converted

into the Madonna, the mother of our Lord. The ritual used in Catholic worship

is retained in its present Latin tongue, its very language, when carefully criticised, betraying the fact that it is a survival of Paganism. The Protestant reformers, ignorant of the real beginning of Christianity, attempted to remodel the worship, but its barbarian origin crops out in all their exercises. Every symbol and emblem of the church, as the cross, the miter, the crosier, the fish, the lamb, the dove, were in use by Pagans long centuries before the Christian era. Originally the cross was an emblem of the male life principle in nature; then it was used as a sign of victory, and was placed on banners, borne at the head of armies, and worn upon the breast as a charm as now by Inristians.

But we must not pursue this subject further at this time, so full of interest to all, as we have already exceeded our limits.

SENDING MONEY.

In sending remittances to this office please write your orders on a single sheet of paper, to file away for future reference. If you have anything to say outside of that to the editor, 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 pay-able in Chicago or New York, and there

can be no loss. Write names and addresses as plain as ordinary print, and mistakes will be avoided.

faith, do it at least truthfully. But that truth. Having not time for contro- athan Edwards' Practical Sermons.

A CHRISTIAN versy, I sign, friend who hides behind a nom de plume to tell us we lie. This was cowardly enough and ungentlemanly enough to come from that chief of all Boston's Fourfold State, p. 336.

'Christians,'' Torquemada. If "Christian" has, under the lashings of Modern Spiritualism, put hell out, or reduced its degrees of fahrenheit; if he has under the same administration their creed." In one of his talks upon chained his Satanic Majesty, or dehorned him and taken his pitchfork

ts readers will rejoice; but that Christianity has believed in the devil and the | Lord Jesus Christ that you will make hell we tried to truthfully illustrate, is easily proved. Will "Christian"-will all Christians please note the following?

First a few sentences from the Bible: "Everiasting fire.--Matt. 8:18. "Into church, and in places where a vast pop-hell, into the fire that never shall be ulation of those people are yet without quenched."-Mark 9:45. "Everlasting that light is to transform the Almighty punishment."-Matt. 25:46. "Smoke of into a monster more hideous than Satheir torment ascendeth up forever and tan himself, and I swear by all that is ever."-Rev. 14: 10,14.

believed this, or has the editor of The royal robes and seated on the throne of Progressive Thinker lied? Let us see: Jehovah. Men may say, 'You will not Rev. J. Furness a Catholic Christian, go to heaven.' A heaven presided over said in a sermon to children:

The child has felt the fire of hell for off into hell, not like dead flies, heard their cry. But nobody has heard the terrible cry of the child except the

devils" (page 23). Again, on page 24 I read: "All hell is stirred up. Hell is in an uproar of rejoicing, because another soul is coming amongst them to share their torments. The child learned about hell in the catechism, and now it sees it. It shricks: it cries out! The gates of hell are shut-the child is burning." The Presbyterian church, says, in its

Constitution: the comfortable presence of God, and the most grievous torments of soul Notwithstanding Ingersoll." He spoke and body, without intermission, in hell-to exactly thirty-nike people. The pro-

fire forever.' Here quotations might be made from weat into the private purse of the illus-Buck's Theological Dictionary, Clarke's trious agnostic. Judge Brown lectured

readers. An English poet talks of hell, and probably superior to Judge Brown, isn't babes in it. as follows: "Beneath I saw a lake of burning fire,

Tossing with tides of dark, tempestuous wrath: And now wild shouts and wailing dire, And shrieking infants swell the dread-

ful choir. Here sit the fiery fiends-the fury fell By night and day to watch the gates of hell."

'Another good Christian poet has said: month of March-

uneasiness or dissatisfaction to them. you cannot, therefore you mock and but on the contrary, when they see this misrepresent, that is, you lie, trying to sight, it will occasion rejoicing and exnake your readers believe you tell the cite them to joyful praises."-Rev. Jon-

"The godly wife shall applaud the The above sufficiently illustrates its judge in the condemnation of her un-The above sumclently inustrates hat godly husband. The godly husband own spirit; nothing need be said on that shall say amen! to the damnation of her point; but inasmuch as the editor is who lay in his bosom! The godly pacalled by name and told that he lies, he | rents shall say halleluiah! at the pass proposes to enlighten his "Christian" ing of the sentence of their ungodiy child. And the godly child shall from the heart approve the damnation of his wicked parents who begat and the mother who bore him."-Rev. Thomas

It is well known that Rev. Henry Ward Beecher left the Association of Congregational Ministers on account of what he called "the inhumanities of the subject, he is reported to have said: "The vast millions of the human race way, The Progressive Thinker and all have gone where? If you tell me they have gone to hell, then I swear by the an infidel of me. The doctrine that God has been for thousands of years peopling this earth with human beings. during a period three-fourths of which was not illuminated by an altar or a sacred that I will never worship Satan Now the question is, has Christianity though he should appear dressed in

by such a demon as that, who has been "Listen! do you hear the cry of that peopling this world with millions of huunfortunate child? What is the matter? | man beings, and 'then sweeping them but the first time; the devils have fast hold without the trouble even to kill them, of it. Korah, Dathan and Abiram were and gloating and laughing over their very wicked men. God made the earth | eternal misery, is not such a heaven as open and swallow them up. They went I want to go to. The doctrine is too down alive into hell; and the people horrible. I cannot believe it, and I won't. I ablior and denounce it as the most hideous hightmare of theology.'

FACTS ARE STUBBORN THINGS. In Atlanta the other night Colonel In gersoll spoke to an audience of 600 people, his subject being the well-worn "Liberty of Man, Woman and Child," and the subject-matter being an attack upon the Christians religion. A week "The punishments of sin in the world later in the same hall Judge Brown, of to come are everlasting separation from Cincinnati, Rectured on the subject:

and Benson's commentaries ad nau- for the benefit of a benevolent organizaseum, but we must have mercy on our i tion. Setting aside the fact that as a mere entertainer Colonel Ingersoll

ceeds

this a pretty bad showing for the Christian people of Atlanta? To a disinterested observer it looks as if some of the money that is being exepuded in foreign missions might profitably be diverted toward the capital of Georgia.-Chicago Chronicle.

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

To the Editor:-Enclosed is a copy of challenge signed and sent to Rev. Talmage last night. I have word from 'Our Moses" Hull that he will be delighted to meet the young man in debate in case he should have the temerity to accept our challenge. ERVIN A. RICE.

Chicago, Ill., March 5, 1898.

THE CHALLENGE. Office of

The Illinois State Spiritualist Associ'n 3402 Prairie Avenue. Chicago, March 4, 1898.

Rev. Frank De Witt Talmage,

97 Loomis St., Chicago Dear Sir:--The sweeping denuncia tion of Spiritualism reported by the Chicago Chronicle of Monday, the 28th ult., as made by you from your pulpit desire for notoriety and position on the previous day, prompts us in the name of the State Spiritualist Association, representing many honorable citizens of Illinois, to extend you a courteous invitation to meet such representative of our principles as the board of said association may hereafter designate, in joint discussion of the proposition that Spiritualism is true and is substantiated by the Bible; the meeting for such discussion to continue for two or nore successive evenings, and to be held in Central Music Hall, or some equally commodious room.

Thoughtful men and women in great numbers are seeking for light upon the issue involved, independently of the extravaganzas of friend or foe of the

own sublime truth.

ganized within itself?

supply

itualism. It is easy to say that Spirit-

ualism will rise above all its troubles-

it always has, etc., but when we see one

of its greatest hindrances to growth en-

largely occupied by duties as pastor, if you will kindly name a committee of entlemen to represent you we will appoint a like number and the arrangement of all details, including formulation of the question for discussion and the selection of moderators can be left

cess of actual expenses be donated to ome one or more non-sectarian charstrangles us with its grip of death.

Yours respectfully,

Jas. Freeman, Vice-pres., Bloomington M. H. McGrath, Secretary, Fulton. Ervin A. Rice, Treas., Chicago. Geo. F. Perkins, Trustee, Chicago Orrin Merritt, Trustee, Genoa. Hiram Eddy, Trustee, DeKalb.

EXCELLENT SUCCESS.

Secretary Woodbury met with excellent success as a component part of the mass-meetings held at Jackson, Chicago and Minneapolis. They were all that

"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.

"Poems of Progress." library and reading room in connection By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her with every society, and employ the best talent as medium and lecturer; choose varied moods, "from grave to gay, from only the genuine. Victor Hugo says: "A library implies lively to severe." It is a book to be treasured and richly enjoyed by all who an act of faith which generations still love genuine poetry, and especially by Spiritualists. The volume is tastily witness of the dawn." printed and bound. Price \$1. Milton says: "A goo in darkness hid sign in their night in

Dear Sir:-I find by investigation that during the twenty years of existence of this institution, 1553 cases have been admitted here. Of this number in a few cases religious excitement has been considered the cause of insanity, but in only one case of the whole number has Spiritualism been directly claimed as. the existing cause. Of course, in quite a number of cases the cause is unknown, and so these must be thrown out of consideration. Yours very truly,

E. V. SCRIBNER, Sup't.

Danvers Lunatic Hospital, Asylum Station, Mass., Feb. 6, 1898. Mr. F. B. Woodbury, Washington, D. C.:

Dear Sir:-Replying to yours of the 3rd inst., I am not aware of the fact, if Spiritualism has caused many people to come to the institution over which I Yours truly, preside. C. W. PAGE.

State Association and thereby counter-I no longer question the wisdom of the action of the board of directors of act the good they did by lending their aid towards organization. Let no one the California State Spiritualists' Assowho took part in the mass-meeting clation in deciding that no medium who requires darkness for the production of show a traitor's narrowness and unspiritual, selfish inclination towards the asphenomena should be eligible for ordisociation because of some unimportant nation, endorsement or protection by that body. I am thankful for the lesson There is not one on that board of I have learned, which no amount of trustees who is not a trustworthy man money could have purchased. While my heart bleeds over such exposures, 1 in every sense of the word. All are men of considerable ability, tact and judgknow that those who stoop so low. ment and will do all in their power for need our sympathy, and my best thoughts go out towards those who inthe dignity and growth of the association and for Spiritualism in the state. jure themselves far more than others, Spiritualists cannot longer afford to because the law of justice will demand be disorganized, with the enemy on the of them to undo all the wrong, and sufoutside organizing against their docfer the penalty according to their deeds. trines and a still worse enemy, already May the spirit-world help those who organized, under the banner of their use their spiritual gifts for their own selfish ends to rise above this material Organization means force, power and plane, and bring them to a realization success. Disorganization means greater of the blessings they might be enabled persecutions without protection, means to bring to mankind by unselfish minthe growth of fraud and immorality istration. May the spirit of truth and without prevention, and the consequent righteousness come into their hearts, humiliation of intelligent Spiritualists and by sincere repentance may they be and loss of confidence by the world led from the paths of error and dark-

in the good intent and purpose of Spir- ness into the paths of truth and light. JOHN KOCH. Sec. Cal. State Spiritualists' Ass'n.

1607 Fillmore St., San Francisco, CaL

larging with every year's existence without united effort on the part of the DARK-SEANCE OCCURRENCE. great mass of true and genuine work-

To the Editor:-In October last, 8 ers-enlarging faster than the higher friend obtained permission for my wife and better-it becomes compulsory to and myself to attend seances at Mrs. take steps to diminish the tumor ere it Cunningham's, 1305 Lyon street, San Francisco.

The religion of Spiritualism comprises I saw there many familiar faces of the brotherhood of man, but there is some of the best-known Spiritualists of more of it than a religion, there is a the city, which gave me confidence, yet knowledge of eternal life and a scien-I had some suspicion of fraud. Thig tific demonstration of the correlation of however, was modified after a while, forces. It is the grand philosophy of and what then aroused my suspicion causations and organization, spiritual was the smell of phosphorus and the izer of erroneous theories, of wrong so- if great similarity of voice in all the manand material, and although a disorganfal and religious systems, it is also a handwriting in all the messages repotent factor in bringing to the underceived. Desiring to test the medium, I prepared myself with means of quick standing of man the very problems of organic life itself, and why not be orlight, when required, and on Wednes-Organization is not the whole purpose of my little child threw a light in front day. Feb. 16, when the supposed spiril and result of the mass convention, no of me, patting me on the knee, calling, 'Papa!"-at that moment I struck a Spiritualism. The organization struck a match and all plainly saw the should reach out in every direction, not medium on her knees in front of me only to organize local societies, but to with her hand upon my knee. I then said: "This is enough fraud for me." those societies and through them touch the people with the best lit-Seven of those present, having witerature on the subject; establish a free

nessed this transaction, immediately, left the house disgusted. HENRY EHRLICH, M. D. 328 O'Farrell street, San Francisco.

"Nature Cure." By Drs. M. E. and Rosa O. Conger. Excellent for evers Milton says: "A good book is the pre- family. Cloth, \$1.50.

Official Board Illinois S. S. A. "Agnosticisni CAnswered; or, God Is of Colonel^o Ingersoll's lecture

could be desired.

to such joint committee. We venture to suggest that all financial receipts from said discussion in ex-

itable institutions of Chicago.

ause.

In as much as your time must be

Geo. B. Warne, Pres., Chicago

WITH THE MOIST STATE OF THE STATE STATE

WELLES' PROPHECY.

a second data in the

Maine Disaster Foretold Last November.

Maybe it was a coincidence, an accident or fortuity; maybe it was a manifestation of Spiritualism; maybe it was a theosophical demonstration. No matter what it was, it is very

hard to believe in the face of the evidence that it didn't happen, says the St. Louis Globe Democrat.

William Burrows lives and runs a grocery store at 2012 Olive street. He appears to be about 65 years old, and well balanced, and better preserved than the average man of his age. Per-sons who know him say he could not be induced to state that which he does not believe to be true.

His clerk is George C. Darling, formerly of Chicago. Mr. Burrows and his family and Mr. Darling live upstairs over the grocery store. Mr. Darling is a Spiritualist. Mr. Burrows has dipped into Spiritualism and into theosophy, and believes there are good and truth in both, widely separated though they be, or seem to be, to the casual inquirer.

Neither of these men believed in the efficacy of the latest paraphernalia supposed to attract the powers of the other world. But when one of the womenfolks brought the thing home they gave it a trial. It is a good deal like the old planchette board. There is a needle, which makes the circuit of the alphabet, the numerals, and corners where "Yes" and "No" are emblazoned. Any young person who takes an interest in such things can tell you how to spell the thing's name, but the proofreader doesn't know, and is apt to be irascible if you shove conundrums at him, so let's call it The Board.

When The Board was introduced into the Burrows circle it was in an eccentric mood. The needle, or indicator, swung around as though insane, and for a long time pointed to nothing, and refused to point at all. Finally, after several ineffectual trials and everybody had his or her hands properly placed on the board, the needle swung to the second letter of the alphabet and stuck. "Do you mean B?" said Mr. Burrows. The needle swung back to "Yes." "Go ahead, then," said Mr. Burrows. The needle swung to A. Then it indicated T twice; then L, then E, then S, then H, then I, then P. There it stopped.

Mr. Darling was keeping tab. you mean 'Battle-ship?' ' said he. "Do The needle pointed to "Yes." Everybody laughed, because nobody believed thoroughly in The Board, and

possibly they all suspected each other. "Go ahead," said Mr. Darling. The needle spelled the word "Maine." "Any battle-ship of that name?" said

Mr. Darling to Mr. Burrows. "She's un "Yes." said Mr. Burrows, near Brooklyn."

This was last November when th€ Maine was near Brooklyn. "Go ahead," said Darling to The

Board. The needle spelled out: "Will be de-

stroyed; many lives lost," then gave the signature, "Gideon Welles." Mr. Burrows got interested.' 'Are you

the Gideon Welles who was Lincoln's Secretary of the Navy?" said he. "Yes," replied the needle. "Will the ship be lost in battle?"

"No "Will she be destroyed by Spaniards?"

"In Spanish waters?"

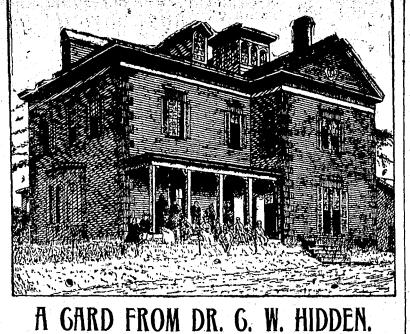
'Yes.

"Will war follow?" "Yes."

"Are you willing that this communication appear over your name?" "Yes.

"Will Spain have allies?" 'Yes.' Here the connection of the dialogue is

broken. Mr. Burrows, Mr. Darling and that it will continue to live, as a legitimate heir to the beautiful heritage of two ladies who were present agree that



To the Editor:-The writer will be glad if you will admit to your columns

Having been appointed special financial agent for the Veteran Spiritualists

Union of Boston, Mass., I am trying to raise the money needed to pay the

mortgage now resting upon the Waverly Home, in order that the Home may

The Union will celebrate the golden jubilee of Spiritualism in Horticultural

Are you interested in the Waverly Home, the only Spiritualists' Home in

man,

C. W. HIDDEN.

reverence, or veneration, is the Suprem-

God; the legitimate object of hope is

the infinite future; the legitimate object

of spirituality or faith is the infinite realm of spiritual truth. These things

constitute a logical proof of the exist-

ence of a God, and the immortality of

9. The personality of God is beyond

sential question beyond the idea that

He is the acme of all excellence, and,

to us, inaccessible until we reach the

10. The system of rewards and pun-

ishments is a law of the universe. It

is logically to be inferred from the

mental organization of man. As we

sow, so shall we also reap. And the

idea that we shall be all right anyway,

sometime, is only a conjecture at the best. We do not know. But we know

that by our errors we lose time that

11. Such ideas are not inconsisten

with the idea of an infinite government

with an infinite governor at the head of it. We are not obliged to live in vice.

But we may choose virtue and conse

quent happiness, and not build any es-

sential hope on our denial of divine ven-

geance. There is no divine vengeance

but there is justice, and we ignore it at

12. We believe in progression but

end of all progression.

can never be recovered.

our own risk.

course it

our province to determine, because be-yond our knowledge, and is not an es-

Hall, Boston, March 31, on which occasion I shall be pleased to announce the

all the wide, wide world? If so, write me at once and send me your jubilee

mite. Kindly address me at my home office, No. 14 Purchase street, Newbury-

Very truly,

names of contributors, and, later, to publish the same in the spiritual press.

the following appeal to the Spiritualists of America:

be opened at the earliest possible date.

OUR PLATFORM.

Another View of the Prin-

ciples of Spiritualism.

It is to be expected that, if the time

arrives when a creed is called for, there

will be among those who aspire to pa

rade their formulative skill some who

are incompetent. With such the more

gifted should have patience. Most cor-

dially do I agree with Prof. Loveland

that our movement requires a declara-

tion of principles. I have held such

views throughout my entire experience

with the Spiritual philosophy. This

matter demands at once a good deal of

courage and a good deal of cantion.

Courage, in the midst of the confusion

and discord, for the crystallization of

our philosophy into a form and space

that shall be available to every stand-

point and accessible to every stage of

development; and caution against un-

tenable dogmas, or the omission of

some of the most essential principles of the subject. Mr. Samuel Blodgett, in

No. 429, has "seconded the motion" of

Undoubtedly we often lose time in

stopping to criticize others instead of

offering our own original thought. But

in this case it is probable that the

writer expects a measure of criticism.

He presents a platform of eight articles

that are comprehensive; but two of

them, 6 and 7, appear to me open to

No. 6 says: "We believe that what is

called death is not death," etc. So far

as the physical body is concerned it is

absurd to say that we believe anything

about it. We know that physical death

is an inevitable fact. We know that

the spirit continues to live. We believe

question.

Prof. Loveland in pretty good shape.

port, Mass.

GUARDIAN ANGELS. The Subject. Interestingly

Treated. The belief in guardian angels, or

their equivalent in some form, is as old as human history, and multitudinous have been the narratives of their ex-istence, says the Troy (N. Y.) Press. Yet it must be confessed that the the-ory is popularly derided, especially when contemporaneous examples are stated, notwithstanding the Biblical authority therefor. It is not to be denied that the person who professed to be guided in the practical affairs of life by an invisible spirit intelligence would in many quarters be regarded either as an impostor or lunatic. Yet eminent his toric and scriptural precedents are not usually treated so flippantly. The va-riety of stories enveloped in the halo of the past is taken for granted by those who would unhesitatingly pronounce current duplications thereof spurious. It is a curious fact that psychological phenomena acquire general credibility

only when they are viewed through the vista of receding centuries. A local illustration may not be uninteresting, and the facts are known to

so few that their publication is not likely to reveal the identity of the person referred to. A very intelligent gentle man of this city, well known in business and church circles, confided to a friend: "For several years, in critical junctures, I have been favored with guidance by some power other than my own brain. In time of trouble, when what to do is a puzzle, a something senarate from myself speaks into my consciousness, clearly indicating the best course to pursue. For instance, several weeks ago an important business matter, involving correspondence, was in a bad tangle, and a good deal of money was involved. It worried me greatly. Repeatedly I took up my pen to write, with an undefined notion of what to say, and as often, after penning a few lines, tore the paper and threw it in the waste basket. Suddenly remembered the seemingly superhuman suggestions which had helped me, but which never came amid confused surroundings, or when my own mind was in a state of perturbation. Thereupon I closed the desk and went

home. The next day I sat in my office alone and composed, and the voice of my helper told me precisely what to do. materially varying any plan I had made. I adopted the suggestion promptly and faithfully, and with the best results. It afterward transpired that if the matter had been handled differently, as I had contemplated, a heavy loss would have been incurred. From whence comes this aid I do not pretend to say; it only comes to me, at least so far as I realize, in emergencies, and in every case the wisdom of its counsel has been demonstrated."

Perhaps this Trojan does not know that Socrates, the wisest of the great Grecian oracles, was also blessed in the same manner, but to much greater extent. However this may be, it is a matter of common knowledge to stu-dents versed in classic lore. Indeed, in the December number of the Humanitarian, a London magazine, Thomas Stanley has a most interesting paper, entitled, "Socrates and his Daemon. Mr. Stanley says:

we cannot with knowledge deny the "Lactantius having proved that God collateral fact of retrogression, the fusends angels to guard mankind, adds, ture of which is still more emphatically and Socrates affirmed that there was a beyond our grasp. The above is not offered as a finality, demon constantly near him, which kept him company from a child, by whose nor does not assume to be complete beck and instruction he guided his life, The formula is rather hastily made, and my limit of space is full. There Euseblus upon these words of the Psalmist (He hath given his angels will be some criticism, and I apprehend charge over thee, that they should keep it will mostly apply to the statements thee in all thy ways). We learn out of which are based on real knowledge. Of scripture (saith he) that every man is desirable to believe the hath a guardian appointed him from truth; but let us not be afraid to enabove, and Plato doubteth not to write dorse that which we know is true. The in this manner: All souls having chosen subject is important. While it is on, let a condition of living, they proceed in the angelic victory does not end here. us with patience and good will continue order thereto, being moved by the deour attention to it, and see if we cannot mon, which is proper to every one, and is sent along with them to preserve them in this life, and to perfect those things whereof they have made choice. And immediately after: You may be lieve, saith he, that Socrates meant this when he often affirmed that he was governed by a demon. More plainly Eugubinus, the demon of Socrates, saith he, mentioned so often by Plato (seeing that Socrates was a good man, and exhorted all men to virtue, and by the demon was always excited to that which was good) may perhaps not unjustly be thought his angel, as that which appeared to Balaam the prophet. and diverted him from his wickedness. But Ficinus expressly: 'If you are not pleased, saith he, speaking of this spirit, to call the familiar guide of a nan his spirit, call it, if you please, his good angel.'" This demon, or whatnot, not only

interview with him. He was rejoiced that the boil had at last suppurated and was ready to be lanced, and that the thing was to be settled in the right. way, 'Governor Morris once said to me that we made our mistake when we began, when we were eight republics with five oligarchies."

"It is interesting now to know, what I did not know till after dis death, that this gallant leader of men believed that he was directed, in important cases, by his own 'Daimon,' quite as Socrates believed. In the choice of his wife, which proved indeed to have been made in heaven, he knew he was so led. And in after life, he ascribed some measure of importance and success to his prompt obedience to the wise Daimon's directions."

The experiences of Mr. Quincy and the Trojan quoted are strikingly analogous. We cannot forbear adding, how-ever, that it was exceedingly fortunate for Mr. Quincy that he was not born in Salem a few decades earlier. In that event he might have been tied to a stake by the Godly Puritans, and through the agonies of martyrdom gone to heaven in a blaze of glory.



The Campaign in Louisville.

To the Editor :- I promised to keep you posted on matters as they progressed in Louisville, Ky., so I must fulfill my promise and am happy to be able to say "all is quiet on the Potomac." That you may understand the case I will have to be rather tedious in explanation. It seems that some time ago a magnetic healer came into the city and began business on his own hook, and the authorities arrested him, found him guilty, fined him \$50 and compelled him to take out a license of \$200. He ap pealed to the society for protection, but being unknown they refused to espouse his cause. He then, to get back at the society, swore vengeance against all comers and goers, and it seems made complaint to the authorities, and was perhaps the real cause of their action in the case, rather feeling under obliga-tions to do something in justification of their acts toward the plaintiff. this explanation, I will let Mrs. H. tell the story:

Louisville, Ky., Feb. 16, 1898.

Dear Husband: Well, Sunday has come and gone. am still a free woman, and again the angel world has come out victorious and I am more than ever convinced that if we place our lives in the hands of the angel world, nothing doubting, they can accomplish almost anything they have

a mind to do. I went to the church with some fear though assured by the guides that all would be well. When time came for opening meeting the speaker was not there. Then I prayed that you might be there to fill his place, but that could not be; so the president said to me l would have to fill his place, too. Did the angel world keep him away, seeing it would be best for me and their cause Down in the audience sat three "spot ters," (though I was not aware of their presence) sent by the authorities to ar rest me for violating the law in case l should attempt to prove our philosophy by actual demonstration. I gave myself into the keeping of angels, and prayed in my soul, I think, with more fervency than ever before. The people say the lecture was grand; after which the guides read for all three of the "spotters" and told them their business there. It so took the wind out of their sails, they went away without perform ing the duties for which they were sent there. I suppose they got so deeply interested in what the guides said in the lecture, like Agrippa of old, they "saw nothing worthy of bonds," but were "almost persuaded to believe also." But



To the Editor:-Permit me, through the columns of your valuable journal as the one to whom was entrusted the exclusive arrangement for and management of the recent convention by the official board of the N. S. A., of which I have the honor to be vice-president, to publicly acknowledge and emphasize the valuable aid of The Progressive

Thinker in publishing for several con-secutive weeks, free of charge, the notices of said convention, and in doing all in the nower of the Editor to pro mote its success. Especially do I wish to thank you, Mr. Francis, for your generous donation of \$30 toward the expenses of the convention.

I also desire to thank the Spiritualist societies of Chicago for their efficient ald through their committees, and for the fraternal spirit in which they rallied to the call of this convention, aiding Mr. Ervin A. Rice, chairman of the

business committee, in every possible way. I wish also to thank the speakers and

workers who took part in the exercises for their generous participation, without any compensation in money, charging only for actual expenses; many of whom traveled hundreds of miles to be present. And particularly do I wish to hank Rev. R. A. White, Rev. Jenkin Lloyd Jones, and Rev. Frederick R. Millar, for their able addresses and fraternal spirit, who not being techni-

cally Spiritualists, are, nevertheless broad-minded Christian gentlemen, willing to work with all who are working to unlift human thought to a higher plane and purpose. Dr. H. W. Thomas, of the People's Church, wrote the un-dersigned that he would be pleased to attend, but an intended trip to the Pacific Coast at about the time of the convention would prevent.

I wish to thank Ervin A. Rice, Esq., of Chicago, and his able committees for their inestimable work in conducting the business of the convention, and bearing it forward to a grand success. The presence of my associates. Francls B. Woodbury, secretary of the N. S. A., and Hon. L. V. Moulton, trustee of With

the N. S. A., took another load from the chairman in the conference and in the organization of the new state association. These officers of the N. S. A. de-

clare that they never saw a more harmonious body of people than those who assembled to form the new state association. The Spiritualists of Illinois may well

be proud of this added step in organization, which recognizes all the work that has been done in the past by Brother Jenifer and his earnest associates, and presses forward to aid in the work of the National Association.

In thanking Mr. E. A. Rice and his able workers I wish to print his summarized reports of the financial results of the convention: Chicago, Feb. 26, 1898.

Mrs. Cora L. V. Richmond, Vice-president N. S. A.: Dear Friend:--I beg to submit the fol-

lowing report of the finances of the mass convention, held in Chicago, Feb. 22, 23, and 24, 1898: Total receipts from all sources. .\$833.41

Total expenses of all kinds..... 612.22 Net balance for the N. S. A....\$221.19 Mr. S. A. Rouse, treasurer for the convention, will hand you New York draft to cover that amount, \$221.19.

Respectfully submitted, ERVIN A. RICE. Ch'mn. Com. of Arrangements. I feel that it has been a memorable occasion for Spiritualism and that we can now turn our faces to the great Jubilee at Rochester, the first eight

Selections from the contents of that ancient book, its commentaries, teachings, poetry, and legends. Also brief sketches of the men who made and com-mented upon it. By H. Polang. 859 pp. Price, cloth, \$1.00. Vice-president N. S. A.

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A List of His Noted Works

5

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and How We Ascend Them.

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days in June. Rally one and all for the THE TALMUD. Jubilee. CORA L. V. RICHMOND.

the needle said England would be for the United States and Russia for Spain. Mr. Burrows withdrew from the conference at this point, because, he said, it was nonsense to suppose that Russia would be against and England for the United States.

This broke up the conference, but first the needle said that all this was to take place within two weeks.

Mr. Darling wrote down the prophecy and filed it away. At the end of three weeks he destroyed it. The spirit of believe in anything but an abstract Gideon Welles had evidently made a mistake, else the board was a fraud. The fraud theory was supported by the fact that several other prognostications made that night proved fallacious.

But when the Maine was destroyed Mr. Burrows and Mr. Darling recalled the prophecy of the supposed shade of Gideon Welles. The spirit-seer had missed the date by several weeks, but they argued that might be their mistake, so yesterday they told a Globe-Democrat reporter about it all.

They expressed neither belief nor disbelief in the instrument they used, and did not attempt to explain it. Neither did they seek to conceal the failure of the apparatus to tell the truth in other instances.

'I am willing to make affidavit to the statement you have," said Mr. Bur-rows after the substance of the foregoing was read to him.

"So am I," said Mr. Darling, "and so are the other persons present, but they are women, and we had rather not have their names mentioned."

So there you are. Anyone who knows Grocer Burrows will tell you that he would not knowingly tell an untruth, and Mr. Darling's reputation for veracseems to be good.

"Maybe Gideon Welles' spirit made a mistake as to the time," said Mr. Burrows, "but I am firmly convinced that he told us of the impending destruction of the Maine. Let us wait and see if the rest of his prophecy comes true."

Jubilee Anniversary Celebration at Cleveland, O.

Great preparations are being made by the Spiritualists of Cleveland to celebrate the forthcoming golden anniversary. At a recent meeting where the Society of the Progressive Thinkers and velops the fact that man, in his natural the two lyceums were represented, it was unanimously resolved in honor of Saversary to hold a union meeting in Army and Navy Hall, on Sunday, March 27, three sessions, morning, 10:30; afternoon, 2:30, evening 7, (standard time), to which all Spiritualists of Cleveland and neighboring towns are cordially invited. In order to have a good social time, dinner and supper will be served in the banquet room adjoining the hall. All that can, are requested to bring well-filled baskets. Hudson and kanna Rood Tuttle are coming, and ther speakers and mediums will be announced hereafter. Good music, good singing. Come one, come all, and bring a good time with you.

THOMAS LEES, Chm. Com.

fully cultivating them. "From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in portic diction in this handsome volume, wherewith to sweeten \$1.00. For sale at this office.

endless progression. If in one thing more than another we are to be strictly candid, let it be in our platform. No. 7 says: "We believe the Infinite is

something that can be understood, even

infinite God, let us say so, and, if peces-

our faith is sheer superstition and

Believing that the essential facts of

Spiritualism are not accurately under-

stood by the people in general, we pre-

2. In order to exemplify the science

of right living, we must have a knowl-

edge of ourselves. This requires a

study of human nature, as the principal

3. A knowledge of human nature de-

condition, has a definite number of

mental faculties, the existence of which

contains an implied mandate that they

4. The known existence of these sep-

arate faculties leads to the inference

that personal development, or self-im-

provement, comprises the entire duty

We are spirits here and now as

really as we ever shall be, and in pass-

ing to spirit life we retain all of our

faculties or lose our identity, hence: all

and proper study of mankind.

ove, reverence and truth.

be easily understood.

vorthless.

friends of truth:

lined in the following

endless progression.

are to be used.

of man.

ligions.

evolve something tangible to submit to the next session of the N. S. A. our parent," etc. This is rather vague. SILAS BOARDMAN. and would be apt to result in a demand La Crosse, Wis. for a jumble of interpretations. The

infinite who or what? Let us have THE REASONS WHY. if we have less of it. If we mean the We know not the reason why

sary, give our definition. If we do not Our summer sunshine must turn to principle that permeates immensity and night Or why our joys must feel the winter's governs life, then let us say that. Let blight.

us have our formulas so that they may That all we love must fade and die, Another peculiarity in Mr. Blodgett's Or why our paths are strewn with thorns,

platform is the recurrent phrase: "We The calm of day be eclipsed by storms believe," in unison with the entire ab-To wither our hearts' best love-lit sence of the phrase we know. It is certain that belief cannot be set aside; and forms. that, concerning some of the essential We know not the reason why principles of Spiritualism, we can apply

Our dearest hopes must fade so swift no better word. But are there not som away, As stars before the still approach of of these things that we know? Perhaps the omission is a sort of inadvertence

day, as a tacit result of the time-honored When morning draweth nigh; idea that a creed is simply a belief. Be-Why friends we trusted should grou

lief, or faith, may be higher and more cold apart: precious than mere knowledge; but in Why the fountains of sympathy no the order of the logical universe knowl longer dart

In tender unity from heart to heart. edge must have the precedence, else Sometime our eyes shall see The reason for our lives so strangely

With these comments, I have the grown, hardihood herewith to present another When we shall reach the great unformula for the consideration of the known,

Our souls set free From bondage, willfulness and blind complaint, In love's atmosphere of unrestraint

mise that true Spiritualism includes all We grow the living, loving saint. available truth: and that that truth, ac-Sometime we shall know cording to our stage of progress, is susceptible of a definite sub-division, and That the background of life's darkest

that such sub-division is briefly out cloud Has a silver lining behind the thunder

loud: DECLARATION OF PRINCIPLES. That we gather what we sow; 1. Spiritualism is the science of right vision shall rise bright and clear, living, and includes a belief in the con-And clouds and darkness disappear tinuity of life, spirit communion, and And all hearts far and near

Grow glad with love's immortal cheer. BISHOP A. BEALS, Summerland, Cal.

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1898. THE STARS SAY 1898. **A** Phenomenal

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5. Spiritualism is not simply a sys-READ Ormsby's Almanac, Ephemeris, Busi-ness, and Weather Guide, for 1898, and learn what the future has in store for the People of this Great Republic, Fifty-siz Horoscopical tem of religion, but it includes all re-6. Religion is the legitimate exercise of the five moral faculties: faith, hope, A Reading for every child born during the year Birthday information for all.

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8. On the principle that nature makes vanced thinker, writes: "Brother Ormsno mistakes, the existence of these fac- by's Almanac came O. K. It is the best ulties is a proof that the legitimate ob- I ever saw, and its usefulness should bours of leisure and enjoyment. Price | ject of each one is a veritable fact in hot be overlooked by the general public. the universe. The legitimate object of It is well worth the price asked."

uided Socrates, but through him was able to extend help to others. Several examples are given, of which the following will suffice:

"Timarchus and Philemon, son of Philemonides, having plotted together to murder Nicias, son of Hircoscomantion to execute what they had determ ined, offered to rise from the table, saying to Socrates: Well, Socrates, drink you on, I will step but'a little way and return immediately. Rise not, said Socrates (hearing the demon as soon as he spoke), for the demon hath given me the accustomed sign; whereupon he sat still: presently after he offered again to be gone; Socrates, hearing the voice, withheld him. At last, as Socrates was diverted by something, and did not mind him, he stole away and committed the murder, for which heing brought to execution, his last words to his brother Clitomachus were, that he was come to

that untimely end for not 'obeying Socrates." That distinguished i divine, Edward Everett Hale, in a series of delightful papers in the Outlook on "James Russell Lowell and His Friends," relates

that Josiah Quincy, an hondred ances tor of the present Mayor of Boston who bears the same name, was also directed by a demon. We quote: "Josiah Quincy had been the Mayor

of Boston who had most to do with ordering the system and precedents of its government under the new city charter. From a New England, town, gov erned by the fierce democracy of town meetings, he changed it into a 'city,' as America calls it, ruled by an intricate system of mayor, aldermen, council, school committee and overseers of the poor. Of a distinguished patriot fam-

ily, Mr. Quincy had, for years of gallant battle, been a leader in Congress of the defeated and disconcerted wrecks of the Federal party. His white plume never went down, and he fought

the Southern oligarchy as cheerfully as Amadis ever fought with his un-counted enemies. He was old enough to have been an aid to Governor Hancock when Washington visited Boston in 1792. In Congress he had defied John Randolph, who was an antagonist worthy of him; and he hated Jefferson, and despised him, I think, with a hap-

The society, which was only an unprotected association of a few of the friends, have since engaged the service of three of the best attorneys in the city, and have incorporated under the state law, and are now a recognized church, protected by the law instead of persecuted, and the president has told me to go ahead and give readings like l had been doing, and if the authorities gave me any trouble the friends would sink every dollar they had but what they would protect their mediums. They are able, willing and determined men, and I feel the cause has gained much by this bigoted persecution. So you can rest perfectly easy, for I am in the hands of true friends and will be protected by both mortals and angels. MATTIE. Sincerely as ever,

So, dear brother, you see the darkest clouds have their silver lining, and sometimes our severest trials prove to be blessings in disguise. The few must fore request all young persons between bear burdens that the many may reap blessings.

There are duties which all true Spir itualists must meet, that truth and jus-tice may triumph. May every one who sees his duty be blessed with the courder, were at the same time drinking age to perform it at all times and under with Socrates. Timarchus, with inten-all circumstances.

BEN F. HAYDEN.



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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 way.

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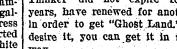
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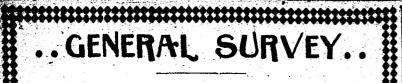
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py union of scorn and hatred, till he phere of exalted spiritua died. When he was more than ninety, book for the higher life. after the civil war began, I had my last this office. Price, cloth, \$1.

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

CONTRIBUTORS:-Each contributor | Dr. E. A. Palmer writes from Blair, s alone responsible for any assertions Neb., suggesting means to prevent or statements he may make. The editor fraudulent materializations, etc.: "First. allows this freedom of expression, bedo not use an adjoining room for a cab lieving that the cause of truth can be inet, if by any possibility a confederate best subserved thereby. Many of the could be secreted in it or gain admit sentiments uttered in an article may be tance to it except through the room in diametrically opposed to his belief, yet which the seance is being held. Second that is no reason why they should be from galvanized wire screen, heavy suppressed. No one person has the and about one-half inch mesh, make whole truth, hence kindly feelings cage large enough to place over the meshould always be entertained for those dium as he or she sits comfortably in who differ from you. a chair. Carefully solder every joint in

Will C. Hodge is open for engagethe cage. Top and sides to be made of ments in any locality and on terms the same material, and after it is put suited to the times. He especially deover the medium fasten it securely to sires correspondence with partles conthe floor. It can then be draped in a templating grove meetings, and with manner to give as little light inside as camp associations. Will officiate at the medium demands. If the mesh is Address 98 Ogden avenue, small, the wire heavy, and every wire funerals. Chicago, Ill.

end securely soldered, it will be impos The Rev. R. Stewart, pastor of the sible for hands, faces, or full forms, un Unitarian church of Detroit, Mich., less genuine, to appear upon the outside spoke for the Central Spiritual Union, unless it is the work of a confederate Sunday evening, March 6. and that can be easily guarded Miss Angline Scheafer, materializing against."

Albert Sawin writes from Auburn. N medium, 87 Lowell street, Rochester, Y.: "I feel your valued paper is on deck

for a great work. I find in my travels C. W. Tomlin, M. D., writes that Will C. Hodge's article concerning the Ben it is universally respected and seems to and Emma Foster episode, etc., has the be accomplishing a grand work for truth. Brave, independent, advocating right ring. Mediums should be above "I am glad to see The Prohonest, clean, sympathetic Spiritualism reproach. "I am glad to see The Pro-gressive Thinker giving the frauds such and insisting as it does upon the clean liness of all our members, I feel it stunning blows." L. P. writes from Chattanooga, Tenn.: should be supported, and gladly add my

dollar to the roll of subscribers." "Mrs. J. W. Kratz, of Evansville, Ind., Secretary writes: "The First Spiritual has been ministering to the First Society of Spiritualists during February, and Society of Centralia, Wash., has a speaker, Mrs. Sheldon, of Chehalis, who last night concluded one of the most comes to minister to our spiritual needs successful engagements of any of the many talented speakers and mediums every Sunday afternoon. She is just starting in public work and her lectures it has been our good fortune to have with us the past year. She is a good are meeting with the appropriation of all speaker and a satisfactory medium, who are fortunate enough to hea earnest and untiring in her work. Durthem. She has organized a progressive ing her stay here she turned away a lyceum, which we hope will grow in innumber of paying sitters for the sake terest and numbers. 'Mrs. Sheldon is a of sitting for some poor person, and not very earnest speaker, and her lectures only without charge, but after the sit- are always practical and of high moral ting handing them a small-sum of tone."

money with which to gladden their Dr. Wheelock writes from Santa Ana in a material sense as well as Cal.: "I have just received Ghost Land spiritual. Mrs. Loe F. Prior, another of and so far as I have examined it. I Chattanooga's favorites, will be the think it is all that you have represented speaker and medium for March. She it to be. I am well pleased arrives from Atlanta, where she has can't see how you can afford it with the been doing good work for the cause for paper at such a price. I don't know the past three months. She remains how I could get along without The Pro only three days in each week, dividing gressive Thinker. I read it and then her time between here and Atlanta, as send it out on missionary work. I have she is arranging for a mass meeting converted one or two families with it under the auspices of the N. S. A., to and hope to do much more."

The Ft. Meade Times says: "A re

markable coincident in connection with

the destruction of the Maine occurred

which has caused one person to be re

garded as favored with prophetic vis-

ion. On Tuesday night-the night on

which the Maine was destroyed-Mr.

K. O. Varn dreamed that he was on

board that yessel, and while he was

standing on deck he saw a huge object

first thought was a porpoise, but soon

recognized to be a torpedo. He made a

great leap to avoid the danger, which

landed him on the floor of the Fort

be held in the latter city, early in Our Ladies' Aid meets regularly in social session, weekly. Mrs. A. R. Prather, the wife of our musical director, Prof. A. R. Prather, is the head and front of the Ladies' Aid. She is ably assisted by other ladies, but more especially by the vice-president of the society, Mrs. Walter S. French."

The Society of the Faithful, an auxillary to the First Spiritual Society of moving towards the vessel, which he at Hamilton, O., gave a social and coffee party, recently, at the residence of Mrs. St. Omer Briggs, and it proved a suc-Cess.

Mende Hotel. This story was told to The Fiftieth Anniversary of Modern the guests of the hotel several hours Spiritualism will be celebrated Sunday evening. March 27, at Handel Hall, 40 before the news of the disaster ar Randolph street, under the auspices of rived."

the Progressive Spiritual Church. G. Mr. and Mrs. J. M. McDonald have V. Cordingley, pastor. All societies are closed a successful February engage invited to he represented by their ment at Owosso, Mich. The members speaker or one of their representatives. of that society desired them to stay in-A. B. writes: "In the various kinds of definitely, but other engagements made mediumship developed, is there any in that impossible. They will serve the the same line as that of S. D. Black, Indianapolis Society for the present Fordland, Mo., who has gained a com- and may be addressed at 420 West Alplete understanding of the origin and abama street, Indianapolis. use of letters. If there be any such, he J. J. McGrew writes that he spent

would like to correspond with them about twenty years of his life search with the object of ascertaining if there ing the Bible and the writings of "divine" authors for some evidence of is any resemblance. His development was remarkable, and his descriptions of immortality, and could find none. He the alphabet and its meaning are quite was forced into atheism, and would unique. have died in that had he not accident-

desire to make engagement with camps | abilities and becore his services. Miss for the coming season, also with socie-ties, on reasonable terms. Address me at 25 Walton street, Toronto.Ont. Next at Hamilton, Ont.; later at Indianapolis, Ind."

Ì

S. E. Suoke writes from South Bend, Ind.: "We have had with us during the past month Mrs. L. N. Claman, and she has done a grand work here. She is a pleasant and convincing speaker. Her tests given at the close of each lecture were for the most part recognized, and some were startlingly convincing. Next month we will have with us Mrs. Eva Payne Hopkins, of Owosso, Mich., who served us so acceptably last September.

The cause is gaining and the grand truths promulgated by Spiritualism n are taking root and growing in the minds of some of our best people." W. H. G. writes from Easton, Md.: "Mrs. Mary McDonald, of Washington, D. C., has been holding meetings twice week here during February, and

although this is a new field to work in her lectures and tests and psychometric readings have been well received, and have set people to thinking more than they ever did before. She has been engaged during the month of March, and we are in hopes to organize a society here before she leaves. She can be addressed here during the month." J. W. Brinton writes from Jonesboro,

Ind.: "Doctor Hilligoss, of Anderson, Ind., was called to our city yesterday to officiate at the funeral of little Hollie C. Carter, who passed out two days previous by accidental drowning. The funeral service was held in the M. E. church, which was kindly tendered for

the occasion. This being the first Spiritualistic funeral service ever held in Jonesboro, and the speaker having only recently developed inspirational speak ing, it caused some anxiety among the Spiritualists, and great curiosity among the orthodox. It was soon evident that the doctor was inspired by some master spirit of the past., The past, present and future were painted in word language, and the very heavens seemed to bend down and blend with the earth. The doctor has promised to return in the near future and deliver a few lectures for our society: and we may then expect pentecostal days in Jonesboro." C. H. Figuers, platform test medium and lecturer, is at liberty for engage ments with societies and camp-meetings. Terms moderate. Address 77

York street. Cleveland, O. Mrs. Mattle E. Hull will serve the First Spiritualist Church in Buffalo, N. Y., March 6 and 13. She is under engagement to deliver the anniversary address at Lily Dale, N. Y., the 31st inst. under the auspices of the Young People's Spiritual Union. She has open dates in April and May, also a lew camp-meeting dates. Address 526 Prospect street, Oleveland, Ohio.

The Beacon Light Spiritual Church, 617 N. Clark street. Services Sunday at 2:30 and 7:45 p.m. Free seats. Free contributions. Mr. and Mrs. G. F. Perkins, speakers and test mediums. J. M. White writes from Beatrice, Neb.: "In the recent issue of the paper I see it stated that I am to remain here until March 1. It should read, March 21."

Miss A. Johnson writes from Port land, Oregon; "We have three spiritual meetings here every Sunday. It would be hard to find a meeting where you can get more direct spiritual food than we can in the G. A. R. Hall, corner of First and Taylor streets. Dr. A. G. Larson holds his meetings there, and those who like him, or even dislike him, do say that he is the best test medium that has ever been in the city. In his conference meeting some of our best

citizens take a part and give us the spir itual philosophy. Last Sunday, our brother, Mr. Love, and an able speaker from Boston, Mass., fed the hungry with the spiritual food, and the doctor followed with his good tests."

The following hotel rates have been made for the anniversary celebration at Rochester, N. Y., March 27 to April 3: Whitcomb House (where speakers and

Margaret Gaule collowed each of his lectures with their messages, and so marked were many of them that the people whollstee ed were louth to leave the hall at the close of the meetings. The hall was chowded at each service, so eager were the people to hear from their loved ones. Her pleasant manners and sympathetic way of giving mes-

and sympaticity way of giving mes-sages have endeated her to our society. We have secure her again for next year."

Secretary writes from Ionia, Mich.: "The Ionia Solidi alist Society will hold their Anniversary meeting in Ionia, March 27, 1898, Dr. P. T. Johnson, of Pattle Graduate and P. T. Johnson, of Battle Creek, will be with us on that day, and will deliver two lectures. All Spiritualists of deighboring towns are cordially invited to attend."

National Spiritualists' Association.

The officers of this association can well be proud of the record of work accomplished. The institution came into life in hard times. Good times financially never have smiled upon them. By determined and persistent effort the institution has been brought to the fiftieth jubilee year and the jubilee month. It has ever been conducted as a people's association. Now in this jubilee month the people should rally to its aid. Every Spiritualist in Amer-ica should before April 1st become a contributing member. Remember \$1.25, will entitle you to contributing mem-bership and a copy of the report of 1897. FRANCIS B. WOODBURY,

Liberality of a Clergyman.

"A Clergyman"-for such is his nom de plume-has done a great service to a general public with an average education in putting before said public, bound in with the Hebrew and Christian scriptures, some of the scriptures, or sacred writings of the Greeks, the Romans, the Buddhists, the Hindus and the Arabians. It was a most liberal thing to do, and the inerudite will thank the compiler of this unusual work for giving them the result of research they could not have made for themselves. The unlearned will marvel exceedingly too when they find how almost pre cisely divine. In our sense, many of the so-called "heathen" writings read. Who would know, for example, that the following quotation was not from the Apocrypha, or other unfamiliar adjunct

of our own Bible? "The east and the west are God's; therefore whichever way ye turn there is the face of God. He will guide unto himself all who turn to Him; those who believe, and whose hearts rest securely on the thought of God.

Thou art the Eternal One, in whom all order is centered. Thou art Lord of all things visible and invisible. Thou art the King of Mankind. Protector of the Universe."

Yet those Hebraic and also Christiansounding sentiments are from the Arabian Bible-the Koran, presumably. From the Persian scriptures comes

this breathing that might be from one of our own saints: "O God, whatever road I take joins

the highway that leads to thee!" The Egyptians are fed on such utterances as these: "Thou art the mind that understandest all things; Thou art the God that dooth all things; Thou art the Father that makest all things. Thou art Thyself." And: "The soul lives after the body dies. The soul passes through the gate; he makes a way in the darkness to his Father."

And thenly the wicked Hindus-heathen of heathen, believing in fourheaded "halis," who are the embodiment of ranacious cruelty and monkey gods, and gods that are sticks and stones-they read such safe orthodox emanations as this: "His glory is so great that there can be no image of Him(!!). He is the incomprehensible Spirit, who illuminates all, from whom all proceed, and to whom all must return." And, most surprising of all, be cause our own creed is a direct copy of it: "There is one living and true God; everlasting, without parts or passion, of infinite power, wisdom and goodness; the maker and preserver of all things!" And what could remind us more nearly of "And if I cause my brother to offend" than this: "Shun wealth and pleasures repugnant to law, and avoid even lawful acts if they may cause pain and offense to mankind." The Buddhist scriptures tell their votaries: "Judge not thy neighbor." "Thou shalt not calumniate." "Indulge not in idle, vain talk" (swear not at all). "The good man, when reviled, reviles not again."



Echoes of the Convention.

To the Editor:-The late mass-meeting of Spiritualists in this city, held un der the auspices of the N. S. A., should and will mark a new era in Spiritual ism.

From first to last there was a marked absence of discordant elements, and a wonderful spirit of harmony pervaded the entire assemblage. Organization seemed to vibrate in the very atmosphere and on every hand was found evidence that at last we are coming to our senses. The question of organization has passed the argumentative period. We must organize or go out of business. In certain quarters there are still objections offered against the N.S.A., but all the evidences point to the fact that the great majority have awakened to see the necessity of a thorough and compact organization if we are to have any standing other than a medley of

disjointed factions, each pursuing their own way without definite aim or pur pose. The great bugbear of creedalism which in the past has prevented the cooperation of Spiritualists on practical lines is happily fast passing away. Spiritualism needs no creed that would in the slightest degree interfere

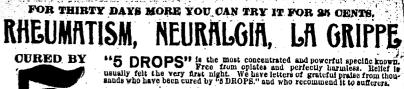
with the right of the individual or that would curtail the free expression of honest difference of opinion, but what we do need is a declaration of princ. ples that will commend themselves to thinking minds and show to the world that we stand for something beside the Secretary. bare fact of demonstration of the con tinuity of life. Practical questions that have a bearing upon the welfare of humanity are before the world for solution, and Spiritualists should be fore most in the effort to solve these prob lems and no longer be content to waste their time and energies in simply reit erating the fact of spirit communion

> however glorious that fact may be. The great political, social and eco nomic problems which are pressing for a solution are, with few exceptions. scarcely mentioned by our workers, and in the meantime the tide of injustice. cruelty and wrong rises higher and higher, while as a rule we are doing nothing to stem the tide

We have heard much of spirituality and how to become spiritual, but are not told in what it consists, but if it does not consist in a practical application of the principles of the spiritual philosophy to the needs of a long suffering humanity, won't somebody rise and explain what the term does mean? With crime on the increase in much greater ratio than the increase of population, with the earth producing vastly more than necessary to feed, clothe and furnish comfortable homes for every child of humanity, while thousands are suffering for the necessities of life, and with social conditions that would disgrace the veriest savage, must be a condition that would make the angels weep. These are conditions that are confronting Spiritualists to-day as they are

RIGHTS OF AN INVESTIGATOR. no other class of people, while as a The trial court charged the jury that body, we are doing next to nothing to if Gordon was invited there to investi correct them.

There are many afflicting conditions which have retarded the onward march of Spiritualism and which must be reunlawful. moved before we can take our proper place before the world, and among as follows: hem is the fraudulent medium and the fakir element generally. May we not hope that the time has forever passed when those who prostitute their gifts and disgrace themselves and the cause they misrepresent and thereby get Hughes, was concerned, which was fair within the clutches of the law, can call and honorable in its character, it would upon the N. S. A. and local societies as be the duty of a person who came there well as the rank and file generally for under such circumstances to observe a money contribution to get them out of proper decorum, not to rudely interfere, It may sound harsh and unlimbo. charitable, but for my part would prewhich so far as this defendant was fer to establish a fund for the prosecuconcerned was being held in good faith. tion of any person who resorts to criminal practices and give them the full those things which would interfere with benefit of the penalty which the law



HAD RHEUMATISM FOR 40 YEARS.

MARCH 18, 1868

HAD KHEUMATISM FOR 40 KEARS. Swanson Rheumailc Cure Co., Chicago, Gentleuncai-I write this to inform you all how much good your '5 DROPB' is doing my husband. Ho is taking thus second bottle now and is improving every day. When he began to take it how was infering a great deal WITH RHEUMATISM FOR that WHAT TROUBLE and weakness in his limbs, and also had stomach tyouble, had no appetite, and could not walk hoat a mile without his legs being so stift that when he as down will cure any one's and can walk without any pain. If your medicine cures him is will cure any one's for he has HAD RHEUMATISM FOR FORTY YEARS and will be soventy to you enough for what your '5 DROPS' has done for him, for I don't think he would have been allyce R '5 DROPS," YOR IT IS A BOON TO MANKIND. (Mr. Jordow will send testimounial later on.) regratefully, Many F. Joadon, Bridgeport, Ala., January 5, 1993. TRADE MARK] cars old the 10th of this r O-day if it had not been for " YOUB "5 DROPS," FOR IT Yours gratefully, MARY F. Jo

HAD RHEUMATISM OF THE HEART.

Swanxon Rheumatic Cure Co., Chicago, Ill. Dear Sira:-Enclosed please find money order. for which please seend me order of "5 DKOPE". WE CAN RECOMMEND YOUR "5 DKOPE" VERY HIGHLY. My hueband had Rheumatism of the Heart so had he could not lie down in hed to steep, and was bloated so had be could not buttou any of his clothes, and BEFORE A 25 CENT THIAL BOITLE WAS GONE he could lie down and sleep as well as a person in perfect health, and could button his clothes as good as ever. I could tell you of different cases of headache and numbuess and sleeplessness, but IT SPEAKS FOR ITSELF. Respectfully, Mns. O. S. FLOWER, Ruleton, Kausas, January 8, 1898.

"5 DROPS" cures Rheumatism, Sciatica, Neuralgia, Dyspepsis, Backache, Asthma, Hay Fever, Catarrh. Sleeplessness, Nervousness, Nervous and Neu-ralgic Headaches, Earache, Toothache, Heart Weakness, Croup, Swelling, La Grippe, Malaria, Creeping Numbness.

FOR THIRTY DAYS LONGER to enable sufferers to give "5 DROPS" at least a trial, we sample bottle will convince you. Also, large bottles (800 doses), 41 00: 3 bottles for \$2.50. Not sold by drug-gists, only by us and our agents. AGENTS WANTED IN NEW TERRITORY. WRITE US TO DAY.

SWANSON RHEUMATIC CURE CO., 167-169 Dearborn St., CHICAGO, ILL,



Hillsdale Man Pounds an Investigator.

FORMER WAS CONVICTED OF AS

SAULT, AND THE SUPREME COURT AFFIRMS THE DECISION.

Lansing Mich., March 1.-The su

preme court to-day affirmed the convic-

floor and choked him.

the jury as follows:

guilty.'

circumstances your verdict must be not

DROPS

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matri-

archate.

ion of Fred Hughes, of Hillsdale, an BY MATILDA JOSLYN GAGE. alleged medium, who assaulted and battered a man named Gordon during a

Spiritualistic seance at Hughes' house. THE AMOUNT OF VALUABLE IN. THE AMOUNT OF VALUABLE IN-formation succinctly and clearly stated in this volume of 8d6 pages is smaring. The title, as above given, fails to convey an idea of the fulness and com-pleteness with which the subjects are treated. The Matriarchate, or Mother-rule, is the theme of the first chapter, in which much lore, qualit, qweer and curi-ous, is brought to view in elucidation of the subject. This is followed by chapters on cullasey. Canon Lawy Marquette, Witchcraft, Wives, Polygamy, Womanand Work, The Church of To-day, Past, Present, Futurej and there is not a chapter in the book that is not handled in a masterly manner, and that for quantify sad quality of information, is not worth the full price of the volume. It is packed with knowledge well-arranged, and intensely interesting from beginning to cuable addition to the library of any free and truth-lor-ing mind. Price, \$2,400. For sale at this Gordon had been invited to the house to investigate the seances. The lights had been turned out, and what is called the "dark circle" formed. Hughes had been tied to the chair and Gordon sat at his back. Gordon's feet came in contact with the medium's chair, which was moving a little. Gordon became suspicious and struck some matches, whereupon Hughes threw him to the The hundreds of Spiritualists in the

state, as well as citizens generally, will Price, \$2.00. For sale at this he interested in the court's ruling on office. the principal question raised in this



NICOLAS NOTOVITCH.

TRANSLATED FROM THE FRENCH.

gate, he had the right to use reasonable Since the wilting of the New Testament no book has means for that purpose, and any as-sault upon him while so doing would be appeared of as great importance to (the UNENOWN LIFE OF JESUS CHRIST. to Christianity at This volume, written by the discoverse of the manu-script, contains a thrilling account of the privations and perils encountered in his search for it, a literal translation of the original manuscript, and lastly a critical analysis of what it contains. After instructing the jury on this theory he then instructed them

This work contains 185 nexty printed reges, and is published on the basis of combining chenpases and excellence. Price, nextly bound, one Gonar. Paper cover, price 25 cents, postage 5 cents. "But if he, Gordon, was not asked there to investigate, but was simply asked to come to the house there to at-Address this office, 40 Loomis St., Chicago, Ill. tend a meeting of that kind, and it was a meeting, so far as this defendant, Mr.

LIFE WORK -0F--CORA L. V. RICHMOND, COMPILED AND EDITED BY HARRISON D. BARRETT.

Dr. Brownson writes from Fort ally become acquainted with spirit Worth, Texas: "Under the splendid manifestations. Alone in his room he leadership of Mrs. Jennie Hagan Jack- had raps and spirit writing, convincing son, our cause is making rapid strides him of continuity of life, and of spirit in this city. We have recently taken a return.

C. Peffley writes: "Mrs. India Hill charter for a spiritual temple, with a capital stock of \$10,000. The incorpowho is filling an engagement for the rators are S. S. Perry, J. A. Rexford, Spiritual Society of West Lafayette, Gus Clark, John L. Jackson and A. A. lectured for the Delphi Spiritualist Kunkle, A subscription has been February 24 and 25. Miss Ethel Torstarted and we are certain to succeed. rey assisted on the 24th by giving tests Our Sunday congregations are large at the close of the lecture. Mrs. Hill i and still growing, composed of the an earnest worker for the cause of cream of the liberal element, with not a Spiritualism." few church members. There are fre-

A. H. Eddy writes form Buffalo quently as many as two hundred pres-N. Y.: "Helen Stuart Richings has just ent at our semi-monthly sociables. Mrs. closed a month's engagement with the Jackson's lectures and poetical impro-First Spiritual Church. She is a lady visations are the wonder and delight of of talent, culture and refinement. Her lectures were very instructive and of a

Mrs. Lindsay, of this city, writes of

Carrie Weatherford writes: "The last high order of teachings. She is replete Sunday in February 1 gave a lecture at with ideas, eloquently expressed. Feb the Universalist church at Belvidere. ruary 25th Mrs. Richings gave one of upon the Bible and the Divinity of her highly interesting and entertaining Christ. At the close of the address, the dramatic recitals." minister arose to his feet and said to Mrs. Emma J. Brown writes from

his congregation 'that the time had not Sterling, Kansas: "Sterling is located yet come when he could say he was a on the Santa Fe Railroad, California Spiritualist, but that for the first time route. Mediums going east or west for years he could say that he believed honest workers, will be welcomed by the Bible miracles were probably most our society. We would enjoy a good of them of actual occurrence: and that slate-writing or trumpet medium, and prayer had a real efficiency beyond that feel that we can impart good, as well of directing people's thoughts into a higher channel." Mrs. Weatherford as receive. All phases are appreciated, Mrs. Weatherford however.' will lecture and give her tests and im-

provised songs for the Universal Spiritual Society, which meets at 528 W. 63d the Church of the Star of Truth. Victor street, Englewood, during March.

Park Hall, 501 West North avenue. "Mrs. Squires has been with us for L. G. K. writes from Deadwood, S. D.: "Mr. J. C. F. Grumbine was here some time and is still with us, helping last summer. Oh! such wonderful lec- us to make our Sunday evening meettures as he delivered! You should have ings very interesting and instructive seen the expression on the faces of a She is a fine speaker and an accurate number of the 'best' people who attend the several different churches-large vited to attend. These meetings can be eyes, drawn down mouths-as much as easily reached from any part of the to say, 'Does he mean all that?' " city by the following car lines: Milwau

kee avenue street cars. North avenue J. W. Dennis writes from Buffalo, N. Y. "It is with the deepest regret that street car and Robey street car, and the Metropolitan Elevated all stop almost the First Spiritual Church people of at the door of the Wicker Park Build Buffalo part with Mrs. Helen Stuart ing, 501 West North avenue. Services Richings, who has occupied their platevery Sunday evening at 7:30. Come and help us on with the good work for well during the month of Febform so ruary. Her well-trained mind and Spiritualism and humanity." voice form a combination befitting the

Virginie Barrett writes from Toronto noble practical teachings which flow Ont.: "I find the Spiritualists of Upper from her lips. The society wishes to Ontario manifesting much interest in publicly thank this gifted lady for the lever and unique entertainment which Spiritualism. I held three parlor lec tures in Guelph, Ont. Guelph needs the she gave unsolicited, for the benefit of their building fund. Two old veterans phenomena. I am now laboring in To in our cause have left the earth plane, ronto. We held a parlor seance, and Sunday I lectured and gave tests in a Dr. Alonzo Hinckley, aged 75 years, who was a regular attendant at our hall, which was full, many standing meetings each Sunday and who never during the whole service. A few of the missed his weekly circle seance. Joseph friends want the public meetings continued, so I shall remain in this city a J. Grant, too, left this mundane sphere the realm of light. He was an old while longer. Ontario is a rich field for worker in the cause, and at times a con- all honest mediums. Canada, in fact, ductor in the children's lyceum. Both is ripe for Spiritualistic work. Will not of the families of our brothers held fu- a few rich Canadians band together neral services over their remains in ac- and arrange with the N. S. A to have a cord with the ideas of the old orthodox few good missionary mediums on their churches, and against the wishes of the shores? Let us sow a few seeds in owners of said bodies. Probably both Lower Canada also. I would like to these spirits will remonstrate against hear from mediums, slate-writers and any interference of their spiritual rights those who give full names, to go with in the life beyond the 'gates beautiful' me to Lower Canada. I go from here Ito Hamilton, Ont., for parlor work. I other societies will soon recognize his the hotel, in spirit-life."

mediums will stop). \$2 per day: the New Osborn House,\$2; The Livingston, \$2; National Hotel, \$1.50; Chapman House, \$1: Jackson's Temperance Ho tel, (European plan), rooms, 50 cents per day, two in a room, with low rates for table board. For further particu-lars, apply to G. W. Kates, 234 Monroe avenue, Rochester, N. Y. Dr. R. Greer, has, since last writing,

omewhat partially recovered from the effects of his fall, but not sufficiently to wait upon patients. He would, therefore, advise all waiting patients to wait no longer for him, but to apply at once to some other physician, Dr. P. T. Johnson will speak for the ociety of Spiritualists at Ionia, Mich.,

March 27, anniversary meeting. Investigator writes: "The Psychic Cir cle at 98 Ogden avenue, 3d floor, flat N. presided over by Mrs. G. Partridge, Friday evening, was very satisfactory to all who attended. Every reading WR acknowledged to be correct, and the large increase in the audience speaks loudly for the attraction of her circles.' Georgia Gladys Cooley, of this city, writes: "I wish to thank you for your kindness to the Ladies Aid and Home Society, as the entertainment which

you so kindly advertised for us last month netted us \$40. Both our society and aid society are flourishing and the people of Chicago will be again entertained and highly amused on Saturday evening, March 19, as it is the intention of the society to give another of their inimitable entertainments. Some of the finest talent of Chicago have promised to assist and we promise a gala evening. Our programme for anniversary

day will be composed of the best talent procurable, and an all day meeting will be held. Dinner served by the ladies. Remember, our hall where both entertainments and meetings are held, is 77

Thirty-first street." Mrs. L. N. Claman is now lecturing at Louisville, Ky.

Dr. J. M. Peebles will lecture in Philadelphia the last Sunday in March. The Band of Harmony will meet hereafter on the first and third Fridays of each month, at 40 Bandolph street, sixth floor.

Mrs. Carrie Fuller Weatherford, of Milwaukee, Wis., will lecture and give tests at Hopkins' Hall, 528 West Sixtythird street, Englewood, over postoffice every Sunday at 2:30 and 7:30 p. m. Mrs. Weatherford will also start a class in psychic law and development to

which she will also give instructions in her new method of spiritual therapeut ics, the higher healing.

Thos. M. Locke writes from Philadelphia. Pa.: "During the month of Febru ary we have had on our platform, Prof. William M. Lockwood and Miss Margaret Gaule. Too much cannot be said in praise of both of them. Prof. Lock-wood's lectures have made a lasting impression on those who had the pleas ure of listening to them. We think he is one of the most instructive and interesting speakers on the platform to-day His wonderful reasoning faculties and his methods of demonstrations are convincing to those who hear him. We have had the pleasure of listening to his discourses for the last two months and

Even the Chinese sacred writings inculcate the highest morality. "If one strives to treat others as he would be treated by them, he will not fail to come near the perfect life." "He who wishes to secure the good of others has already secured his own." As for Plato, Plutarch and Epictetus,

who are freely quoted in this impartial book, they are known to be moral and in the highest degree inspiring if not inspired. Almost any sentences in these selections might be from our own great gnide.

It is not natural, therefore, to suppose that the worst practices of the Hindus. the Mohammedans, the Chinese and the Buddhists are brought about not be-cause of those people's written teachings, but because they have strayed from and perverted the meaning of their Bibles? Let a Hindu quote a few passages of our gentle Christian scriptures to us, and then cite instances of our practice. Would he not be justified in thinking our creed and our present exposition of it a little remote from each other? 77

The book in which the catholic spirit of presentitig all scriptures of world is shown is called "The Old Religion in Mohern Words," and is, in the words of its voluminous subtitle, "se ections of the most devotional and ethical nortions of the ancient Hebrew and Christian' scriptures, to which have been added kindred selections from other ancient' scriptures of the world.' It is "designed for common use in churches, schoolst and homes," and should be nut to that use as speedily as possible. Such books are the greatest

means of enlightenment. possible Mary Abbott in Times-Herald.

DR.¹⁰D. P⁸ KAYNER.

Dr. D. P. Kayner, formerly of St. Charles, Ill. inpassed to spirit life a few days ago at Prescott, Arizona. He was so badly injured in the fire that occurred at the Johnson House, that recovery was impossible. At one time the Doctor was prominent and popular as a lecturer from the Spiritualistic rostrum, and did a most excellent work. For some time he was connected with the Religio-Philosophical Journal as associate editor. He was a medium, posses sing remarkable clairvoyant powers and no doubt he now exults over his passage to Spirit life, though his suffering from the injuries he received at the fire were very painful. The Doctor leaves many friends and relatives on this side of life, who were pained to dislike to part with him. I hope that | learn of his sad fate at the burning of 210

Happily this question can be settled

without these extreme measures by thoroughly organizing our forces and by bestowing upon all worthy workers credentials that will separate the sheep from the goats, thus protecting the pub lic as well as the honest worker. Let it once become understood that in order to be recognized or have any standing among the great body of Spiritualists our advocates must have credentials backed by the N. S. A., and that in granting these, character and ability must be taken into consideration as well as psychic development, then let every society demand these credentials before giving employment to any person whatsoever, and we shall find every reputable worker making haste Tribune. climb into the "band wagon" and ready to keep step to the music of organization All others can be left to pursue

their devious ways, and if the public (Given through R. T. Hendricks, and prefer to follow after strange gods and set to music by Prof. J. Madison Allen.) irresponsible persons and become the victims of their swindling operations. When earth's shadows, deep and dark we can justly say, these are none of us. Gather thickly 'round your way, it serves you right and is none of our And hope sees no bright to-morrow, We can have the dishonest concern. Sees no gleam of coming day; Then, oh, then, ye weary mortals, and the unclean, the great army of "professors" and the seventh sons of seventh sons, and the fortune-telling crew generally in the hands of the police where they properly belong, and let them take their chances with other offenders against the law.

The timely resolutions introduced by Carrie Fuller Weatherford at the late convention and which were adopted without a dissenting voice, is a hopeful indication that all this can be accomplished through organization, and that we are awaking to the necessities of the situation. We can no longer shirk the responsibilities that are upon us. We must show to the world that Spiritualism stands for honesty, integrity, and for all that is necessary in the un building of character and the uplifting of humanity, that it means the round ing out of a noble manhood or woman hood, and we must have a declaration of principles that will at least embrace a broad and comprehensive humanita rianism. Anything less than this is unworthy the name of Spiritualism. Let us do this, and we will not only command the respect of the world at large but we will have the co-operation of thousands who are scattered all over this broad land and who now hold themselves entirely aloof from Spirit-

98 Ogden avenue, Chicago.

when you take a commission on The Progressive Thinker, that the party sending for the paper is not entitled to the premium, "Ghost Land." Don't

"The Priest, the Woman, and the Confessional." 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 An interesting pumphlet by Wm. H. lives. Price, by mall \$1. For sale at Burr. Price 15 cents. For sale at this by the sad experience of many wrecked this office. office.

who might be there for honest pur poses. And if he did do things of that character, whether it was a religious

meeting or whether it was not, I think this defendant would have a right to use reasonable means to restrain such conduct.

with the proceedings and religious rite

"He would not have a right to do

the comfort and peace of other persons

"If he only went so far as seemed to him at the time to be reasonably neces sary to preserve decorum there in his own house, and protect the comfort and neace of those whom he had invited to

be justified in what he did." This charge, the supreme court says, sufficiently covered the request and the heory of Hughes' attorney. The latter having been convicted thereunder, the conviction must be affirmed .- Detroit

ECHOES.

CHAFTER XII. Chicago Work, 1875 to 1895-First Society Chartered, 1869-Complete Account of Work in Letters and Statements of Members of the Bociety.

Mountain, etc.

JTroscope, 1858-"I ne Dueue" Weary Land," 1887-Poems-Cholce Sele rose and Verse-Work of William Richme

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forget that.

Through the spirits' open portals, Whisper loved ones gone before:-Echoes, echoes; sweet, sweet echoes; Echoes from the other shore. When the soul's sad, weary longing, Breathed thro' dreary sighs and tears, On the wings of prayer float upward, Unto higher heavenly spheres; Then kind messengers come near us,

Breathing thoughts of hope to cheer us Softly whispering, "God is Love!" Echoes, echoes; sweet, sweet echoes; Echoes from the world above. Loving angels sent from heaven, Ever guide thro' sorrows dim Those who seek the higher wisdom, Seek the life of love within-Pilots to a blissful haven To the joy and peace of heaven Where dark sorrow comes no more-Echoes, echoes; sweet, sweet echoes; Echoes from the golden shore! Love's the law, the life divine, Dwelling in each human breast,

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Echoes, echoes; sweet, sweet echoes;

OLISIER BERERINER

SING OUR RELIGION.

QUESTIONS The Sweet Uses of Music in Spiritualism.

& ANSWERS This department is under the management of

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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-

Paul S. Gillette, Omaha: Q. It is reported that in recent sermon before the First M. E. church of this city Bishop Newman declared Buddha was a drunkard and was parted from his wife forty years. This was a part of his argument to demonstrate Christianity superior to Brahminism, Buddhism and the religion of Confucius. Is there any true foundation for such a claim?

A. The Bishop shows his scholarship, or rather, want of it, by using the term Buddha without qualification. Thus, as all who had arrived by many reincarnations to a state of perfection were called "Buddhas," and as this had been achieved by almost an infinite number of such incarnations, it may be asked which Buddha does the Bishop refer to? Buddha is a Sanskrit word from Bud, to know and means the wise one, the sage, and the preacher who would have his hearers believe that there was only one individual, and that one had an historical existence, with a well-determined biography, is either ignorant or knowingly practicing deception.

The best Oriental scholars have come to the conclusion that the accounts of the Buddhas are legendary and mystics, resting at most on the slenderest foundation of fact. One Buddha has been selected from the innumerable number, and made the founder of the great religious system of Buddhism to which nearly one-third of the human race bows in devotion. This one is the great Gautama the warrior chieftain, or siddharta, son of Suddhodona, of Northern India. His birth is supposed to date 624 before Christ. His life as drawn by the fancy of the poets for the past two thousand years is a series of wildest Munchausen tales, and impossible miracles, out of which, after ages culled those which have been used to support the divine power of Jesus Christ. Writers have advocated the theory that the whole was an allegory, veiling a hidden meaning. How attenuated the thread of truth which extends through the fabulous narrative has scarcely been attempted to determine.

years he gained the wisdom acquired in preceding incarnations, renounced the world and devoted himself to wisdom, thereby being made a Buddha, and the ninth avatar ter for originality and individuality as a new religion, in (coming into the world of man) of Vishnu, the Savior, sent to destroy the Asura race-the Evil.

he left his wife and family with the other things of this earthly life.

As has been said, this story is pronounced by the best Orientalists as fabulous or allegorical; yet granting it to be true, and that the errors committed by all the countless Buddhas, are attached to the one, the honest but incorrect bishop has in mind, how much does Christianity gain? Compare the life of its founder with that of this composite Buddha. Christ was accused of being a companion of wine-bibbers, and proved the truth of the allegation by making such an abundance of wine at the wed-ding feast, that he was then and there accused of reversing the order, which was to bring the poor wine last, so that the guests should not be tempted to over indulgence.

One of his chosen companions, who was first to see him after his resurrection, and on whose evidence the miracle mainly rests, was Mary the magdalene. What does magdalene mean? Simply a woman of the town, and she was a type of the motley throng who followed after him, attracted from the lowest walks of life. And he taught, according to St. Luke 14:26, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple."

As flowers are on a public occasion, so to the average person is music with public service—a kind of dessert to the spiritual feast, decorative and ornamental, but neither the essential nor one of the essentials. To such the highest conception of its use is that of a sweet noise, suggestive of an agreeable perfume.

To the student of the rise and progress of religions, the fact is prominent that music has played a very important part; but it has been principally effective through mental impression by appeal to the emotional nature; and this suggests its right use in our public service.

A distinct enunciation of the words that convey the truth or sentiment, voiced on elocutionary lines is very essential; and, as the wordless instrument is deadening to the articulation, if used at all, it should not be given prominence; for while its use is obvious in the science of sound, how can it teach truth as can the vocal organs? To be most effective, that which distinguishes music as an art should be given less prominence than those elements which assert the sweet persuasiveness of melody to deeply impress and arouse the emotional nature in recognition of the divine in Spiritualism. Bearing all this in mind, it is plain that solo singing is a wonderfully effective method

of teaching our religion. Congregational singing when practicable is a great power for truth. Each participant shuts out all else with: eyes on the printed page, thought is concentrated, and personal action arouses the most intense feeling. The offset to this is that so few comparatively sing, and to these much is lost in the imperfect mingling of many voices.

Before the consideration of our musical needs, however, let us see what we desire to teach in song. At the outset we meet difficulty from prejudice through education and doubt. The word religion is unendurable to the materialistic mind, while to the newly arrived convert from the church, the worship of Deity is an absolute necessity. All religions save ours make God the main object of worship; the average defining Him as a personal Being, while the exceptional sects accept Deity as a Great First Cause, back of all other causes. We should respectfully regard our Christian friends in their views, though our reason forbids their acceptance. In place of worshipping that of which we can know nothing, we truly adore those traits in humanity we have learned to know ennobling and elevating. With this view, we should be deferentially silent as worshipers of God; and, instead, worship all that lifts man from the lower to a higher state. Knowledge of a life after death is the central thing in our philosophy; but to teach this only in our song service we do no more than do all other religions; and if we include with the joys of the beyond, the idea of progression, or the meeting of our friends gone before, many of our Christian friends do the same.

Now it should certainly be the aim of all connected with the shaping of any new movement, to individualize According to this fantastic account, Gautama during his youth lived a wild life of pleasures, but with coming fers, and to avoid all imitation of them by such deviation as is consistent with its professed aim. While Spiritualism has within itself all that is necessary to give it characno way has it so much departed from this line and lessened respect, as by imitative methods in its song service. When he renounced the world and became an ascetic, e left his wife and family with the other things of this without going one step beyond the "belief" of the many who do not know. We have followed in the line of custom and habit in keeping up the popular ideal of a sweet noise as the highest conception of a song service, when we have a power in music to stir the world to its very depths with our vital truths. What can be be of more value than to know we have what Christians call an immortal soul, they giving so much time and money to save it without evidence that they have one to save?

Much has been said and written about a declaration of principles. It is evident there are demonstrated truths held in common by all, yet not by each one accepted, which can be properly voiced in song. To individualize Spiritualism in this service we should describe life with its limitations in the beyond, giving great prominence to the intercommunication of the two states of existence. A noted dramatic writer has said that the ingredients of a perfect play are 99 parts love and 1 part stage pictures. Spiritualism as the great gospel of consolation. requires in its public presentation 99 parts human affection and 1 part advanced religious thought. We have blundered in making it 99 parts pride of wisdom and 1 part fraternity. Made on right lines through the power of music, we would soon sweep the world of its rubbish in the form of absurd religious error, with practical truth which meets humanity's greatest religious needs. We should characterize our belief by singing the methods of demonstrating our knowledge of the future state. Every phase of mediumship should have its songs. There should be a recognition and description of every form of phenomena known. Special prominence should be given to this, for these are our present day proofs of what we know, against the beliefs of others on doubtful past testimony. A symposium of writers for The Progressive Thinker have during the past year given expression to their opinions as to our musical needs. These almost without exception have been that our great need is that of "spiritual music." It is unseemly to differ from those whose judgment is entirely capable; yet I cannot agree with this consensus of opinion, though held by the highest, best, or by all. Surely we have now a most plentiful supply of spiritual music. While the works of our angel poet-musician Clark, with those of our sweet-souled musical patriarch Longley, have made immortality for themselves in the hearts of so many, it is not only untrue, but it is a slight to genius that should ever receive homage. Other spiritual music, too, we have in abundance from other composers. And yet we have a great need in our song servive; and this is to sing our truths, ideas, principles and sentiments into the hearts of the people-that which individualizes it among the many religions and philosophies presented for public acceptance. I have no sympathy with those who are ashamed of the proofs of this nineteenth century revelation, because the same is held in contempt by the many who are ignorant of spiritual truths and who are now sitting in darkness; no more than I have with those who are ashamed to voice any melodies save those which have been used to perpetuate religious error. I would put into service from any and every source, the best the world has or has given. To this end I would use the finest productions the musical genius of man has ever produced, no matter to what use, sacred or secular, they have been applied, with words that shall be in most perfect adaptation to the spirit of the melody, be it that of joy or sorrow, force or tenderness. gladness or mourning, sternness or entreaty, triumph or despair; so that every number sung shall be the result of a true inspiration, to thus do a work of awakening emotion, to be followed by reason, and conversion to a knowledge of the delights of this heaven-born truth. Grand Rapids, Mich. H. W. BOOZER.



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much interest in the meetings from the beginning to the close, There is a lyceum organization on the West Side, known as the West Side Ly-ceum of Oleveland." This lyceum is workers in the city, Mr. Dixon. He has a goodly number of children, but the adults do not give him the sympathy and supports he deserves.

My next field of labor is Buffalo. I serve the First Spiritualist Church the 6th and 13th. I am under engagement to serve the Spiritualists of Lily Dale. N. Y., on the 31st, in the celebration in honor of the anniversary of Spiritualism, under the auspices of the Young People's Union.

I have open dates for April and May, Wherever there is any encouragement for the forming of a lyceum, and I am not otherwise engaged, I will agree to visit that place and assist in organizing such a society, for my expenses. Much work ought to be done before

the opening of the Jubilee next June. The young people and children should be prominent in the work, Lyceums can be organized without a great expense. Can not every father and moth-er and friend of the little ones make a small sacrifice in order to raise the few dollars necessary to form a Sunday-school for the children-a school where their little bodies and plastic minds may be molded into beauty and the la-tent powers of their soul life unfolded? I am in earnest in this matter, and hope to enlist others who may take up the work as earnestly as I have done. Always for Spiritualism and for what

it stands. Oleveland, O. MATTIE E. HULL.

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III BY III

LOREN ALBERT SHERMAN.

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Store.
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For we have not space in this notice of Father Chinicay's work to give the heads of all the Chapters. Those on atted are of especial value. The following, however, are of turilling interest.

on-Initiation t

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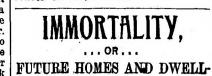
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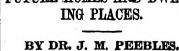
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There is no mention of Christ being married, yet had he been, he taught that it was the absolutely essential means of grace to not only discard but hate wife and children.

Gautama is not represented as teaching such an inhuman doctrine. He simply withdrew himself from the world that he might uninterruptedly meditate on the affairs of spiritual existence.

In comparing the gods and saviors of the different races and of the great world religions, it is as ridiculous as pitiable for one to assert superiority and mock the others. All are growths from the same stock, and their roots strike into the same soil of ignorance and superstition, and are cultivated by priests for self-aggrandizement.

R. N., Chicago: Q. An Episcopal bishop in this city in his sermon last Sunday says: "The Fox sisters have the unenviable notoriety of starting on imposture the delusion of a false Spiritualism. To the glory of their sex they have publicly confessed their wickedness." What grounds, if any, is there for the latter statement?

I would thank you very much if you would, as I know you can, put this matter in such shape before the public that no clergyman can ever afterward deceive his hearers.

A. The "confession" of the Fox girls has been answered fully in a preceding number, and the peculiar form of the question of this correspondent is the only motive of again introducing it. He has too much confidence in the ability of the writer when he concludes that it is possible for him by whatever accumulation of evidence to prevent the clergy "ever afterward," from deceiving the people. To repress the gospel ministers from lying! Lying about the death-bed confessions of infidels! Lying about the evidences of their religion! Lying about the knowledge they have of God's will, and the future life! Lying about the facts of science! Lying about the lives of opposers, and lying in false praise of their supporters! Why, if the lying was all suppressed, what would there be left to found a church or preach a sermon?

Though it has been proved beyond doubt that Thomas Paine died in peace and the story to the contrary is a most contemptible fraud; though it be proved that the so-called "confession of the Fox girls" was forced from one of them only, and that by adversity and the influence of a Catholic priest, and that she recalled her words almost immediately and the raps attended her to the mo-ment of her death, y, the repetition of these tales is stock in trade, and to pent the ministers from so doing would be little short of miracle.

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After singing and mottoes by the scholars the rest of the routine lessons were dispensed with and the following programme was rendered: Recitations by Masters Freddie Hicks and Claude Murray; song, Miss Alice Englert; pianoforte solo, Miss Alma Bohnart, A

To the Editor:-I have not been idle, series of physical culture exercises by though I have failed to report to your eight ladies and gentlemen followed, paper as often as formerly; neither led by their instructor, Miss Maftie E. Hull, who, at the close, was presented have I been unmindful of the good work your valuable journal has been with an elegant basket of flowers by doing these winter months. My other the class, Mr. Lees making the presen-tation speech in their behalf, to which and greater half has reported frequent-ly, sometimes of our joint labors, consequently our personal friends have known where to locate us and have had Mrs. Hull feelingly responded. An intermission of fifteen minutes of-

fered a good opportunity for handshaksome idea of the work we have been ings, fraternal greetings and renewal of

My chief object in writing at this time is not to report my individual work, but to give an account of a most old acquaintanceship, and was heartily appreciated by all. On being called to order brief speeches were made by several of the old Lyceum workers, Mrs. enjoyable occasion; a grand lyceum re-Laura E. Martin, Mrs. Mary Smith and union, which took place Sunday, the

Messrs. George B. Young, N. B. Dixon, Charles Collier, Thomas Lees and oth-Some time previous, upwards of two hundred circular letters, including an invitation to be present, were mailed to ers. The reunion proved a success in ev-

those who had held office, been members of groups, or regular attendants at the ery way and no doubt will be an annual feature hereafter. It has been my pleasure (and I have considered it a duty) to co-operate with lyceum at any time since its first inception, which was, I think, between thir-ty-one and thirty-two years ago.

the lyceum workers since I have been The hour for the meeting was the in the city. I was invited to take an regular lyceum hour, 10:30 a.m. When the moment came for the tap of the office temporarily; I accepted; I have striven to interest the children, at the conductor's bell torcall the groups to orsame time to revive as much as possible the interest on behalf of the older ones der, there was a large gathering, made up mostly of familiar faces, a few who in the most important of all work, the work for the young in the ranks of Spir-itualism. I am just egotistical enough were present at the meeting when the lyceum was organized by Andrew Jackto say here, my efforts have not been in

son Davis. A special programme, had been arvain. I never met with more hearty coranged, leaving ont many things that come in the routine of pyceum work, as operation, I never met more willing or lovable children, I never felt my labors short talks were expected from many of the old workers who entered the lyceum when they, were, comparatively young. On this joccasion they were present with their children and in a few instances their grandchildren.

I cannot give a more condensed or I would say to all who are interested better report of the programme of the in the lyceum movement, signs are enlyceum re-union than appeared in the Plain Dealer of this city, the following Tuesday morning. Here it is:

The lyceum reunion in Army and ers who pride themselves in their Spir-Navy Hall Sunday morning proved a itualism, awake to the fact that what gala occasion and highly successful in is the best religion for them must be every way. The hall was filled with the best for their children. I also wish happy, smilling people, young and old, to make an appeal to the lecturers and and the greatest interest was manifestmediums who are actively engaged on ed in the exercises. Conductor Arthur behalf of the cause, that they interest L. King and Mrs. Minnie Pae, guardian, themselves in the lyceum and Young presided. On the platform were many of the old workers and on the speakers' People's Union. Our hope of the future, as far as success is concerned, destand were bouquets of the choicest cut pends upon the interest that can be flowers. -An orchestra of six pieces, led by Mr. John W. Pae, and the Russell aroused on behalf of these organiza-

tions. I conducted services five Sunday family of singers and the Pae boys furevenings in Army and Navy Hall. I nished the instrumental and vocal music. was assisted by Dr. Nellie Mosier, who Mrs. Mattie E. Hull opened the servis an excellent platform medium. In ices with an eloquent invocation, and our united work, we called out large followed with an address of welcome. audiences and apparently there was

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ing Colony-My last Interview with him and Mr. Brassard. CHAPTER LXIII. Mr. Desculnter is named Vicar General of Chicago to crush us-Our People more united than ever to de-fend their rights-Letters of the Bishops of Mop-ireal against me, and my answer-Mr. Brassafd forced, against his conscience, to Condemn us-My answer to Mr. Brassard-like writes to beg my pardon. CHAPTER LXIV. I write to the Pope Fins IX, and to Napoleon, Emperor of France, and send them the Logal and Public Documents proving the bad conduct of Bishop O'Regan-Grand Vicar Dung sent to tell me of my victory at Rome, and the end of our trouble-I fo to Dubuque to offer my submission to the Bishop -The peace scaled and publicly proclaimed by Grand Vicar Dung the 23th of March, 1833 CHAPTER LXV.

- Inc perce scaled au publicly proclaimed a Grand Vicar Dunn the 25th of March, 1853 CHAPTER LXV. Excellent testimonial from my Bishop-My Retreat -Grand Vicar Saurin and his assistant, Rev. M Granger-Grand Vicar Dunn writes me about the new storm prepared by the Jeuits-Vision-Christ offers Himself as a Gift-1 an torgiven, rich, happy and saved-Back to my people. CHAPTER LXVI. The Solemn Responsibilities of my New Position-We give up the name of Roman Catholic to call our selves Christian Catholics-Dismay of the Roman Catholic Bishops-My Lord Duggan, Coadjutor ef St. Louis, hurried to Chicago-He comes to Sc. Anne to persuade the Popole to submit to his Authority-He is ignominiously turned out, and runs away in the midst of the Cries of the People. CHAPTER LXVI.

CHAPTER LXVII. Bird's-cre View of the Principal Events from my Con-version to this day-My Narrow Escapes-The end of the Voyage through the Desert to the Promised Land.

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were more appreciated than since I have been in Cleveland. I desire in this communication (for many of the lyceum workers will read these lines) to thank them one and all for their united sympathy and support. couraging along the line as regards this

particular phase of Spiritualistic work. It is indeed time that fathers and moth-



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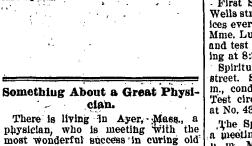
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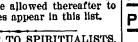
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fers to relieve the needy; also assisting the Union in its work. The last Thes-day in each month a supper is given by them, followed by an evening's entertainment, consisting of a literary and mucical programme and tests and readings by local mediums. While here Sister Drew organized a Society of Young People, who meet every Friday evening and enjoy lec-

24 2 11

the audience,

tures and different games. It now numbers about fifty members. As this is a very important move, I will answer any letter sent me, containing a stamped envelope, in regard to the society. We are convinced that in these unions the most strenuous efforts should be put forth to gather the youth the land into harmonious social bands, that will break the chains that

superstition and dogmas are striving to cast about them. MRS. H. C. BIGELOW,

Secretary Eirst Spiritual Union.

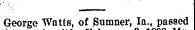
PASSED TO SPIRIT-LIFE.

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

Wm. Henry Usher was born in the state of New York, April 19, 1823, caine to Michigan in 1862 and resided in Brady till he passed to higher life, Feb-ruary 22, 1898. He was convinced of continuity of life many years ago, being a pioneer in Spiritualism. Services were conducted by C. E. Dent, Febru-C. E. D. ary 24

Joseph H. Hull, son of Mrs. Dr. C. S. Scott, of this city, after fifteen years of suffering caused from an accident, passed to his spirit home, February 22, 1898, at Hot Springs, Ark.

Here he laid his burthen down, Changed the cross unto the crown; Where immortal spirits reign, There we shall meet again. MOTHER.



to the higher life, February 3, 1898. Mr. Watts was a Spiritualist for many years, and passed out as he had lived, in that beautiful faith. He was highly respected by all who knew him. For several years he held the offices of assessor and county surveyor of Sumner county, and was an incumbent of these offices at the time of his departure. G. PARKER.

On February 13, 1898, at his home near Santa Ana, Cal., Gilbert Arnold, aged 70, passed to the home beyond. He passed away as he had lived, in full faith in the glorious teachings of Spiritualism. He leaves a sorrowing wife and son and many warm friends. Services were conducted by E. R. Watson, Unitarian minister. XXX.

Passed to spirit-life, at Wonewoc, Wis., January 19, 1898, Ambrose Kent, aged 77 years. He has been a firm Spiritualist for twenty years. He leaves a wife who knows he is "just behind the veil," and will with their children await her coming. The funeral discourse was delivered by Mrs. Edna Ford Peerce, of J. C. SMITH. Wonewoc.

Passed to spirit-life, February 19, Elinor Bliss, aged 47 years, wife of John Bliss, of Lincoln, Neb. She leaves a husband and two sons to mourn the loss of a tender wife and mother. Funeral services conducted by Mrs. Anna L. Robinson, of Port Huron, COR. Mich.

At North Amherst, O., February 23, Mr. Smith Steel, aged 78, one of the first investigators of Spiritualism, a man widely known for his sterling worth and unswerving and steadfast loyalty to the truths of Spiritualism. An immense audience assembled to listen to the funeral discourse and do honor to the memory of a good man. Mrs. Anna L. Robinson gave the address. M.



The Spiritualist who commences now to form a Spiritualist or Occult library, subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neigh-bor 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 Pro-gressive Thinker.

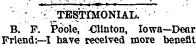
"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief hisspirituanisti, togener with a brief his-fory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied

he sends you such a correct diagnose of your case that you cannot help but beleve that you have at last found a physician who knows what is the matter 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 Knight Watchman.

The Good Time Coming. To the Editor:-Why is the human mind looking for a good time coming? All are born on the animal plane of their five physical senses; educate those five animal senses all you will or can and the person remains an educated apimal. Hence the war and contention between human beings on the plane of their five animal senses, on political and religious matters, all feeling more or less the promptings of their higher or angel nature; which is in their top

brain, calling them up to a higher plane of life. The voice of the higher nature within the person has been called by various names through the past ages Yet the good time coming to all human beings on earth is the one thing after all; and that one thing is the unfoldment of their higher five spiritual senses, which are on a higher plane of life, and on that higher plane of life, or

unfoldment, will be established the uinersal republic on earth, under which will be established the brother and sisterhood of humanity. But not on the plane of the five animal senses, for that is the plane of idolatry, while the higher moral and spiritual department of the human mind is the Christian's prayed-for kingdom of heaven, and the Spiritualist's spirit-world, all yet to come to those living on the plane of their five animal senses. So it is for each one to hasten their own good time coming by cultivating and unfolding their own angel nature; that will hasten the brother and sisterhood on earth.", A. C. DOANE. 1.00

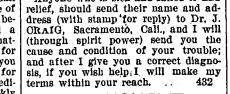


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