



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

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NO. 435

THE GOLDEN JUBILEE.

Semi-Centennial of Modern Spiritualism.

The First Association of Spiritualists of Philadelphia will celebrate the Fiftieth Anniversary of Modern Spiritualism with appropriate ceremonies in Warner Music Hall, Broad and Wallace streets, Sunday, March 27, 1898.

The First Association of Spiritualists being the oldest society of Spiritualists in the United States, having held continuous meetings for nearly half a century, all Spiritualists in Philadelphia and vicinity should take pride in celebrating this occasion under its auspices. It seems eminently proper that the Fiftieth Anniversary of the day which heralded the demonstration of immortality and communication between the mortal and spirit worlds, should receive special attention from all Spiritualists. Come and rejoice with us over the glad tidings of the continuity of life beyond the grave.

The committees having the arrangements in charge have been untiring in their efforts to present such a programme as will fittingly mark this epoch in the history of Spiritualism. The best of talent has been secured for the Jubilee. Noted speakers, mediums, musicians and elocutionists will assist, which will ensure an interesting programme.

Among those who will participate will be W. J. Colville, Dr. J. M. Peebles, Capt. F. J. Keffler, Mrs. M. E. Cadwallader, W. H. Jones, Mrs. C. B. Kilgore and other noted workers throughout the United States, who are interested in the First Association, among them Mrs. R. S. Little, Mrs. M. T. Longley, Elizabeth Lowe Watson, and Mrs. A. M. Glading have signified their intention to contribute to the programme.

W. J. Colville, the well-known exponent of Spiritualism, author of many leading works on spiritual science and other progressive subjects, will be one of the leading speakers. Mr. Colville has lectured in nearly all of the most prominent cities of England and America and is so well known that he needs no introduction to the public. His presence and co-operation will go far to make the occasion one of deep interest and importance to the cause which he so ably represents.

Dr. J. M. Peebles, of California, known to the world as the "Spiritual Pilgrim," having journeyed around the globe three times in the interest of Spiritualism will be with us and take part in the reunion of the veterans as well as address the audience during the day. The doctor is one of the pioneers in the cause of Spiritualism, has lectured in Europe, India, Australia, and other countries, and will journey across the continent to aid in celebrating the Jubilee with his old friends in the First Association, and extends a cordial invitation to all to meet him on that occasion.

Special features have been arranged which will add to the interest of the occasion as follows.

VETERANS' REUNION.

In the morning there will be a reunion of the veteran Spiritualists. Many of those who have been interested in the First Association since the early years of its existence have signified their intention to be present at the Jubilee. All Spiritualists are invited to join with us on this memorable occasion and do honor to these pioneers.

IN MEMORIAM.

Following our custom in former years, a loving tribute will be paid to the memory of those who have passed from our midst and whose names are inscribed on our "Roll of Honor" dedicated to our arisen friends. All are invited to send flowers for this service, as a token that though our loved ones have passed from our mortal sight, Spiritualism has demonstrated that they are not dead but still live in the higher life. Let the flowers with their mute eloquence bear witness to the fact that we remember them in the midst of our rejoicing.

Under the title of "The Buds of Promise," the young people will present an interesting entertainment, consisting of a drill, a pantomime, recitations, dialogues and music. This department will be under the efficient direction of Mrs. Lillian Reid Hensley, widely and favorably known for successful work as a teacher of elocution. Mrs. Hensley will take a prominent part in the exercises of the day, and with her talented assistants cannot fail to interest all who will be present.

This society in connection with the Helping Hand Society, has charge of the decorations which will surpass all efforts of former years. The members will attend as a body and be represented by their delegate, Mrs. Carrie B. Kilgore. All who wish to assist in the decorations by sending flowers, etc., will communicate with Miss Mary Humphries, Committee, 534 N. Tenth street, Philadelphia.

Mrs. E. L. Haslam will be musical director. Under her efficient supervision a grand musical programme has been arranged. Mrs. Haslam will be ably assisted by C. L. Smith, Prof. and Mrs. J. W. Cumm, and a selected choir. An orchestra has been secured for the occasion. Both the vocal and instrumental music will be of the highest order and of great variety which will contribute much to the interest and success of the Jubilee.

Besides the above features there will be other exercises which will serve to add to the interest. The committee has spared no effort in its preparation for the jubilee and all Spiritualists who possibly can should feel a pleasant duty to be present and render all possible aid in making the Fiftieth Anniversary and Jubilee of Modern Spiritualism an occasion worthy of the cause it is celebrating. All are cordially invited to be present.

M. E. CADWALLADER,
Com. of Arrangements.
Francis J. Keffler, President.
H. H. Morrill, Secretary.

THE JUBILEE.

The Spirit Art Department.

As the correspondence reaching me continually indicates that the people at large do not yet fully comprehend the importance of the Spirit Art Department in connection with the Semi-Centennial Celebration of Jubilee of Modern Spiritualism, I am moved to make another complete statement, requesting careful consideration at the hands of the Spiritualists and immediate responses regarding such matters as you may have to communicate.

It is thought that no department can be made more beneficial to Spiritualism than a department in which will be placed on exhibition all matters pertaining to the phenomenal parts of our movement.

It has therefore been decided that a large room be secured in which articles produced through mediumship shall be placed on exhibition in a systematic and proper manner.

The management solicited for this department the loan of suitable articles, such as independent state-writings, drawings, paintings on porcelain, precipitated on canvas or other materials, automatic writings, when valuable for what they contain or the manner of their production, paraffine casts, spirit photographs, especially when produced under test conditions or having faces upon them that are positively identified, and, in fact, any articles that have been produced through the instrumentality of mediumship.

In order that the exhibit shall be as valuable as possible, the articles should be produced under such conditions as will enable the sender to state that he or she can make a statement affirming genuineness.

Phenomenal mediums are, or should be, particularly interested in this department, as it is an opportunity to exhibit their work where it will be seen by hundreds of people and will aid in bringing the finer phenomena of Spiritualism before the public in such a way as to counteract the feeling many have against the phenomena. The management solicited the immediate correspondence and co-operation of all phenomenal mediums.

Another feature is an exhibit of matters pertaining to our camps. During the past few years we have grown wonderfully in this direction. Photographs are wanted showing the beauty and development of our camps. Every camp-meeting association is earnestly requested to send pictures of their camp grounds for exhibition in this department.

The Spiritualistic press has taken monstrous strides forward. We want to show its growth. Already the management has copies of some of the old papers, but we are like Oliver Twist, and "want more." Look over your lists of old papers and see if you have not got a few copies or a bound volume of the old papers, and if you do not want to keep them, send them with the understanding that at the close of the Jubilee they may be turned over to the National Spiritualist Association. If you wish to keep them, loan them to us for the purposes of exhibition.

Our public workers of the past and present are of interest to the public and we want pictures of all of them, from the first to the last. What we call our public workers are those who are engaged in the lecture field, as mediums giving test sittings or healing or doing any public mediumistic work; writers to the papers whose names have been before the public in that way; officers of societies and camps and other organizations.

The Jubilee management will attend to the articles entrusted to it in a proper manner and will see that they are surrounded by all the safeguards that any art gallery can have. Neither canes, umbrellas, parasols or anything by means of which an injury can be inflicted will be permitted in the Art Department, and the attendants will all be selected with a proper regard for trustworthiness.

Some have stated that they would send articles to the Jubilee for exhibition free of all cost to the Jubilee. Others desire the Jubilee to pay transportation charges. Whenever it is desired the Jubilee will pay transportation charges on articles sent for exhibition. But do not ship articles until you have corresponded with the management of this department. Send a description of the articles you have, with a short outline of the conditions, and it will enable us to select a fine assortment, without too many duplicates, as would be the case if sent without any understanding.

Remember that the time is short, less than three months. Do not delay a moment, but as soon as you read this article, if you have anything you think would be desirable, write the manager, and if you know of anyone who has an article that you think desirable, let us know.

By the co-operation of the Spiritualists this department can be made to do a great deal of good to our cause. Please respond at once.

Manager Spirit Art Department.
Lily Dale, N. Y.

Catalpa Park Camp.

The Catalpa Park Camp-meeting Association met at the house of G. H. Walser, Liberal, Mo., and the following named persons were elected as officers for the coming year: G. H. Walser, Liberal, Mo., president; J. H. Hutton, Shelton, Mo., vice-president; Mrs. M. E. Walser, Liberal, Mo., secretary; Mrs. B. Binger, of Liberal, Mo., treasurer; G. H. Walser, Liberal, Mo., general manager; G. H. Walser, W. J. Black, committee on speakers and mediums; Mr. Black and Mrs. Binger, committee on music. The camp-meeting will open August 20 and close September 4. Speakers and mediums who desire to come to the southwest and attend a camp-meeting, had better write the committee, at Liberal, Mo.

SOWING AND REAPING.

As We Sow, Will the Harvest Be.

We shall reap a bountiful harvest from whichever seed we sow, whether good or evil. Oh, the good we all may do while the days are going by. We cannot perform a good deed without receiving a benefit from it; neither can we think an evil thought or do an evil act without injuring ourselves more than we do another. Then how necessary it is that we should cultivate pure thoughts, and do good as we have opportunity. No one has a right to lead an idle life. No matter how much wealth one may have, each individual has a work to do, that no one can do for them. We should live in the present instead of the future. How many times our thoughts reach out into the future in idle dreaming, while present pleasures and duties pass unheeded by. The future does not belong to us, only the present can we claim.

If we would progress spiritually we must be faithful to the everyday duties of life. None should be overlooked. Our lives are made up of trifles, and we progress step by step, as we perform disagreeable duties in a cheerful manner remembering that the reward is in the doing. "Let no one say that I am wrong in myself," "Let no one say that I am wrong in myself," "Patience and perseverance will overcome all obstacles."

This world is but the stepping-stone to the next. If we do not make the world better for our having lived in it, we have not filled the mission we are placed here to fill. "Be diligent in every good word and work. We are capable of doing much good, or a great amount of evil. Which will we do?" "Be steadfast, unmovable, always abounding in this good work." "Let your light shine that others may see it."

What the world calls death, should never be looked upon with fear and dread. There is no death, only to the mortal form. The spirit lives forever. This life is the unreal; the next is the only real and perfect one. What the world calls death is only a door opening to endless progression, where the freed spirit can gain the knowledge so ardently longed for here, but can gain but a small portion, owing to the trammels of the flesh.

How little we know of the mysteries of life that lie all around us. The more we learn the more we see beyond us to learn, and through all eternity we can still be learning more and more of God's goodness and love.

If we would have pure thoughts we should study the best way to have a clear and vigorous mind. A clear brain cannot exist in a feeble, sickly body. Our bodies are given to us to care for, how little care we bestow upon them. Should we treat others as badly as we do, many times, ourselves, what monsters of cruelty we would be called. When we buy expensive machinery, what care we take of it. How well it is housed. Money is paid for oil for it, that no part shall be worn unnecessarily. We forget that our bodies are a finer piece of machinery than any we can buy, and all the oil we need to keep them in good running order is care and needful rest.

Many times, in order to make our business turn off a larger profit, or to keep our dwellings in nice order, the poor body is taxed to its utmost capacity. The oil of needed rest is forgotten, we become irritable, our nervous system is broken down, and the poor tired brain cannot perform its work properly. Many times improper food is put into the stomach, which that organ is not able to digest, and it ferments and becomes putrid, helps to make impure blood, and fills the body with disease, which might be prevented if we only had the knowledge to take care of our bodies. Many neglect to bathe frequently, and their dwellings are not properly ventilated, all of which goes to clog the brain, and prevents the thoughts from being strong and vigorous. With clean bodies, easily digested food, pure air, and no stimulants, the brain is in good condition for pure, ennobling thought. Tea and coffee are stimulants, the use of which leaves the stomach in a weakened condition. Liquors and tobacco make impure blood, and help to debilitate the system. If in the last few hundred years people had taken as much care of themselves as they have of the machinery they employ in their various kinds of business, what a different race of people might be on earth to-day. There would be no broken-down, nervous people, doctors' bills would be unknown, and mankind would live to a vigorous old age, with pure thoughts and bright intellects.

How careful we should be to avoid speaking unkindly of anyone. Did you ever notice, when anything heavy is thrown into a body of water, how the ripples go on in ever-increasing wider circles? So it is with an unkind remark, many times thoughtlessly spoken. The next person picks it up and adds a thought to it, which increases the circle, and so it goes on and on until the one that made the first remark would not recognize the abundant crop as the fruit of his careless sowing. If we were as eager to tell of people's good deeds, as we are to tell of their faults, what a different world this would be.

MARY J. INGALLS.
Watertown, N. Y.

Watertown, N. Y.

Watertown, N. Y.

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SEEKING THE LIGHT.

Hints for the Investigator in Spiritualism.

My first introduction to the subject of Spiritualism was before modern Spiritualism was a decade old. Remembering well the difficulties encountered in an honest investigation of its facts and philosophy, I feel would offer a few hints to the investigator, hoping they may be helpful in the great quest for the living waters of truth.

A large majority of beginners in the investigation of the phenomena do so through clairvoyant media, and go with the expectation that their spirit friends will control the medium and speak directly to them.

This is wrong. Each medium has his or her own control. That spirit control is the real medium between the sitter and his spirit friend, and is the one to whom the spirit presents himself to be described for identification, or to receive and transmit, through the organism of the visible medium, the message from spirit to mortal. In most cases the visible medium is unconscious.

Here are two sources of error. First, the spirit may not be able to present himself to the controlling spirit with sufficient distinctness to be well described, or be able to communicate his message accurately; and, second, the control may not have command of the brain of the medium to such perfection as to enable him to deliver the message accurately.

In many cases the controlling mind seems to be under the necessity of using only such words as the medium is capable of commanding; in his normal state, and of adopting the grammatical expressions of the medium's every-day talk. Errors of pronunciation are of similar origin. They simply reveal the medium's lack of schooling, and the sitter should not attribute these errors to the spirit friend and reject his message because he cannot express himself as he did in earth-life. I believe these errors occur much more frequently with trance media that are not fully developed than with any other method of spirit communication.

Do not reject a message because it is not in the phraseology of your spirit friend. Should a physician refuse to go to a patient because the messenger-boy delivered the message in the language of a street gambler?

Too many go to a circle, seance or private sitting with the mind fixed upon receiving a certain message, or of hearing from a certain spirit. They must have that or it is all fraud. But one in the flesh can determine whether or no the conditions are good until the result proves it. Then go and sit in a passive state of mind, trusting that your spirit friends will do the best they can under the conditions present.

Raps, table-tipping and the moving of ponderable objects are stronger proofs of an unseen force, guided by intelligence, than they are of the identity of spirit friends, and are the slowest means of communication.

Writing by the hand of a medium must be judged on its merits, except that which is written so as to be read only by reflection from the back, or by reflection from a mirror. That could not be accomplished by years of practice.

State-writing under test conditions, which are easily made, must be, to me, one of the most convincing proofs of spirit power and spirit identity that has ever been developed.

While I would advise every investigator to make a record of his state-writing when the opportunity offers, I would also advise him to avoid materializing seances until well convinced of the truth of spirit return. I believe there are more frauds committed under, or rather in the imitation of, that phase of mediumship than all others together, for there is no other phase of mediumship in the exercise of which the conditions are so easily disturbed, both by the condition of the medium and by the sitters, innocently, perhaps, but nevertheless fatal to satisfactory results.

When one understands, in a measure, the principles governing the manifestations of spirit power through matter he can separate the chaff from the wheat, allow for imperfections and enjoy a real sense of the grandness of these laws, or principles, would pronounce a humbug.

In conclusion, I would say to every investigator, be honest with yourself and the spirit-world will meet you half way. Go with a sincere desire to learn the truth, giving the medium a charitable and kindly thought. No one can seek the truth honestly and not find it. The fraud-hunter will find his game.

Buffalo, N. Y. A. S. HINNELLY.

Buffalo, N. Y.

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SECRET OF THE ROSE.

For Children Who Read The Progressive Thinker.

The flowers were all awake, though the stars were shining, and that is the time when flowers fold their petals and sleep like little children closing their little eyelids for the night. But I great mystery had fallen on these flowers, and a solemn stillness was over the white house where the lamp burned low. All the garden was lonely, for the two little feet that had run through the walks, and the two chubby hands that grasped at the nodding flower heads, came no more. Therefore they did not sleep, but whispered sadly, and their voices were like tiny music bells.

Then the hearts-ease climbed to the window and laid her cheek lovingly against the pane. And as she turned away her head drooped with pity, for she had looked on the mystery of death.

"He lies as if asleep," she sighed, and the breeze carried her voice like a silver bell to the garden of flowers who waited to hear. "The little hands are folded, and the feet are white as snow. His mother bends over him, but there are no tears. She wrings her hands and moans, 'Gone, gone, gone'—and now she has gone to her bed moaning."

Then all the flowers were hushed in sorrow, and their tears shone like dew drops. But the rosebush which stood at the head of the garden trembled with sympathy, like as if her branches were shaken in the breeze, and she sighed, "Alas, alas, for blind humanity."

"Listen," she said; and her silver tones reached the others on the fragrance which was wafted from her blossoms. I am older than thou stood here before there were any little feet to patter through these walks, or any sunny head to make us glad at his coming; and I sigh for those who care for the flowers that they do not learn the lesson of the seed and the blossoms. Buried in the dark earth the tiny seed rises in a new form of loveliness. And the blossoms—her voice was low, but it took a new tone of joy—of triumph—have been given the readiest means of establishing a channel of communication, and have therefore always been used in periods when humanity on earth has received any special flow of intelligence from humanity in an arisen condition.

I am greatly mistaken if the result of our examination, should we make such as I have suggested, would not be that we have of late, somewhat perhaps to a large extent, neglected the circle, while we have given comparative undue prominence to the seance. If so, it is a step from the spiritual towards material conditions. The seance has its place, and I would upon no account undervalue it. That place, however, must always be subordinate to the circle and should be merely introductory to the circle.

I believe this subject to be a very serious one, but there is another of far greater moment. May we not ask if many among us have not terribly misused the circle itself?

Promiscuous circles have received their just condemnation from every intelligent and upright being who knows anything of spiritual philosophy. He who sits in their circle, and the same amount of spiritual wisdom as one would display in the material world should collect together all his earthly treasures, carry them into a ramshackle tenement in the thieves' quarter of some cosmopolitan city, and go to bed therein with the doors open, after taking a sufficiently powerful opiate to make him sleep, and an unpleasant awakening should find his throat cut during his slumbers.

Yet there are many who attend promiscuous circles for the sole purpose of developing mediumship, as though mediumship per se were a rich blessing to be sought. It may be a rich blessing or a bitter curse, according to the quality of it and the use made of it. Or perhaps they have other objects which are sure to make it a bitter curse. They intend to make money by it. Fortunately the very promiscuity of the circle by introducing ever-changing elements, in most instances prevents much development. But there are those who develop by this very means.

"This true, 'tis pity, and pity 'tis 'tis true.'"

The home circle is justly esteemed and has been the principal channel through which many souls have found the light. It is probable that of late it has been too much neglected. It has its own defects, however, and unless jealously guarded from the intrusion of strangers, easily degenerates into a promiscuous circle. But apart from that, some other matters claim our consideration. It does not follow that because people are allied in blood, there is between them that spiritual affinity which is essential to good communications, or that physical harmony or contrast which may be necessary for any communication whatever. There is yet too much of that delusion which led to the early Spiritualists to anticipate a heaven in a family reunion hereafter, although the same family union here was often anything but heavenly.

There are few families on earth that do not contain some members yet bound to the earth and with earthly desires. Some will be sensual, some grasping, some willing to employ spirit power for mean, unworthy ends, some frivolous and feather-headed. All these will exercise a deleterious influence. Let us sit with those who are honestly seeking for wisdom and knowledge, regardless of what it may cost in the loss of this world's goods or the esteem of our fellow mortals. If we cannot find such, and perhaps many of us may not succeed in doing so, let us sit by ourselves in the visible, send out our strongest vibrations in love for all being, and our highest aspirations for pure light, trust to the invisibles to form their circle for our aid and theirs, and keep our own secret from the busy world without, that the counter current of earth's jars and discords may not find an entrance into our holy of holies.

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THE CIRCLE.

It May be Beneficial or Injurious.

In this year of Jubilee it might not be out of place for us to devote some time to a little wholesome self-examination. Examination, not so much into our particular defects and weaknesses as subjects of vain regrets and title lamentations but into the progress we have made, each individually and all as a body, with a view to the better understanding of our position, would surely produce beneficial results. In this process we shall doubtless discover some errors into which we have fallen, and thus be enabled to extract the good which lies within those errors, by future efforts to avoid them. With this object before us it would, I think, be well to enquire what use we are making of a practice which is essentially our own, that of holding circles for spirit communication.

The circle in some form is and always has been the nursery wherein the young and tender plant of spiritual knowledge has received its early care and has been encouraged in its attempts to grow. In the ancient mysteries of almost forgotten civilizations, in the temples of the Delphic and other oracles, in the phylae and on the hill-tops of many spots in the old world, where circular erections of huge blocks of stone still stand as memorials of Druidic rites, in the "one place" where all were "with one accord" when the day of Pentecost was fully come, in thousands of homes of our own time and in all parts of the world, throughout history, legend, romance and personal experience, we find between the voice of the invisible instructor and the ear of the visible learner the circle as an ever-present link. Not by any means that invisible intelligences have never communicated with the denizens of flesh except when several have been gathered together and arranged in some particular manner, but that such gatherings arranged in circular form have been found the readiest means of establishing a channel of communication, and have therefore always been used in periods when humanity on earth has received any special flow of intelligence from humanity in an arisen condition.

I am greatly mistaken if the result of our examination, should we make such as I have suggested, would not be that we have of late, somewhat perhaps to a large extent, neglected the circle, while we have given comparative undue prominence to the seance. If so, it is a step from the spiritual towards material conditions. The seance has its place, and I would upon no account undervalue it. That place, however, must always be subordinate to the circle and should be merely introductory to the circle.

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INTERESTING LETTER FROM THE PILGRIM.

OLLA-PODRIDA—LANGUAGES—ARE MORMONS SPIRITUALISTS?—A CRY FROM CEYLON—NO BRAHMIN IN AMERICA—CHRISTIAN SCIENTISTS—SEVENTH DAY ADVENT SLANDERS—MADAME BLAVATSKY RE-EMBODIED, ETC.

Reading one of our Spiritualist journals the other day, I saw this phrase: "Man is an animal." I have also heard this phrase frequently used upon the Spiritualists' platform, and that without any modification or further elucidation. If the writer had said, man is bodily an animal; or man's physical organization is animal in origin and tendency, it would have been a wise expression. But man is a human being—he is an animal plus a moral and spiritual nature, with aspirations for immortality and eternal progression in the upper and better lands of eternity. If any contend that the animal desires immortality or hopes for eternal progression in the realms of the heavenly life, let them prove it.

WHAT OF LANGUAGE AND LANGUAGES?

Since returning from my third journey around the world I have been asked and re-asked: "How do you manage with so many foreign languages? Can you talk their language?" No, I only speak the English language, and that quite poorly. In all those Oriental countries I employ an interpreter. In my public lectures to Singalese, to the Hindoos and other Oriental people, I would stand up and enunciate a whole sentence in English. My interpreter standing by my side would give it to the Singalese, Tamil, Telugu, Ceylonese, or whatever race it might be. This method of lecturing is less impassioned; but one has time for more thorough thinking and reflecting, while delivering the discourse. The English language is rapidly becoming the commercial language of the world. There are now over 120,000,000 who use the English language. This is a gain of 200 per cent during the past century. The German has increased during the same time, and the French very much less. The estimates are thus given: 120,000,000 of English speakers, 46,000,000 of French, 37,000,000 of German, 32,000,000 of Italian, 22,000,000 Spanish, 129,000,000 Russian, 15,000,000 Portuguese, and 9,000,000 Scandinavian.

SCHRAEDER THE HEALER.

Recently I had the opportunity of meeting this unique character, conversing with him, and witnessing his healing gifts. This man should not be confounded with Schlatter, who was probably the greatest healer that ever traversed our country. He died after a long fast, and his remains were found by some miners. Of this there is no doubt. And yet several frauds have masqueraded through the country as Schlatter. Frauds and frauds abound, and it is pitiable to see how many Spiritualists run after and patronize them.

Schraeder, as I previously said, is a unique character. He dresses as it is supposed Jesus dressed, in a sort of a Syrio-Eastern style, and around his neck is suspended a huge cross. He wears his hair long upon his shoulders and parts it in the middle. He certainly has strong healing powers, and is blessed with a most excellent wife, who is a clairvoyant medium and a straight-out Spiritualist. She sings, plays the organ, and is really an estimable woman. Mr. Schraeder is a German by birth, speaks the English language rather poorly, and is not a cultured man. He is forming the "Divine Church," and makes no pretension to being a Spiritualist. The sermon that I heard him preach to a very large audience was about fifty years behind the age, and roundly, soundly orthodox. Not only did he threaten sinners with hell, but with the "hell-fire of brimstone forever." His lectures, whether in halls or in the streets, are free. Those calling upon him to his room to be healed are expected to give him some remuneration. He is a very social, pleasant man to converse with—says this healing gift came to him when he was fifteen years of age. In this city he has certainly wrought a number of remarkable cures, especially in the line of neuralgia, rheumatism and deafness.

DIFFICULT TO SATISFY.

In my hand, addressed to me by S. C. Hall, that distinguished English Spiritualist, writer, author, editor, and reported reviewer of 3,000 books, I hold a letter yellow with years, dated April 15, 1870, nearly a generation ago. I give the first portion of it verbatim:

"Dear Sir—I am in some perplexity in reference to your letter, and in communication with you hope I may do so with becoming courtesy. I am a Christian Spiritualist, and I am informed that you are propagating opinions upon Spiritualism directly hostile to Christianity. I am therefore bound to withhold from you all aid or countenance in any way. I cannot encourage infidelity. I need not be reminded how small is my influence or how little you can be affected by any opposition, public or private, from me, but I consider it my sacred duty to protest earnestly against a course which I believe to be terribly prejudicial to all our true interests."

The above shows the attitude of the Halls, Howitts, Colemans, and other leading English Spiritualists thirty years or more ago, relative to the status of Spiritualistic theology. Dr. Crowell, Henry Kiddle, A. E. Newton, Prof. Buchanan, Prof. S. B. Brittan, Joel Tiffany, and other scholarly American Spiritualists took a similar view. In England James Burns and a few others took the opposite view of this question. It is richly amusing now to think that in those times I was too radical, too infidel, for English Spiritualists; and at the same time too Christian to suit many American Spiritualists. Now, then, for fully forty-five years I have denounced with tongue and pen the sectarian dogmas and creeds of the orthodox. I do it still, because considering them false in conception, degrading in tendency, cramping the higher nature, and demoralizing in their influence upon society. Still, I have not been sufficiently shallow or silly to denounce everything conceived and carried on under the name of Christianity! It is a positive fact that Christian lands to-day are the most enlightened lands, that Christian countries are far in advance of all others in the arts, sciences and literature; and only in Christian lands does woman stand up the equal of man. I am not saying that Christianity has caused this; I am only stating what I know to be a fact! Christianity is not Christianity any more than lust is love, or license is liberty. The recorded Christianity of the Apostolic period, with its trances, visions, prophecies, healings and spiritual gifts, were all in perfect accord with the visions and trances of to-day. To deny this is seemingly a confession of the most pitiable ignorance of psychic laws; for there is one God (the infinite spirit presence and power of the universe; there is one universal law, fixed and immutable; there is one grand process of evolution; there is one humanity; and one glorious destiny awaiting all rational and spiritual intelligences). If this constitutes one a Christian Spiritualist, then their name is legion!

I hope that some time in the golden future Spiritualists will be able to distinguish between the unorganized mediumistic Christians of the first three centuries and this cursed, creed-crushing churchianity of to-day.

WHAT DOES IT MEAN?

If Spiritualism means nothing but converse with the spirits of the spirit-world, then the Maoris of New Zealand are thorough Spiritualists, so also are the Todas of Southeastern India. I repeat, if Spiritualism means nothing but a present converse with spirits and spiritual

beings of the spirit-world, then the Mormons of Utah are just as much Spiritualists as are the members of the National Association, for their elders and missionaries have repeatedly assured me that they believe in visions, trances and healing gifts. They have also given me tests of their clairvoyance; and the seventh article of faith reads thus:

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." Undoubtedly there are 20,000,000 of Spiritualists of various kinds in America—and yet they have no published declaration of principles!

A PLEADING VOICE FROM CEYLON—MRS. HIGGINS.

"I have been in this island a little over six years, spending all my energy, time and means to do what little I can to raise the condition of the Singalese women. My efforts, I am thankful to say, are now beginning to show successful results. The obstacles I have had to contend with and the troubles I have had to undergo while working in an Eastern clime with an Oriental nation, are matters of the past, and the way, now comparatively free from trials and troubles, lies open for further progress. During this time, through the kind help of friends, I have founded a school and orphanage, and named at the earnest request of friends after my family—The Musaeus School and Orphanage."

"I have under my protection and care over fifty Singalese girls, varying in age from seven to nineteen years, and they live with me under the same roof. I teach them, with the help of a few assistants, such subjects as are the most suitable to make them useful women and helpful members of their society. I am thankful to say that those of our pupils who have left us to begin life in their new homes are grateful for what knowledge we have been able to give them, and that they perceive and appreciate the marked contrast which lies between them and their less favored sisters who have not had the advantage of a more modern and progressive education. Dear friends, you cannot conceive of the ignorance that prevails among Eastern women. Their minds are dwarfed and souls crushed."

"The girls who attend this institution are Buddhists, and since the Christian missionaries work with one object in view, viz:—to convert them to Christianity, they would, if not for the education given here, sink further into the depths of ignorance. Our aim is to educate them and brighten their lives without interfering with their faith—in fact teach them, according to their own Buddhist ethics."

"The work is a most important one, requiring much attention and help to ensure continued success. Who of you dear readers, will lend a helping hand to carry out this work? The services of some European and American ladies are urgently needed, and that immediately. Are any of the readers of this appeal free to come out and help in the work? Is there anyone willing to make the sacrifice and aid us? Who will come? The school has also grown so much that we shall be obliged to extend the premises, but at present funds are wanted to build. Can anyone help us here and make contributions, however small, towards a building fund?"

"Trusting that all readers will pardon this importunity and help to the best of their ability, I am yours cordially and fraternally. MRS. MUSAEUS HIGGINS."

"Cinnamon Gardens, Colombo, Ceylon, Jan. 15, 1898." The above appeal from Mrs. Higgins, of Cinnamon Gardens, Ceylon, is important and must strike every liberal mind with the deepest interest, and especially so, if they look upon humanity as one great, throbbing, beating brotherhood. Mrs. Higgins resided formerly in Washington, D. C. She and her husband were Spiritualists. After his death, impressed from the higher life, she went to Ceylon to open schools for the instruction of Buddhist girls. The aim was as womanly, as noble and heavenly. She has proven herself a most industrious and self-sacrificing woman. These Buddhist schools for girls are designed to counteract the baleful influences of Christian missionary schools. When I was in Ceylon I had the pleasure of hearing these beautiful brown-skinned Buddhist girls recite their lessons—heard their declamations—listened to their music and saw the wonderful proficiency they have made in the English language and in the various arts and sciences taught in our American schools.

This school is maintained by charity and by the gifts of such noble souls as are interested in the education of woman under all skies. Most earnestly do I hope that some of our well-to-do Spiritualists will contribute financially to the support of this Musaeus School, and I further hope that some of our American women who would enjoy living in the sunniest island on earth, will volunteer to go to Ceylon and either start similar schools or become teachers in this, at Colombo.

NO EVIL IN THE UNIVERSE.

Before me lies a Christian Scientist journal containing the appalling statements that there is "no matter in the universe"—that there is "no disease," and no "moral evil." If there is nothing in the universe then but absolute spirit, we have the paradox of spirit acting upon spirit—acting upon itself, which would be about as effective in results as it was with the man who attempted to lift himself over the fence with his boot-straps. And there are certain Spiritualists who take similar ground, viz: that there is no "moral evil in the world." "Whatever is, is right." And yet these persons are everlastingly struggling to make the right, "righter"—the bad, better. Their theory and practice do not hitch! What is termed evil, they denominate "undeveloped good." But if there are no lower stages of existence, if there is no imperfection, no evil, then growth is a baseless dream, and evolution a misnomer. Right, absolute right, like perfection, admits of neither plus qualities or quantities. There is, continue these pseudo-philosophers, no moral evil—only "graded good." But is a lie, a positive, malicious lie, a graded truth? Is venomous hate a graded bit of love? Is violent rape "right," being a graded degree of chastity? Is purposed murder an undeveloped effort to save human life? To enunciate is to reveal and expose the horrid hideousness of all such shabby assertions.

NO BRAHMIN IN AMERICA.

When lecturing a few months ago to a Spiritualist society, I said that there were "no Brahmins in America;" and while Hindoos were represented at the great Parliament of Religions in Chicago a few years since, Brahminism was not there represented. A Theosophist after the lecture questioned my statement. His ignorance of India and his pompousness half disgusted me. And I immediately wrote to half a dozen cultured Brahmins and personal friends residing in India, and I also wrote to the editor of The Theosophist, Adyar, relative to this matter. And every one of these persons confirmed my statement. Orthodox Brahmins absolutely lose caste by going beyond the seas. It was formerly considered that if a Brahmin of India went even over to Colombo, to Rangoon, to Siam, or anywhere out of India, he had disgraced his caste. But the Pandits are now re-reading their sacred books for the purpose of finding some more liberal construction concerning this narrow restriction of caste. In the past, if an orthodox Brahmin left India and returned, he was compelled not only to do penance, but to pass through purgatorial fires almost, to regain his caste position. There are no greater bigots than some Hindoos. I inquired of several distinguished Brahmins how, if so

desired, I could become a Brahmin entitled to wear the Janco, or sacred thread, and the united answer was: "You can only become a Brahmin by dying and being reincarnated, re-embodied or reborn back into a Brahmin family." This dogma of necessitated reincarnation, or re-embodiment, is as old as are thousands of other vagaries or dreamy Hindoo superstitions. Reincarnation, or re-embodiments, back into animals, such as cats, dogs, foxes, elephants, or human beings, is no part of Spiritualism. I do not believe that the late Madame Blavatsky is now, as affirmed by some Theosophists, re-embodied into and is meandering and rollicking around in a Hindoo boy's body. What a ludicrous misfit this must be!

SECOND ADVENT SLANDERS.

There are no more violent opposers of Spiritualism, no more vindictive slanders of Spiritualists, than Seventh-day Advents or Second Advent preachers and elders. I know them all the way down, from Mrs. White, of Battle Creek, Miles Grant to Elder Healey. Recently this elder and slanderer of Spiritualists has been declaring in his pulpits and writing in the Pacific Coast press that Spiritualism is all "the work of the devil," that a majority of Spiritualists are practical "free lovers," that they have no "standard of faith," that there are no "spirits to mutter and peep," but that "the dead are dead"—that they are unconscious, which to the so-called dead must be equivalent to annihilation. To the above charges I replied through the press as follows:

Yes "Spiritualists" have no fixed creed, no iron-clad "standard of faith." It is only the theologically weak-minded that requires bracing creeds, just as it is the cripples that need crutches. Certainly, I am the author of my own standard of faith, touching all things temporal or spiritual. I prefer it to taking a standard from any Second Advent sleeper, or from the Pope of Rome. Fixed standards of faith, fixed creeds, are cramping to the human mind. They have had their day. They are mouldy and moth-eaten. Thinkers, and scientists use them only for archeological curiosities, and waste paper.

Spiritualists have no "satan to fear," no devil to commend for "industry." It is the Healey devil that is so industrious in the scramble for souls. In fact, Brother Healey's devil almost infinitely excels in power his God; for the devil gets into his cloven clutches ninety-nine hundredths of humanity—and God gets the remnant. What a lonely place Healey's heaven must be.

"Many Spiritualists," says this preaching calumniator, "have advocated and practiced free-love," that is, lust. Never did a venomous soul utter a baser or more villainous slander against his fellow-citizens. Forced to it, I turn the tables upon this libeller with facts and figures. Before me lie the penitentiary statistics of our country's criminals, which statistics specify their religious beliefs. Among these States I select Kansas' biennial report of 1895-6. Of the imprisoned religionists of Kansas there were 83 Catholics, 41 Presbyterians, 61 Christians (Campbellites), 9 Adventists, etc., etc. These nine Second Adventists constitute a very large proportion of the convicts, considering the insignificance of the sect. How many of these Adventists were incarcerated for free-lust I am not informed. And mark—among the imprisoned Kansas convicts there was neither a Quaker nor a Spiritualist! Go, then, Elder Healey, and preach to your stripes-clad exponents and convicts in jails and penitentiaries, instead of standing before the public and slandering Spiritualists, who—drawing it mildly—will suffer nothing, intellectually or morally, in comparison with your own little schismatic self-righteous sect.

The Elder hints that Moses died and had been "resurrected." Then why not Plato be resurrected? Why not Aristides, Von Humboldt and Huxley, Thomas Jefferson and Lincoln? None of these last-named giant-minded men were Christian church-members.

Where are they, Elder? Professionally, you know a great deal about the devil. Now tell us what you know about the condition of these great royal-souled men. Are they rotting in your soul-sleeper's grave? What a doze from Plato's time to this, and how disgusting the dogma that Abraham Lincoln, body, soul and spirit, has been doomed to an endless, unconscious sleep, the equivalent to him, of annihilation!

The Elder writes that he would prefer an "unconscious sleep to wading in the fires of Gehenna." As I expected, he was caught in this trap. Why, dear brother, there are no fires in Gehenna "to wade in." The hell-fire of Mark ix:43-44, has cooled down into a lovely vineyard. Only a few years ago, when traveling in Palestine, I found flourishing fields, vineyards and their purple fruitage in the vale of Hinnom—Gehenna—hell fire. Those fires were long ago quenched, the fields plowed, and I ate delicious grapes in hell—the Gehenna-hell of the New Testament.

The Rev. Healey may continue this discussion to his heart's content. Being generous, I propose to give him galling every time, for his little theological pot-guns. Indianapolis, Ind. J. M. PEEBLES, M. D.

WHY NOT BE PROUD?

Why should not the spirit of mortal be proud—Though his oft seeming shadows and darkened cloud Have brought to him sadness, disappointment and strife, While fighting for victory in this mortal life.

He's achieved the success from plans that were made By ancestors many the foundations were laid— And he's built upon them a mighty wall That through all ages shall never fall.

So why not the spirit of mortal be proud? For a voice like thunder, in its appeal so loud, Comes down through the ages, to prove to man That he owes his advancement to his ancestors' plan.

He can sail over land, and sea as well, In a shorter time than it would take to tell Of the hardships endured by those now gone, Who laid the foundation he builded upon.

So why should not one and all feel proud, As we view the world with its surging crowd Of human souls, in their onward march, As they walk in the light of liberty's torch?

For soon the "old clock" in the steeple of time Will peal forth in tones, with its echoing chime That another century has come and gone, With its midnight dispelled by a brighter dawn.

Yes, well can the spirit of mortal feel proud, For he walks in the sunlight, and not in the cloud Of superstition and ignorance, once rife, While our fathers were dwellers of this mortal life.

The Liberty Bell and the scale that weighs Justice to humanity man obeys, Still echoes its sounds in the self-same way, That we for our sins must the penalty pay.

So creeds and dogmas have lost their part— There's a welding together of the human heart— The fraternal spirit is manifest in man, Since the Gods proved redemption by Nature's plan.

So why not the spirit of mortal be proud, Since the soul's not encased in that darkened shroud? For victory is ours over what seemed Death, When we shall have yielded this mortal breath. Evansville, Ind. MRS. J. W. KRATZ.

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

SPIRITUALIST TRAINING SCHOOL.

List of Officers, Course of Study, Terms, Time, Place, Etc.

The time for the second session of the school at Mantua Station, Ohio, is fast approaching.

There are certain important things about this school which need to be made known to Spiritualists.

The school is not the work of private parties, for the purpose of making money, gaining notoriety, or for any personal benefit whatever.

The teachers go to their work and devote their time and strength with no promise or expectation of pay for their services.

The Spiritualist Association at Maple Dell provide the teachers with board and the school with recitation rooms and other needed accommodations, without charge.

The whole movement has sprung up out of the great need felt by the better class of Spiritualists, of putting Spiritualism upon a higher plane.

The board of trustees of the school has just published the following prospectus:

Moses Hull, president, 536 Prospect street, Cleveland, Ohio; Dr. F. Schermerhorn, vice-president, Akron, Ohio; Mattie E. Hull, secretary, 536 Prospect street, Cleveland, Ohio; Milton H. Danforth, treasurer, Darroville, Ohio; Andrew J. Weaver, A. B., chairman Ex. Committee, Old Orchard, Maine.

Maple Dell is a beautiful camp ground, owned by the National Spiritual and Religious Camp Association, at Mantua Station, Ohio, on the summit between Lake Erie and the Ohio River.

The Mahoning branch of the Erie railroad (from Cleveland to Leavittsburg) runs by the grounds. It is thirty-two miles south-east from Cleveland, and one of the most attractive and healthful places in the "Buckeye State." It is on the bank of the beautiful Cuyahoga River, in the midst of a grove of maples of unsurpassed size and beauty. School will open June 7th, 1898, and continue to July 21st.

TERMS OF TUITION.

The terms of tuition are \$10 per year which entitles one to instruction in all the classes during the session of forty-five days at Maple Dell, also to one year's instruction in the Home Department and to one year's subscription to our monthly journal, The Teacher, without extra charge.

INSTRUCTORS AND ORDER OF WORK.

President Moses Hull, Bible Exegesis and Higher Criticism, three lessons per week; Comparative Religion and Parliamentary Law, two lessons per week; Doctrine of Future Life, one lesson per week.

Mrs. Alfarata Jahanka, Oratory and Physical Culture, six lessons per week.

Andrew J. Weaver, A. B., Rhetoric, three lessons per week; Logic, two lessons per week; English Literature, one lesson per week.

Prof. D. M. King, Lectures on Psychic Culture, two per week.

Mattie E. Hull, Juvenile Department.

Those who desire instruction in only a part of the branches or in any study not mentioned in the curriculum or who wish private instruction, should correspond with the president, Moses Hull, 536 Prospect street, Cleveland, Ohio, with whom special terms can be arranged.

The school is organized to meet a need in our ranks and teachers selected who are amply qualified for their positions.

Mr. and Mrs. Hull are so universally known, their names need only be mentioned.

Mr. Weaver is a graduate of Tufts College, Massachusetts, of the class of '59 and a teacher of experience.

Mrs. Jahanka is from the Emerson College of Oratory, of Boston, Mass., and is deservedly popular in her profession.

Prof. D. M. King is a graduate of the American Institute of Phrenology, New York, and one of the founders of the American Institute of Anthropology, Cleveland, Ohio.

ACCOMMODATIONS.

Good hygienic board can be had on the ground for \$3.50 to \$4.50 per week, according to location and size of room; also opportunity is offered for those who wish to board themselves. Address all inquiries to Mattie E. Hull, 536 Prospect street, Cleveland, Ohio.

Two evenings per week will be given to religious services of which some one of the pupils will be expected to take charge, and others to take part. Sunday services will be held in the auditorium.

The school has two objects in view—special and general. The special object is for the benefit of those who are doing or contemplating doing public work for Spiritualism; to train and prepare them to do their work well, so that it will be acceptable to the higher and more cultivated classes.

The general object of the school is to awaken in the minds of Spiritualists an interest in intellectual and spiritual culture throughout the rank and file of our body, so that ignorance, illiteracy and crudeness on the Spiritualist platform will die for the want of patronage. Old Orchard, Maine. A. J. WEAVER.

LOVE AND DEATH

"Is he dead? Then let my spirit go with his. Bury us together, won't you?" said the wife of a well-known railroad conductor residing in this city, as she listened from her own bed of sickness to the words of the physician. She contracted pneumonia in trying to nurse her husband back to health, and in just an hour after his death the same doctor closed down her eyelids in peace.

"Then let my spirit go with his." Who but a wife could speak such words—"my spirit go with his"—dying—loving—meek—

"Bury us together, won't you?" Her eyes, her voice so weak—

"Is he dead?"—that look so true said all; that pallid cheek,

That last fond look and smile told more than all The gifts when life was bright and busy with its call; That calm, sweet sleep, so deep, that lingered and let fall Its peacefulness to cast upon her life a pall,

"Is he dead?" Oh, no, sweet love, no life can ever die; He passed away—above—to spirit home on high, To wait for thee—his own—and why not wait? or why Pass on and on alone, when love so soon must fly? Go to, grim Death! Nor let thy clammy, icy hand Begrim the diamond seat, nor loose Love's golden band! Go to, nor get thee e'er between her native land And love, nor even wet with thy death damp her hand.

BENEDICTION.

Let all thy silence, sweet and placid as the sun Be over them in soul and bind them ever one.

DR. T. WILKINS.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover 15 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

SPIRIT.

Its Relation to and Mission in Matter.

Being fully aware how difficult it is to define any impalpable element of substance that is beyond the analytical grasp and comprehension of the alchemist, especially when the investigator and would-be exposer comes himself to the department of physics, on the reachable plane of ponderable substances, I cry for more light.

But, as the subject with which I propose to deal at this time belongs more fully and absolutely to the impalpable than any other department of the universe, I am forced into the metaphysical realm in order, if possible, to find a solution or even a relative solution of this occult problem.

I am, moreover, fully aware that it requires great courage to enter this mystical field as a metaphysical gladiator; and fully realizing the weightiness of the subject, and that one has to reach the solution thereof through the somber well of material surroundings or "through a glass darkly" (a dark glass), it is with a feeling of inability and a large degree of mental reluctance that I presume to enter this department of the vast and complicated wonder as an expounder; but here I am, by some mighty impelling force, and must fill my part in the dramatic play as best I can.

The word spirit is attended with at least a two-fold significance. Within the realm of physical science it is recognized as breath or air, but in the realm of metaphysical or mind science it is recognized as the intellectual soul of man or the intelligent part of man; in other words, the immortal ego that has become flesh-clothed and sports the two-fold title of human-divine being; therefore it is from the metaphysical realm that I propose to select my material to construct my after and thereon place my offering at this time. Not expecting, however, that it will be fully accepted by others as absolutely infallible, and even by myself portions of it may be outgrown in some coming to-morrow, and laid aside that clearer and more perfect elucidations may take the place of my present measures.

Why I accept the metaphysical phase of this subject is as follows:

All ponderable substances, or every known physical element that comes within the analytical province of the chemist to handle and use in various compounding directions or otherwise, are subject to and under the manipulative power and influence of spirit, for spirit is the intelligent controlling and divinely-comprehending and reason-director of all other elements, and it is the life-soul of all the universe.

Even the wonderful laws acting on and in all ponderable phenomenal forms perform their labor under the power and influence of that Supreme Spirit Intelligence that in our English language sports the revered name God; and it is the combination and self-poised association of the attributes of Wisdom, Power, Justice, Mercy, and Love that gives to all intelligences a Divine Father and Mother Infinite, and to the universe an intelligent prompter, etc.

It is here, yes, in this Infinite Intelligence that is lodged the key and where we find the immortal secret of all phenomena, conditions and unfoldment; also the intelligent suggestion of individualized or entitized spirits.

As to the time and where these individualized intelligences commenced giving expression to their functionary, intellectual attributive powers I am not able to state; but that every reasonably well informed man, woman, and even child gives evidence from time to time that they are in possession of all the attributes ascribed to Deity as to quality, is so clear that it has taken its place in the cabinet of undeniable axioms with a very large number of the most cultured and advanced men and women on this planet.

This mystically wonderful combination constitutes man and woman the highest mental and spiritual embodiment of individualized spirit and matter, and it is right here that we are able to grasp the fact, that the association of spirit intelligences with the physical elements is for the purpose of analyzing and controlling matter, or the physical elements and their laws, so as to subserve the interests, objects and purposes of said ego divine children to the best possible advantage and ultimate.

Such beautiful worlds as this without the presence and manipulative charm of intellectual beings would utterly fail, it seems to me, to fill the space they do, very usefully; hence the necessary presence of intellectual soul-sized beings therein and on.

According to the rulings of the science of physiology, every healthy person throws off every particle of the physical part of their being as often as every seven years (some say more frequently) from the time of birth until they are fifty years of age, and thereafter according to physical conditions, and this evicting or throwing off reaches and disperses every part of the physical structure and condition existing during the transition of particles, but holds on with an unyielding grip to its first position in the compound, through all the changes to which the physical parts are constantly subject; for it is not unusual to meet with persons three, four, and four-and-a-half scores of years of age, who remember distinctly and relate clearly circumstances that incidented themselves before them back in their youthful years.

Again I present the question: What is it? before those claiming to have arrived at the acme of scientific knowledge, for a solution of this truly intricate and wonderfully interesting subject, for correct thought and analysis on and of all subjects is what honest students most need and desire.

In reasoning from general to particular, and from particular to general principles, I am happily forced to recognize that wonder-working something to be individualized spirit, one, too, that possesses the singular and marvelous constructive and re-constructive ability to keep up the supply of new or fresh threads to take their place in the physical fabric as fast as the no longer useful ones are thrown aside during a relatively established term or number of years, under the influence of the laws of integration, birth, growth, maturation and transition, etc.

Here, yes, here in the memory brain of the immortal ego, is lodged the secret of our destiny to follow down the ancestral chain-link of the past, the present and more generations, and therein is also invested our rightful claim to

(Continued on page 3.)

WHAT I BELIEVE.

Thoughtful and Thought-Provoking Statement.

I.—I believe God is specialized divine life. That immortality is a truth. That the orthodox devil is specialized planetary life, and that the term devil is meaningless, and the sooner it becomes obsolete the better. That hell is a biblical myth, and annihilation of the soul as a specialized entity may or may not take place.

II.—I believe life is dual, viz.: Divine and planetary.

III.—I believe matter is divided into four classes, each distinct and widely differing from the others, to-wit:

First—The matter or substance of divine life.

Second—The matter or substance of planetary life.

Third—Spirit matter; and

Fourth—Planetary matter.

IV.—I believe divine life is universal, omnipresent, and interpenetrates all space.

V.—I believe planetary life is localized on, in, about and pertains to all suns and planets, whether of our solar system or other suns and systems than the one to which we belong, and that it assumes an active condition as soon as a planet or world is prepared for its activities and specializations in planetary matter.

VI.—I believe that in addition to the four distinct kinds of matter above enumerated, there exists throughout the universe that which, for lack of a better name, has been recognized as energy or force, and that this is the agency by which the specialized divine life, and the specialized planetary life rule in their respective kingdoms or spheres; that this energy or force is the thought or will of these two mighty controlling intelligences acting in the cosmos.

VII.—I believe that life, whether divine or planetary, functions and gives out intelligence; and that the nature, power and scope of this intelligence depend upon the character of the union effected between life and matter; that divine life manifesting in and through spirit matter, functions and gives out an intelligence and power of a higher nature than that which is functioned by planetary life in union with planetary matter.

VIII.—I believe the union of divine life and spirit matter as it exists in the human soul, functions the highest and purest emotions, loves and aspirations, a trusting desire for, and a knowledge of immortality, as well as the knowledge that it is different and apart from the transitory loves, passions and desires which pertain exclusively to the physical body, which is but the specialization of planetary life in planetary matter.

IX.—I believe the soul is a part of universal divine life, specialized in spirit matter or substance, and capable of separate and independent existence; endowed with a free will, and inhering the right to immortality, which right it may forfeit or retain as it elects.

X.—I believe the genesis of the soul, as an entity, is simultaneous with the beginning of the physical body, that it is matter or substance as real as the physical body; but that the quality of the substance of which it is composed is of such a nature as to render it invisible to the physical eye, except under rare and special circumstances. That it is a counterpart of the physical body in this: that it is the specialization of divine life in spirit matter, while the physical body is the specialization of planetary life in planetary or physical matter; and further, as the genesis of the physical body is the beginning of the union of planetary life with physical matter, so it is the genesis of the soul, the beginning of the union of divine life with spirit matter.

XI.—I believe the specialized divine life, designated as God, Deity, the Great Spirit, etc., controls all that pertains to the specialization of divine life in spirit and planetary matter, all that pertains to the formation of planetary matter into worlds, and the preparation of such worlds for the work and activities of planetary or physical life; that his will constitutes divine law and is without change; that his power is supreme; that he is in himself the fountain, the source of universal laws and of his own specialized being, and to finite minds, without beginning or ending. That the universe is his garden, where the angels and perfected immortal souls may range throughout its vastness at will forever; that the star clusters and constellations in their everchanging configurations of such exceeding beauty, constitute a part of the grand flora of his supernal realms.

XII.—I believe God is the great specialized divine life, but that all divine life is not in God, but partakes of his divine nature, and is forever in touch with the great specialized divine life. That the atomic universal divine life or substance not yet specialized is constantly being specialized in spirit matter and simultaneously being surrounded and submerged in planetary matter and planetary life, as it exists in the human being; that here it germinates, grows and develops during its contact with physical matter and life; the specialized planetary life and matter serving as its matrix merely.

XIII.—I believe that the spark or atom of divine life embodied in spirit matter, planetary matter and life, and which is destined to become a living soul, is of precisely the same nature and quality as that which is specialized in the supreme specialized life—or God—and that by inherent divine intelligence it dimly, but with unerring certainty, recognizes its high origin and possible destiny.

XIV.—I believe the so-called evil spirit, Satan, the "prince and power of the air," the biblical devil, etc., is specialized planetary life, as Deity is specialized universal divine life, with planetary power to put in operation, govern and control the development and progression of planetary life in planetary or physical matter as it is presented to him in the form and condition of worlds designed, fitted and prepared by the Great universal specialized divine life or Deity, for the activities of physical life in planetary matter; and that all planetary life is of the same nature as that of the specialized planetary life.

XV.—I believe the word devil is a meaningless term, and the biblical devil only a myth, but that there is in all physical or planetary worlds a great power in never-ceasing activity, which is separate and distinct from the specialized divine life, and which is operative in and on, every physical or planetary world throughout space; that this power is the specialized planetary life; that although these two specialized intelligent powers seem to be antagonistic, they are not so in reality, that this apparent antagonism gives to the soul constant opportunity for its development, and the exercise of its God-given free will; to the end that it may become an independent, immortal being. That the specialized planetary life is the immediate formulator of all physical things in planetary worlds, and that we, as potential immortal souls, begin our existence here in this beautiful garden, where we gladly remain for a time merely as exotics; and that we while here often bow down and worship at its shrines, forgetting all else, even our freedom and power of will, as well as our high origin and possible destiny, to such an extent as to forfeit our right to immortality.

XVI.—I believe that hell is not a place or condition of endless torture and pain; but that it is a total annihilation forever, as to individuality; each atom of the specialized being returning to its primary separate condition and to the special element from whence it came; this annihilation being the result of the intelligent soul, willing to worship and cling to planetary life and matter, and constantly refusing to listen to the higher promptings of its divine intuition.

XVII.—I believe incarnate souls possess the power to, and do communicate with incarnate souls on this planet; that they can and do make themselves visible and tangible under favorable conditions.

XVIII.—I believe the term death is applicable only to the physical body; that the soul that has not forfeited its right to immortality by its persistent love and adoration of planetary things will live, and live on forever, and that when it leaves the physical body it will pass at once into

a broader and far more glorious life than it enjoyed while sojourning in the planetary or physical body, and that it will then meet, recognize and be recognized by friends, and those with whom it had been united by the cords of love and affection during its period of earthly existence.

XIX.—I believe we will have to atone for our own sins; that justice demands it; that we cannot escape the responsibility of our own wrong doing by the acts, goodness or suffering of another; not even Jesus the Christ could deliver us from the effects of our own misdeeds, but that each individual soul must inevitably suffer the consequences of his or her acts, either in this life or the next; that evil deeds not atoned for in this life by ourselves will retard and hinder our future happiness in proportion to their enormity until justice shall have been rendered by every soul.

XX.—I believe that the power to do good or evil, does not entirely cease immediately on the birth of the soul into the higher life, but that the temptations and motives for evil deeds are then almost entirely removed, and the inclinations and desires to do good, greatly increased; that evil cannot originate in the purified intelligence of specialized life; that the incarnate soul retains only a memory of evil; that in special aggravated instances their memories may be so vivid for a time, as to prompt the soul to exert certain evil influences, but that all evil originates in specialized planetary life, and must of necessity soon cease in the spirit realms.

XXI.—I believe the terms soul, spiritual body and spirit, as habitually used, are often misleading and confusing, and should be more definitely defined and understood.

XXII.—I believe the soul is a personal entity; that it is divine life specialized in and clothed with spirit matter, thus constituting an absolute personality. Endowed with powers and intelligence precisely similar to the powers and intelligence inherent in the great specialized divine life of Deity, but with the great difference that must exist between the finite and the infinite intelligence.

XXIII.—I believe the spiritual body which St. Paul spoke of when he said: "There is a natural body and a spiritual body," was and is of precisely the same nature as the personal entity or soul just defined above.

XXIV.—I believe the term spirit so universally used, is inapt, indefinite and not usually competent to a clear and exact understanding; as spirit, strictly speaking is the matter or substance in which divine life specializes and with which it clothes itself, spirit matter always occupying the same relation with reference to specialized divine life, that physical matter occupies in relation to the specialization of planetary or physical life.

Los Angeles, Cal.

K. D. WISE, M. D.

DIED AS HE LIVED.

Charles Bradlaugh and His Lack of Faith in the Christian Religion.

London dispatch says: Charles Bradlaugh died with the same belief, or rather non-belief, on the subject of religion that he had entertained from his childhood days. For over a week he was in a state of coma, and although hundreds of tracts and other religious publications were delivered at the residence and fully a score of evangelists and itinerant preachers sought permission to visit his bedside, his condition did not admit of his being made acquainted with these unsolicited efforts in his behalf. It is commented upon as a peculiar fact that Bradlaugh had always believed and declared that a prolonged period of insensibility would precede his death, and that, therefore, it would be impossible for itinerant exhorters to draw lessons from any terrible death scene of repentance. He was exceedingly sensitive on this score, and on more than one occasion journeyed long distances in order to disprove allegations which had been made by preachers concerning the circumstances surrounding the death-beds of members of the National Secular Society, of which he was president. On one occasion in particular he caused a suit to be instituted against an Episcopalian divine in the west of England who had made from his pulpit certain statements regarding the death of an unbeliever and compelled the reverend gentleman to eat his words.

Although for a quarter of a century the target of various religious societies, Bradlaugh's religious position was never clearly understood. He was not an atheist in any sense of the term. He was practically less of an unbeliever than Huxley, Darwin and other scientific lights of the present generation, whose lives and researches have been devoted to an effort to undermine the Christian faith on the scientific basis. Bradlaugh neither denied nor affirmed the existence of a deity. He took the ground that sufficient proof did not exist to enable him to make up his mind either way, and that therefore he could neither conscientiously belong to the Christian church or oppose it. His life advocacy and writings were directed not so much against the faith as against the shams and pretenses of those who professed to be among the elect.

Death had no terrors for him at any time of his life. Honest in all that the word implies, scrupulous in the matter of morals, scornful to do an injustice to friend or foe, quick to acknowledge an injustice were one done by accident, with a heart brim full of charity, and his meager purse always open to the demands of suffering humanity, Charles Bradlaugh simply strove, to use his oft-time expression, "to so demean himself as by his actions, his precepts and his examples to leave the world better than he found it." Had he been a believer and still possessed of the characteristics which clung to him through life, he would have been regarded by the people of all denominations as an ideal man.

A Remarkable Test.

In these days of skepticism tests of a remarkable character are well worth telling and publishing to the world.

Seaforth, Ont., March 7, 1898.

Mrs. Dedrick—Dear Sister: I write you these few lines as I have been thinking so much about you of late and also of how your patient was getting along, that is Mrs. Bowers.

Friday night she came to our circle, telling us she had passed to spirit life the night before. When I spoke of you she said: "God bless her that she is trying to take care of the old body." She told me to write and tell you that she wanted to be remembered to you.

We were greatly surprised, and Mr. Neelin was very anxious to know if she had really passed out, so I agreed to write. She said there was a great welcome for her when she passed to spirit life. She could not tell the happiness which she realized when she entered the spirit world. What a comfort it is for us to know this truth.

MRS. WEIR.

Mrs. Dedrick cared for Mrs. Bowers in her last sickness and dressed the body and prepared it for the last rites. No communication took place between Lily Dale and Seaforth during this time. Mrs. Bowers passed away Thursday and the circle was held in Seaforth Friday night.

Objectors, what are you going to do with it? The Mr. Neelin mentioned is editor of the Cassadagan. The last report he had was to the effect that she was improving.

W. H. BACH.

Lily Dale, N. Y., March 9, 1898.

"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 lives. Price, by mail, \$1. For sale at this office.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

MAKING PROGRESS.

Normal Growth From Papacy to Spiritualism.

To the Editor:—Recently the writer met a young man physically strong and mentally sound as well as mature. He gave me the history of his spontaneous evolution from a Catholic to Spiritual knowledge. His family were papists and he, when a boy, was counted as one till nine or ten years old.

The father of this lad was one day reading from a book entitled "Lives of the Saints." He came to a passage where was ascribed the death of a most saintly man, thus: "In the place where this man was buried, there came out of the ground a stream of pure flowing milk."

This was too big a story for the young semi-Catholic. His common sense protested. It was also too much for the paternal reader. He also bolted the stretch of faith. He swore as vehemently as he dare swear, that "that story was a d— priestly lie, and with violence he threw it on the floor and trod it under his feet."

From that moment mental freedom held sway. From that period these two reasoning men ceased to be papists. But the wife and mother continued, womanlike, to hold fast, and died a Catholic.

Before long the young thinker began to see spirits and hear spirit voices. Then his advancement in knowledge and liberal ideas became active and forceful. He began to grow.

This young hero of our essay had an elder brother whose occupation was that of a merchant's clerk. It was then the business custom to treat the customer when a sale of goods was made. This clerk being the one to attend to that courtesy thereby contracted habits of intemperance. During an attack of delirium tremens, this elder brother mistook a bottle of medicine left by a physician for a bottle of liquor and drank the whole of it, which proved a fatal dose. It sent him over to the realms of spirit life and spirit beings.

Like most young men, this monistic brother now left behind in this lower world of common life, was addicted to the vulgar use of tobacco. The habit was well fastened upon him like an old persistent stain. At length the brother on the spirit side admonished his earthly kin "to give up tobacco." It would be something of a task, but it could be done.

So the tobacco habit went overboard and the former slave became physically free. He soon noted that while under the use of the weed he weighed 130 to 135 pounds. Now, in abstinence, he pulls the scales at 180, and "feels vastly better, with intellect more active." He also had a tendency to imbibe liquor, but that has made his happy exit.

Having in a good degree developed his clairvoyant powers, this young man had from time to time received visits from his spirit mother, who, as above noted, died in the Catholic faith. For a time she came from the upper world to her son with her prayer-book and beads in her hand. A little spirit Indian girl, who made herself useful on every suitable occasion, came in company with the young man's mother.

This dusky child of nature's moulding, distinguishable for her uprightness and strict integrity, could be trusted in every way, and her word could be relied upon. Observing the senseless bondage the poor old papist mother was under, to her faith, prayer-book and beads, the little Indian girl resolved to do some missionary work. She said "she was going to take away those pious baubles from the deluded and creed-bound old lady."

"Yes, but you must not do it forcibly or against her will."

"Oh, no! I understand that," said the bright angel. Therefore, true to her promise, it was not long till all were rejoiced to notice the Catholic devotee came to her son without her book and beads, and in a different frame of mind. We saw it was true; the native Indian girl had kept her word. She had accomplished her object. She had taught a poor backward spirit lessons of light, liberty and wisdom.

From that kind of start such an aged spirit is likely to advance and go on to higher steps in spirit knowledge. This example of conversion from religious or creedal bondage, or from both to moral freedom, was doubtless more speedy than that kind of work done on earth. Thanks to spirit latitude and genius.

The above narrative is an interesting study. Here is an instance of a Catholic creed-bound family evolved from church shackles into broader ways of thinking and living, purely through natural forces of intellect playing about and upon them.

It is encouraging to see old error step out, give place to rational concepts, to take root and grow. Truth and wisdom advance apace. People in both spheres, high and low, improve. All are advanced and made better by spirit studies.

Facts and incidents like the above enable us to understand that since the advent of Modern Spiritualism civilization and moral forces have toned up to a higher platform. They command a footing in equity and respect equal to knowledge gained; since, as we have said before, there was never a truth but was productive of good. There was never an error but was productive of harm. Aspiration high. Achievement mayhap, higher.

The gate is ajar at another point in this range subject. Some years ago a Jesuit prelate missionary in China finished his work, "wrapped the drapery of his couch about him" and chrysmated.

He was known as Father Amiot. From the other world he found a way to return to earth and give a message. Towards the conclusion of his remarks he said: "Spiritualism is destined to destroy all religions."

This startling utterance is a prophetic thunderbolt from Vulcan's forge, through the clear sky. It portends activities in the progress of mundane events.

Whether popery in this country is on the increase or on the wane, statistics may have to determine. But that the backbone of the Catholic hierarchy on the spirit side of continued life is broken, is my belief. The fact that such a person and dignity as prelate Amiot should make the statement he did, is proof of it. And not only he, but many others, give more pronounced evidence.

Self-hood and self-interest on the spirit side soon become void and nil. While many continue to report to us lies without compunction, I believe the majority of spirit messages come to us under the influence of a veracious posing atmosphere.

Here note a gleam of light in a specimen spirit message by an untamed Roman pontiff, Hormisdas. He says with unconcealed priestly rage: "Well, as Lord Bacon says I must come here, I suppose I must, but may the devil take you all * * * If you had held power for 1,300 years, you would not feel like laying it down here-to-night * * * I united the Greek and Roman churches after they had been once separated. Curse the truth! Damn the truth! I would lie to you but I cannot. I am forced to tell the truth by two spirits who stand watch here—Apollonius of Tyana and Lord Bacon. I knew that Eusebius was a forger upon the writings of Apollonius of Tyana. I knew that Eusebius was a scoundrel. I know I was a scoundrel myself. Oh, spirit psychology! how great is thy power! I was one who helped to destroy Marcion's Epistles, known in my day as the Pauline Epistles, which were nothing more than the writings of Apollonius of Tyana. In my day Jesus was worshiped in the form of a lamb. This symbol was altered by Constantine Pogonatus to the cross to conceal his astro-theological origin."—Antiquity Unveiled.

This shows the care that is taken to obtain a trustworthy message. A. S. HUDSON, M. D. Stockton, Cal.

HUGHES-GORDON AFFAIR.

Status of the Persecution in Michigan.

To the Editor:—In your valued paper of March 12, appears an article taken from the Detroit Tribune in regard to the Hughes-Gordon trial.

We feel it our duty not only to the honest, earnest Spiritualist family which has been so maligned by a misinformed press, but also to the noble, generous Spiritualists of Michigan who have helped defend this case as the advocates of the rights and liberties of all her people alike.

President Barrett of the N. S. A., will ever be remembered by the defendant and his friends with sincere gratitude for the material aid and encouragement which he gave.

We desire to set right, in a brief manner, the facts in this case, as brought out by the trial, that the Spiritualists of Michigan may know upon what they are building as regards the law or its executive.

This Hughes family are law-abiding respectable people. Had enjoyed their Spiritualism unmolested until a certain new minister came to the neighborhood to preside over a small Methodist flock, and announced that he proposed to stamp out said Spiritualism as he or it must go. He therefore employed Prof. J. D. Haganam to give a course of lectures and present his paraphernalia to illustrate how mediums produced the different phenomena.

Mr. Hughes had employed some of the best mediums at different times, and invited some of his neighbors and friends, and all went well. Joseph Johnson, a trumpet medium, of Toledo, was giving seances there, when this new minister telegraphed to Haganam to come at once, when he did, they making their stopping place at Mr. Disbrow's, who had in his employ John Gordon, a minister's son (who is now in the ministry), and was a willing tool in the hands of these men to do their dirty work. Said Gordon came to Mr. Hughes and asked to attend the seance (as an investigator) held that evening, and was permitted to do so, his real aim being to cause the trouble which led to this trial.

After the lights were turned out some little time, Gordon lit a match and shouted "Johnson is exposed," then when the match went out he slipped to the floor screaming "Murder! help," etc. As soon as a lamp could be lighted, there was found one of his accomplices over him feeling for the cause of his distress, but he found none, as he testified in court.

Early the next morning an officer appeared, arresting Mr. Hughes for assault and battery; also him and his sister Delpha for claiming to be mediums and obtaining money under false pretenses; thereby hoping to make the disgrace more complete. The first was prosecuted, the last dropped. This case was tried in the Justice court, then in the Circuit court, and finally the Michigan State Spiritualist Association carried it to the Supreme court, each with the same result in the face of all evidence. This was the means and the end of stamping out Spiritualism in Wheatland.

Mr. Hughes and family are still working in the measure that is given for the truth, and enjoy the sympathy and respect of all true lovers of justice, believing that "as ye sow so shall ye reap."

ONE WHO WAS THERE.

Appreciation of "Ghost Land."

To the Editor:—I want to add my testimony to that of others, to the great merit of "Ghost Land," the intrinsic value of which I did not realize until I read it the second time. To the investigator or believer in Spiritualism who is earnest in his search for light on the problems and mysteries of life, it gives many valuable lessons and answers many perplexing questions which present themselves afresh with every forward step in progression, but even the phenomena hunter, who simply nibbles at the outside shell, and cares little for its meaty kernel, who passes from day to day by the equally marvelous phenomena of nature without observing them; the growth of a majestic tree from a seed so small and light as to be the sport and plaything of the winds; the expansion of a tiny sprig of green peeping from the earth, in a few weeks' time into a beautiful shrub and flower; or to use a more homely simile, the eggs which he has eaten without thought at breakfast for years, with its semi-liquid contents and calcareous encasement, each itself a marvel; the irresistible desire of the mother hen to set and hatch; and its crowning wonder, the change of its gelatinous substance into a full-fledged chick, capable of sustaining life unassisted, by a few weeks of uninterrupted heat; I say even he will find enough of the marvelous in the book to satisfy his reasonable demands. And this for only one yearly subscription to The Progressive Thinker, a philosophical weekly journal filled by the best writers with sublime thoughts, mental and moral instructions, exposures of shams and hypocritical cant, and all in language, measurably free from that stilted academic style of language which too many writers assume for their own glorification, and in doing which they convert their own grand and valuable thoughts into a riddle, which the majority of readers cannot, and only a few are willing to unravel.

I consider chapter XXI, pages 283 to 296, of Ghost Land alone worth many subscriptions, in that it answers in a reasonable and satisfactory manner the ever recurring question by Spiritualists, "Why do not our deceased friends give us a more philosophical and clearer description of their life in the spirit world, its labors and duties?" and what Spiritualist would hesitate to give \$1 (if he had it to spare) for the article on Spiritualism, by Wm. Van Waters, in The Progressive Thinker of March 5, with the chance of getting fifty or more like it in the course of a year.

Go on, Mr. Editor; spread Ghost Land broadcast over the world and get with every book a new subscriber, who may possibly be made to see the irrational conception of orthodox theology.

Dayton, O.

E. LINDNER.

God.

To the Editor:—We both read and hear a great deal said about a "God"—and prefixed to his name are numberless adjectives. His attributes are limitless, His intelligence supreme, His power unbounded, His sway universal, His seat a shining throne. At the nod of his will, the universe sprang into existence; at the touch of his breath all life leaped forth. His age is eternity, and his presence fills the universe.

No one has ever seen this God; no one ever will. No one can prove his existence; no one can disprove it. All invoke his aid, on him depends success or defeat. He reigns supreme, is monarch of all. Upon him the eyes of a universal world are turned, and they look, and look, and look in vain for such a being. A god of imagination, subservient to all.

But, that there is a life principle existing in all nature, none can deny; it permeates the smallest atom, and also the mighty orb; spirit is its name, eternal life it gives, eternal death its prey, and call it God, or call it what you may; and that the universe exists from eternity to all eternity, none can gainsay.

Intelligence to the front, darkness appalled; Gods of imagination have had their fall. C. P. MITCHELL. Moline, Ill.

"After the Sex Struck." By George N. Miller. Price 25 cents. For sale at this office.

"Karezza. Ethics of Marriage." By Alice B. Stockham, M. D. Price, \$1. For sale at this office.

SPIRIT.

(Continued from page 2.)

perpetual conscious existence and an enjoyable inheritance that will never lose its attractive and bliss-inspiring charms.

As to the word "origin," I am unable to find any use for it in connection with spirit, in either its diffusive or its individualized capacity and power of expression, nor is there any time when said expressions commenced in time, through the material or physical elements; especially is it impossible to gain this knowledge while we continue mantled or draped with these elements physical; therefore the only safe conclusion for me is, that both spirit and matter are eternal—never were born, never had a beginning, never will cease to be; are the same yesterday, today and forever, save in their various phenomenal expressions, and it is only then that the words origin and birth can be used with any degree of scientific safety in connection with matter and spirit.

That beautiful and I think truthful sentiment by Pope,

"All are parts of one stupendous whole, Whose body Nature is and God the soul,"

meets the case finally, and as that soul or infinite intelligence is the intellect and soul, so every spirit ego is incarnate in physical form, or covering on all planets are so many individualized intelligent entities rays evolved from the dual oversoul, center and divinity sun of all.

O, crowning thought of all thoughts! O, enrapturing theme of all themes! O, joy of all joys glorified! That man will not, and cannot, see the time, when he unfolds, and in the perfect unroll, will outgrow and leave behind all those imperfections that became attached to him during his complex journey in the valleys of materiality; and as the exalted ego ascends from scene to scene of immortal splendor, wrapped in the sweet spell of seraphic and celestial bliss, will upward and onward soar forever.

With this divine ultimate for the universal sister and brotherhood of all worlds before me, and this resplendent gilding of the mental—the soul's immortal chart, I raise my soul voice in happy praise to the Infinite fountain wherein all live, move and have their existence; not for myself alone, but for the rolling and struggling offspring of deity in the world of men, and the sublime "So mote it be," with full faith that it will be in God's own good time. Summerland, Cal. M. E. T.

Grand Celebration at Minneapolis, Minn.

Grand Semi-Centennial Celebration of Modern Spiritualism, to be held in First Unitarian Church, Eighth street and Mary Place, Minneapolis, April 3, 1898, under the auspices of the State Spiritualists' Association of Minnesota. J. B. Maxwell, president, St. Paul; C. J. Prudden, vice-president, Minneapolis; N. C. Westfield, secretary, St. Paul; H. E. Lepper, treasurer, Minneapolis; J. H. McDonald, trustee, Minneapolis; Thos. B. Farmer, trustee, Minneapolis; O. J. Johnson, trustee, Minneapolis; Frank Shaft, trustee, Minneapolis; J. M. Phillips, trustee, Eagle Bend, Minn. Meetings called to order at 2:30 and 7:30 p. m.

Eloquent speakers from the East will be present, assisted by all the prominent local speakers and mediums. Grand musical programme by Prof. Zumbach. The State Spiritualist Association of Minnesota cordially invites you to attend and assist in making this the grandest event that has taken place in the history of Minnesota Spiritualism in the Northwest, and earnestly desire that you connect yourself with some local organized society, so that you can be represented in the state association by a duly accredited delegate, and through the state association become a part of the N. S. A. of America. At this meeting applications will be received for charters for local societies and contributing membership.

The time has come when organization must be the watchword of Spiritualists, as it is by this means only that we can hope to promulgate our philosophy and protect our mediums and teachers against unjust laws that are fast abridging the rights of the people, and Spiritualists in particular. The harmonious organization will be enabled to place mediums and teachers upon our platform who can present the truths of Spiritualism in an intelligent and dignified manner.

Carefully consider the following:

We desire you to enlist now and join us in organizing a society in every town in the state. Seven people can organize a local association. This does not require much effort on your part, and if you want assistance we will send a State missionary to help you to organize. When we have obtained a membership of twenty local societies, we can by their support several speakers and missionaries throughout the state to teach the philosophy and demonstrate the phenomena of Modern Spiritualism. If you cannot get a sufficient number of persons to form a society, send us one dollar each, and thus become a contributing member to the state association for one year. By your co-operation we will be enabled to build up an association of which the Spiritualists of Minnesota can well be proud, and will command the respect of all law-abiding people of the state.

By complying with our requests you will render great service to the state association, and the cause we are endeavoring to uphold. You will also enable us to arrange a complete census of all the Spiritualists and mediums in the state. Read carefully the laws for instruction, how to organize a local society, and become a part of the state organization of Minnesota and the National Spiritualists' Association of America.

Contributions and gifts to enable us to carry on this great work will be thankfully received and promptly acknowledged.

Will you aid us? If so, send us at once your address and one dollar for membership for one year. Send us the address of every Spiritualist in your locality.

Send us the name, address and phase of mediumship of every medium you know. Apply at once for a charter under the state association, and send an accredited delegate to our first annual convention, to be held in Minneapolis, the first Tuesday in September, 1898. If you at once comply with our requests, we will send our constitution and by-laws upon application to the secretary of the State Spiritualists' Association of Minnesota. Office, 506 Globe Building, St. Paul.

"Social Upbuilding, Including co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Culture for ever, 15 cents. For sale at this office.



QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

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

HUDSON TUTTLE.

John H. Norton: Q. Is there danger in thinking too much on one subject?

A. There most assuredly is. The healthfulness of the mind depends on diversity of thought as much as physical health depends on varying pursuits. To be absorbed in one idea is to become self-hypnotized, and readily runs into insanity. The insane are almost invariably victims of the morbid activity of one idea, while perfectly sane on every other. Genius is said to be devotion to one narrow department of thought, and hence certain biologists have asserted that genius and insanity are allied. There is a marked difference, that while in the latter the possessing idea controls the mind and makes it a slave; in the former the idea is subservient to the mind.

Whatever may be the superiority in the special field of the dominant idea, the character is narrowed in all others. Salvation depends on constant effort to keep in touch with all subjects, and thus have a broader field and wider vision. When it is found that the mind dwells constantly on one subject, and when drawn away quickly returns, it should be regarded as ominous, and every effort of the will put forth against it, and if unavoidable in any other way, change of avocation or of scenes should be at once made.

"Stella": Q. Is it possible for a person to cast a voodoo spell on another, or affect another by pronouncing a curse?

A. A noticeable coincidence of questions has been observed in this department from its beginning. Often several questions almost identical will come by the same mail, the writers of which are thousands of miles apart, or again questions that are linked together, as this and the foregoing. Innumerable facts evidence the power of the voodoo spell, when the victim has a knowledge that it is being cast against him. There is not as much proof that it has any influence without that knowledge. It is most powerful with the ignorant and superstitious, but founded as it is on a law of mental activity the intelligent and cultivated do not escape. The mind of the victim is concentrated on the menace of the "spell," absorbed by that one idea, and is hypnotized by it and if the influence is not broken by attraction of other ideas, that is the chain of thought turned, will yield. The sickness suggested will follow, or even death, from the breaking down of the vital forces.

The following instance from the Fargo (N. D.) Argus replies forcibly to the influence of "curses," and volumes of parallel cases might be gathered:

Two weeks ago Joseph Williams, fireman on the Northern Pacific coast passenger train, in a moment of insanity threw himself into the firebox of his locomotive and was instantly burned to death.

The frightful manner in which Williams ended his life brings to light the fact that he was the victim of a woman's curse. It is stated by railroad men that the fireman was running the switch engine in the Mandan yards at the time a young girl was run down and crippled for life. She subsequently came into prominence through the appeals of her friends for postage stamps, with which to secure artificial limbs. The mother of the girl, who appeared in the yard very shortly after the accident, ascribed the young fireman with all the language at her command, and finally wound up with:

"May the God above you, that loves my girl, end your days in the firebox of your own engine."

This was several years ago, but the words rang in the ears of the man who recently leaped into the furnace to his death. He could not forget the words; they were with him constantly. He seemed to hear them repeated every moment, and it was the mother's curse that finally drove him to take his life. It was an irresistible impulse that came over him on that fatal morning when he was on duty in the engineer's cab; the fire charmed him. There was in the blaze a sort of fascination that impelled him to make his death bed in the live coals.

A. N. D. C. Spiritualist: Q. To my great satisfaction I have read the Questions and Answers for the past two years, and now I wish to ask: What is your opinion of the 38th verse of the seventh chapter of St. John; and where in this wide world there is, according to this sign, a person who believes in Christ?

A. This text is interpreted spiritually by commentators, yet by what right, the literal meaning may be changed to suit their whim is not apparent. The text itself we do not care to introduce in this column, but those who will look it up, will agree that such a believer in Christ would reap a fortune in a dime museum as one of the rarest freaks since creation's morn.

S. E. B.: Q. Has been able to appear to friends at a distance and converse with them as a spirit. By doing so, one of these friends to whom she went with important messages has become stronger in his influence over her than her spirit guides. How shall this be thrown off?

A. This experience is similar to that of Mr. Stead, narrated in his magazine, Borderland. He continually received communications from the living at a distance by means of automatic writing, and was able to send messages in the same way. This correspondent's experience interestingly carries the process one step farther. That a spirit in the physical body can communicate with persons also in the body, without the use of physical means, is in strict accordance with the laws of spirit communion.

The strong influence complained of may readily be disposed of. Sensitive as this correspondent is, the force of will by which she made herself visible, indicates a force of character sufficient to overcome such adverse influences. And the process is precisely the same, that of self-assertion and determination to conquer.

M. R. A.: Q. At our circle there are violent manifestations. A spirit comes wildly protesting his wrongs. Is it safe to continue, or what shall we do?

A. Wisely hold your seances, with the one desire to help and receive help, and allow this spirit to make himself clearly understood, and treat him in every way as you would a mortal guest. If you do this, good instead of harm will be the result.

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THE ANGEL OF THE BATTLE-FIELD.

[An incident of the Civil War.]

In one of our last battles, amid the leaden storm, And where the strife raged fiercest, was seen a woman's form, That came and went with fleetness throughout our falling ranks, Where shot and shell were flying, from the centre to the flanks.

With a high and lofty bearing, with a firm and haughty tread, As if fearless of the danger as those already dead, She passed upon her mission, and the soldiers gave her way, Each questioning as they saw her, "What does Mary here to-day?"

She spoke no word to any, but the little cup she bore, And the canteen on her shoulder, with the tunic that she wore, Showed that she was on duty, and ready to perform A part in the dread drama; that awful battle-storm.

And she did it without flinching, she did it bravely well, For where'er a wounded soldier on the field of carnage fell,

There was she seen to linger, with a look of mild command, Giving water to him freely from the cup within her hand.

When his fearful thirst was slackened, she would leave him and pass on, To bless some other hero whose work was almost done.

For three days in succession, 'mid the fearful battle-storm, Bearing comfort to the dying, was seen this woman's form; Yet those who saw and knew her read not the purpose high.

That nerved her heart to duty, and made her dare to die; They had often seen her coming along the winding way To the valley where their camp-fires sent forth a steady ray.

Then fitting like a shadow in the misty morning gray, And they judged her with a judgment we may not here gainsay,

As a being lost to pity, "a woman gone astray." Some said they'd seen her speaking to the Colonel in command, And knew he gave her answer by the pressure of his hand.

And judged by these light tokens, they deemed that they might jest

Of one whose life's dark secret was hidden in her breast— Whom they only knew as Mary, or as the Colonel's guest; So they made of her the object of many a gibe and jest.

Though the majesty of womanhood shone on her regal brow,

And she looked like one to worship in the homes where princes bow;

Though her cheeks were like the roses when they first began to blow,

And her dark eyes blazed like diamonds, with a warm and steady glow,

Though her hair lay on her bosom with a rippling overflow,

While through its waving tresses shone a neck of purest snow—

Yet she, with peerless beauty, and the soul-light looking through,

Was deemed fit theme for jesting, for the men had judged her so,

And the world looked on approving, while her sisters "called her low."

Yet for three days in succession, amid a leaden storm, Where the battle raged the fiercest was seen this woman's form;

And many a lip she moistened, and many an eye-lid closed,

And all she left still living on softer beds reposed.

For some she made a pillow of the garments cast aside, And for others stanchion the flowing of their life's mysterious tide.

Thus passed she on, dispensing to all who needed care, The blessings of a sister with a mild but queenly air,

Till the soldiers who had jested and jeered at her before, Learned to look to her for comfort, and curled the lip no more.

On the third day of the battle, when a gallant Colonel fell,

Killed, as 'twas reported, by the bursting of a shell, Close by his side, and fainting from a bleeding, ghastly wound,

With her hands in his clasped tightly, was this fearless woman found.

In grief the soldiers bore her to their camp-ground in the rear,

Spread a tarpaulin to give her shelter, and gently laid her there;

Then returned to do their duty in the fierce and deadly fray,

That lasted till the evening—till the evening dull and gray,

Then those who, living, sought her, found she'd flitted far away.

None knew where she had wandered, alone, as she had come;

Her noble mission ended, alone she flitted home;

And though many a grateful soldier, who from the battle came, Sought with willing feet to find her, breathing blessings on the name

Of the brave and dauntless Mary, who was deemed a thing of shame;

Yet none of them e'er found her, for she never came again

To their camp-fires in the evening, or to the battle-plain.

So they thought, and it was rumored through the ranks, that she was dead,

And each soldier, at the hearing, bowed in reverence his head,

And some prayed that as she flitted to the shadowy land above,

She might meet the gallant Colonel, who they knew had won her love;

But none spoke of her with jesting, or in lightness breathed her name,

For 'twas sacred in their memories, though she was a thing of shame—

One whom all the world had hunted and driven in scorn away

From every path of virtue where she sought to make her way

Whom it frowned upon in coldness, as a "woman gone astray."

SEMINARY, BELVIDERE, N. J.

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IT STILL SURVIVES.

The Onslaughts of Scientists and Preachers.

The men who in this day, when Spiritualism has gained millions of adherents among the most enlightened people of all civilized and enlightened countries, will rise in their pulpits, or by pen or voice declare that Spiritualism is all fraud or hallucination, thereby merely demonstrating the small caliber of their mental capacity or their moral stamina.

Quite recently Prof. Powell, of Washington, essayed to demolish Spiritualism, with his ipse dixit that "science" declares Spiritualism is "all hallucination."

Prof. Hare was a scientist of splendid achievements and reputation. He set to work, not as a Spiritualist, but as a scientific, honest searcher for truth, with the result that he became convinced of the truth of spirit return. He did it by scientific methods, and, like the honest and honorable man that he was, he publicly acknowledged the truth.

But up rises the Rev. Prof. Powell, and with a howl, with a hissing, declares it is "hallucination." "It is fraud—all fraud!" pipes in the Rev. Frank D. Talmage, in his pulpit.

The renowned Prof. Crookes, of England, with scientific attainments greater than Prof. Powell, is capable of achieving, after thorough and long-continued experiments, became an acknowledged Spiritualist, convinced by scientific demonstration.

"Hallucination!" says our Washington "Prof." with a howl, with a hissing, declares it is "hallucination." "It is fraud—all fraud!" pipes in the Rev. Frank D. Talmage, in his pulpit.

A long list of noted scientists and men of philosophic thought in all lands have arrived at the same conclusion as did Prof. Crookes and Prof. Hare, convinced by demonstrated facts under their own observation.

"Hallucination! Hallucination!" yells the mighty professor who settles the matter of what is truth and what is not, with his mere ipse dixit. "It is all fraud! all fraud!" cries Talmage.

Judge Edmunds, of New York; Gov. N. P. Talmage, of Wisconsin, and many other men of eminence as jurists, statesmen, philosophers and men of affairs requiring strong, keen mental faculties and acumen, became Spiritualists as a result of honest investigation, and proclaimed the fact to the world.

"Hallucination! Hallucination!" declares Prof. Powell, with a howl, with a hissing, declares it is "hallucination." "It is fraud—all fraud!" pipes in the Rev. Frank D. Talmage, in his pulpit.

TERMS! TERMS!

Ghost Land will be sent to each forthcoming yearly subscriber to The Progressive Thinker on the payment of postage only—six two-cent stamps. That is, each forthcoming yearly subscriber, who sends One Dollar and twelve cents to this office, will receive the paper for one year and Ghost Land, a book that has sold as high as \$15. Assist us by getting someone to join with you.

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The Rev. Talmage—both of the Rev. Talmages, for that matter.

Whether "scientist" or "reverend," the whole gist of the argument or evidence they bring to kill Spiritualism, amounts to just this: It is hallucination; it is all fraud, etc., etc. They seem to be "inspired" with the idea that if they can only sufficiently ring the changes on "hallucination" and "fraud," Spiritualism and mediumism must and will die the death that knows no resurrection.

The "Professor" will cut loose from genuine science, and the preacher will cut loose from the statements of his own "Word of God." In their mad, unreasoning determination to "down" Spiritualism.

This fact, however, remains: The genuine scientist never settles such matters with an ipse dixit—never attempts to do it. The genuine scientist is a patient, careful, honest investigator for fact, for truth.

With all deference due the Professor it is proper to say that "science" does not declare that Spiritualism is fraud and hallucination; that is only the shallow ipse dixit of small caliber "Prof." and preachers.

As to the Rev. Talmage, who seems to be the victim of a hereditary taint of orthodox sensationalism, and who seeks a cheap notoriety, at the expense of truth, if need be, he is physically able to make mean and lying accusations against Spiritualists and mediums, but not able to meet them in fair face-to-face discussion, to demonstrate the truth or falsity of his charges. It is a characteristic Talmagean and orthodox trait, and let him wear the honors and the glory—such as they are.

Spiritualism still survives, and Spiritualists may still pursue the even tenor of their way.

Meanwhile it were well that "Professors" and Reverends learn that great problems of life and being are not solved nor settled by a professor's mere ipse dixit, nor by an ecclesiastical fatum, whether it be a pope's bull or a petty preacher's fusillade of pulpit blackguardism and spiteful vituperation.

X-RAY.

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