Babylonians and Chaldeans by the sac-rifice of cattle. There was a time when

the sun passed through Capricornus,

vious to his entering Taurus, but about

220 years before the Christian era he

entered Aries, and in bringing about a

reconciliation that constellation was

volves around the sun once in every

year, but as we look at the heavens it

seems to us the sun moves through all

the twelve signs of the zodiac which

seem to girdle the earth once in every

year. But each year it will be noticed that the sun loses a little time. It lacks

a few seconds of reaching the same

point it did the year before. In seventy-one years and two months it falls

that it will appear in the next constel-

lation back of it at the time it reaches

the vernal equinox, and in 25, 856 years

it will fall back through all the signs,

and commence where it did at the be

ginning of that period. This explains

It is well known that the earth re-

the goat, but that was 17237 years pre-

FUNKHOUSER SISTERS LIGHT ON THE ORIGIN OF GHRISTIANITY

LIKE THE FAMED GORSIGAN BROTHERS. ASTROLOGICAL SIGNIFICANCE OF NOTED BIBLE TEXTS.



REMARKABLE INSTANCE OF TEL-EPATHY-OLD MAID TWINS OF feels the other also experiences exactly ST, JOSEPH, MO., WHO EVEN in the same proportion or degree of effectiveness. And not alone is this the KNOW EACH OTHER'S UN-SPOKEN THOUGHTS.

Out in St. Joseph, Mo., says the New York Herald, live two sisters, Anna might be accounted for on reasonable and Nan Funkhouser. They are twins, grounds. and between them exists a remarkable state of telepathy, such as Dumas pic-tured in "The Corsican Brothers." Their very thoughts are not concealed from each other. If there could be such a phenomenon as two bodies with one soul, that phenomenon is embodied in the Funkhouser sisters.

Two quiet little women walked into the Central Police Station one morning this week and laid upon the desk of Sergeant Fred Henry a small parcel. It contained silver spoons and other articles of table cutlery and jewelry. The women were Anna and Nan Funkhouser, twin sisters. They explained that they were afraid of being robbed. The officer smiled incredulously. The women insisted, and they were sent up stairs to the office of Chief Broder, who

patiently listened to their tale. Our house will be entered by robbers to-night," said Anna, "and if we are not accorded police protection we wish to place these articles where they will not

Chief Broder asked how they knew what was about to transpire, and when days are spent in relieving the wants of he received the reply "that they just the surrounding poor and their nights his subordinate and laugh at the pair as a couple of whimsical old maids. Chief had previously known the sisters, and at times odd stories of what the officers on the force termed their "idiosyncrasies" had come to his ears. But he promised them police protection and directed them to the quarters of Police Matron Gribben, who smoothed their overwrought nerves by some sage advice. To please them further the police matron took the valuables and locked them in the safe of

PREDICTION COMES TRUE.

More to ease his conscience than to execute what he considered a sensible attracted to the kindly light that beams duty, the Chief that night ordered the patrolman in the district to keep a sharp lookout over the home of the two women. About one o'clock in the morning, the officer discovered a man prowl ing in the vicinity. He watched him and when he had removed a shutter from a window, the officer arrested him. The fellow showed fight and in an attempt to escape he was winged by a bullet from the officer's revolver.

In the police court the following morning the would-be robber-a tramp of vicious proclivities, who had been released from the workhouse only the day before-was sent up for a hundred days. Following the trial a conference with the women in the Chief's office de veloped one of the strangest stories on

Both women protested that they had a feeling that something was going to happen to them. It grew for three or four days and on the morning in ques tion had crystallized around a fixed notion-and that was that on the night of that day their house would be entered by robbers. They said they knew it was no use to attempt to shake off the feeling. It could not be done. They had experienced similar sensations before, and they had invariably come

That a robbery was contemplated the developments went to prove, but there show that the burglar had selected that particular house because he knew aught of the inmates or of possible booty to be obtained by effecting an entrance thereto. His previous imprisonment precluded the possibility of this.

UNCANNY PREMONITIONS.

During the conference it also developed that the women had been frequently the victims of robbers. Previous to each night attack, they said they had a certain premonition something unusual was about to hap pen, but not always was it clear. At times, as patrolmen who were called in, testified, the ladies had indeed spoken to the officers in the street, and asked that a more than usually strict watch be kept on their home on certain nights.

The men thought little of this, however, as they met with many womer who, they said, were afflicted with "notions." As far as possible to trace the days, it is disclosed that on each of the occasions referred to there had been a robbery or an attempted robbery at the home of the two old maids. In telling their story the women were accurate as to dates and circumstances, and each bore the other out in her statements.

The strange circumstance in connection with the lives of the women, and one that escaped the attention of the adversity than in prosperity.-Chilo.



police, is the fact that whatever one

case where robberies are concerned, for

on such occasions the fear of one trans-

ferred by word or action to the other

THEY LIVE FOR EACH OTHER.

Nan Funkhouser live together and act

place, they are twins. They were born

in Kentucky and moved to Missouri

with their parents in the early days of

immigration to this state. Most of their

lives were spent on a farm, but they re-

ceived the best education that a fash-

ionable Eastern girls' school could pro-

vide. They are fifty-two years old, and

They have no living relatives. Neither

neither had any desire to change her

state, nor had a Romeo ever sung of the

divine passion beneath their chamber

window. Their country life was passed

in the pursuit of butterflies and in the

Since the death of their parents and

lieved quietly at their cosy little home,

No. 833 South Tenth street, where their

some good grounds for its presence has

THEIR CHARITABLE WORKS.

Anna looks as much like Nan as only

a woman can look like her twin sister

when both have passed the meridian

and patient old Time has indelibly

stamped the years on a once blooming

silent snows have begun to fall. Both

are plain of face and wrinkled and

slightly stooped, and their eyes are a

the streets in their plain black gowns

the attention of the casual passerby is

on their plain faces. They are pos-

sessed of a comfortable competency

and it is freely employed in works of

Anna Funkhouser claims that Nan

feels just as she does, and Nan claims

that her sister's feelings are her own

They attribute this strange state of af-

fairs to the fact of their lifetime close

companionship, and do not look for an

explanation in the scientific problems

of latter day telepathy. So close is this

peculiar relation, however, that neither

woman attempts to surprise her sister

with a Christmas present often. They

have tried it on each other and have

discovered that the recipient knew al-

most to a nickel of the worth of the

gift, the time of its purchase and in

some instances of the article itself be-

fore it had left the store where it was

As an instance of the extent of this

fellow-feeling, only recently Anna be-

came tired of the monotonous black

gown of her sister and determined to

provide something more in accord with

the prevailing styles. The cloth was

wrapped up and on the counter when

Nan hurriedly entered the store and

said tersely: "Don't do it." Much to

the chagrin of the shopkeeper, the sale

HOWTHEYREGARD EACH OTHER

The sister who had been left at home

asserted that she knew exactly what

the other was about, and did not desire

the piece of goods under contemplation.

Numerous trifling incidents of this sort

are of every day occurrence, but the

women are loath to lay much stress

upon them, and attribute their knowl-

edge of each other's doings to their

great attachment and love for each

It is but justice to the two lone wo-men to say that the neighbors all-love

them, while according to them a meas

maids, and have some plausible excuses

to offer for everything that "comes out"

just as the sisters said it would in the

Of one thing the stolid neighbors are

convinced, and that is that when Anna

or Nan Funkhouser is laid to rest be

Mount Mora church yard, there will be

a double funeral that day, and after

that the little cottage in the shade of

the big maples on South Tenth street

Nothing destroys authority so much

Be more prompt to go to a friend in

as the inequal and untimely inter

change of power, pressed too far and

relaxed too much.-Bacon.

will know either of them no more for

daily routine of their lives.

ure of peculiarities incident to old

little dimmed, but when they appear on

face, and in their radiant tresses the

study of books.

been demonstrated.

that I really did more thinking on the aberration or missing of the mark; the sons of Jove." subject, I believe, than if he had kept something short of justice. This was St. Augustine something short of justice. in line with the thought, and I determined to say something on the subject, as soon as I could find opportunity. I take that opportunity now. The Gospel of John was not written earlier than the close of the third century, about A. D. 176-180, and therefore it could not have been written by the John who was a disciple of Jesus. There are many reasons for believing that it was some other John than the disciple of

I heard a sermon from this text not

1. John, as is well known, was an illiterate fisherman, but in this gospel we have the purest Greek. 2. He speaks like a philosophic theologian, which he was incapable of do-

ng. 3. John himself was a Jew, but we always find him speaking of the Jews in the third person, as "the feast of the Jews." "the passover of the Jews." "the manner of purification of the Jews,"

4. There are errors in geography which John the disciple of Jesus would not have made if he had written this gospel. He speaks of "Enon near Salam," when in fact there was no such Investigation revealed that Anna and place anywhere near Salam; of "Beth-Nan Funkhouser live together and act any beyond Jordan," when in fact that very much as one person. In the first place is below the mouth of Jordan. and west of it and southeast of Jerusalem; a "city of Samaria called Sychor," when there is no such city in Samaria; of "Bethsaida of Galilee," whereas there is no such city in Galilee, but in Gaulinitus northeast of the

sea of Galilee.
5. There are things of which John the disciple of Jesus knew, which he failed earth on a new journey. have resided in this city a half score of to mention, but they were mentioned by one or other of the evangelists: In Matt. 5:17 Jesus is quoted as saying married, and, as far as they will tell, "Think not I am come to destroy the law and the prophets," etc. Matthew was not present, yet he records it. John was present, yet he says nothing about it; Matthew in the 17th chapter of his cospel records the transfiguration, yet he was not there, but John who was there said nothing about it. the sale of the farm the women have

The Encyclopedia Britannica, speaking of the gospel of John, says: "Its existence before 140 A. D. is incapable either of decisive or probable showing." And again: "The Johannine authorship has receded before the tide of modern the police say sarcastically-in fear of burglars. That this latter feeling has criticism; and though the tide is arbitrary at times, it is here irresistible.' In his History of the Christian Religion, Charles B. Waite says: "No mention is made of either of the gosnels of Luke, Mark, John or Matthew by Clement, Ignatius or Polycarp." Page 52. Justin Martyr, A. D. 145 knew nothing of any of the gospels, and the first men tion we have of John's gospel was by Theophylus, A. D. 180.

Another argument against John is the statement in the opening of his gospel: "In the beginning was the word and the word was God, and the word was made flesh," etc. Several theogo nies mention that the first creation of God was the spoken word. This word went out through the universe, and cre-

In the Persian system, some time after Zoroaster, this word became en dowed with life, an entity in itself, and n the third century it was seized upor by the Christians or that nart of them who forged the Trinitarian doctrine as

But we have another argument against the Johannine authorship of this gospel. John being a disciple could have known that such a figure of speech was out of harmony with the nor did it ever take away their sins. They were frequently sacrificed, but tached to them. Think, of that, my friendly Christian, when you mouth over the words, "Jesus bore my sins upon a tree." Jesus could not bear your sins in or on his body and atone for them at the same time. If you will 21, you will find that two goats were presented, one for sacrifice and the other as a scapegoat; the one was sac rificed as an atonement for the people and the cleansing of the altar, the oththe people by the confession of the priest, who laying hands upon the head the people to that animal, and he was "sent away by the hand of a fit man "And the goat into the wilderness.' shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." This was the way and the only way in which "sins were taken away." All efforts to harmonize the death of Jesus with the law of sacrifices must meet with utter failure. If one is the ante type of which the other is a type, then the antetype should have been arranged with reference to that which was to follow in the type. Such was not the case. There is in no sense any correspondence. I need not mention the fact that the sacrifice must be slain by a priest and not by the wicked Jews or the Roman soldiers, instigated by Satan, besides it is not probable that i entered into a scheme by which he was

days the sun crossed the equinox, tak-

ing away the iniquity of long nights

Satan was using all his infernal powers that the prophets liad foretold that to thwart God's purpose, he would have Christ would come for the purpose of to lose what power he had left. The the I then poets to bring forward a Devil is not often given credit for being great many who should be called the a backwoods jay, to be taken into a confidence game which would lose him scheme in this, to get men to imagine This whole thing was borrowed or same character of those prodigious far gence to adapt themselves to the rather plagfarized from the astrologic bles and poetic stories. In the same work, he makes the fol- universe. systems of the early pagans. In early

"Behold the Lamb of God that taketh and cold weather. When it was pass gotten of God, our Master Jesus Christ away the sin of the world!"—John1:20. ing through the sign Taurus, and the to be born of a virgin without any hu-I heard a sermon from this text not bull was thus slain by the sun passing man mixture and to be crucified and long ago, and the clergyman went so through him, he was sacrificed for the dead, and to have risen again, and aswide of the mark, and left so much that sins of the world, or kosmos. The ended into heaven, we say no more in Greek for sin is "amartia," meaning an this than you say of those you style something short of justice. This was removed by the slaying of the bull, and was typified by the Egyptians and

"That in our times is the Christian re-ligion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself of which it is the name; for the thing itself, which is not called the Christian religion really was known to the ancients, nor was wanting at any time, from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion which had previously existed began to be called Christian,

times received this name." Clemens Alexandrinus says:
"And those who lived according to the true Logos, were really Christians, though they have been thought to be Atheists, as Socrates and Reraclitus back one degree, and in 2,154.66 years and the Greeks, and such as resembled it will fall back or lose so much time them."

and this in our day is the Christian re-

former times, but as having in latter

Lactantius says: "And if there would have been any

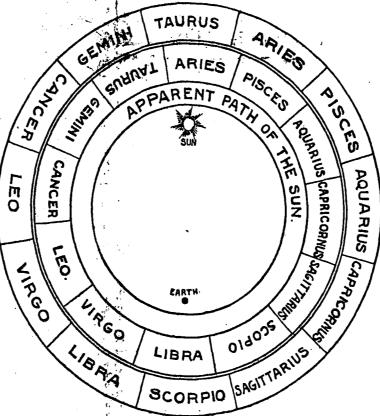
one to have collected the truth that was scattered and diffused among the sects and individuals into one and to have reduced it into a system there would inwhat the ancients termed the end of deed, have been no difference between the world. At the end of their cycle him and us." which they fixed at 25,000 years they held that the sun would reach the place Arnobius savs:

"If Cicero's works had been read as

whence he started in Scorpio, and the they ought to have been, by the heathworld would be burned up. And here is where Phaeton drove his chariot so en, there would have been no need of Christian writers." near the sun that the world caught fire and was burned up. But Saturn takes

"For God revealed these things to

the reins in his hands and starts the them, and whatsoever things have



The relations of the sun and earth are shown in the above diagram. At midnight on the 21st day of March the constellation of Scorpic will appear to be rising, thus showing that the sun is entering the opposite constellation, Aries. The Zodiac seems to be in motion as the trees and fences seem to be in motion when we are in the cars showing that the sun is falling back custom or sacrifices of the Jews. A and becoming later each year in reachlamb never bore the sins of the people, ing the same place in the heavens. Instead of entering Aries at the spring solstice, as it once did, it now only lacks about 30 minutes of entering the constellation Pisces, and in 36 years will enter it at the approach of the spring solstice. We may then say, "Behold the fish which taketh away the sin of the world." It is a fact, that in contemplating this event the early Christurn to the Levitical laws. Lev. 16:20. I tians actually in one or thore instances pictured a cross with fishes lying against it. The two zodiacs are here given to

show the relative positions of the sun and constellations now and 2,000 years er was made the bearer of the sins of ago. What was then called Aries is now called Pisces. That is the constellation we call Aries, is not Aries but of the scapegoat transferred the sins of the next constellation after Aries. Instead of adopting the old form we rename our constellations after the solstices they once governed.

Now the author of John and the early Christians went to these Pagans for their theology. At first they were too zealous for their conversion, and in order to make their réligion more pala table to them they introduced Christianity some of their doctrines. Their purposes were loval but the re verted over to Paganism, and it became necessary to write the gospel of John to establish the Trinitarian part of their teachings. The saily Christians discovered this and attempted other give a few of them:

Justin Martyr says "It having reached the Devil's ears tormenting the wicked in fire, he set sons of Jove. The Devil laying his that the true history of Christ was the

lowing confession: "By declaring the Logos the first be- many points, we owe more to Mithra-

Dr. Adam Clarke, in his Evidence of Natural and Revealed Religion, says: "Some of the most ancient writers of the church have not scrupled expressly to call the Athenian Socrates and some others of the heathen moralists, by the

name of Christians." Again, Justin Martyr, in his Apology, after describing the institution of the Lord's supper as narrated in the gospels, goes on to say:

"Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For that bread and cup of water (the Ebionite Christians, the earliest, it will be remembered, celebrated the communion with bread and water. Water was mixed with wine afterward. -Bingham, Christian Antiquities.) are placed with certain incantations in the mystic rites of one who, is being initiated, you either know or can learn." Turtullian, speaking on the same sub-

ject, says: "The Devil by the mysteries of his idols, imitates even the divine mysteres. He also baptizes his worshipers in water, and makes them believe that this purifies them of their crimes..... There Mithra sets his mark on the forehead of his soldiers; he celebrates the oblation of bread."

What a conscienceless old rascal the Devil is anyhow, to steal the Christian rites at least a thousand years before Christianity was established, or had even been thought of. We will now attempt to show where

this idea originated and in fact all the

cardinal principles of modern Christianity. In "Christianity as It Was Before the Apostasy," I only attempted to show its corruption, without giving the particular religions it was corrupted from. Oriental religions were much alike, as we have seen by the above extracts, and no doubt all had a common origin. That they originated at a very early day is evident from the sacrifice of goats, and from the worship of the lion. The vernal equinox evidently was at one time celebrated in those signs. We have already seen that this must have occurred 13,184 years before the sun entered Aries 220 years before the Christian era, or 13,404 years before the Christian era. But ancient religions had the power and the intelli-

While all religions are much alike in

a branch of Zoroastrianism, had long previous to the Christian era spread itself over the western part of Asia and in Europe, and might be met anywhere in the Roman empire. Constantine, himself, who established Christianity, seemed to be a believer in that religion, and instead of changing over to Christianity he re-adapted Christianity to Mithraism. That is he christened Mithraism by another name, and called it Christianity instead. In this way we got our Christmas, our Easter, our me diator, our evil genius, the devil, the trinity, our atonement doctrine, and in fact everything that is cardinal in Christianity. Says Mr. John M. Robertson, in a lecture on this cult in Lon-

don a few years ago: "Mithra comes to occupy a singular position as between the two great powers of good and evil, Ormazd and Ahrily named the Mediator, and figuring to the devout eye as a humane and beneficent God, nearer to man than the great spirit of Good, a Savior, a Releemer, eternally young, son of the Most High, and preserver of mankind

One of his formulas was: "I am the ligion, not as having been wanting in Alpha and the Omega, the first and the last, which is, and which was, and which is to come, the Almighty.' The writer quoted above tells us:

from the evil one. In brief he is a pagan Christ."

"The first day of the week, Sunday was of course from time immemorial consecrated to Mithra by Mithraists and as the sun-god was pre-eminently 'the Lord,' Sunday was 'the Lord's Day' long before the Christian era..... But we have some exact information as to the two chief Mithraic ceremonies

or festivals, those of Christmas and Easter, the winter solstice and the vernal equinox, the birthday of the sungod and the period of his sacrifice and his triumph....But we know, not only that Mithras and Osiris (and Horus like so many other solar deities, were especially adored at the vernal equinox, but that in these worships there were special formulas representing, appar death of the deity, the search for his body, and the finding of it. The Christian Firmicus wrathfully tells how the priests of Osiris, who have a representation of the god in the most secret part of their temples, mourn for a certain number of days (presumptively, forty-Lent), while professedly searching for the scattered members of his mangled body, till at length, they feign to have found it, when they finish their mourning and rejoice, saying, 'we have found him, rejoice we, etc." And we learn from Tertullian that Osiris in the mysteries was buried and came to life again. But as to Mithraism, the details are still more precise. The worshipers. Firmicus tells us, lay a stone image by night on a bier and liturgically mourn for it, this image representing the dead This symbolical corpse is then placed in a tomb and after a time is withdrawn from the tomb, whereupon the worshipers rejoice exhorting one another to be of good hope; lights are brought in and the priest anoints the throats of the devotees, murmuring slowly, 'Be of good courage; you have been instructed in the mysteries, and you shall have salvation from your sor-

Could we ask for stronger or more evidence that Christianity is indebted to the Persian mythology for what is now confessed to be its cardinal principles? Another evidence on this point comes from James Freeman Clarke's great work entitled Ten Great Religions. He is speaking of Zoroastrianism and as we said Mithraism was an addition to Zoroastrianism as Christianity is to Judaism, except that it seems to be recognized by Zoroaster himself. Savs Mr. Clarke:

"Of this system we will say, in conclusion, that in some respects it comes nearer to Christianity than any other. Moreover, though so long dead, like the great nation of which it was the inspiration and life,-though swept away by Mohammedanism,—its influence mains, and has permeated both Judaism and Chrsitianity, Christianity has probably received from it through Judaism [also through Mithraism.-D. W. H.]. its doctrine of angels and devils, the soul is freed and left to roam in the and its tendency to establish evil in the world as the permanent and equal adversary of Good."-Ten Great Religions. Part I., p. 204.

I might here add that the Jews learned all that they ever knew about a future life, of the Persians; or if they had learned anything of future rewards and punishments, they certainly said very little about it. In Persia the sign Aries, we are told

by Mr. John M. Robertson, "was known as the lamb, and in the Mithraic mysteries at the Christian era it was 'a lamb that was slain." Among the Jews we are told by Jastrow's mudic Dictionary, a male lamb one day old was called a ram. "Washed in the blood of the lamb," was a common expression among the Mithraites, from the very fact that unless the lamb was slain by the passing of the sun through the constellation Aries, iniquity could not be done away and dark night of winter would remain forever with us. Thus was the lamb offered as a sacrifice for the sins or the aberrations of the Kosmos. The titles given to Jesus were also

many of them borrowed of the Mithraic religion. The following are few of them: Alpha and Omega.-Mithra was em-

phatically both the beginning and end of the year. Author and Finisher of Our Faith.

Author of Eternal Salvation. Certainly the sun who comes back to us in the spring and brings to life the vegeation by which we live is the Author of Eternal Salvation.

Beginning of the Creation of God. The appearance of the Sun after his death on the 21st day of December, is the beginning of the creation for the next year. He becomes the first fruits of them that slept.

Bread of God. Whether Mithra was called by this term or not, it would have been annountriate since he was the

ism than any other religion. This cult, | source through which bread was produced. So also of bread of life. First begotten of the dead, another appropriate term, since he arose from the dead on the third day, or was created anew on Christmas day. Horn of Salvation. And so he was,

The word horn signifies power. It was through his resurrection that life was brought back to the world.
Light of the World. How true. With-

out him the world would be in dark-

Lion of the tribe of Judah. The sun passes through Leo, the tion, after reaching the summer solstice. Redeemer. Just what was said of

Mithras. And so he is. Did our religious Christians ever think of the antinomy that exists in these terms. Let them attempt to reconcile the two characters of a lamb and a lion. And yet Jesus is said to be both. Mithra was both, but not both at one time. Neither could a lamb or a lion be the "Author of Eternal Salvation," the "Alpha, Omega," "he that is living and was dead," etc. The fact that these titles are attached to Jesus, shows that Christianity, then as now, used words and titles without reference to consistency or sense, and they would titles, if they had not found them ready made, and appropriated them without

plundered. Norton, Kansas.

THE WORLD BEYOND.

reference to justice the religion they

Do Animals Have a Future Existence?

In The Progressive Thinker L. C. H. asks the above question. Well, we have been often told from the mortal and from the higher life as well, that clairvoyance or that all pictures seen by a clairvoyant are pictures shown If this be a fact, then L. C. H. will have to go farther to prove that he saw anything but a picture shown him by his attendant spirit friends. Then there is another side of the question, or another question, and it is this: If animals have a continuous existence how long do they exist in the spirit or astral realm Mother Nature from whence they came? As I have very decided views in relation to these matters, I would like to hear from others on this matter, My view is that all vegetable matter

comes from the ourth and is just as much of an expression of the great forces of nature, and of the great universal intelligence of nature, which we call Soul of the Universe, as is the highest type of expression that we goes back to the elements just as soon as it has fulfilled its mission in earthlife. And that all animals may, quite likely they do, exist over in the astral or spirit condition for some little time. and then they are absorbed into the great bosom of nature's vast domain and are lost so far as their individuality is concerned, yet there is no loss in the grand whole, for nothing is ever lost from the universe around us.

Next comes man, who contains all

that the vegetable and all that the ani-

mal does, and more, for his body is the temple of a living soul, or a spark from the great over-soul or intelligence of the whole mighty force and intelligence around us. And as he is a higher animal and has so many more attributes than the vegetable or the animal, he exists longer than either, and in the ages before him he, too, will be absorbed in the great realm of nature's forces and his individuality will be lost forever, or his soul will have gone back to the great spirit who gave it. Am I that I am absorbed in the forces and intelligence of nature, but not in the I am yet in the universe, but as an in-dividual no more. My first step back toward the source from whence I came is taken when I lay my useless and worn-out body down in mother earth. astral condition over in the realm of when I lay down the astral body and there is nothing left of what was me but my soul or intelligence, and when that intelligence is purified enough it will be equal to the universal intelligence, and then like a glass of water poured into a pail of water will I mingle with the soul of the natural condition existing everywhere; for we live and move and have our being in the

ilways and forever. I know that immortality is taught by the Christians' Bible, and by the Christian minister, and by the Spiritualist but who of them ever proved that statement to be a fact? Not one ever did it, and there is not one ista of proof in this wide universe that goes to show that man's soul lives forever as an individual spirit, and what spirit, what man's soul ever came back from that land of the forever to tell about it? None-no, not one; but we can prove at least to ourselves that we do continue to exist beyond the coffin and the shroud, but how long, the tongue of man, nor the voice of a god ever vet proclaimed it as a fact that could be lemonstrated beyond a doubt. J. W. DENNIS. Buffalo, N. Y.

great spirit, and we are of it and in it,

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 61 Willowdale street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

The virtuous home is the basis of all

A Counterblast on the Fraud Question.

To the Editor:—What is the matter, anyhow? Has the world all at once gone wrong, and is it going to the bad with the force of inevitableness?

What has come over the people and press, that "fraud' seems to drown all else and fill the public ear with fretful ualists? Have they gone on a journey, or are they only over-noised by the persistence of the sensational? It would almost seem to the ordinary reader as if mediumship was, per se, off color and suspicious.

I am glad to see that The Progressive Thinker has, in its issue of February 12, a note of common sense, even if it had to go across the water for it. On page 6 of that issue, from an article credited to the Two Worlds, of England, is taken the following:
"Spirit manifestations form the foundation upon

which all systems of religion have been erected. Spiritualism is the essence or substratum of truth underlying all creeds, having for its corner-stone 'demonstrated immor-The dogmas and doctrines that have become encrusted around the truth are but monuments of man's ignorance in the interpretation of the phenomena of Spiritualism."

There is a truth—the truth—that Spiritualists seem to be forgetting. The world is full of philosophers, theorists, one-sided specialists, speculative dreamers and would-be creed-builders, but now, as ever, prophets, seers, oracles-mediums-are rare.

The Spiritualist press is replete with organization, settled pastors, calls for a creed, and such machinery of a teaching priesthood. If the fraud literature has a tithe of foundation for the talk indulged, we are in a pretty condition, truly, to fix up a creed—almost as well fitted as the conclave of Constantine when it put forth what we are asked to copy after.

This howl about fraud is not sensible, nor is it frank. It gives the Coverts and their like all the ammunition they have, and affords to cowards and time-servers outside an excuse for decrying it to the people, and even inspiring the club of the policeman against the cause.

I have said it is not frank. I have been reading this last fraud clamor for a year or more, and can only remember one case where there was courage enough displayed to denounce an offence by naming the party. And that was done by Will C. Hodge. If the fraud exposers would do as he did-tell the name and specify the act—the literature on the subject would be short lived, and our enemies be no longer able to quote us as their witnesses.

For example: In the "Intelligence" magazine for this month-February-is an article on "Science and Spiritaul Phenomena," by B. F. Underwood, from which this extract is clipped:

"The amount of trickery and fraud practiced by professional mediums is so great that it is not easy to determine with certainty where there is or is not genuine phenomenon-a strange occurrence not caused by the medium. One who commences the investigation is sure to be confronted with so much charlatanry, vulgarity and trickery, that he is very likely to become discouraged, and perhaps withdraws from any further association with such characters as he has to meet."

Now, this diatribe is by a man who knows spirit phenomena to be fact-or else he knows himself to be insincere. He has tried even as editor and heir to the Religio Philosophical Journal, to be a teacher of the "higher order" of Spiritualism. He is a scientist, a philosopher, a teacher of liberalism, who would have been in outer darkness long ago but for the audience Spiriualism has have not only eulogised him, courted him, but toadyed to him—and for this reward. But they have in part themselves to blame for it-for they have, many of them, furnished him color for the calumny.

Let us be decent to ourselves in this matter: What do newspaper for three weeks considering such a proposition from a man with a half-shell creed, as the price of the loan of his respectableness.

But to return to our mutton—the extract from the Two Worlds: People, especially many Spiritualists, seem to forget the fact that there is no other basis for religion known among man, from tradition to the historic period, than what we call in these days "spirit phenomena." It is so in the Oriental religions, from Om, Ormazd, Osiris, Zeus, Allah, Jehovah to Shakerism and Mormonism. Is so as to the Voodoo of Africa or the Manitou of the American Indian. The story of Jesus is, from the annunciation to the last supper, an unbroken story of such phenomena and manifestation, unrelieved-as our critics

would say-by a single scientific fact or reference. Each of these religions has just the same credentials as the other-no less no more. Twist it as we may, fuss over the declaration as we choose—it is the truth nevertheless, and has not been, will not be, cannot be disputed.

Then where is the fraud to come in-or where does it begin? Compared with the gigantic fraud that a talking spirit was the supreme creative power-or that this same Infinite was born after the manner of all vertebrate lifenursed a mother, played with children, got tired and hungry as he walked among his fellows-our crooked mediumship is venial and inconsequent—not worth bothering about. For, after all, in nine cases out of ten our frauds are only a difference of opinion as between how it looked to two different people. I cannot now recall an "expose" that did not have as many to affirm the genuineness of the scance as to deny it.

And it is not all of a piece. For what is the difference between the phenomena of Moses and Aaron and the Egyptian magicians, other than a row over mediums? And so of all the battles and things of Gideon, Joshua, David and Goliah, and Saul and the Endor woman, but a difference about mediumship. And when Jehovah advised not to fight on the plain, because he, being a god of hills, could not insure victory against horses and chariots -what else can you make out of it?

And when I see at the dawn of the twentieth century the believers in those old myths of fraudulent mediumship hanging around our camps and printing offices of Spiritual newspapers talking "fraud," and asking us to adopt them and their's into the family to give us respectability and a color or "religion," the gorge rises and I cannot keep it down.

Of course there are fraudulent Spiritualists and pretended or dishonest mediums—and why not, pray? Has there been any discovery made by which perfect human beings are bred, any more than corn ears? And why, again, pray, should such a noise be made about misfits in that direction any more than in any other class of mankind? What do we do when we find bad eggs in the nest? Raise a howl about fraud with the hens? No. We throw out the eggs. When a fraud preacher is found out, what do we do? Attack the creeds? No. We unchurch the preacher. Do you find the D. D.'s, who raise such a wail over fraud in Spiritualism, crying out that religion is doomed because one of the anointed has fallen from grace? There is too much worldly wisdom among them for that.

The main trouble about this fraud business is simply organic. Who and of what material is the majority of Spiritualist inquirers composed of? Recruits from the ranks of the churches, infidels, the nothingarians-not one in a hundred having at the outset any clear conception of spirit, spirits or phenomena. And this is true in the Dean of the College of Fine Forces, and author of larger degree of outside critics. Mediumship is as much other important volumes on Health, Social Science, Re-

brown eyes-and no more. Mediums are not angels, nor savants, philosophers, or even "elementals," per se. They eat, drink, sleep, pray, swear, get cold or hot, hungry and nervous, have the dyspepsia, fever and ague, liver complaint, heart trouble, and fall in love-just the same as any other people. They are creatures of necessity and environment just the same.

But if the world of half-baked people insist on making ninnies of themselves over mediums, and despite all a medium can do or say, insist on their being supernatural wonders-why-things will be accordingly-that is all. discord? What has become of the level-headed Spirit- I have heard mediums tell people they did not know so-and-so, could not do so-and-so, but would be told they could, and forced to submit to conditions to satisfy this ignorant clamor. And when this insistence comes from he sources of house-rent, market-bills and all such things that belong to living, where is the excuse for all this everlasting, cruel proscription? For be it remembered, always, that a medium is subject to the universal law that requires three meals a day to sustain good conditions of manifestation, as well as for manual labor, I never knew a sick-a-bed medium capable of giving a seance.

Again, for one, I protest against the Jesuitical attempt to make out of the modern-Spiritual movement a religious organization, propaganda, or cult. If all religions of the world have been founded upon spirit phenomena wrongly understood and taught for the sake of no more right to teach or claim infallibility than has the Pope—no more right to form a creed or declare what God is or will do than had John Calvin. But through a medium we can know that life is a continuous thing, and that we do live after death of the body. That is the one common lesson—and spirit phenomena demonstrates this

Just there the public, objective mission of Spiritualism ends. Nobody, no medium, no spirit, has any warrant to go farther. All beyond this is our own work, what our apprehension, comprehension and understanding make out of the fact. If I look at it as a simple natural fact upon which I form a system of thinking-all right. If you find it food for reverential aspiration and religious contemplation—so let it be. And so on just as the mind recognizing the fact can assimilate it.

There need be no worry over results. The very high est intelligences that have passed from this life to that are available, and even the savage man can meet his ancestors in intelligible intercourse. And why not if man, pe rse, is immortal? And just here is where so much of the trouble comes in. The average Spiritualist does not realize that a spirit may be below them in actual knowledge. If the medium is unless he or she is better by nature than you are—you will not be much benefitted by the teaching. And I use the word teaching purposely, for that is one of the stumbling blocks. We insist on being told what to do, and how to do, mostly on the material plane, and because we do not realize all that we have forced from the medium, we are dissatisfied, and join the fraud shriekers.

To the common-sense, well-balanced mind reality of demonstrated immortality is the tremendous fact-a certainty that embraces all the rest. And when the spiritual movement accepts that as the organic fact that is to govern all that follows, then the mission of modern Spiritualism is being realized. All beyond that is individual conception of the fruit the fact bears for humanity. For example: Here is the wonderful thing we call the human organism—the physiological man. It is a fact—the fact. To understand it and live in harmony with its functions. are born all the schools of medicine, all the systems of therapeutics the world has ever known. But none of them affect the fact—they are all man's deductions and speculations from the fact itself. So it is with spirit phemade possible for such as he. For years Spiritualists nomena. There is the fact—the religions of the world are men's conceptions from the fact. God is, so to speak. in the fact—not in the human speculation from it.

Again: Let Spiritualists remember that no matter how many dishonest mediums there may be; whether we have organization, or permanent pastors, or not; no difference we want with these self-styled scientists and half-pay whether Tom, Dick or Harry is respectable or off colorpriests anyhow? They stop at the gate and demand sur- it makes no difference in the fact. Nor will it, or can it, render before they even enter, and graciously tell us they so long as the planet performs its functions as now. Mewill lend us their respectability if we will surrender to diums will continue to be born into the world-good, bad them the control of the household. And a whole camp-meeting was held up for three days and a Spiritualist born. And as long as people are born so, live so, and continue so to the end, they will come back so through mediums suited for their coming—and to tell us the common truth and teach us the common lesson—that as the tree falls so it lieth—as the spirit leaves this life so will it return, the only way it can, through mediumship, to impress the great fact upon us.

The fact revealed by modern Spiritualism is of such transcendent import as to enlist the very highest capabilities and aspirations of mankind. And it is doing so and will do so. Doctoring at it from pre-educated ideas and with the alloy of human ambition for leadership and priestly power, will, as in all past time, cripple its march to ultimate triumph—but triumph it will—because the conditions of this age are humanly different.

This age has stripped it of the supernatural and the superstitions surrounding it in the past. It has been, and s being demonstrated that no message, no word spoken from the beyond, has been other than from a human being. That fact is settled, and it will conquer. Give the world a century of mental activity upon that as a basic concept, and no seer has a vision equal to the civilization that will evolve out of it. This is the coming glory of the race that the veil of theology hides from the clairvoyance of the present. All of it is to come from human effort and unfoldment when it has this truth to stand

And then will come the realization of the dream of the dreamer, the time the impatient complainer now mourns over-the more intimate communion between the embodied and disembodied-in knowledge, sympathy and harmony. No priesthood will ever again be known based upon a fraud as to spirit phenomena; no human being will ever be tolerated in going up and down the earth daring to speak by authority for the common author of

all life, all being.

P. S.—I feel like adding a postscript as to the "Danger to the Cause," and it is this: I have been a student of Spiritualism for eighteen years, and about once a year have lain awake nights trembling over this impending calamity. When I began looking into the problem there was only one camp-meeting of Spiritualists in the world-Lake Pleasant. Now, if memory is not at fault, there are some thirty, more or less, in full bloom. When I first saw Lake Pleasant the woods seemed full of mediums, including "Margaret," and green-eyed people were there crooning of fraud, about the porches and peanut booths. But the cause still lives, and so do many of the then frauds. I can name half-a-dozen of them still alive and doing business at the old stand. And what is more, they are accredited to-day by the very Sanhedrim of pure Spiritualism as among the very elect of genuine mediumship. I refer to them, not to disparage, but to honor them as fighting the battles of truth, so that at last their very enemies praise them. Now, all the people who have made this increase of camps possible, every one of them—you and me—were made Spiritualists by mediumship, its tests of continuous life. Let us be sensible, reasonable and just-tell the truth and behave ourselves. These are the views, simply, of one of the silent majority that makes up the camps, supports the mediums, the speakers and the press, and—respects the public law.

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The Mirrords Held Before Their Face, and They Don't Like the Picture.

To the Editor:-I see you have been guilty of "joking on facts," and thus of getting up an immense buzz among the orthodox hornets. Clergymen and papers who have delighted to "peck filth like a pigeon," have found their "chickens coming home to roost;" and now the vials of their wrath ane poll, uncorked, and their contents are being discharged on The Progressive Thinker, which continues to pursue the even tenor of its way, paying as much attention to their barking as the fast mail train between New York and Chicago does to the barking of a little yellow | Owen, Prof. Hare, Judge Edmunds, Prof. Alfred Russell dog which essays to chase it off the track.

The fact is, I think it is seldom necessary, even as a matter of self-defense, to paint the orthodox pictures as | their feet out of the mire and the clay, and placed them they are, as Cromwell said, "wrinkles and all." But when they go too far, and our orthodox friends boast that they are looking through a window and beholding naughty Spiritualists, it may be well to occasionally show them that they are not looking through a window at all; they are only looking into a mirror and seeing themselves reflected. Such visions as some of them must have had humanity, let not that of this age be so prostituted. The when they read your "Sequel," will certainly cause them and preachers and their tools must not be expected to curse of all ages has been the priesthood. A medium has to do as the boys broken-winged turkey did, that is, "roost lower."

These thoughts are suggested by a clipping from the Albany (Ind.) Daily Journal, of March 17, 1898. The editor of this paper has found, to his surprise and chagrin, that it is his ox that has been goring the Spiritual-

istic cow, and as the lawyer said, "that alters the case."
The editor begins by saying, "The Progressive Thinker places on exhibition its cloven foot." I will venture to say that among the many thousands of readers of The Progressive Thinker, this man is the only one who sees the matter in that light. It was the cloven foot of the other fellows which was placed on exhibition.

How the Progressive Thinker exposes its own "cloven foot" by the exhibition of fifty-five closely printed columns of condensed facts of the shortcomings of clergymen, it will take at least an Indiana editor to tell.

The whole article reads as follows:

"The current number of The Progressive Thinker, a Spiritualist newspaper published at Chicago, has been received. The paper devotes its news columns to a silly attack on the character of erring preachers and churchmembers and attributes their downfall to the baleful influences of Christianity. These articles are published as a sequel to the Hull-Covert debate and are intended as a means to even up with the attacks made upon mediums. The advocates of the system appeal to some obscure portions of Scripture in support of their doctrine, thinking the pretense will enlist the sympathy of the earnest Bible Christians. This is merely a subterfuge. The individual who becomes thoroughly saturated with the doctrine ceases to court the influences of Christianity. It has no charms for him. The Progressive Thinker would destroy the religion which has influenced every generation in the establishment of asylums for the insane, institutions of charity, prisons instead of the guillotine and the gallows for the criminal, and houses for the aged, the infirm and the poor—it would take away the motive which prompted the establishment of the public school system, sully the hope which stands by the open grave and strengthens and encourages the sad hearts who look for a reunion with the dead in a world to come, and substitute therefor a system which does not know itself, whose chief tenet is a conjecture and whose creed is a mystery even to its most ambitious exponents."

The fact is The Progressive Thinker does not make 'silly" or any other kind of "attack" on anybody. All it does is to make quotations from the principal daily papers of Americate These extracts are not made by The Progressive Thinker; they are only quoted, and for the most part given without note or comment. These extracts are given to lead the church, which through its clergy and its papers has attacked Spiritualism for fifty years, to see that the proportion of sinners even among its leaders is so great that it should obey Isaiah's injunction to "Look to the rock whence it is hewn, and the hole whence they were digged," before indulging too freely in the "I am holier than thou" doctrine. The church claims to be composed of God's people, par excellence, and that the Spiritualists are composed of the worst elements of the other class. The Progressive Thinker has been collecting facts, and fired just one small shot from its immense magazine. The above doleful wail is one of the results. This editor next says: "The advocates of the system

(Spiritualism) appeal to some obscure portions of the Scripture to support their doctrine, thinking the pretense will enlist the sympathy of earnest Bible Christians." Ah! how does it happen that some portions of the Bible

became obscure? Has not the Bible always been in the hands of these same Christians who have been mortally wounded by these excerpts published by The Progressive Thinker? If these Scriptures are obscure, why are they so? Is it not because the clergy failed to make them harmonize with the theories they had made, and wanted to force down the throats of their victims? The fact is the most of the Bible is to the average Christian an "obscure" book. It will remain obscure until the rising sun of Spiritualism dispels the theological fog banks.

The Progressive Thinker is next accused of making an effort to "destroy the religion which has influenced every generation in the establishment of asylums for the in-

This shows how little this editor knows of theological history. If he knows anything of politics or of matters pertaining to worldly things he had better stick to those subjects, as his efforts to write on Spiritualism and comparative theology would hardly "wash," even with the most ignorant theologian.

Andrew D. White, LL. D., President of Cornell University, on page 105 of his "Warfare of Science with Theology," says: "In all the beautiful provisions during the Middle Ages for the elevation of human suffering, there was for the insane almost no care. Some monasteries, indeed, gave them refuge. We hear of a charitable work done for them in the London Bethlehem hospital, in the thirteenth centry, at Geneva, in the fifteenth, at Marseilles in the sixteenth, by the Black Penitents in the south of France, by certain Franciscans in northern France, by the Alexian Brothers on the Rhine, and by various agencies in other parts of Europe; but, curiously enough, the only really important effort in the Christian church was stimulated by the Mohammedans. Certain monks who had much to do with them in redeeming Christian slayes, found in the fifteenth century what John Howard found in the eighteenth, that the Arabs and Turks made a large and merciful provision for lunatics, such as was not seen in Christian lands; and this example led to better establishments in Spain and Italy."

Again on page 132 this writer says: "Naturally enough John Howard declared in 1789, that he found in Constantinople a better insane asylum than the great St. Luke's hospital in London. Well might he do so; for, ever since Caliph Omar had protected and encouraged the scientific investigation of insanity by Paul, of Agina, the Moslem treatment of the insane had been far more merciful than the systems prevailing throughout Chris-

In his "Influence of Christianity on Civilization." B. F. Underwood says: "The credit of founding lunatic asylums, so often claimed for Christianity, belongs to the Mohammedans of the seventh century. No lunatic asy-lum existed in Christendom until the fifteenth century, and then in places in close proximity to the Mohamme

dans."-See page 40. The next ad captandem thrust this editor makes at Spiritualism is, "Spiritualism would take away the motive

which prompted our public school system." What a pity it is that men so filled with prejudice and

who have so little regard for truth as this editor manifests, should preside over the destinies of a daily paper Will this editor kindly show his readers one case of Spiritualists opposing our public school system? or one case where a Spiritualist was ever known to oppose education? It is the old charge the Catholic church made against Martin Luther.

Illiberal men who lack both honor and brains will seldom scruple to say anything which may come into their minds when their pens or tongues are let loose against the advancement of truth.

Another charge is that "Spiritualism would sully the hope which stands by the open grave." ...!

Has the ignoramus who penned the above yet to be informed that Spiritualism is the world's only hope? Look at the hopeless Robert Owen and his son Robert Dale Wallace, and hundreds of others who were without hope and without God in the world until Spiritualism "took upon the rock;" and then say Spiritualism places the

world out of hope! as well talk of the parching rain and

dew, or of the sun emitting darkness and cold. The fact is, the churches have always come short, mor ally and intellectually of what the world had a right to expect; now that Spiritualism has come, and is fast making inroads into the Christian ranks, Christian editors tamely sit down and submit to all this without saying something. If there is nothing sensible to say, the only thing to do is to let off such fulminations as have given rise to this article. Yours in the Battle,

MOSES HULL.

-:-:)o(: 19!(11) | 11) An Earnest Objector Wants to Know.

In The Progressive Thinker of March 26, Mr. Bach reports what is called "a remarkable test," and asks, "Obectors, what are you going to do with it?"

I rise to ask Mr. Bach if he read Hudson Tuttle's column in the paper of the same date, and learned that living souls can and do communicate with, and appear to, other living beings? Mr. Stead, he says, communicates with many of his living friends by automatic writing.

Now, Mr. Bach, according to Hudson Tuttle, whom you undoubtedly recognize as good authority, it is possible for Mrs. Dedrick to communicate the death of Mrs. Bowers to Mrs. Weir by means of telepathy or soul communion. That Mrs. Dedrick was the communicator, and

not Mrs. Bowers, I have not a doubt, and I do not see the necessity of resorting to the more uncertain explanation when there is such a simple one at hand.

Mr. Tuttle, who is a good psychologist, can also tell you that the living, incorporated soul has a common every-day habit of dramatizing its impressions from without; as it does invariably almost, in dreams, which are only dramatized suggestions. This explains to me all of the so-called spirit talk.

I feel like paraphrasing Paul's talk to the Athenians, and saying: I perceive, O, Spiritualists, that in all things you are too superstitious!

There is sure to be one spirit present at every religious meeting, be it Spiritualist or otherwise; this is the spirit of Ignorance, and it is not a spirit of the dead, but a spirit of the living. I have read The Progressive Thinker for a whole year and I have never yet read any evidence of any phenomena which necessitated the "spirits-of-the-dead" explanation.

Give us something harder, Mr. Bach. There are things of Ignorance, and it is not a spirit of the dead, but a spirit

Give us something harder, Mr. Bach. There are things in "spiritism" which cannot be explained by such a simple law as mind-reading, but they can be explained by other laws of the soul of the living, without dragging in such an unproven hypothesis as "spiritism." I want nothing better than Hudson Tuttle's column to convince me that there is a simpler explanation of all so-called spirit phe-OBJECTOR. nomena.

--:--:)o(:---:-"Medical Practice."

S. F. Deane, M. D., a physician of thorough educational training and practice writes: "I have just read the article by Hudson Tuttle in The Progressive Thinker, on Medical Practice, and severe as is the arraignment, it is no more than a fair presentation of the subject. If it is wanting it is only because language has no words that can do justice to the cruel work of the vivisectionists. What of the training of the medical students in our institutions of learning? Had the results been less disastrous, one might well laugh at the ignorance of a fullfledged M. D., in the following case: "A girl about ten years old contracted cold, followed by pneumonia. An M. D. was called. He doctored at the case about ten days, when meeting him in the street one day, I inquired of him about his patient and received this answer: "Well, she ain't gitting along much, and I am at a loss to know whether she has worms or intermittent fever." this was an unexpected answer, I inquired of the symp toms. After a detail of them, I said, 'lung fever.' The case lingered. Finally an ulcer began to discharge from the right side of the chest just above the nipple, and after several weeks, some three months or more, it was announced Fanny is dead.' Were this an isolated case, it might be excused; but human knowledge and human power to look into the system and see all its condition. it is not given to man and such cases should be excused only that the school that sends out such practitioners claims to have all the knowledge of the ages, and par excellence in 'the school.'"

--:--:)o(:---:--I TREAD, I TREAD, I TREAD.

How oft have I crawled from my restful bed Reluctant, and tired of the toil and tread Of the rocky road behind and ahead, And envied the peace and rest of the dead. But I tread, I tread, I tread, And envy the peace of the dead.

Sometimes I get cross, at the grey peep of dawn, At thoughts of the day, with its grind coming on, And wish that the night, and the rest that is gone, Had been a last pause for the breath that was drawn. But I fread, I tread, I tread, And envy the peace of the dead.

I hear the old clock as it strikes off the time, Like the voice of a foe from a bleak, frozen clime, And I wish 'twas the toll of my funeral chime, Or the stalking of Death, that tread so sublime. But I tread, I tread, I tread, And envy the peace of the dead.

I hear the sweet chirp of a bird on the sill, The tap on the roof of the woodpecker's bill. And I bid myself rise and work with a will. As others are doing in the old tread-mill. But I tread, I tread, I tread, And envy the peace of the dead.

'Tis either a grind, a tread or a rust, 'Tis either a fight or be ground in the dust, Then labor and fight and suffer I must, To grind out the bread and get but the crust. So I tread, I tread, I tread, And envy the peace of the dead.

Each planet must grind in its own special place; Each sun must throw rays from its own brilliant face; Each woman and man in the whole human race, Must grind and must tread in past ages' trace. So I tread, I tread, I tread, And envy the peace of the dead.

When my friends are blind in one eye, I look at them in profile—Joubert.

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GREAT GURATIVE AGENCY

Suggestion as an Ideo-Dynamic Force. BY W. XAVIER SUDDUTH, M. A., M. D., F. R. M. S.

CHICAGO, ILL.

Among the many curative agents that have been brought forward during the last few years, none is attracting wider attention at the present time than is the subject before us.

Technically speaking, suggestion is the active principle of all psycho-therapeutic measures. Its discovery was the result of years of labor in the laboratories of the biologist and experimental psychologist. In the fullest sense it is the legitimate child of science and not an outcast as some would try to make out. With such parentage it behooves us, therefore, to look into its claims and study well the phenomena of its manifestations.

Like many other curative agents, discovery of suggestion came about through close observation of pathological conditions. Just as the study of bacteriology in its relation to nathology resulted in the formulation of the germ thed a of disease and the subsequent discovery of antisépsis and serum therapy, so has the study of morbid psychology established the value of suggestive therapeutics in the treatment of functional derangements.

The late Daniel Hack Tuke was the Virchow of psychological medicine, and his works stand to-day as class ical monuments to his memory. His labors, extending over a full quarter of a centry, have thrown a flood of light upon the influence of the mind on the body in the production of disease. He was a pioneer in the field of morbid psychology and while he was preceded by great

lights, yet his light showed clear to the end.
Unzer, as early as 1771, wrote, "Expectation of the action of a remedy often causes us to experience its operation beforehand." and the immirtal John Hunter, whose breadth of intellect enabled him to grasp many scientific truths generations ahead of his time, lectured to his classes in 1786-7 on the subject of "Attention and Expectation."

Johannes Muller, in 1838, gave added light to our understanding of the nature of the influence of mental states over bodily functions. He held as a general fact "that any state of the body, which is conceived to be approaching and which is expected with an unfailing confidence, will be very prone to ensue, as the mere result of an idea, if it do not lie beyond the bounds of possibility."

Braid, according to Dr. Tuke, in 1841, threw a flood of light on the influence of the mind upon the body by his investigations into mesmerism which he rechristened hypnotism.

In the compiling of his book, "Influence of the Mind Upon the Body," Dr. Tuke drew upon an extended personal experience and from over one hundred authorities upon the subject I should be vain indeed to hope to add to the scope of his labors in that direction, but such is not my intent; in this paper my sole purpose is to offer a possible explanation of the line of action in the operation of suggestion in the treatment of disease.

The only rational manner of approaching the subject is from the side of psycho-physics, which let us proceed

Impulses arise as the result of central nervous activity that is generally subconscious in character although back of this unconscious cerebration there may lie a sensorial experience. All function, conscious and unconscious, alike has its inception in the sensorium. Our personality, physiognomy and bodily form as a whole is but the visible expression of this subtle, all-pervading, central force. Tendency and desire constitute the main spring of all function and exert an irresistible influence upon form as well. "As a man thinketh in his heart, so is he," is as literally true of the physical as it is of the moral nature. By tendency is meant the hereditary influences, both physical and mental, which undoubtedly have their direct influence upon volition. In the main the will may be classed as an inhibitive force and as such it serves an excellent purpose in nature by regulating desire which might otherwise run away with the organism were it not hus restrained and as these forces are all intimately asso ciated in the manifestation of suggestion as a therapeutic agent we will briefly consider them.

Volition is the outward expression of desire coupled with a belief in the attainability of the object desired. Motion and emotion are distinctly separate experiences yet we find them closely related in life, in fact the only way that emotions can rise into the realm of the conscious is through the objective or physical organism for they are undoubtedly subjective characteristics. The intimate inter-relationship of the subjective and objective parts of man's nature forms a most intricate study over

which much contention has arisen.

Ladd, with whom our investigations lead us to agree says, "The dualistic theory is the popular and only justifiable metaphysics for the investigator who wishes to confine himself as closely as possible to the scientific study of either mental phenomena or the phenomena of the physical sciences. It is the only intelligible and defensible conclusion of a critical metaphysics as applied to the I kin git more soothin' comfort from the music o' the study of the real relations of body and mind." "The ordinary objections to the dualistic view of the real relations of body and mind have references to certain differences in conceptions of the nature and application of the principle of causation." "On this point the opponents of dualism are wont to criticize its adherents for their view of the interaction of these two alleged substances." In explanation he says, "The word interaction may be There is heavenly baptism in the gentle springtime used appropriately enough to describe under one term all relations in reality between the body and mind, if only clear and consistent conceptions, as to the meaning of the word be formed and maintained."

The more radical school of evolutionary psychologists, perhaps best represented by James, of Harvard, holds to the theory of a "mind dust" and says, "That if evolution is to work smoothly, consciousness in some shape must have been present at the very origin of things." While I am willing to admit the reasonableness of the latter part of the proposition I do not see any reason for claiming a "nebular" origin for mind or intelligence upon such a premise. It would seem more rational to hold to the theory of superiority and pre-existence of intelligence, which in this instance would represent mind and claim that it finds expression in nature, body, as an essential part of it; moulding, modifying and using it to suit its own purpose and when finally done with it casting it

aside as a worn out garment.

Individual intelligence is a matter of growth based upon personal experiences rising out of special environment. This intelligence is not a de novo product "of highly endowed matter because even the lowest forms of life present some degree of intelligence but in its higher manifestations it is the outgrowth of these two forces working conjointly for the upbuilding of a more perfect organism. The first principle therefore to be laid down as offering a working hypothesis as to the probable channel through or by which suggested ideas may be made to assume definite form in action or activity of bodily function is to be found in the reciprocal interdependence of body and mind. We learn, as children, of our ability to perform certain acts by finding ourselves involuntarily performing them. Indifferently it may be at first but the action once born, we go on voluntarily, improving upon our first efforts until a certain degree of perfection is finally acquired. Some one has said that confidence, or faith is born of the knowledge of having once successfully performed an act.

Beginning as an empirical practice, even as more material medicine did, in many instances, suggestion is rapidly reaching a scientific basis in Europe and to some extent in this country. It has been my good fortune to have had the opportunity to look into the special meth- bound in cloth, \$1. For sale at this office.

ods of its advocates abroad to a considerable extent and I STUDIES IN ISPIRITUAL have become fully convinced of its efficacy in the treathave become fully convinced of its efficacy in the treatment of certain pathological conditions. It is true that up to the present these have been largely in the nature of neuroses but with the rapid advance in our knowledge of the nature of function through researches in physiological chemistry and experimental psychology I look forward to a much wider field of usefulness for this natural remedy for perverted function. Let me, therefore, for a few moments call your attention to the probable line of its application.

As we have before seen all function has its inception in the sensorium and any derangement in this centre, either functional or organic, is liable to find expression in disordered functional activity. Diseased mental states, however, are much more common than we are wont to think because they do not show as such directly but are often times reflected in different parts of the system. The emotions, fear, grief, anger and hate have long been known as having a marked effect upon the human barometer and should receive careful consideration at the hands of the general practitioner. Fear is especially most subtle and lasting in its influence. Many cases may be cited where fatal results have been produced through fright and on the other hand joy is also said to kill at times. The quickest way to effect cures in bodily ailments arising from emotional causes is to go directly to the seat of the disease, the mind, and disabuse it of its hallucination by appealing to the understanding rather than to the organs, which only reflect the central disease. It is generally general therapeutics because most patients have been brought up with the material idea of the potency of drugs, consequently the strongest suggestion that can be made under such circumstances is the administration of some medicament with the action of which he is more or less familiar, the idea being to create the quickest and firmest mental impression possible. But every physical suggestion, even if it is only in the nature of a placebo, should be accompanied by verbal suggestions. Many a case has been relieved by similar lines of treatment and a permanent cure established by continued suggestion directed toward the restoration of healthy function.

There is hardly a diseased functional condition which the human body is prone that may not be directly benefited, if not permanently cured, by the aid of suggestive therapeutics; not only this but many organic lesions are improved, indirectly, by controlling the vascular supply and inhibiting destructive metabolism until vital processes may be restored.

Pain may thus be inhibited, a fever lowered and hysteria controlled. Nervous dyspepsia is often permanently cured in this way. Neurapathic affections, including insomnia and paralysis, have been cured. The various forms of nervous prostration are specially amenable to treatment by suggestion. Organic diseases of the nervous system are improved indirectly by relieving the reflex symptoms and thus doing away with the strain upon the organism as a whole. Stammering, in cases where there are no physical lesions, which are seldom found, readily succumbs to suggestion. The extended field of reflex neuroses are benefited by suggestion and nearly all the disagreeable symptoms of rheumatic affections relieved. Alcoholic and narcotic inebriety, tobacco and other vicious hodily habits are successfully treated in most all cases. Perversions of the sexual instinct are most happily treated by suggestion. Melancholia and paranoia in general form a fruitful field for its application.

Suggestion may be administered in the waking state but the happiest manner of presenting it is in the hypnotic state, because in that state there exists the special form of passivity—which is most conducive to the highest receptivity of suggestion. After a patient has been hypnotized several times this method is dispensed with and suggestions made in the waking state.

By reason of the fact that the subjective mind is incapable of inductive reasoning, it is necessary that the successive steps to be pursued in the treatment of any given case should be specifically outlined at the beginning of each sitting in order that the best results may be attained.

This rule is equally applicable to suggestive treatment in the waking state as such methods are based on pure psychological grounds and tend to secure the greatest degree of confidence in the line of treatment adopted and best operates to secure the establishment of ideo-motor and ideo-dynamic impulses in the restoration of healthy function.

A CHRISTIAN COWBOY'S CREED.

I am no professin' Christian of the sort the cities hold, Hain't been gathered with the chosen in the chosen's sacred fold,

An' I never groan in spirit while a thinkin' o' the way That the reckless unbelievers sin around me every day. All the creed I try to practice is the ol'-time Golden Rule. Never hear no sacred music but the breezes fresh an' cool, An' the only church o' worship onto which my fancy clings,

Is the outdoor church o' Nature whar the Lord's a running things.

brooks

Than the preachers o' creation ever rassled out o' books. An' the sighin' o' the breezes an' the singin' o' the birds Brings a sort o' Christian feelin' you kin never git from

There is sermons in the sunshine, there's discourses in the flowers.

showers.

There is life an' inspiration in the brooks an' in the Out in Nature's sanctuary whar the Lord's a runnin'

things. When I'm ridin on the night herd every star that gleams

Seems a sparklin' gem that's speakin' o' the Master's kindly love.

An' the flashin' o' the lightnin' an' the thunder's angry Tells me o' the power majestic o' the Bein' I adore. When the storm in awful fury is a bowlin' in its wrath,

Like as if 't'd sweep the cattle jes' like feathers from its I'm contented as the sage chicks underneath their moth-

er's wings. Out in Nature's big cathedral, whar the Lord's a runnin'

When I hear the final summons sent to tell me I must go To the round-up in the heavens from the ranges here below,

Not a song nor not a sermon nor a ceremonious play Do I want in the perceedin's when my body's laid away. I would rather far be buried on the ranges all alone, With the spot whar I'm sleepin' never marked by board or stone,

So's when Gabriel sounds his trumpet I kin rise an' spread my wings From the grassy slopes o' Nature, whar the Lord's a runnin' things.

-James Barton Adams in Denver Post.

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

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely

Spirit and Matter, Soul and Spirit, Spirituality, Etc.

In the preparation of these studies, the writer endeavors to use words in their generally accepted signification, thus he uses the words "soul" and "spirit" (meaning an

individualized human entity) as interchangeable.

Among other definitions, Webster defines spirit as "the intelligent, immaterial and immortal part of man; the soul, in distinction from the body in which it resides." Again: "A disembodied soul; the human soul after it has left the body." 🗀

Each of these definitions would seem to make the words synonymous, as applied to the human spiritual being or entity.

Heaven may be viewed as an ideal state of good, anticipated or not yet attained, or but partly attained; hell as a condition outgrown. In a spiritual sense, heaven is above, hell beneath. The actual present may said to be a condition between the two, where they shade or blend into each other. In another view, "heaven (or hell) is within you," in one's spiritual condition or state.

Of spirit and matter, it may be said that there are different grades, varying in degrees of fineness from the coarse to the infinitely refined. To the finer grade of spirit, a coarser grade may be considered as matter. To well to treat urgent symptoms from the standpoint of a less refined grade, that which is of a certain grade still less refined is matter, while a certain grade more highly refined is spirit.

As there must be a birth into earth-life before one can

have vision of material things; so must there be a birth spiritual before one can have vision of spirit things. This spiritual birth needs not to await the article of death in order to its accomplishment. It may be a matter of growth, unfoldment of spiritual faculties, and percep-

ions, a spiritual development that may be attained before the transition from the mortal plane to the ethereal. And it is in fact the normal condition of spiritualized humanity. It is reached by the development of our spiritual faculties to the requisite degree.

Lilian Whiting says: The event of death works no miraculous change of transformation. Man does not "become a spirit" by the process of dying, which is a mere chemical change. · He becomes more and more a spiritual being, day by day, and year by year, as he developes his higher qualities, as he lives in the spirit, which is to live in justice, and truth, and generosity, and love; to live in intellectual development and increasing sympathy and good will to all humanity. He becomes less and less a spirit as he lives the life of the senses and finds his interests and enjoyments on the sensual and the lower rather than the spiritual and the higher plane. The "rewards" and "punishments" after death form a merely figurative phase of expression. The reward of noble living is to achieve for ourselves noble qualities, to become noble in every fiber. The punishment of vice is to be vicious and low. The reward of study is in the gaining of knowledge. The punishment of wasting time is in being ignorant and inconsequential and in being unworthy to hold a place in the ranks of the scholar and the thinker. The undergraduates of any university find rewards and punishments, in this sense, awaiting them as they come out to take their places in the world. Each takes in time the exact place in the bommunity for which he has fitted himself. Twenty years later one member of the class will be a man noble, honored, beloved; another will be ostracised from all better life; but neither the one nor the other is part of an arbitrary system of "rewards" and "punishments," but simply that each state is the outward result of inward qualities. "A man's fortunes are the fruit of his character," said Emerson. The acquirement of wealth is not a testle. The money-acquiring instinct may accompany the higher and nobler qualities; it may accompany baser ones; but it lies with a man himself as to whether he shall have the respect and the confidence of the community in which he lives. If he fail to inspire it, or, if, having acquired it, he forfeit it, in that lies his

punishment and for it he alone is responsible. This analogy holds good for the experiences that await the man who enters the ethercal world. That which he has achieved he carries with him, be it great or small. If he has while here developed the loftier qualities of his nature, he enters on a realm whose conditions are more suited to them than those existing here, and he is correspondingly happy.

Purity is an essential of spirituality, spirituality of thought, of life. Nothing that is impure, unclean, can bear the divine

impress spiritual.

If a spirit thinks impure, vicious, gross thoughts, such thoughts cannot properly be termed spiritual thoughts. It is not the mere fact that certain thoughts emanate from a spirit, but the quality of the thoughts, that constitutes them and entitles them to be called spiritual thought.

Surely a spirit, whether in the flesh or out of it, whose thoughts are thoughts of murder, wrongful deeds, and the carrying out of base passions and lusts, does not in these things exemplify spirituality or spiritual thought.

It is a sad fact that many spirits pass into the spirit world in a very gross, unspiritual condition. Their moral status is low, their plane of thought gross, impure, unrefined, unspiritual. Only through the process of culture and growth can such become spiritualized sufficiently to be capable of sustained spiritual thought.

Money-grubbing, libidinous sensuality, "evil concupiscence" in varied forms, formed their staple of thought, entered into the warp and woof of their mentality, and controlled their inner, if not their outer life and actions; and all these characteristics of thought, desire and intent they carry with them into the spirit world. They carry their hell with them, the hell of grossness and sensuality which must be outgrown before they can reach the heaven of spiritual life and thought.

On the other hand there are and have been those whose chosen and habitual plane of thought has been in the bright zone of high, pure, moral and spiritual aspiration, with their garments unspotted by the world of grossness and impurity surrounding them. Steadily, gladly, their feet tread the beautiful way, the bright glow of angelic inspiration illuminating their brow, the love of their highest ideal of goodness warming their heart, and the heaven of pure spiritual thought enjoyed in their present life, and a still higher plentitude enjoyed in sure anticipation.

It has seemed useful at times to define meanings to some extent, and to reach out into cognate lines of thought as a help in study; but ever has the thought been present with me, and the desire embodied in the thought O, if I can only help some one, some soul struggling on ward and looking toward, in life's journey-if I can help even one soul toward the higher life of spiritual thought and aspiration, I shall be glad and feel richly repaid for my efforts.

Let me close this with some stanzas from an unpublished poem:

THE GARDEN.

When weary of earth and its sadness, I hie to my soul's garden home, And there, in the sweet hush of gladness, I wait for the angels to come.

They come when the daylight is dying-Ere I call I behold them anear-They come with sweet balm for my sighing For my weary heart comfort and cheer.

By the beautiful waters of Soul-land And the paths by the shining ones trod. I sit in the Garden of Silence, Alone-with the angels of God.

Near the mystical realm of Dreamland, When the twilight shadows flee, My spirit bathes in the waters Of the silent Soul-land sea.

Silent and voiceless-the Soul-land? No echo of speech or of tread? Nay, that is the world of the living! And Earth is the world of the dead! In the realm of ethereal being,

Enzoned and enwrapt as the seers, I sense the life infinite, eternal, And the thrill of the beautiful spheres. JAS. C. UNDERHILL. Hammond, Ind.

No Biblical Law for Keeping Sunday.

SIMPLY CUSTOM.

It is very seldom you run across a man who is bold enough to disregard a prevailing custom and advance a theory that will cause him to feel flattered if it meets any semblance of approval. In this day and age we are, perhaps prone to bow to the observances of our forefathers, but nevertheless we are usually reluctant to disregard them. But there is one man, a minister, too, who dared to contend that our observance of the Sabbath does not spring from biblical facts, but custom, and not only that, but that it is a custom that ought to be abolished. Elder J. M. Foulks, of the Christian church, the bricklayer evangelist," Bevier, Macon county, Mo., rather astonished his congregation by his statement that every individual should be allowed to select his own Sabbath, and backed up the assertion by putting an entirely different construction on various quotations from the Bible from what they have hitherto borne. Among other things Elder Foulks said: "'Tis true, we have many grand, good Christians who contend for Sunday as the Sabbath of the Lord. Then, we have others who as strongly contend for Saturday as the Sabbath. There are still others who advocate that the Sabbath is in Christ as 'he is all in all,' and worship seven days in the week. Sunday was given us by Constantine, a sun worshiper, accented and endorsed by the Roman Catholics, who offered thousands of dollars to any Protestant who can prove by the Scripture of its being a day set apart by Christ or his apostles, they claiming it a day set apart by and for them-

ress and religious liberty. "There are multiplied thousands of things necessary to be done upon that day, which, if carried out by those who are to do them, brings them under condemnation of the law, yet are conceded to be right upon other days. Therefore, the law as it is is not right; there is no justice nor liberty in it, and it is a greater factor for evil than good.

elves and that Protestants are using the day of the se-

lection regardless of the truth regarding it and impreg-

nating it in our laws to the detriment of the law of prog-

"Also the Sunday law has a tendency to make hypocrites. Take those Christians who believe Sunday to be the Sabbath of the Lord, and believe they must keep it as the Jews kept the Jewish Sabbath. They will go to church for an hour of two; then, perhaps we will see the banker step around to his office for a few minutes to adjust something in his accounts the day before; the merchant will supply the unfortunate that could not get around Saturday night; the secretary will write on Sunday to catch up. Thus we might go on almost indefinitely enumerating Sabbath desecrations, dancing halls, beer gardens, theaters and resorts of every name and order that are open on Sunday to catch the unwary. Many a young man and woman can point to Sunday as the downfall of their ruin.

"Why is this? Because it calls all men from honest toil to cease from labor at once and creates opportunities for the devilish nefarious scoundrels to carry out their preconcerted plans and schemes upon the innocent and unsophisticated. Their places of amusement and shame are open to catch those whose characters are not yet formed and destroy them in every way possible, morally, financially, socially, religiously, etc.

"The law we need is not a one-day Sabbath, demanding that all men shall cease from labor at once, nor a day based upon what any church, sect, creed or denomination may think about it. Let it be based upon justice and liberty, that will benefit all men to the extent that he may have one day in seven and that day to be one of his own selection. Give him the liberty to do as his conscience dictates, and not coerce him to be subservient to a law that is unjust, discriminating."

NIGHT.

O, winds from the salt sea blowing, O, voices from the golden west, Bring a message with new life bestowing From realms beatific and blest.

O, waft me the fragrance of lilies Whose perfume my senses o'ersteals From the gardens and valleys and villas. That my vision but dimly reveals. O. weave round my heart the sweet rapture

That comes in the softened refrain Of the days of my childhood's departure When life was free from all pain. O. infinite sea of causation-Thou dreamland depth of the soul-

The pulses that wake each emotion Are centre, circumference and whole. The star-voices floating commingle, And blend with the world of unrest, And the shadows deepen and mingle, And a calm sinks over her breast. The world with its strife and its foes, Grows peaceful, tranquil and still; The wing'd God of Night woos repose By love's beneficent will.

BISHOP A. BEALS. Summerland, Cal. -:--:)0(:---:-

THE PREACHER.

Oh, how they thunder at the cringing crowd; These social parasites and mortal foes Of all the good that in man's bosom flows-Who to the frightened herd proclaim aloud, Some awful portent in each passing cloud-For in their hearts no grains of truth repose, These men who gloat like ghouls o'er human woes And practice vice beneath religion's shroud.

If in some future age these wolfish knaves Should cease to prey upon the human soul, And strong Intelligence should rise sublime, And break the bonds of Superstition's slaves-A fearful darkness from the world would roll, And sink forever in the gulf of time.

-Lynn A. Osborn in Truth Seeker. --:--:)o(:--:--

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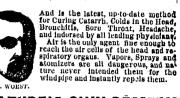
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SATURDAY, APRIL 9, 1898.

FOR CROAKERS.

"If you can't go into the heat of the battle, don't go around croaking," said evangelist Moody the other day. That seems an admirable text for those very sensible Spiritualists who favor an organization to resist outside aggression, and to strengthen the arms of those who are laboring to advance the right.

We have no patience with those who will do nothing themselves, and when others set themselves to work to organize, resist with all their strength, usual ly insisting, "wrong persons are in the lead." These growlers are no more exemplary in their lives than those they oppose. They have proved by their own apathy their want of ability to direct in an enterprise. They forget that the unpopularity of persons qualified to lead has grown out of such persons standing in front, receiving the peltings of the enemy, while the chances are very large that the doleful croaker has remained in retirement, else has been so mealy-mouthed in expression as never to provoke the hostility of the op-

Let the croakers, the do-nothings, and the afraid-of-his-shadow Spiritualists keep quiet, and let the workers come to the front with their organizing ability: then, where now there are only hundreds of organizations, there will be thousands of them, and the member ship in each will be correspondingly increased. The cause is worthy of a zealous and protracted effort to advance its material interests.

A GREAT VICTORY.

The New York Journal lately told in its telegraph columns, of a Rev. J. K. Marthens, at Jersey Shore, Pa., who forcibly ejected a young man from his church who merely bowed his head in prayer, instead of getting on his knees, as the zealous divine had requested all to do. When the preacher dropped upon his knees, all his congregation who had not left the house in disgust, followed his example, save one offender. The preacher, in the midst of his prayer, opened his eyes, and saw the young man of irreproachable character, with merely a bowed head. Then the man of God was wroth. He arose from his knees, made his way to the implous worshiper, and smote him hip and thigh, then thrust him into the street; thus was God greatly glorified. The good preacher, with the perspiration dripping from his brow, returned to his place, again dropped upon his knees, and told God what a great victory he had achieved in his behalf.

A GRAND DISCOVERY. Elder Moody is trying to get up a re-

ligious revival in Chicago. He is report ed as saying in one of his discourses: "I can't preach hell fire and damna tion and convert souls. I can't scare people into salvation. I was on a steamer once which carried 700 souls The machinery broke down and we were in danger. A friend of mine afterward said it must have been a splendid time for evangelical work. Was it? I would ask a woman how it was with her soul. She would exclaim, 'Is the ship going to sink?' She had forgotten soul in the fear for her body. I can't convert a man by pointing a pistol at his head. You can't convert a man unless he is willing to be forgiven. That is one of the things to which the omnip

otence of God does not extend." Now that is a marvelous discovery. and shows that even Brother Moody is endowed with a share of good horse

WORTH PRESERVING.

They who have been solicitous to learn why educated skeptics reject the character Jesus, as a real personage, and treat him as a myth, will be greatly interested in a series of editorials now running through the columns of The Progressive Thinker, the first appearing under the head of "Parallel Religions," in the issue of March 12, and the second, "A Key to the Mystery," March 26. The residue of the articles will appear weekly to their close, and will contain matter that would cost at least one dollar if published, with the usual padding in book form. It would be well to hunt up and save these articles for future reference.

CREEDS IN ILL REPUTE

People's churches are springing up in all directions, with hell and a virginborn-God eliminated from their creeds. That led by Rev. Dr. Roberts, at Kansas City is probably the most advanced and prosperous of all of them. One was organized upwards of a year ago at Spring Valley, Minn., an offshoot of the First Congregational church. Rev. Dr. Harmon, its pastor led the way, taking sixty-two members with him. These formed the nucleus of the People's Church, soon organized, with a membership of 250. The church has grad-ually increased in numbers until it leads all others in the town both in members and in material prosperity. Office.

BIBLE NOT INFALLIBLE.

A friend sent us, a good while ago, a report of a sermon delivered by Rev. Dr. Lyman Abbott, of Brooklyn, N. Y. before the North New Jersey Congregational Conference, at Bound Brook wherein he gave a summary of all his heterodox discourses on the Bible: It is too good a thing to be lost, notwith standing its antiquity. Rev. Dr. Abbott's subject was "The Scientific Conception of Revelation." He said:

"The scientist approaches the Bible from what may be called a scientific or literary, point of view. He assumed no theory of inspiration. He does recog nize that this book has had a wonderfu spiritual effect on the human race. He does believe that it is a truly unique book and in some true sense inspired by God, but when he is asked if it con tains no error he answers that he wil

"The scientist, even if he does believe that the book is inspired, still bears in mind that the book must be read as other literature is read. Inspired philology is not different from uninspired philology. The scientist must assume that the same laws of grammar apply to inspired literature as to uninspire literatur**e.**

"If you take up a history and it re-fers to Abraham Lincoln you are perfeetly sure it was not written in the time of George Washington. Now, if you take up the Book of Isaiah and read in it about Cyrus the Great, you are satisfied that the book was not written by Isaiah 100 years before Cy rus the Great was born. Thus the sci entific student of the Bible puts the traditions aside as of very little value.

"We take this book, then, and open it. We find first of all that it is not a book at all, but a library of sixty-six books, which it took 1,400 years to bring together. We find that the book is a growth, and that it grew out of the church of God. The church was no founded on the Bible. The Bible was founded on the church. There is no question about that. One thousand years elapsed between the founding of the church and the completion of the Old Testament, and two centuries elapsed between the founding of the Christian church and the completion 3 the New Testament.

"The student looks at the Bible and finds there fiction, poetry, dramatic writings, etc. The Puritan could not believe there was fiction, or poetry, or drama in the Bible, because he believed such things were wicked, but we do no believe such things are wicked. Why therefore, should we accept the conclu sion of the Puritan while we reject his reasons for that conclusion?"

A clergyman in the audience asked Dr. Abbott what he thought of the

Book of Genesis. He replied: "Nothing is more certain than tha the story of creation and the flood is to be found on Assyrian tablets that existed for ages before the time of Moses. What I believe is that the Book of Genesis is a book of prehistoric le gends that were rewritten by some poet of the time of Moses or there

A LEARNED OPINION.

The Attorney General of Kansas has just rendered an important opinion under the "anti-quack" law of that state. He says the "divine healers." who claim authority for their cures from Jehovah are exempt from prosecution, because that functionary is not subject to human laws; but magnetic healers and

hypnotists are amenable to prosecution. Would it not be well to require a di ploma from Jehovah, with an acknowl edgment before some judicial officer under seal attached, showing that the claimant is in fact a divine healer, and has been commissioned as such? Without the requisite certificate, if a mesmerist, or a hypnotist sets up as a divine healer, how are the people to dis-criminate between the false and the genuine?

THE REASON.

"Thus saith the Lord of hosts..... Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Saul executed the command of the Lord-Jahveh, the tribal God of the Jews-"and utterly destroyed all the people with the edge of the sword," but saved the king whom "Samuel [afterward | he wed in pieces before the Lord.' See I. Sam. 15: 2, 3, 8, 33.

A brutal god, and brutal savages ex ecuted the decrees of that god, and yet both are subjects of adoration and example among Christians. Messrs. Covert, Becker & Co., it is the god you worship, and the people whose example you copy that make the clergy so vile, and the churchmen so vicious

THE PREACHER'S BEST HOLD.

The Kansas City Star says: "It would be no trick at all to organize a whole regiment of fighting chaplains in Kansas in case of a war with Spain;" but it fails to tell its readers that their principal merit would be found in the length of their prayers while a battle was raging; for they would occupy some quiet retreat where they would be safe from the missiles of the enemy. Take the average hell-fire preacher and his best hold will be as stoker for his Satanic majesty. Messrs. Covert, Becker & Co. that is our opinion.

Anniversary Reports. Send them in at once if you wish them published. Our next issue will be our anniversary edition.

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In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order or registered letter or draft payable in Chicago or New York, and there can

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COMMISSIONS.

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

"The Strike of a Sex." By George N. Miller. Price 25 cents. For sale at this

The condition of the world at the time Constantine removed his imperial throne from Rome to ancient Byzantium, subsequently re-named Constantinople, the first in our issue of March 12, under the head of "Parallel Religions," has been given in preceding articles. This change of the seat of empire occurred about A. D. 324, though the new capital was not formally dedicated until six years later, to wit: A. D. 330. We have found Constantine was already made the Supreme Pontiff of the Roman religion, an office established near 700 years before "by the wise and pious Numa Pompilius," as stated in Smith's Roman and Grecian Biography. This office since the days of Julius Caesar had been filled by the Roman emperors. Subordinate to this Pontifex Maximus were the overseers of the—so-called by modern Christians—Pagan temples, Episkopos in Greek, signifying "one who watches," now rendered bishop in English.

A controversy arose between the functionaries ministering in the temples as to the real character of the object of their worship. They at Alexandria, and many of the students going from its great college scattered all over the world, maintained the Platonic theory of mind and matter, with its Logos or Word, and the subjection of the popular divinities to the one Supreme God. A score of conflicting sects sprung up, each warring on its fellow. Connected with the temples were monasteries, where the idle monks hibernated and spent-their time in controversies, subsisting by begging. They speculated on philosophy and religion, and were ever ready to lead in acts of debauchery and violence. They constituted an active, secret force in Egypt for more than 200 years before the Christian era, and were constantly augmented by the dissolute thereafter. They were the inciters to riots, and the disturbers of public tranquillity. They were importunate that Scrapis was the resurrected God Osiris, and would brook no opposition in that direction. This condition was aggravated from year to year, and had grown to be a disturbing element throughout the Roman empire when Constantine donned the royal purple.

In the year 318 a violent controversy arose in Alexane drius between Arius and the bishop of that city relating to the godhead of Jes. Athanasius joined his eloquence with the bishop, and determined to suppress Arius and his sympathizers, many of whom were found in Syria and Asia Minor.

Churchmen claim these contestants were Christians. Accepting the statement of the emperor Hadrian, that "Those who worship Scrapis are Christians, and those who call themselves Bishops of Christ are devoted to Set1 apis," as quoted at length in our issue of March 26, under the head of "A Key to the Mystery," were Christians, then we accept the title; otherwise not.

It was at this juncture, when the excitement was most intense between these jarring sectaries, Constantine, as the Supreme Pontiff of the Pagan religion, issued a procla mation assembling all the Bishops-otherwise overseers of Pagan temples, who-were specially subordinate to his authority, to assemble at Nicaea, in Bithnyia—a city on Lake Ascania, 54 miles southeast of Constantinople, A. D. 325, to settle the impending controversy. Responding and Islam will be dealt with further on.) to that proclamation of its legal head, 318 Bishops—8ver seers of temples, be it remembered—with other clerics to swell the number to over 2,000, assembled in a temple of Bacchus, otherwise Jes. Constantine, by virtue of his office as Supreme Pontiff, presided over that august assemblage, clothed in his official robes as the head of the Pagan religion at Rome. As such head he expelled the entire delegation who were not overseers of temples; he directed the proceedings through all its sessions, announced the result, and declared in his proclamation when the body adjourned:

"That which is approved by three hundred Bishops overseers, can only be considered as the pleasure of God, especially as the holy spirit dwelling in the minds of so many worthy men has clearly shown the divine will." At that assemblage, called in subsequent ages, a council, was constructed the Nicean Creed, which made Jes coequal and co-eternal with the Father. Jes was not God. the Holy Spirit was not God, Jupiter was not God, but the three united was the Eternal God, and yet-wonderful mathematics-each alone was that God. Three hundred heads of temples voted for the adoption of that creed, seventeen voted against it, and one, for unknown reasons, did not vote. These facts, substituting Jes for Jesus Christ, are gathered from "A Historical View of the Council of Nice, with a translation of documents, by the Rev. Isaac Boyle, D. D., published for the Methodist Episcopal church, 1839."

It was 605 years before the convening of this Nicean Council that Jes was imported into Egypt from a port on the Black Sea, in an adjoining province to that of Bithynia. The whole of Asia Minor was then densely populated, and a temple dedicated to this Roman-Grecian-Egyptian god Jes, by some one of his numerous names. was found in every important city. One was found at Antioch, another at Damascus, and the reader can judge of the writer's surprise when he found one in each of "the seven churches of Asia," to which Paul is alleged to have directed epistles, and to whom John directed his unintel igible Revelations.

The whole Christian world for near 1900 years has been trying to find when their virgin-born God assumed mortal form. They fix the time of his conception with the vernal equinox in March, and his birth with the winter solstice, December 25, agreeing in these particulars with that of all the sun-gods; but the year in which that wonderful event transpired has not been fixed. The New Testament account, compared with history, is so conflicting as to make the event impossible. Says. Mosheim, p. 25, Vol. I. of his Ecclesiastical History:

"The year in which it happened [the birth of Jesus] has not been hitherto ascertained, notwithstanding the deep and laborious researches of the learned." And even that eminent divine, Rev. S. Baring Gould,

in his Hostile Gospels, chap. 1, says: "It is somewhat remarkable that no contemporary," or even early life of our Lord exists, except from the pens of

Christian writers." · To those who have followed us in these inquiries 12 the reasons for such ignorance is explained. He was neven born, but, like Minerva, who sprung full panoplied from the brain of Jupiter, without a mother, so our Lord is first found as a statue on the shore of the Black Sea; he is transferred to Egypt, where he appears as the resurrected God, Osiris. Six hundred years thereafter he is declared by 300 Bishops, co-equal and co-eternal with the Father. and as such is proclaimed by royal decree. The date of birth of such a myth cannot be fixed by human chronology. But the subject is not yet closed.

> --:--:)o(:**--:-**-WELL TOLD.

Moody, the revivalist, told the following, in the course of a discourse the other Sunday:

"A friend of mine, a commercial traveler, got into front pew one day and the holder of the lease passed a card to him on which was written, 'I rent this pew.' He received in reply the query: How much does it cost you? The pew-possessor replied in writing Fifty a year.' My friend wrote back It's a good pew. You're getting the worth of your money.' He did not leave it either."

Symbols.

BY QUÆSTOR VITÆ.

Some authorities infer that Christianity was evolved in the schools of Alexandria from the conflict there of Greek, Persian and Arabian teachings with the ideas of ancient Egypt. It is well known that at the time of the conquest of Greece by Rome, the Greek philosopher emigrated to Alexandria (where Plato had gone in his time) the schools of which were the most celebrated in the then civilized world. Alexandria had been founded by the Greeks about 300 B. C., after expelling the Persians who had ruled Egypt for 400 years. The Greek Ptolemics then reigned for 300 years, when Rome established her prefects there.

Greek philosophy and Persian dualism met the ideas of the old Egyptian system, in this manner, in the schools of Alexandria, and modified the old system. Under these mixed, influences the beautiful writings of the Neo-Platonists were produced, in which Greek ethics and Chaldean mysticism are mixed and permeated by Egyptian magic. Apollonius, Apoleius, Ammonius Lucchas, Plotinus, Porphyry, Jamblichus, followed each other about the time when it is claimed that Christianity was established.

/ It is a curious fact that the writings of these authors survive, while the origin of the Christian manuscripts is enshrouded in uncertainty and mystery.

It is about this period that the great discussions between Athanasius, Bishop of Alexandria, and Arius of Constantinople, etc., etc., are said to have taken place. These gentlemen and others in this manner decided the nature of God and of Christ; of the trinity; whether Christ had had human form; whether he had existed before; whether he was born of a woman; whether he was human as well as divine, or had only one nature, and so forth, all of which decisions have been accepted by posterity. Why these gentlemen's decisions should be considered infallible and have bound posterity it is difficult to realize. Modern bishops would hesitate to arrogate such powers to themselves. But in any case the old Egyptian basic ideas became much modified in their transmission through their hands.

The trinity had for thousands of years comprised Osiris, Isis and Horus or the logical conception of Father, Mother and Son. The divine Motherhood was, however, eliminated and replaced by the Holy Ghost. Motherhood (and coincidentally womanhood) was debased; virginity, celibacy and monasticism were exalted. This debasement of the feminine signification in the Universal or Basic Reality was probably due to the influence of Persian and Syrian ideas in the schools of Alexandria.

This modification of the original trinity made Deity masculine solely. Only one child was admitted, and he was made masculine. The feminine maternal function was debased to its merely human or material aspect and associated with lust and sin. Woman was described as a temptress and to be avoided by all who sought a holy life. The degradation so entailed lasted throughout the Middle Ages, and only now is woman beginning to be enfranchised from the stigma so caused, and that liberation has been effected in spite of the church, which still seeks to keep her in bondage and servitude where she can. The liberation has been effected by outside influences, and it is in Catholic and Mahommedan countries where woman is still in bondage. (The connection between the church

. Curiously philosophy has followed along the lines of the same heresy, in identifying substance, with consciousness and making intelligence the sole Reality, thus belittling and degrading matter. As spirit is identical with intelligence (the masculine positive signification) while soul is identical with substance (the feminine, negative signification inherent in vitality), this position would make man into a soulless spirit, as theology has made divinity into masculine spirit merely.

The occult reason of this effort of the church will appear further on. But it must be noted that this effort coincided with an age of brute forec. followed by one in which intellect is the dominating force, and in which love as a principle finds but little expression in social or political government. It is the age in which vitality has expressed itself mainly through the head or Kether of man's system, as in previous historical ages and civilizations, life expressed itself mainly through Jesad in man; and led to Phallic systems; to the worship of Ammon-Khem. Islam is an intermediary link between the two.

While the original trinity was debased in this manner, it was further mutilated by making the divine sonship apply to one son only, instead of to all sons or souls, or children of the Infinite. In the old system all souls or children of Osiris and Isis became Horus (orus, gold, pure spirit). Further instead of all souls becoming regenerate by shedding their sins in the hall of judgment where these became the prey of Typhon or Set (the prototype of Satan), the doctrines of vicarious atonement and of eternal damnation and punishment were introduced.

In the old system all souls after passing through the Hall of Judgment, where the heart was weighed in the scales with a feather, that is where love was equilibrated with truth (Maat) or justice, as represented pictorially on the sarcophagi and in the "Book of the Dead" when thus purified, regenerate or "justified" ascended the throne of udgment and became "one with Osiris," that is, "one with the Father."

In the new system one son only was presented as Divine; as immaculately conceived; all others were merely human, conceived in sin and predestined to damnation unless they supported the system devised by the priests. God the Father was taken away from imminent presence within man, and placed without, external to him and unreachable except by priestly mediation. Parentage, motherhood was thus again debased and celibacy exalted.

The churchianic doctrine of the resurrection of the body maintained till science has demonstrated its absurdity, was evidently taken from Egypt. The soul was supposed to come back and reinhabit the body after 3,000 years. The latter was mummified consequently by costly processes and placed in pyramid or rock-cut tombs, which were intended to "endure forever." And there is the travesty of a truth behind this conception which has perhaps been ill rendered or misunderstood. The spiritualized soul certainly can return, or project a representation of itself. Mummies may have been intended to constitute an anchor or nexus or link, through which the discarnate, purified soul could more easily gather up its past earthly associations and relate itself temporarily with the outer

The legend of the resurrection of the Christian Savior is evidently borrowed from its prototype of Philae, where the resurrection of Osiris is sculptorially depicted. Two women sit at the head and foot of the tomb. The divine messenger Thoth, then appears, accompanied by the guardian angel of the dead, Anubis. They pour the water of life on the body; the four elements thereof and the members reunite and the arisen son ascends and mounts the throne of judgment.

(To be continued.) -:--:)0(:--:-

Men always bow to fate; but not as a matter of courtesy.—Anon.

The world must have great minds, even as great

spheres suns.—Bailey. -It is a joy to think the best we can of human kind. Wordsworth.

The fruit derived from labor is the sweetest of all pleasures.—Vauvenargues.

A GOD BY IMPERIAL DECREE. 24 FROM THE TEMPLES OF EGYPT. ELUGIDATIONS OF SAGRED WRITINGS.

Esoteric Meanings of Ancient Egyptian The Stories of Jonah and Nineveh, the Woman of Endor, Etc., Etc.

> To the Editor:—When reading your dove, and "Nineveh," a fish. Can the journal from week to week I have visit of Jonah to Nineveh be foreshad-found things mentioned, which it seems owed by the similitude of his incarcerto me may be better understood. To be ation in the fish's belly?
>
> captions is not my disposition, but I
>
> There is, however a good moral to the

otherwise. "To this end was I born," says Jesus in the Johannean Gospel, "for this cause came I into the world, that I should bear witness to the

Again it is said that "everyone believeternal life."

Let us examine these expressions by will explain them sufficiently. "This is Egyptian was willing to entertain. the life eternal that they may know Thee the only true God and Jesus Christ whom thou hast sent." In plain terms the aconian or eternal life is the life of the eternal world, the life of eternity, which the true souls live. The knowing of God is something deeper than facts of eyesight. What we really know is part of our mental essence and to know God is to have him of and

in and with us. God does not keep a State prison for damned souls, and the believing or faithful one has and lives the life of eternity. It is the blemish in religion that teachers have subordinated moral obligation to the salvation of the individual. No one is saved-healed, whole -who does not live in charity with his neighbor.

Several of your writers refer to the

Book of Daniel. It is a marvel that so much significance is attributed to that booklet. It is plainly a work comparatively modern, and unhistoric. There may have been such a man; Ezekiel mentions him twice. Plainly enough, that man never wrote the book. It shows ear-marks of later periods. Thus the image which Nebuchadnezzar is said to have dreamed of and forgotten was the statue of Serapis at Alexandria, which stood there when the book The "heads of Jesus" was written. which were formerly common, were copies of the head of this divinity. The other visions relate to the endeavor of Antiochus Epiphanes to make the Hellenic worship general in his dominions. The Messiah or Christos in the ninth chapter, was evidently the High Priest tractors of "Atheism" and "Atheists" who was made prince in Jerusalem after the colonization of the country under the Persians. The Pentateuch in the Greek text, applies the title of "Christos" several times to the high

Peter ii:3), afterward changed for re-THE WOMAN OF EN-DOR.

priest. The designation of Jesus, l

think, was Chrestos, or the good (I.

The Woman of En-dor, that had "a familiar spirit," ought to have a thorough and candid description. The imputation that she was a "witch," whatever that may mean, ought to be explained by the account which is given of her. A careful examination of the original Hebrew text may help us understand this story more perfectly. Saul, it appears, was in mortal peril from a superior force of Philistines. He followed the universal practice, and sought the modes of direction that were sanctioned among his own people. These failed to respond, and he did the next best thing. He asked his officers for some Canaanitish oracle, and they told him of the Pythian at En-dor. woman Baalath Aub at Ain-Dour."

In Hebrew, ain signines an eve. a fountain; and dour a circle, a precinct set apart as a shrine. Such precincts were common anciently; a tree, an upright stone or two and a spring of water were necessary accompaniments. En-dor was, therefore, a temenos or temple, and an oracle. The prophets at Branchidae became entheast from vapor of the water, and this woman would seem to operate in a similar manner. The outlines of the story are very meagre, and leave much to be sup-

"Baalath" is the feminine of Baal, and signifies a wife, lady, or mistress; and in this case it denotes the lady or priestess of the oracle. Egyptian priests were called "basileis" or kings, after a similar rule.

About the "aub" we are not so certain. Parkhurst considers it to mean a serpent, such as was at ancient oracles, even to "the brazen serpent which Moses had made, to which the children of Israel did burn incense." This would seem to identify it with the "ob" or "obeah" of the African tribes, and I think this a correct assumption. Oracle gods were generally)represented by serpents. So, therefore, the "Baalath woman of

Aub at En-dor was simply like the Pythian mantis at Delphi, the priestess and prophetess of an ancient rural temple. Perhaps the "ain" or fountain exhaled a vapor which made her ecstatic; but at any rate her functions were not widely different from those of Deborah under the palm-tree, to whom the children of Israel came for judgment. [A magdalen was a woman of the

magdal or twiret-shrine. These were common in the East, and women as well as men were set apart to their service. One of their functions was that of sexual hospitality to worshipers, the fees going to support the shrine. Hence a magdalen was a kadesha or consecrated woman, and not a common courtesan. See Deuteronomy xxiii:17.] As for the historic verity of the story.

it is altogether a question by itself. Auguries were generally sought by commanders before engaging in battle. The fate of a people was supposed to be foreshadowed by the flying of a bird, or the peculiarity of an intestine. Much of what seems to be history in the Bible, or to have occurred, must be set down as little else than allegory, or legends shapen for a specific purpose. "The writers prepared their works," says the Rev. Doctor Oort of the University of Amsterdam, "and gave then publicity, not simply or chiefly in order to make their readers accurately ac quainted with the past, but to promul gate and to recommend what seemed t them to be religious truth." ble, legend, or other fiction was as available, and often more to be desired than an actual fact.

The story of Jonah is in point. It is incredible that he spent three days and three nights in the maw of a fish, and was sufficiently conscious to utter a lore, but not for believing. There is a

THE STORY OF JONAH.

wish every one in speaking or writing story. In those these the current befor the public, to do so at his best. liefs parcelled out every nation and It is matter for rejoicing that Dr. Ly-people to a distinctive god. Neither man Abbott thankfully affirms that he God nor individual had any right on does not believe that Christ came into the domain or in the worship of a forthe world to afford escape from a place eigner. The Egyptians and Hindus of torment, or to get us into a place of torment, or to get us into a place of bliss. Yet it must be candidly acknowledged that the Bible nowhere declares Samuel thereby rejected his god; they who spoke against Moses revolted against the Lord. Jonah going to Nineven to warn against the contemplated invasion of the Medes, was actively ex. tending the province of the God of Ising in him should not perish, but have rael over Assyria. Hence he was "angry even to death" at the failure. proposition of an omnipresent God over their legitimate purport. Perhaps the all the world alike was one which Gospel "according to"—not by—John neither Roman, Greek, Israelite or ALEXANDER WILDER. Newark, N. J.

Charles Bradlaugh—His Life and Writings.

The Truth Seeker Company announce the third edition of About the Devil, and Other Essays, y Charles Bradlaugh.

For this edition the publishers have idded much valuable matter, including a summary of Mr. Bradlaugh's parliamentary career, the thrilling story of his forcible expulsion from the House of Parliament, history of his and Mrs. Besant's trial for selling the "Fruits of Philosophy," a sketch of Mr. Bradlaugh by his colleague, Charles Watts, and a eview of his work and estimate of his character by the late Samuel P. Putnam, leader of the organized Freethought movement of this country. Mr. Bradlaugh's autobiography is retained, giving in his own words a complete history of his life to 1873, which the summary of his parliamentary career and the articles by Messrs. Watts and Putnam round out in a thoroughly satisfactory manner.

The essays selected are those which best give the thought of the man on the most important topics of the times in which he lived, particularly upon theological questions, from which he gained the name of Iconoclast. Mr. Bradlaugh was known as an Atheist, and his essay upon this subject, "A Plea for Atheism," shows how well he deserved it, and also whether the deknew the principles or arguments of the philosophy and persons they attacked. The other essays selected reveal Mr. Bradlaugh's thoughts upon materialism, upon the Labor problem, the causes of poverty, and his remedy. The detailed list of contents is: Portrait of Bradlaugh.

Publisher's Preface, including summary of his parliamentary career, and the story of his life not told in his autobiography.

Samuel P. Putnam's Estimate of Bradlaugh.

A sketch of Bradlaugh by Charles Watts, his colleague in Freethought. ESSAYS. A Few Words About the Devil.

New Life of David. New Life of Jacob. New Life of Abraham. New Life of Moses. New Life of Jonah. Who Was Jesus Christ? What Did Christ Teach? The Twelve Apostles. The Atonement. Were Adam and Eve our First Pa-

A Plea for Atheism. Is There a God? Has Man a Soul? Labor's Prayer. Poverty; Its Effects on the People. Why Do Men Starve?

The Land Question. The value of Charles Bradlaugh's writings is not a matter for dispute. Their place at the front of the Free thought literature of this century is acknowledged and secure. In his war against superstition Mr. Bradlaugh lealt with the fundamentals of religion-God, inspiration, revelation, prayer, miracles, immortality. For him the sacred books" were discredited as such by their own contents, however composed, and he made it his business o attack them as an imposition on human ignorance and credulity. This volume comprises the plainest and most forcible of his writings, and strikes as

hard as does the "Age of Reason." In bringing out this edition we have reduced the price, to make it more accessible of acquirement. It is printed on antique laid paper, handsomely bound in cloth for one dollar, and in paper covers for fifty cents. For sale at this office.

The Corpse Spoke.

Mrs. Elizabeth Morton, aged 65 years, died at the residence of William Barker, Reynoldsville, Pa., recently, from neuralgia of the beart. Before death Mrs. Morton requested that her remains be taken to Mt. Carmel, Pa., and buried by the side of her husband. Contrary to her request, her relatives secured a lot in the Reynoldsville cemetery and dug a grave. On the morning of the day set for the funeral two members of the family went into the room where the corpse lay and, according to their statement, the dead woman raised her head and said: "I knew you would not bury me by my husband The strange story told by the two alarmed the neighborhood and the funeral was postponed. The body will be taken to Mt. Carmel for burial. There was a case of the power of will

manifest, or those two parties were clairvoyant and clairaudient. The spirit could as easily raise the head of a corpse that had been a corpse long enough to become rigid as that the spirit could have drawn on the body and materialized a head over the other and produced a voice. It was evidently the spirit that spoke.

Wanted to Paint the Church. A North Carolina moonshiner, having defence that he had merely made illicit whisky "to get money to paint the church." The judge was of the opinion he had made enough to paint the town, so he was sent up for a two years' rest.

"After Her Death. The Story of a Summer." By Lilian Whiting. No prayer. It may do for allegory or folk- mind that loves spiritual thought can fail to be fed and delighted with this parallel story of Hercules, the Tyrian book. Beautiful spiritual thought, comgod, being swallowed by a fish, and be- bining advanced ideas on the finer and ing ejected three days after, with all ethereal phases of Spiritualism, leading the hair off his head. We can explain the mind onward into the purer atmosthis as the sun passing the zodiacal phere of exalted spiritual truth. A sign of Pisces, and denuded of radi- book for the higher life. For sale at ance. The name "Jonah" signifies a this office. Price, cloth, \$1.

EXPERIENCES

IN SPIRIT UFE.

By the Spirit of Mrs. Amelia Colby Luther,

Given Through Mrs, Cora L. V. Richmond, at Washington, D. C., March 6, 1898.

feels and knows from the realm of spirin the human state those friends who earthly work, I could not even speak.

seems as though my body had been dyearthly sickness seemed at the time like an age of suffering and imprisonment. Human life brought me little tion, there would have been no consolation, no comfort. Many friends there were who were kind, but even those could not assuage the sorrows of a disappointed life and the sufferings of a body under the chating influence of a restless and turbulent spirit.

Trained in childhood to the exercise of intellectual powers that were not usually ascribed to women, and given but little opportunity in the world of affairs to exercise those powers; always finding opposition in the outward world to anything that a woman might undertake to do, it was not until Spiritualism came into the life of the one now addressing you from the spirit side of life, that there was any hope. Spiritualism brought the hope and knowledge of immortality, and brought with it work to do in that direction. It is not my province to tell you of that work; you have kindly followed and borne with it and assisted it in many ways. Here in the Capital of the nation it was my privilege many times to stand and speak for that truth that was within me; perhaps not to the acceptance of all, perhaps not in accord ance with all my listeners, and I know many times at variance even from those who accepted the common truth among Spiritualists of a future life and immortality. But differences of opinions and differences in the ways of presenting the truth must be permitted, or there is no progress; and but for these differences we never could arrive at the truth, and then there would be stagna-

The bodily prison continued to be more and more oppressive with the waning of each human faculty, with the waning of that strength which one had learned to boast of, and especially with the waning of that power to think which had been my chief reliance. To know that the brain itself, the physical structure of the brain, could fail to perform its function, that the body could cease to do the will of the spirit possessing it, was a terrible affliction. But so weeks that lengthened into years, this physical decline was a great oppresnot submitted to gracefully; there was absolute and constant rebellion. I did unkind thought or undue severity in I that would have been added strength. I may know beforehand how to avoid DEATH THE DAWN OF FREEDOM.

Instead of death adding to those disabilities, instead of making the powers they are. It seems to me that when a more feeble, instead of making the pris- man climbs up a rocky pathway he is on-house more palpable, it was the first dawning of being set free. I cannot declare to you in fitting language what it was, when in the midst of kind and ministering friends I became aware that the final change had really set in. life, rather than have them always It was an entire reversal of all human thought concerning death. Instead of being fettered, instead of the faculties moral courage. I am thinking that peobeing more and more benumbed and dimmed, there was a startling consciousness of a re-awakening. It seemed, although it was not true, that did not have a superabundance of it. every nerve and fiber was being filled like to be intellectually satisfied, but with new life; it seemed, but it was not had rather be intellectually disturbed so, that the brain and all the cerebral if I am wrong. structure were being restored; and the thought flashed through my mind at that spirits live. But there is a great that time, "I am going to get well and truth in knowing that spirits, neither be able to take up my work again on on earth, nor in spirit life, have a flowthe platform for truth and spiritual ad- ery time always. Spirit existence in vancement." Instead, however, of its both states is not set, as yet, to the being the body that was being resusci- highest and sweetest music; you do not tated, it was the spirit gradually being pass out floating along on banks of set free from the thralldom of the flowers with angel attendants and body, from even the consciousness of harps, and those that bear you into the being fettered by the body. As one af- presence of imparadised fields of flowter another of these fetters were broken ers and wonderfully beautiful scenes, by the absolute failure of every physical faculty it seemed already as though the mind had been restored to its accustomed strength. Memory came swiftly back, and all the thronging incidents of life seemed to make haste with one another to restore themselves to consciousness. While the attributes and faculties of the mind were let loose, apparently, to do all that they ever could do and much more, it was also palpable thrust out into eternity finds nothing that the physical senses did not seem to fade; eyes that could see, ears that er of spirit friends is there, it is true, could hear, and it seemed, although but there is a time, almost immediately very likely the voice expressed no word following the release from the physical to the surrounding friends in human body, when one is brought alone face life, as though I was shouting to them, telling them of the new life and strength that had come to me.

FRIENDS IN SPIRIT-LIFE.

In the midst of this great ecstasy of being set free, I was suddenly aware of being set free in this vast realm, for being in the midst of a much larger company than those who surrounded me in human life; my faithful attendants were there, but there were more; at last I recognized friends who had passed on many years ago, those in tractiveness the kind of habitation that spirit-life who had been my earthly will meet you in spirit existence. I tell friends and the companions of my you, here and now, that you know nothchildhood, the parents and dear ones of ing about it. the household, and evidently those who had been with me as spiritual guardians and assistants watching over my life and enabling me to do the little I more that it seems that the little that had done in earth life to forward their you can understand is but a drop of work. It was a goodly company.

that the time had seemed an age in "The spirit world is like this." and ber this-it was better to bear the pain man consciousness and live in the vast and suffering and deprivation incident consciousness of the spirit without the to falling health than to hasten by one body.

To speak through an unaccustomed ; life; better to bear on to the very end. channel, through one whose gentler or-ganism has been attuned from child free according to the law and nature of free according to the law and nature of hood to harmonious speech, is indeed Its own body; and, without being a famost difficult; and to speak what one talist, according to the individual purpose and destiny of life I could not it is so great a task that, but for the have gone sooner. By a strange and need of utterance and the wish to reach sudden transformation of feeling -showing that suffering, as well as were accustomed to think kindly of my happiness is in the spirit and not in the am I in this new state that I never was body-I was told that I had been in I do not know how long it was, but it spirit life but one hour, though it seemed to me as though I had already ing for years; and the last period of been there an age, and the suffering I had passed through in earth-life seemed but as a moment. At the present time, but for that memory which can recall, pleasure and a great deal of work, and and the coming in contact with mortal but for that light that came from the life which reminds me of it, I would unseen yet palpable realm of inspira- not know that I had suffered any physical pain; so soon do we forget it; as little children in the presence of a loving mother forget that hurt which the mother kisses away, so in the companionship of these loved ones, who have made me feel that the spirit life is the home that is mine, that I am entitled to t, that no one could have taken it away from me, and that it is my inheritance from eternity. So soon do we feel at

> Do we forget, therefore, those who are left on earth to struggle and to suffer in their turn? By no means. The first thought is to tell them how glad we are to find ourselves free from ail bodily limitations; you will remember that evening when through this same instrument I am now addressing you through I spoke to you in this room. It was a short time after my release from the body, but the pent-up joy and the delight of my new existence was so great that I burst through the barriers and spoke to you then. Now the joy is less turbulent, it is calmed down by that retrospect which must came to each spirit, of his own or her own life.

home in this companionship that the

suffering is forgotten.

OUR SPIRITUAL EXISTENCE. Ah, that retrospect! We build our

spiritual existence, not externally, but from within. I wish I could tell you how imperfect I found myself. I wish I could tell you how there were many faults and shortcomings that came to my consciousness that I fain would have screened from my own gaze, as well as the gaze of my kind spirit friends; but I had no need to do this, since they must have been fully aware of them, but they made me no sign nor token that they thought there was any imperfection; they manifested no criticism; they did not say: "Had you done thus or so, you would have been better off." I knew it; I knew it well enough without their saying so. You cannot set your face squarely and fairly before your own life, before your spiritual countenance, without knowing what your imperfections are. There is it was, dear friends, and for many no need for an avenging angel to tell you; there is no need of anyone to sit in judgment upon you to declare it. I sion. It was not borne patiently, it was found it within; and I assure you that if I had ever given a harsh word, an pray, not to God, for I did not know my criticism, it was before me. I had about him, but to my angel and spirit no stumbling blocks to encounter but friends to set me free. But I have as those which I had placed there. There certained, as my reason taught me be- was a certain kind of delight in knowfore, that spirits are not permitted to ing that every obstacle I met in spiritset any one free until the expiration of life was of my own creation; no one the mortal period. The very discipline of those last months has been some and no one else will have to overcome thing of a blessing, since if the lesson them. I am going to do it. You are patience could have been learned, going to do it with your obstacles; you some difficulties. But I am not quite sure that the difficulties are not needed in order to be overcome; I suspect that a great deal stronger than he is if he only has walked along a smooth and level flower-strewn path all his life. I would like to have boys brought up in the rough-and-tumble conflict of daily sheltered and shielded so that the first breath of wind will blow away their

> There is great consolation in knowing but you awaken to the consciousness of yourself. You are aware of this great spiritual existence that suddenly impinges upon you; it makes you almost afraid to be let out into illimitable space. One who has been long in a dark dungeon cannot bear all the light at once; one who has been imprisoned cannot be set free without some tonic or strengthening influence; so a spirit but vastness. The encompassing powto face, thought to thought and spirit to spirit, with one's own consciousness: eternity seems so vast, we seem so little, one is almost tempted to try to go back again, to be limited, even to be fettered, even to be in pain instead of which even the best fitted is but illy prepared. You think you know, Spirit-

ple are too much pampered physically,

mentally and spiritually. I like com

fort; I liked it when here, although I

ualists, about spirit-life; you think you know about your spirit friends; you have pictured, with a certain sort of at-THE SPIRIT WORLD. Everything that spirits tell you is true; but more is true, and so much

water compared to Niagara. Supposing I did not expect, and therefore I was someone should bring you a goblet of not disappointed, as many Spiritualists water and say, that is like Niagara? So are, to be ushered into the presence of it is in substance; but what vastness of God, nor into the presence of Jesus, but torrent, of great and wonderful and ab-I did expect to, and I did, find my spirit solute possession of the mighty waterfriends ready to receive me, knowing fall. So it is with the spirit message: which I was coming to them, and tell- is like this," and "it is like this," all of ing me that they had been helping me which is true, but it is like nothing and, although unconsciously to myself, which you can know, perceive or undid know it was better-remem- derstand until you are set free from hu-

pulse-bent the departure from mortal How I do wish I had not tried to given to any world than that the Chicago, Ill. J. O. M. HEWITT.

measure the universe with my human vision; how I do wish I had known that the body is not the standard of everything! I knew it, but I could not real ize it. I have seen people who laughed about love, young people, and they thought they understood it; they knew they would never fall in love; so foolish a thing as caring for anybody, they could never love, that could never be their experience. But when it comes, when once the divine passion seizes them, when afterward they are aware of meeting a life that has proved unworthy, but that held their destiny in its keeping—you know what it is; they never could have believed it, but they were carried away, borne out of them selves; the great problem of life had been unveiled and revealed to them. High or low, rich or poor, young or old, it is the same experience when the ex-

perience comes. Infinitely greater is the experience of death, is the unsealing of the vision, the setting free of the spirit. So real real before. So do I find myself as I neved had found myself before. The hands, the feet, the body of me that had walked the earth seem no more to me now than the garment that I wore twenty years ago. I have forgotten how it was made. I do not know the color of it and I never gave it a thought when it was cast aside. Is the body then so much less? Aye! it is so much less that, although while we possess it we value it because it is our only instrument of expression, when we are ness, its physical mortality, we wonder at the thing of dust that enchained us, we do not love it any more. I did not care what became of mine, for I knew it before I got through with it, it ward the sooner it went back to dust the better. I know what has made people cling to

their bodies so, especially in Christian lands-I mean their dead bodies and the dead bodies of their friends. Because they were told in the Evangelical Christian worship of the past, that the bodies would rise from their graves They will, but they will rise in some form of verdure, or in the wheatfields or in the orchards, like that appletree in Boston, in an old churchyard, whose roots went down into the grave of one of the Winthrops, for nourishment for its branches and fruit. Of all the boys in Boston who ate the apples of that tree, whose body would it be on that day of resurrection?

But people have learned to love their bodies as immortal things. I love every atom of the earth. I love every molecule of matter, I love every leaf and tree and flower, and every form of life, and I love the substance which entered into the physical existence of that form that was mine, but I do not care for my body. Whatever nature wants to do with it or can she is welcome to Whatever uses it will serve in the alchemy of any future generations of life, I am willing. But this that is me, that is I, that constitutes this that cannot die: this that perpetually lives, that haunts me with its imperfections, satisfies me a little with the good that is manifested, this is what is to be considered. Human happiness, human misery and human indifference make up life; not one of these belong to the body at all. Happiness is real or fictitious according to that upon which it is based; misery is real or fictitious from the same cause; indifference is simply inactivity. Now separate yourselves from your bodies and you find that the happiness or pleasure, which is based upon material enjoyment, only last while the sensations last, only lasts for a certain period of time, until the senses should again wish to be satisfied. If it is a desire that belongs to ical requirement. There are also intellectual pleasures that are carried to excess. The inordinate intellectualist worships at that shrine just the same as the physical worshiper at the shrine

of the senses. SPIRITUAL DYSPEPTICS. I have known people who gourmandize in literature, whose minds were spoiled for any adequate thinking, who did not have a thought of their own. they simply crammed themselves with books. I have known spiritual dyspeptics in and out of the church, in Spiritualism and out of it. I think there are a great many Spiritualists who are dyspeptics; they have morbid appetites for certain things; spiritual growth is measurably stultified by this. food of the spirit is that which expands, enlarges and strengthens the spiritual nature; is that which goes out to others in deeds and words. Although I did not pray, it goes out in prayers accompanied by works. What I mean is this, that you cannot pander to a selfish spiritual desire without its being as sinful, in degree, as a selfish physical desire. I mean if a man pursues his happiness only, he is just as selfish if he pursues it to the spirit-world as if he pursues it through the senses.

TRUE SPIRITUALITY UNSELFISH. That which seeks for the kingdom of heaven for one's self alone has been condemned by reformers and Spiritualists as very selfish. We have con-demned, and justly, the evangelical idea of seeking individual salvation, especially at the expense of our fellowbeings, and at the sacrifice of an innocent victim. So it is selfish to seek for the highest place in spirit existence to the neglect of any human duty, to the neglect of real aspirations, and to think that communing with spirits alone is spirituality. It is not. You may have all the communications from the spirit But only birth in grander form, world that you can possibly receive; they are intended to strengthen, they are intended to help you, they are intended to tide you over some difficulty and give you moral courage to meet some difficulty. But friends, you are not expected to feed upon this continually; you are to grow, to go forth to strengthen and help others.

I have seen these spirits brooding over, and helping, and striving to strengthen mortals who, alas, were not aware of it. I have seen many seeking for messages that could not come because they were sought too selfishly. I have seen those patriot fathers watching over this country, watching over the congress that has degraded the statesmanship of past days, looking as though they would wish to penetrate the shadows of infamy that have settled upon the legislation of this land and those who have succeeded George Washington, Thomas Jefferson, Andrew Jackson and Abraham Lincoln, and who have stultifled the spirit of liberty by bowing at the shrine of Mammon, selling themselves more a thousand times than the story of Judas tells you that he sold his Master for. I have seen these patriots striving to penetrate that selfishness and then I have seen them turn away with countenances saddened saying, "Not yet can the pall he lifted" There is no greater truth that can be

wrongs permitted or perpetrated by an individual or nation bring their own return, their own reward. The nation reaps the results of its injustice in per mitting slavery. This nation certainly reaped in the blood of its brightest sons that sin. Whatever is permitted when it can be prevented is a wrong as great as an act of aggression. The nation will suffer for permitting a wrong to any people that it could ward off, and there are those in the councils above who

know it. ्रीद्वाःः SPIRIT EXPERIENCE.

I am here to-night to tell you of my feeble experience, the experience of the spirit of one human being set free from earthly suffering. I wish I could tell you that the nation is to be set free as happily from the clouds that hang over it. I wish I could tell you of those who have come up from the deep waters where treachery plunged them. I wish I could tell you of those received in spirit-life from the battle fields where war has been waged against freedom.
I wish I could tell you of the lifeboats and spiritual presences that have been sent to those who, bewildered, have suddenly gone out into spirit life. I wish I could tell you of the bands of attendant and ministering spirits that throng the places of suffering and human sorrow to set spirits free and strengthen them in their freedom. wish I could tell you of those who are pressing and crowding around the council chambers of your nation urging legislators to deeds and words of set free from it, its adornments, its humanity. I wish I could tell you of healthfulness, its strength, its weak- the great presence and power that is around and above you, not to live your lives, but to strengthen you in each noble and exalted endeavor, to make you know that one thought, one deed for humanity is worth more than a million seemed a drag upon me then; after- life-times of self-seeking. We all learn it: we all come to understand it. Why will you not heed it here? What is this blind self that is forever a barrier between humanity and the highest good? There is need of an eternity to wipe

out the errors and imperfections time; and we have it. There is need of all this spiritual strength and retrospect that is upon my spirit; I am under rigid self-examination, I know wherein I failed, I am deeply conscious of it. I want to tell you now that you may turn an introspective glance within your own spirits and find out your weaknesses. I falter where I should walk; I walk where I should fly. I should have such pinions that nothing could debar me from the fulfillment of every wish and purpose, but I am limited by my own shortcomings and my own lack of knowledge. I might have seen more; it was often shown me, but I could not see it. I am not blaming you for anything that you cannot understand; I am only aware that be-tween myself, which was within, and the outer self, which was intellect, or body, or something, there was a barrier there is a barrier in every human life I assure you. When the change called death comes, that lungier is removed and you do stand face to face with yourself; your spirit life and its capabilities for the time being must be measured by that. But there is no cutting off of the growth, there is no preventing further knowledge.

THE WORLD OF REALITY.

You ask me if I am in a realm of things? Some one in this room wants to know what my surroundings are? You ask me if it is as real as the physical realm? It is far more real than this place which you are in; it is far more real than this earth which you cling to; that we all cling to as though it were our only habitation, but it is not real, like this physical substance; it is the profound, perfect, conscious reality of thought, of soul, of all that was me; I am and have what I have done the appetite, then a certain limit will and thought. You meet your friends in end that. Hunger is for sustaining the spirit life; you meet your thoughts, body; physical appetite should be re- your deeds, your hopes, your aspirasponded to to the degree of sustaining tions, your failures, your successes; you the body; all beyond that is an excess. | meet that which is so much more en- | Spiritualism and the profoundest scistroy it, as it does these buildings, or might; that no storm can separate or disintegrate it, no decay can rest upon it and gradually undermine it; that even if the world and sun were to be blotted out, you know that it will endure forever, that it must live on forever, that it must continue to think, strive and act forever; and if it could not conquer that which has been done or may be done, that which has been unattained, how terrible would eternity be. Come with me now in though into this realm that is peopled by all that is real in human life, peopled by those you love, without which life would have been void; peopled by your own thoughts and feelings, without which there would have been no life; peopled by all the attributes impersonated and identified in soul, without which there would be no eternity; come into this real life; make the body the servant of the soul, and the earth the field for your triumphs, and above all make humanity higher than your love of self, or your love of gold, or your love of earth, for humanity will mortal world, this eternal kingdom.

EASTER.

"Three days, and I shall rise again," Said the Master unto the men Who sat about him there, that day When all was darkness and dismay. We know the legend of the sight That came to Mary, with the light Of that third day of which he spoke; And think of ours; as darkness broke

But now we sing of Nature's all, Sing not alone of human soul; Sing of the trees by winter bound, Sing of the flowers, by Easter crowned

It is not death, because of storm, That first must be in shroud awhile, That it arrange its Easter smile. The woes of life may weary us;

May crown with thorns; tis often thus But the third day will come again, And with our Easter passeth pain! The earth doth see but clouds oe'rhead.

And moans its plaints for pleasures

dead; $\operatorname{tr}_{\mathbb{C}}m$ But Easter comes, and we give "hail!"
For life doth over death, prevail. The storm king did not kill the bird

It drove from us, whose song we heard It comes again at Easter time, With a new song from sunny clime. The winter snow seemed winding

sheet, And icy chains did seem the sleet, But hear the babbling brook to-day And know that chains do melt away.

Do olden creeds the mind enslave, And doom our Freedom to its grave? Behold our Easter brings it forth. That it anew may bless the earth. There is no death in all God's realm: 'Tis life itself that holds the helm. And guides each bark upon the sea,

From atom to infinity! So we will sing the Easter song That tells of life forever strong; Aye, sing again of "Risen Christ;" The lift of one, lifts all the rest.

LIGHT FROM MOSES.

Communion With Higher Realms, and What the Spirits Have to Say.

BY PROF. J. R. BUCHANAN.

True Spiritualism disperses forever as by an electric flash the Rome-born orthodoxy which overarched this world with an iron wall, shutting out man from heaven.

To us our present freedom of com munion with heaven is not only a joy-ous privilege but a duty, for if diligently used it will lead us on to the fulfillment of evolution and conquest in time of all the calamities of earth-life. I think, therefore, the cultivation of spiritual intercourse, the encourage-ment of Spiritual newspapers and diffusion of literature which has been so fiercely proscribed, a duty which can-not be too strongly urged. Some errors must enter in a new movement, to muddy the water of life, but all will subside before the rising generation has left this life. The errors in Spiritual literature are trivial in comparison with what we find in the political press. The first effort of the Spiritual press

should be to destroy the power and in-fluence of that orthodoxy, falsely called Christian, which has been for so many centuries the steady and merciless for of science, liberty and progress. The bold course pursued by The Progressive Thinker (though I do not agree with it in all things) places it in the front rank of the champions of liberty, always ready to tear down ancient falsehoods and complete the work begun by Jefferson, Paine and Washington, which they left in an imperfect condition.

The privilege of communing with higher realms, which I urge upon all, and which I am devising means to spread more widely in all classes, be lieving that it should abound in every neighborhood, is one which I have long enjoyed, though nature has given me less natural ability perhaps in that way than the majority of those who read these lines; but fidelity to truth has led me on.

This communion is more interesting and beneficent in proportion as it reaches those who have advanced in the higher spheres, and those who on earth, like Socrates, Galileo, Bruno, St. Paul and Thomas Paine, were leaders in progress. St. Paul and Paine had the same burning zeal for humanity, and aroused the deepest hostility of the old church-which overwhelmed Paine with slander, and St. Paul in a still more deadly way by corrupting his writings and palming on the world the most shameful forgeries as his Epistles, contradictory to the religion of Jesus. Two-thirds of all that bears his name in the Bible is a base forgery, but a considerable amount of his true writings was preserved in an imperfect form-but correctly, when he said that "where the spirit of God is, there is liberty," and warned them against sab baths and old superstitions, showing what his faith was by describing his meetings, with exercises like those of modern Spiritualists. Paul was a grand medium, and insisted on mediumship in his followers.

My communion with St. Paul has been thorough and extensive, and the result will appear in a second volume of Primitive Christianity, now in the press. I have a great admiration for that humble and hard-handed laborer who asked no salary for his dangerous services, but followed the example of the inspired carpenter of Galilee, until he met a similar fate from Nero. I have said but little heretofore of my

spiritual intercourse, for I dislike to encounter the unreasoning skepticism with which every great advance in. ences is received in a priest-ridden world.

I have communed with modern as well as ancient spirits, not submitting myself to any authority however high, but seeking to know what light they might throw upon the mysteries which have ever embarrassed the seekers of

I have freely used the best mediumship I could find, with an extraordinary advantage in the fact that Mrs. Bu chanan, with a psychic genius I have never seen surpassed, having been seven years in the spirit-world, has been my constant attendant and guardian angel, assisting me in every pos sible way and guaranteeing the truth of what I received. Great numbers of spirits have been with me, and often been seen by my friends-often responding to my thought by a rap of endorsement when I was thinking or writing anything especially pleasing to them. Since his first message, St. John has addressed me in a similar way through the famous medium, Dr. C. E Watkins, by spirit slate-writing; and once on the platform of the Ladies' Aid Society in Boston, as was seen and brilliantly described by Emerson, the fa mous medium, as he approached us.

I have sought the suggestions of Carlyle, Bulwer, Denton, Gatchell, Laplace the astronomer, Priestly, Gen. Washington, Lincoln, Horace Mann, Robert Dale Owen, the late Pope Pius, Renan, author of the Life of Christ; Luther and Wyckliffe, the great reformers: Plutarch, the Roman historian; and the leading characters of the Apostolic age, with Celsus, the opponent of Chris tianity, and Moses the great leader of the Jewish nation, but not the author of the Jewish religion, which was a Paganized fraud of Ezra, about one thousand years after his death, which was fully shown by Colenso in spite of his persecution by the Church of

I have had very little occasion to modify any of my views by these consultations; only on one theme have they given me any essentially new light. In science they have confirmed my opinlons as positively true.

The most singular of all my com-

munications came from Dr. Spurzheim in reference to the brain, about fortythree years ago. It was very difficult then for him to communicate through our medium, and I expressed a desire to receive anything he could give. He gave me through the alphabet a statement of the functions of the cerebellum, similar to my own views, but it consisted only of seven letters, totally unintelligible. But as he said it was Latin, I studied the riddle and discovered the meaning. The Latin was extremely abbreviated but not unintelligible: five words -were presented in abridgment, and they conveyed a scientific truth.

I value most highly my communications with Moses. He was truly a great man and I could feel his spirit influence more strongly than I ever felt from any

His statements showed that the Bib-

lical account of the Exodus contained a few facts in a flood of fiction. The Jews were not chattel slaves in Egypt. They were merely under religious bondage to Pagan superstitions. Moses be ing a deep thinker and man of resolute spirit, found himself in continual conflict with the Egyptians, and the con-

He led out about thirty thousand. They were not attacked or pursued in hostility by the Egyptians. He crossed the sea peacefully in boats, yet not the main body of the Red Sea, but its northwestern extension, now called the Gulf of Suez, which varies from ten to twenty miles across, while the Red Sea proper has a breadth of one hundred to one hundred and eighty miles. Thence he traveled south along the mountains between the Gulf of Suez and the Sea of Akabah, to avoid some unfriendly tribes, and turning round the mountains, traveled northeastwardly to Mount Hor, and finally to the River

conflicts. He always sought peace when it was possible.
The forty years' wandering is a myth, but he did hold his people about ten years settled in the wilderness, before settling in Mosh. He taight them a rational religion, similar in the main to that of Jesus. The system of priesthood, the superstitious sacrifices and prohibitions as to food, the mysterious ark and other fictions of the Old Testament he entirely repudiates; nor did

Arnon, in Moab, without any serious

he introduce circumcision as a religious rite. Ezra was the author of these superstitions, which were absolutely frauds, attributed to Moses about one thousand years after his death. But he does not repudiate the tables of commandments. He has given me an account of their production by spiritual power, which at that time he considered divine. My first knowledge of Moses was re-

ceived at New York, in 1880, soon after

the marvelous message from St. John, and equally unexpected. Holding a pair of slates in my lap, a medium gave a graphic description of the appearance of Moses coming from a mountain across the sea and presenting himself before us with the table of the law and a brief message. While this was going on, the scene was depicted between the slates, and I could hear and feel the process. It portrayed Moses with a noble head, and the tables of the law, which he has informed me was in the Egyptian language. The portrait is engraved for the second volume of Prim-

itive Christianity. My interest in religious questions at that time brought me messages from ancient spirits unexpectedly-Moses, Aaron, St. Peter and John the Baptist, gave their pictures. That of John the Baptist was a fresh oil painting spiritually produced on a white cardboard while I held the slates. All of these paintings have been tested psychometrically and I am sure are true portraits,

TALMAGE AND HISTHREE WIVES.

I am glad Dr. Talmage has taken a wife, Who will lighten the burden he bears, And bestow on his poor and unprofitable life The sweet blessing of freedom from

cares; Who will sew on his buttons and darn his old socks,

Who will dress him for service on time; Who will take due precaution to care for the "rocks," He acquired in the days of his prime.

And, if death should deprive him of her, by and by, As it has of some others, why then, He can lay her to rest, after heaving a

And proceed to get married again. That he loves his new wife with a fer-

vor divine There is not the first reason to doubt, And he knew when he led her in joy to the shrine Just exactly what he was about.

For the preacher so often had been there before. It was no novel thing in his life,

abundance in store And has never long lacked for a wife

They have dropped one by one, in the desolate years, And he laid them to rest in the glen, And the rain on their graves dropped,

in lieu of his tears, While he went and got married again.

I have heard Talmage preach of a city so fair, In the realms of perpetual day,

Where the saints move about like the birds of the air And the wicked find hellistopay, Of a home where the loved ones of

earth reunite In a land where they don't shovel coal. And are kissed by the sun of eternal de-

While the years of eternity roll, Now if what Talmage says is the truth in the case And "my Molly" should go from my

ken. If I ever expected to meet, face to face, I would never get married again.

As I look at the matter it strikes me somehow. That the preacher alluded to thrives

And is running a race with King Solomon now For the largest collection of wives,

And it may be all right after crossing the nond. And in line with the order of things,

To possess many wives in the mighty bevond And be fanned into peace by their wings, So if this is the view Dr. Talmage pro-

claims, As a comfort to children of men. Then all right—but how can be remem-

ber their names If he ever gets married again? -Dr. Bixby in Lincoln Journal.

"Principles of Light and Color."

E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general . Aders and students of occult forces will find instruction of great value and interest. A large, four nound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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flict became so hot that he determined to lead his people away to some land of MOSES HULL'S BOOKS

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gressive Thinker.

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WHITE MACIC Taught in "Three Sevens," a book of 271 pages. It is really a very interesting and suggestive week. Price at 25. For sale at this office.

.. GENERAL SURVEY ..

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

CONTRIBUTORS:-Each contributor | nity is now given to all persons to test allows this freedom of expression, bediametrically opposed to his belief, yet suppressed. No one person has the truth, hence kindly feelings should always be entertained for those who differ from you.

W. A. Cowley writes from Stamford, N. Y.: "We live in this little town among the Catskills, at an elevation of more than 1,800 feet, the number of inhabitants less than one thousand, and still have no less than five churches, and have never yet had a lecture on Spiritualism delivered in our midst,"

James Ford, M. D., writes: "To say that I love The Progressive Thinker, does not fully express my admiration of its teaching. It has enabled me to lose the fear of death (Sheol and Hades) and has driven the Devil into nonentity. It has shown that the spirit of man is not the Devil, but, freed from the body, it is an angel; in short, its teachings will revolutionize the religion of the world and give woman her rights, and destroy priestcraft."

J. C. F. Grumbine opens his classes for two special courses of psychology and unfoldment, at 3125 Indiana avenue, at the home of Mrs. Parkins, April 11; at 8 p. m., and April 12, at 2:30 p.m. Single admissions can be paid at the door. Tickets for the course can be had of Mrs. Parkins, 3125 Indiana avenue, or Mrs. Esther Marion, 2108 Indiana ave., or by addressing Mr. Grumbine at 7820 Hawthorne avenue (Sta P) Chicago. All lectures delivered under inspiration and illumination.

Clara L. Stewart, secretary, writes: "It is with greater thankfulness than I can express, that I write you of the realization of my long-cherished dream. At last we have an organized society in Steven's Point, Wis. 1 have struggled here for four years, sometimes almost alone, yet never willing to give up the fight, even though thirteen orthodox churches opposed; holding the ground that if Spiritualism was good for any place on earth, it was for us. Mrs. Isa Wilson Kayner came to my relief two weeks ago, and has done and is doing us good work. We have applied through her for a charter under the N. S. A., and hope to make next Sunday charter day. We have engaged Mrs. charter day. Kayner for one month, and as our soclety is composed of only reliable, upright, earnest and honest workers, twenty- eight in number at present, we hope to make our influence felt not only in this city but through the state."

Mrs. Carpenter and Mr. E. E. Carpenthis season; For April, Pittsburg, Pa.; Sturgis, Mich.; June 25 to July 6, Lew-Camp, O.; July 22 to 29, Island Lake Ledge Camp, Mich.; Aug 5 to 10, Clinton, Iowa; Aug. 11 to 14, Bankson Lake, W. J. Colville expects to Mich.; Aug 23 to 29, Vicksburg, Mich.

D. V. Emmons, after eulogizing Maism is not dead, though Grimes is here with his spirit-killer."

W. J. Colville lectures during April in Spiritual Temple, Exeter and Newbury streets, Boston, Mass., every Sunday at 2:30 and Fridays at 7:45 p. m. On Sunday evenings April 10 and 17, he olis for eight years on the platform as speaks at Lynn, and at Brockton, April Boston, meets at 242 Huntington ave- Grand, Rapids, Mich." nue, Faith and Hope Association hall, Mondays at 2:30; Saturdays, 2:30 and 8 p. m. Letters for him may be sent to

above address. S. T. S. writes from New Sharon, Ia.: "Mrs. Buchanan was with us over Sunday. We had a seance Saturday night that surprised the oldest of us; we got seventeen sheets of paper closely written on both sides, making thirty-four pages, and the pretty part of it was that every bit of it was recognized and understood by some one in the circle, mostly by all of us. There were some skeptics among us. All seemed to be well satisfied."

I. D. Richmond, secretary, writes: "Haslett Park Camp, Mich., is still flourishing. The management has secured a fine line of speakers for the coming camp of 1898, which is to commence July 28, and continue five consecutive Sundays, closing August 29. Mediums of all phases are expected. No pains will be spared to make this one of the most interesting and instructive camp-meetings in Michigan."

yearly meeting of the First B. C. Socieof Spiritualists, held in Victoria. British Columbia, the following officers were elected for the ensuing year: President, Mr. Deans; vice-president, Mrs. North: Secretary, Miss Johnston; treasurer, Mrs. Cavin. A surprise party was held at Mrs. Hasting's residence, which the president on behalf of the members, made a presentation to Mrs. Hastings, she having been secretary of the society for the past five years. The Spiritualists will celebrate the 50th anniversary of Spiritualism by holding a social dance."

M. D. Thiebaud writes from Anderson, Ind.: "The Anti movement has Bordered by a dark shroud, done us no harm; has increased sympathy on the part of some who were in-

Hubert Child writes: "I have received Ghost Land and The Progressive Thinker, and am very much pleased with both. How you are able to furnish so much for so little is to me an enigma. I advise all Spiritualists (who have not already done so) to send \$1.12 for The Progressive Thinker and Ghost Land, before it is everlastingly too late. I would say to any speaker who is drifting in this direction, that the First Spiritual and Liberal Society of Wichita, Kansas, has a hall well seated and lighted; that it is at their service. Those wanting the earth need not waste paper or stamps in writing. Our last speaker was Dr. Connett, and I gladly recommend him to any society

needing a good and instructive talker." Mrs. Doering, the secretary, writes that the "Church of Truth" will hold lows: Three cents for single copy. its opening meeting Easter Sunday, at Where five or more are ordered, two 7:45 p. m., at Munson's hall, 1052 Mil-cents per copy. Where one hundred or waukee avenue. Good speakers and more copies are ordered, one dollar and ful books. It should be read by every mediums will be present. An opportul fifty cents per hundred,

is alone responsible for any assertions or statements he may make. The editor no death and that our departed friends can communicate with us, even after lieving that the cause of truth can be leaving this mortal body. If your creed best subserved thereby. Many of the does not give you the peace of soul that sentiments uttered in an article may be you desire, come to our mostlings and find that Spiritualism is no longer a that is no reason why they should be dogma, but an established truth, and as truth cannot be so trodden down that it will not rise again; so we hope the "Church of Truth" will become an established institution on the northwest side of Chicago. All are invited and are requested to bring their friends so that they may also test the truth of Spiritualism.

G. W. Kates and wife have changed their local address to 156 Meigs street Rochester, N. Y., and will continue to serve the First Spiritual church of that

F. Corden White has been filling a two months' engagement for Unity Spiritual Society at Milwaukee, Wis. Societies wishing lecturer and test medium for fail and winter of 1898, address him at 558 Milwaukee street, Milwaukee, Wis.

Mrs. L. N. Claman writes that she has finished up her work with great success in Louisville, Ky. The People's Church there is well organized and is loing a grand and noble work. The daily papers gave liberal space to fair reports of meetings and test work. She now working for the First Society of Popeka, Kansas. Her address is 222 East Sixth street.

Georgina McIntyre writes: "The for mal opening of the Temple of Truth, 506 Central avenue, Austin (reached by Lake street elevated road to 48th street connecting there with Chicago avenue electric) will take place on Sunday, April 10, commencing at 3 o'clock. All friends are invited to come and remain over the evening session."

L. S. Burdick writes: "I wish to remind the friends of the old pioneer society of Southwest Michigan that the time is approaching when we are to meet at Lake Cora in our annual reunion, to congratulate ourselves on the good work done in the past, and the bright future that awaits us. Dr. Adab Sheehan-Horman, of Cincinnati, will be with us again to inspire us with re newed zeal to keep the light of Spirit ualism shining before the world.' Mrs. J. W. Kratz is nowat Cincinnati

Ohio, lecturing and giving tests. J. M. White can now be addressed for engagements at Manhattan, Kansas. Secretary writes from Paw Paw, Mich : "The Paw Paw Valley Spiritual ist Society were so fortunate as to se cure the services of Lyman C. Howe for the Sundays of March. The course was completed by the observance of

Anniversary Day on March 27, when ter have the following engagements for his audiences listened to two fine discourses in his usual forceful manner. May, Indianapolis, Ind.; May 25 to Mr. Howe brought with him the por June 1, Rochester N. Y.; June 17 to 19, traits of his daughter and her friend recently obtained through the medium iston, Mich.: July 16 to 21, Maple Dell ship of the Bangs Sisters. They are very beautiful, and his account of the Gamp, Mich.; July 30 to Aug. 3, Grand manner in which they were obtained

W. J. Colville expects to be obliged to Mich.; Aug. 15 to 22, Haslett Park, remain in New York during the coming summer, to attend to imporant literary business. As he has received many inrion Carpenter's lectures at Scotts, quiries concerning camp-meeting en-Mich., says: "And now comes Mr. gagements, he respectfully desires to address. Henrie E. Krehble will then Grimes among us to expose spiritism, inform all managers of summer gather- | read a eulogy telegraphed from Pittsas terms it, and while he is lecturing in lings that if the distance from New burg by Colonel Robert G Ingersoll." the church to crush us, a Mr. Owen York is not very great, he can make Merideth, of Canton, O., is here giving favorable terms for giving lectures at trumpet seances. Our houses are full those resorts during July, August and to overflowing, proving that Spiritual- September. Persons wishing to make arrangements are requested to make immediate application to him at 497 Franklin avenue, Brooklyn, N. Y. Mrs. B. W. Barton writes: "I have

taken your paper for years and am lost without it. I have worked in Minneap a speaker and test medium; also gave 24. His class in spiritual science, in readings, I am now, as you see, in

Chesterfield Camp, Ind.

The camp-meeting of the Indiana As sociation of Spiritualists for 1898 will begin July 21 and close August 21, at its camp-grounds. Chesterfield, Ind. Speakers first two Sundays and inter vening week, J. Clegg Wright and Eva Pfuntner: third Sunday, Willard J Hull and India Hill: fourth Sunday, B F. Underwood; fifth Sunday, Moses Hull. Dr. Nellie Mosier, test medium. By order of President G. W. Parkin son, the executive board will meet on camp ground April 12, to transact busi-

For further information and pro grammes, address, FLORA HARDIN,

Anderson, Ind.

BOOK REVIEWS.

Gilgal. Stones that Pave the Way to Success. By Mrs. Calvin Kryder Reif Miss N. Johnston writes: "At the snider. Published by the Anna C. Reif-A little booklet, handy to slip into the pocket, comprising brief, sententious

MEMORY'S TRANCE.

saying, replete with thought and wis

Despite the flight of changeful years, By sweet magic there appears A sunlit gleam: Half in trance and half in sleep, O'er my vision there doth creen Love's old dream.

Like unto a golden cloud, At eventide, When the sun far in the west, Gleams upon the ocean's crest,

Memories gilde, To where in fancy love awakes To olden days (swift journey takes) To other years-To the days when love was young To where my thoughts have ever clung.

Beset by fears. Thus I muse, and wonder where Revelations half so fair Shall reveal Other joys my soul requires

To satisfy the love-lit fires So oft I feel.
BAYARD TAYLOR CHAFFEE. Binghamton, N. Y.

PRICE OF THE "SECUEL" The price hereafter of this number of The Progressive Thinker will be as fol-

Bright Prospects in Buffalo.

To the Editor:—I take the liberty of sending you a few lines regarding the recent church bazaar which was held by the society here in Buffalo, at the Spiritual Temple. The ladies of the church had made such preliminary arrangements for the affair as to insure entire success, and they were more than gratified with the results obtained.

The bazaar continued during three evenings of last week, and was attended by a large number of people from all parts of the city. The articles placed on sale took readily and some of the items were closed out at a very high

The money derived from the bazaar

is to be used in connection with the building up of the church and making it a more elaborate edifice than it now is. The writer personally attended one evening and was more than surprised to see such a large concourse of people gathered together upon such short notification.

The ladies comprising the committee are very thankful to the many friends who donated articles which were turned into money, and hope in the near future to meet them all under the roof of the new edifice which is to be erected.

I must not forget to add that the occasion was made much brighter by the presence of Mr. and Mrs. Moses Hull who have come to Buffalo to remain for a year. Last Sunday evening the church was crowded to the doors by seekers after knowledge, who had come to listen to Mr. Hull. His remarks went home to every heart, and there is no question in the minds of the members, that a great many new recruits will be drawn into the grand truth of Spiritualism before the departure of Mr. and Mrs. Hull from our beautiful J. O. DeMUNN. city.

Farmer Riley at Detroit.

We have had the pleasure of having Farmer Riley at our home, and he has saved Detroit from passing into skepticism, as far as full form materializa tion is concerned.

He came to us just when he was needed the most. We were in the midst of the Gillman scandal, and those who had been so unfortunate as to attend one of Gillman's seances were ready to give up hope and become satisfied that all full form materialization was a fake. But thanks to the angel world for bringing James Riley to us, the very people who were the cause of Gillman's arrest, had the pleasure of attending Mr. Riley's seance and were fully satisfied that they had seen genuine materialization. The manifestations were grand. Forms came out in full lamplight, and dematerialized while holding hands with their friends. Thompson Jay Hudson (of psychic phenomena fame) remarked at the seance in witnessing the manifestations through Mr. Riley, he would see genuine manifestations. Mr. Riley made many warm friends while here in Detroit, who are very anxious to have

him return again.
E. E. CARPENTER. Detroit, Mich.

No Priest at His Funeral.

A news item of recent date says "Because of the intended cremation of the body of Anton Seidl, of New York. added to the circumstances that no priest was summoned before his death to administer to him extreme unction and the last rites of his faith, the Roman Catholic Church will take no part in his funeral.

"No priest will be present at the private services to be held at the residence. These services will be simple in character, Rev. Merie St. Croix Wright, pastor of the Lenox Avenue Unitarian Church, will deliver a short Priest or no priest his soul will go

marching on, and those big gates will swing wide open if true religion and eloquence can move St. Peter. Extreme unction! A priest can have no more influence over natural law than the ignorant savage, but as a Christian one would think no priest, preacher, or agnostic could refuse to pay respects to the memory of an honest brother.

THE SEQUEL

To the Hull-Covert Debate.

It will be instrumental in doing a vast amount of good. Philanthropists and good citizens generally will view it with deep feelings of regret, yet realizing the fact that to know the whole truth will be beneficial to humanity. As the Minneapolis Times well says: "The disgust that is everywhere felt at the disclosure of such hypocrisy is wholesome, and makes for virtue. The effort to get at the truth, and correct false judgments. and punish license and impurity, must be beneficial."

FIFTY-FIVE COLUMNS.

In The Sequel issue of The Progressive Thinker about fifty-five columns are devoted to the crimes of preachers and church members, all of recent occurrence, and every one of an astounding character.

FIVE HUNDRED COLUMNS. Five hundred columns would be required to publish all the shortcomings of ministers and church members during the last six months. Not a day passes that some great crime is not committed by some of them. The condition of affairs in the religious world is appailing.

THIS PAPER WILL SILENCE THE SLANDERER.

Whenever a minister of the gospel in the future slanders Spiritualism, thrust this paper in his face and he will become silenced at once. He will not dare to proceed further.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or nore copies are ordered, one dollar and fifty cents per hundred.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper, 50 cents. For sale at this office.

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England.

IS SPIRITUALISM A RELIGION? Questions of this nature are of fre quent occurrence, not only at our pubic services, but also within the inner

lic services, but also within the inner self of many an investigator into the phenomena of spiritualism.

Spiritualism, a my opinion, is

MORE TISEN A RELIGION.

It is religion itself, sacred and undefiled by the incrustations of theology, consequently it becomes the essence of consequently it becomes the essence of all true religious life.

BUT WHAT IS RELIGION. and whose definition shall we take? Why our own, of course; whose else ought we to take? Still, in claiming

the right to define religion in our own way, we may reasonably pay attention sources, and see if we can discover any harmony with our own. EMANUEL SWEDENBORG may be looked upon as a spirit medium. He declares that 'All religion has relation to life, and the life of religion is to do good.' This is a broad, clear and

natural declaration, to which any Spir-

manifold modes of expression, has re-

lation to life. In our philosophy we boldly declare that "There is no death," but all is life. Through and by the phenomena we receive demonstrations of the conti-

nuity of individual human LIFE BEYOND THE TOMB.

The tiny rap, the tilting, spelling, table manifestations, the clairvoyant descriptions so frequently given, all have rela tion to life, to life in the spirit-world but to life all the same. When we declare the gospel of the Fatherhood of God and the Brotherhood of Man: when spirit people declare that the law of evolution governs in the spirit spheres when they affirm that in the associa-tions of the spirit-world equal opportunities are afforded to all human be ings who have 'crossed the bar.' to un fold in goodness and to live pure, natural lives, all this has relation to life and the doing of good, which indelibly stamps Spiritualism as a religion based upon the natural law of progress One of our own writers,

DR. EDWIN D. BABBITT,

in his work on "Religion as Revealed by the Material and Spiritual Universe," declares that "Religion is the aspiration for the spiritual and the divine, the culmination of what we call God." And so it is. This reduces religion to the realm of the natural whence it ought never to have been taken.

RELIGION IS THE ASPIRATION of our own patures for the spiritual and the divine, and when the bereaved cry aloud in their trouble and agony, caused by the loss of some dear and loving form, "Oh swhere are our dead! shall we ever meet them again?" they are aspiring to the spiritual and the divine. Nay, when we seek to solve the manifold perplexities in which earthdeath involves us, when we reverently seek these forms of the departed with the aid of spirit mediums in the private circle, or in the public meeting, we are taking part in & Evremony as purely religious as it is possible to find. This is the following in the

BASIS OF SPIRITUALISM.

'Illegal," do you say? Well, I care not. it is the basic foundation of true religion, and without it there is no proof of immortality, and it only shows to what a deplorable condition religion has been reduced when to preach the immortality of man is perfectly legal, but to demonstrate the immortality of man is illegal, punishable with penalties or imprisonment.

I affirm then, that SPIRITUALISM IS RELIGION;

that it is natural religion; that it is naturalism pure and simple. It proves by natural means, in accordance with natural law that nature's highest product, man, continues to live in a truly natural condition, in a really natural world.

ALL RELIGIOUS SYSTEMS-

ancient or modern—insist that human beings will live in some condition of life beyond the tomb. If they do not, then they cannot be divided, or classified, in the "beyond," You cannot classify that which has no existence! You cannot get, good and bad, angels and demons sheep and goats-whatsoever you may believe-if there is no life beyond the grave. Consequently all religious organizations declare that man either does, or will, live again. This is called "belief in immortality." Spiritualism through its

VARIED PHENOMENA

establishes the certainty of the spirit's existence. If therefore it be considered essential to religion to believe in immortality. I maintain it is doubly essential in these days of deep, earnest, skepticism, to demonstrate this immortality This is the mission of Spiritualism and it is this demonstration of immortality which more than doubly stamps Spiritualism as religion.

HUDSON TUTTLE, in his work, "The Philosophy of Spirit."

beautifully nortrays this aspect of the question. He says: "If consciousness is lost, all is lost, for eternal death and eternal sleep are one. The manner of the future existence is the problemwhence cometh the soul, whither goeth? Clairvoyance has given us a clear response. It has led us into the mysterious vale of borderland, and, except the recent developments of Spiritual-ism, affords the only insight to be obtained of the inner life of man. It proves that he is composed of spirit as well as body, if to use the words of another, who has forcibly expressed the truth known to the ancient sages, man is an intilligence served by or-

IN THE PHYSICAL REALM we learn the origin of the spirit, and, by questioningispirits, solve the problem of man's immortal destiny. Sublime beauties unfold to our enraptured vision here on the threshold of this unseen world. Ettimal progress is the law of spirit as well as of matter.

SPIRITUAL CLAIRVOYANCE helps to unfold the sublime beauties of the life beyond, it proves that consciousness is not lost by earth-death, that there is no eternal sleep, and by thus unfolding the spirit-world to our vision it is giving the best possible blessing religion can afford to man-kind, and thereby establishes Spiritualism as a religion.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c.

From Two Worlds, London, From Light, London, Eng. IS SPIRIT COMMUNION UNKIND?

To some this will be a novel question. We have all heard the question, "Is spirit communion injurious?" and, of course, that has always referred to mediums or investigators. The only reasonable answer to that question has been, "Try it, and see"; and, upon trial, t has been found that mediums are, on the whole, as sane, as sensible and as happy as, let us say, the young gentlemen who report for the Telegraph or the Chronicle, or the old gentlemen who adorn the Bench of Bishops. Besides, where spirit communion seems to do harm, we can, as a rule, easily trace it to the folly of people who treat it as something uncanny, and who make it dangerous by thinking it is.

A VERY PREPLEXING NOVELTY, too, to be asked the question, "Is not spirit communioin unkind?''—unkind that is to say, to those who communicate, and who by us are encouraged to communicate. This question was recently put before us and urged upon us by Mrs. Besant. The passage enforced it is too long to quote in full. itualist may subscribe. All religion has but here is the central thought of it, relation to life.' Spiritualism, in all its Speaking for Theosophists, our visitor

But as we say, it will come, to some

of us as a novelty, and as

"We consider that it is injurious to the souls on the other side to draw them back into the earth atmosphere as they are continually drawn back in the ordinary seance rooms. We consider that the souls passing out of the phys ical body are reaching a stage in the cycle of evolution in which they should progress to higher and higher suberes: that if we entangle them again with the past interests of earth, with the daily concerns of our physical existence, we are tending in the most literal sense to materialize them, and to delay their higher progress, their greater possibility of growth."

That was said with such charm of voice, such grace of manner, such

CONFIDENCE OF AUTHORITY, that probably only a few of the more tenacious of her listeners saw what it really meant. And what it means is this-that our very foundations are had -that the experiences upon which we rely and the communications we have established are, in a sense, criminal: for would it not be criminal if we knowingly injured the dear souls that are gone, if we deliberately kept them from progress and bliss by unlawfully entangling them with earth interests and the concerns of our own lives, if we materialized them by entrapping them into seance rooms? We say deliberately, it is simply awful. No; that is not a bridge between Theosophy and Spiritualism. It is a "great gulf fixed."

Mrs. Besant, however, offered us a substitute. We must not draw them back, she said, by using the body of a medium for automatic writing "or in any other way," but we must GO TO THEM IN SPIRIT We must try and develop the power of our own souls, "to pass into the invisible world at will, to talk with those

It is indeed well to UPLIFT THE SPIRIT

truth and usefulness in it.

who are there, to see them and hear

them."

The suggestion has a germ of

from the sordid things of sense, to believe that we may even now live in the spirit-world and hold communion with the blessed "dead." But "to see them and hear them?" How many of us could accomplish that? would be driven insane in the solitary effort to do it? Mrs. Besant says that each person

must try to push out

INTO THE SPIRIT-WORLD, to see and hear those who are there spirits." It is perilous advice. We believe that the persistent isolated effort to accomplish it would be, to many, highly dangerous; and surely it would be far more easy and far less perilous; for those who have gone on to linger a little and hold out the mediating hand of sense, than for us to strain unduly beyond our earthly bounds.

BUT WHERE IS THE EVIDENCE? Why invent these arbitrary doctrines, from this side? Who has told us that it is doing an injury to our beloved ones or to our spirit helpers, to encourage them to communicate?

WE CAN UNDERSTAND

our excited critics who are never tired of crying "Devil! Devil!" for they have half-a-dozen stale Hebrew texts to go upon; and, so long as they believe that God forbade "witchcraft" to the aucient Jews, and that this forbidding apolies now to modern mediumship, they have their warrant, such as it is. But where is the warrant for this summons to shut up every scance room in the world?

For fifty years, at least, the modern

FORM OF SPIRIT COMMUNION has been going on; and millions of messages have been received-messages the genuineness of which Mrs. Besant would not largely deny. Well, what have they said? They have almost exhausted the vocabulary of endearment and delight, in telling of their peace and joy in being able to send signals across the valley of the shadow-no longer "a valley of the shadow" to them. When have they reproached us for dragging them back? When have they reproved us for hindering them in their ascent? When have they told us we were unlawfully entangling and materializing them? All this is pure imagination—a fragment of a huge spec-

No; we believe the testimony of those who send us greetings from the other side, who tell us they are GLAD TO BE OF USE TO US,

ulative system beginning in rincarna-

ion and ending in the clouds

and who tell us, too-O, joyful tidings! -that they can well afford to wait for us a little while, until we pass beyond that hiding veil. Why should we assume that we are injuring them? Ask them. Surely they know best. But even if it is, in a way, true, what then? It is perhaps a mother who is being in-jured by clinging to her forlorn earthchild. Dear soul! when she was here she gave up willingly her nights and days, her pleasures and chances of progress, that she might bless her child; why should she leave it now? Perhaps she sees, or hopes she will see, ways of more profoundly helping it, with deeper insights and larger powers, and she stays, a blessed ministering angel-if wise and good enough for that. She is in no hurry. If what we say is true, she has all eternity before her. She can afford to wait. Nay, who can tell but that her progress, her enlight-enment and her bliss may all depend, not on leaving her child and going into strange lands of splendor, but in being

'faithful unto death?" We have no theories about it; and we want none. We are very humble and homely explorers, where the path is

very dimly seen; and, for the present,

TAKE THE PROFFERED HANDS and bless the love that offers them; we listen to the voices and are grateful for them. If our unseen helpers have to pay a price for their helping, and suffer oss, that is only what many of them did cheerfully or earth. And we know that such loss is most blessed gain.

From Harbinger of Light, Melbourne, Australia. THE NEW PSYCHOLOGY.

Paul Tyner says: "In its ultimate analysis we will find that the human body s composed of oxygen and nitrogen. Whilst these two substances are present in a certain proportion, the body is in a healthy state. Disease and death set in when this equilibrium or harmo nial composition is disturbed either by too great an accumulation of nitroger or too great a diminution of oxygen.'

THE SURPRISING ASSERTION has been made that the body has been made that the proportions of oxygen and nitrogen in the body of a human being at a certain time not only indicates the physical condition, but also that of the soul of the person, that is, the character and condition of the soul determine the composition of bodily substances, and the proportions of oxygen and nitrogen are exactly the same as those of the good or the bad

in the soul of the individual. EVERY GOOD THOUGHT

increases, like deep inspiration, the quantity of the oxygen in the body, reduces that of the nitrogen and improves appearance and expression Every bad thought or impulse, that is harbored, increases the nitrogen and has the opposite effect on the body. "But," many readers will say, cannot be proven." That the

THOUGHTS AND EMOTIONS

of man can alter the chemical composition of the body, more especially of cer tain secretions, has been completely proven by the experiments of Professor Elmer Gates, who held for many years the position of psycho-chemical experimenter at the national Smithsonian In stitute of Washington.

More than a hundred years ago the learned mystic and clairvoyant, Swedenborg, has asserted that the thoughts and feelings of man

ALTER THE COMPOSITION of bodily substances. He saw this clairvoyantly, and to-day science con-

firms the truth of his assertion. Professor Gates writes: "My experinents prove that the soul CREATES AND BUILDS UP all the structures by which it manifests its presence. It is the mind (or soul) that brings to light all sciences, arts

and institutions, that reflects and wills, suffers or enjoys. DEPRESSING THOUGHTS.

Painful and depressing thoughts weaken the health and prevent thought energy. The cure of disease is often brought about by cheerful impressions and remembrances, allowing the necessary functions to be carried on and structures to be erected in proper order and teaching the patient how to use his faculties properly.

In 1879 I published the results of many experiments which prove that when a person is made to breathe into a glass tube, cooled with ice for the purnose of condensing the volutile substances of the breath, the liquid collected on the sides of the tube showed

NO CHEMICAL REACTION to Rhodopsin Iodide as long as the individual remained in a calm and peaceful state of mind. But five minutes later, when the individual had been made anbecause he is himself in the world of gry and then requested to breathe into a tube surrounded by ice, the liquid in the tube made a brown precipitate with the chemical named, indicating the presence of a chemical combination produced by anger. This liquid administered to man or animal produced unmistakable irritation and excitement.

GREAT GRIEF,

such for instance as was caused by the loss of a child, produced a grey precipitate, repentance a rose-colored one, etc. In his official report the Professor states: "I have discovered that bad and disagreeable emotions cause chemical products to be formed that are tending to bring about disease. Good and agree able feelings on the other hand produce wholesome combinations, having beneficial and even healing qualities. These products can be discovered by chemical analysis in the sweat and other secretions of the individual. I have found more than forty varieties of the good and as many of the bad products.'

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Address him at Berlin Heights, Ohio.

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

James McD.: Q. I see in my Progressive Thinker that you answer all questions, and I wish to know if you can by the help of good spirits, find some lost papers which would restore a vast estate to the heirs, which has been kept from them for more than fifty years. Also if they can tell me about a treasure that I have heard was buried. If I could get this wealth I would do all the good I could to the cause of Spiritualism.

A. If some great benefit would be conferred by the

finding of these lost papers, on some one exceedingly near to the spirit, interested, there is no doubt that the desired information might be given. As a general expression, the sudden acquisition of a fortune is a damage and not a blessing, and after so long an elapse of time no spirit would be interested, or care who possessed the wealth.

The same may be truthfully said of concealed treas-

ures. We constantly hear that the secker if successful will devote the greater share to the extension of the cause, when he has never given a dollar of the means he has had in hand for that object. There is no need of waiting for a fortune to begin the work. It is like the man who turned the needy away, never gave to charity, or helped by word or deed those in distress, because he was waiting to increase his fortune until he should be able to found a charity hospital! It does not need thousands and tens of thousands of dollars to begin the work of charity. It does not require even a single dollar. Its most precious service is a sympathetic heart. It might perplex one how to use ten thousand dollars to best advantage for Spiritualism, but it is very easy to say what the first step should be in the propaganda of the cause. There is work all around us, and if we have not even a cent to call our own, we have kind words and encouraging charity. A spirit thus trained and attuned is of more value and will do unaided more for the cause than all the mythic fortunes awaiting lost heirs, or Captain Kidd treasures ever buried in the earth.

I once knew a wealthy Spiritualist who promised himself to found a Spiritual College with one hundred thousand dollars, but he waited until he had doubled his money in some investments he had made. He died before he succeeded, and his heirs had other uses for their portions. I knew another, who professed that Spiritualism was his bread of life, and he wanted to do something, but waited for a great opportunity, died, and the Catholic church

And a third had the capabilities and moderate means to have made most creditable work in assisting in the dissemination of spiritual literature. He thought he could do nothing with his small funds, invested it in drilling for oil, whereby he expected to reap millions and then accomplish a great purpose. The venture absorbed all his wealth and gave disappointment. He neglected the means he had in hands, awaiting the greater opportunity which never came, and hence did nothing.

grasped his fortune.

If they are not faithful with the small gifts they have, will they be more so with the large? Spiritualism has less use for money than it has for exemplary lives. Its purpose is spiritual, and it should not be dragged down in the mire of the market place. If there be those who seek hidden treasures, or fortunes held for heirship, not for themselves, but for the good they may do with the means placed in their hands, let them prove their worthiness by their stewardship of small things. Let them cultivate and grow into the high and pure state of unselfishness, and susceptibility to the influence of angels, and in a small way do what they profess to be desirous of doing in a larger. When they have prepared themselves for the trust, and proven their integrity and capabilities, the greater opportunities will be given to them.

The widow's mite proves more of self-devotion, than the camel train loaded with gems and spices, purple

robes and rare jewels of the prince.

The great souls who have honored the nations and races of mankind, have one and all performed their tasks without the assistance of wealth. The saviors have not had a pillow for their heads, even, and they were strong in spirit in exact ratio as they scorned the assistance of the selfish power of wealth. The fortunes of an Astor would not weigh against the earnest endeavor of one honest, devoted spirit.

J. I. Moore: Q. Swedenborg, in Judge Edmunds' "Spiritualism," represents himself as being carried at death to the "sixth sphere," and says, "We occupy earthtangible, positive earth—as much as your earth." He also (or perhaps Bacon) says that those who dwell nearest the earth are at a great distance therefrom, and that "they draw their sustenance from the bodies (planets?) near the earth." Miss Judson, in the Bridge Between Two Worlds," says that the first sphere extends merely "far beyond the moon," being nearer our planet than any other, but does not say whether they live in the other or occupy "tangible earth." I am perplexed by these diverse teachings, and would like to know how it is that there are such contradictions, and what is the commonly received doctrine concerning this matter?

A. The most of these contradictory statements arise from the vain attempt of the controlling spirits to bring their subject within the comprehension of mortals. "The Bridge Between Two Worlds," in a measure follows the "Philosophy of Spirit," in its location of the spheres, as that book was given me, and has not been replaced by any explanation conflicting, I have accepted it. The statements of Judge Edmunds are not really in opposition. The spheres to spirits are tangible, as they say "spirits hold the same relation to spiritual things that man holds to physical." Hence although tangible to them it would not be to mortal sense.

H. A. S., Lake Valley: Q. Does our grief affect or able rates. retard our loved ones on the other side? Is there anything we can do for their benefit?

A. The grief of friends is reflected on the departed ones, and holds them to earth with regrets. As far as possible grief should be restrained. If it be believed with the faith of knowledge, that they have gone on to higher and more perfect life, that they love those they leave, and return and mingle their blessed influence, and will be ready to receive us on the other side, death loses its terrors and we gain patience to wait the hour of our own departure. No mass or ritual can assist the departed ones, but this frame of mind is reflected on them, and by freeing them from the regrets and sympathies which draw them earthward is of essential benefit.

Learning is pleasurable, but doing is the height of enloyment.—Novalis.

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A MOTHER'S VIEW

Cive the Mothers Their Due, and the Fathers too.

To the Editor:—I saw an article in your paper some time ago, entitled "Peace on Earth." With all reverence due, the aged parent, without a doubt, is a very good man, and so also was old Tertullian, who said woman should always go clothed in rags, with her face bathed in tears; only for her, our Lord would not have died.

The writer of "Peace on Earth" wields a mighty pen, one I am not able to handle, but I say, please push it over off from the mothers, and more heavily on the men and fathers. Let them feel their responsibility. Many fathers have little or no care, while the mother is overloaded, always fearing that one of her children may make a misstep in the world. There are many mothers, to be sure, that are very selfish, and think all their children do is just right, but even they have many cares. Idleness and poverty are the hot-houses of crime. Get to you, men and fathers, and set the nation at work; there is plenty to do; no squandering for war, but there is plenty for improve ment and peace. Never until all are busy can we think Peace on Earth.

The idea of a mother being responsible for the spirit-of her child sounds very strange to me. How often we see good parents raise large families—some rise to honor and some to shame in the same family. See the sweet little cherub—soon it is a nice, kind little boy; farther on, a well-sducated, respectable, precise, young man; farther on, an old debauchee. We might take several children to raise, one from the mansion, one from the slums, one Turk, one Indian, etc. Without a doubt their faces will tell their nativity; the Indian may give the whoop but I doubt if the Turk would ever fold his legs, and they would be as near alike, without a doubt, as if they were of

I admit there is much in the environments. If I were speaking of physical heredity, that is quite different; yet I don't know as I could say there is much in that. My parents were both very strong, healthy people, and I an invalid all my life. I am fifty-three years old, I have six children—one girl and five boys, the oldest over thirty, the youngest thirteen; they have had whooping-cough, mumps, measles, etc., and not one of them was ever in bed a day, except the oldest, and that was after he was married, he had a fever.

We are all put here on probation. All have their mission to fill before they will find eternal rest. Many of our dear old sainted mothers have filled their missions well and gone on to perfect bliss, and there are many more just such to follow; but see how many cold, cruel ones, that turn a deaf ear to the hungry and needy, and many of them think they have a straight ticket through to glory. But they will find they have years of toil after shuffling off their mortal coil, before their mission is filled ready for their ticket.

Ah, how true the love of money is the root of all evil. Many that have abundance, use much of it to cover their crimes; many for want of it are driven by hunger to desperation and commit many crimes.

But listen: A mother made a confession to the judge that she made her son a thief. Her liege lord, a dissipating man, spent his money to satisfy his wants, and would not buy the necessities of life for her, his wife. She would wait until His Royal Highness retired, and then she would take some of her money out of his pocket; and right then and there she implanted the disposition to pilfer in that child.

Pshaw! why not take the pocket, money and all, and say: This is mine; you are not capable to use it, and I will see you don't squander it.

No responsibility on that poor, low drunkard, or first cause; but the poor mother, who was driven to such extremes, no pity for her! If in olden times, instead of burning and drowning witches, they had made a law to put a ring in every old gossip's tongue, and kept it a law right up to date, we woul hear less slander and more sym-

but all have her sympathy. O, if some dear old mother were in the Presidential chair, how soon she would say: This, my country and my home, is very much out of joint; it is no home in this shape; I will have no more the circulation of The Progressive stepping out of elegant parlors adorned with rich gilt tapestry, velvet carpets and Persian rugs, into those dark halls of vice and poverty. Send carpenters that I may have my house remodeled; make those dark halls light and bright, and those next rooms of the commonwealth must shine with hustle and business, and that large room I see is a cold, dark, damp den or dungeon of want and misery; make haste and put in large windows to let in the bright sunshine; renovate the place, and see that they are all made comfortable in that part that the nations are sucering at. I am duty-bound to take care of the weak. The little ones have rights as well as Senators. I will see that every one is clothed and fed; not until then will I call this home.

Then, peering around the corner: It may be a little tot, or one of my elder sons, is out, that needs to be cared for. See to it that all is well.

And when she sees all is well, she can sit down to rest in her big easy-chair; with feet on the footstool and hands folded in her lap, she can take a little nap. Ah, presto! change-when mother gets there. And so mote it be. SUSAN SIMMONS.

THE-ALMIGHTY DOLLAR.

Is It the Guiding Star of Speakers and Mediums?

It is very noticable that the ranks of Spiritualists do not increase in numbers as they should.

Foremost amongst the causes are the exorbitant prices

charged by our speakers and mediums. The majority of the members belonging to our so cieties throughout the country are workingmen, many of whom work sixty hours per week for less than one-half what some of our speakers and mediums demand for two services, or about three hours' work, or in other words. from five dollars to ten dollars per hour. And whilst I know that the laborer is worthy of his hire, I cannot overlook the fact that Spiritualism is here for the welfare of the human race, and not for the enriching of the few.

Many are the societies struggling along, trying to give the light of Spiritualism to the world, which would prosper and flourish if they could only get speakers and mediums to occupy their platforms at something like reason-

Suppose that our speakers and mediums would accept fifty per cent of the receipts for their services, and leave the other fifty per cent to pay for music, hall rent and advertising, where they know that societies cannot afford such fabulous prices; then I think that brotherly and sisterly love would be made manifest and merit would have its reward.

If societies are only run on purpose to support speakers and mediums, the sooner they close their doors the better, and let them try other fields of labor, or go to the gold mines in the Klondike. JOSEPH COOPER.

Providence, R. L.

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During March, April and May this programme will be carried out shall have been exhausted sooner.

It is printed on a fine quality of book for The Progressive Thinker. You can paper, and is neatly and substantially bound, and will prove an ornament to any library. We desire to so increase Thinker that a large share of the The two orders must come together. profits will flow back each year to our There have been thousands of noble subscribers in a premium book of especial value and merit, thus bringing into requisition the Divine Plan. Aid us by getting some one to unite with you when you send in your subscription and thus show an appreciation of for another year, and thus obtained our efforts.

Reception and Banquet.

It is customary for the C. L. F. A. Board to hold an annual March meeting at Lily Dale to arrange for the coming June picnic and summer session of amp. The Lily Dale members of the Young People's Spiritual Union took advantage of the occasion to tender them a banquet and reception, March

The members of the board who were present were as follows: Mr. A. Gaston, president, Meadville, Pa.; M. R. Rouse, l'itusville, Pa.; D. B. Merritt, Lindon N. Y.; F. H. Neelin, Scaforth, Ont.; Dr. E. C. Hyde and T. J. Skidmore, Lily Dale, N. Y. Mr. Rouse and Dr. Hyde were accompanied by their wives, and Mr. Skidmore by his sister, Mrs. Tolies Judge Osmer was unable to be present being detained by his legal business.

dence of Mrs. N. A. Dedrick, W. Bach acting as toastmaster, and the following toasts we're responded to: "The Y. P. S. U.," Miss Etta Prettyman; "The Board of Directors," Mr. Gaston; "Canada," Mr. Neelin; "Cassadaga Camp," Mr. Skidmore and Mr. Rouse, both having been in attendance Rouse, both having been in attendance at the eighteen sessions of the camp.

Our toastmaster dunking we had been well "toastmaster dunking we had been well "toasted,", injought we could stand a little "roasting," and called upon Mr. D. C. Meeker, who took for his topic "Spain," at his Keough; response to address of welcome, A. Gaston; vocal duet, Mrs. Wildrick and Mrs. Witherbin address, "The Young People's Spiritual Union," Miss Etta Prettyman; marnini by the mando- Mourn not for the vanished ages lin club; remarks by MonRouse and Mr. Neelin; duet by Masteriffarry Champlin and little PansylaWilcox; remarks by Mr. Skidmore; sole, Mrs. Wildrick; remarks by Mrs. Dr. Hyde; song by the chorus.

The hall was beautifully decorated with flowers and evergreen and at the back of the rostrum were four emblems of liberty, Y. P. S. U., and C. L. F. A. n evergreen letters, the Stars and Stripes and the "Lone Star" flag of Cuba Libre. All members of the union wore handsome ribbon badges inscribed "Lily Dale Camp," "Y. P. S. U.," with a sunflower medallion at the top, a

The guests at-the banquet were pre-

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season, it shows what the young people can do when properly organized for

But for the man to be.

The banquet was held at the resi-

badge gotten up especially for the fifty cents per hundred.

sented with neat "Guest" badges as erative Systems and the Happiness and souvenirs of the occasion.

Ennoblement of Humanity" By E. D.

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of the most successful events of the

MRS. EVIE P. BACH, Sec'y. Y. P. S. U.

THE COMING MAN

Oh, not for the great departed, Who formed our country's laws, And not for the bravest hearted Who died in freedom's cause.

And not for some living hero To whom all bend the knee My muse shall raise her song of

For out of the strife which woman Is passing through to-day, man that is more than human Shall be born, I say;

A man in whose pure spirit No dross of self will lurk: A man who is strong to cope with

wrong. A man who is proud to work. A man with hope undaunted,

A man with God-like power Shall come when he most is wanted,

And the bold, free thought unfurled Are heralds that say he is on the way-The coming man of the world.

With their great, heroic men, Who dwell in history's pages And live in the poet's pen: For the grandest times are before us, And the world is yet to see The noblest work of this old earth Is the men that are to be. -Ella Wheeler Wilcox.

PRICE OF THE "SEQUEL." The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and

"Social Upbuilding, Including Co-op-The audience was large and enthusiBabbitt, LL. D., M.D. This comprises
astic, the programme was well rendered, and as both banquet and reception were pronounced by all to be one at this office.

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Ministering Spirits.

At the home of Mrs. Belle Shepp, on Madison street, we recently enjoyed one of the richest spiritual feasts it has been our lot to partake of. Fifty-three voices spoke through the trumpet, besides independent voices through the mediumship of George W. Runyan, who is one of the finest mediums in the state. The friends and relatives of the sitters came with such loving messages and good advice as to cheer and encourage us on to higher attainments. The voices were clear and distinct, and some of the spirits, would lead off in song in a loud tone, when those in the flesh would join in.

The most touching of the evening's enjoyment, however, was when an aged gentleman and lady (seen clairvoyantly by some of the sitters) came and announced themselves as ministering spirits from the higher spheres and spoke with such infinite tenderness as to thrill our souls with their parental care. I thought of the Bible verse, "Like as a father pitieth his children." We are much encouraged to climb still higher into the beautiful light, and strive toward the pure and true, so as to attain unto the fullest spiritual progression

If all the mediums were as honest and as charitable and kind as we know Mr. Runyan to be, we think Spiritualism would grow apace, and seekers after the truth would not be so hoodwinked but would look for more than simply to witness the phenomena. Let us by all means insist on our mediums to be just as pure and unselfish as possible, not envy one another as too many of the mediums do. Let us as mediums love one another more, and give and do all we can for the good of mankind, regardless of the dollars and cents it may bring, and strive to do to our brothers as we would have them do to us. Muncie, Ind. WM. H. STRANG.

PASSED TO SPIRIT-LIFE.

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

Passed to spirit-life, March 22, 1898 Brother Levi Cole, in his 72d year. He was an active member of the People's Spiritual Church. W. C. M. Louisville, Ky.

Died, at 314 N. Third street, St. Louis, Mo., February 16, Samuel R. Swaney,

Mr. John Bigelow passed to spiritlife, from his home near Garling's Mill, Mich., March 11, 1898, at the age of 85 years. He was prominent in various works of public improvement, railroad construction, etc. He was a Spiritualist. He was a member of various orders, and his funeral was attended by large numbers of them. Rev. A. A. Gould, pastor of All Soul's Unitarian church, Chicago, officiated, reading extracts from the Bible and the sacred Books of Egypt, India and Rome, showing the belief of the ages, that death is not the end of life; but a mere transition to another stage of life and activity.

Passed to his spirit home at Edenvale, Cal., Leonard W. Hutchinson, aged 52 years. A native of Waverly, Iowa, he was an avowed Spiritualist and reformer, and as such feared not death, but gladly welcomed the reunion with his wife, who preceded him less than a year. Funeral services conducted by G. A. R. Rest to thy body, progression to thy soul. L. M. C.

Passed to spirit-life on Monday, March 21, Oliver Steely Shelby, at his home near Covington, Ind., in his 73d year. He had long been conscious of spirit return and was a man beloved by all who knew him and his friends were many.

a man of broad views, a liberal thinker, and his religion consisted in being good to the poor, and never turned away the needy.

A good man has gone to his reward, and is mourned by the entire county. He leaves a wife and three children. May loving spirits attend them. M.

The sweet little infant daughter of Dr. E. I. Jacobson and wife passed out of this world of trouble and pain into the land of progression, March 28, 1898. The fuperal services were held at the home, 166 W. Huron street, Wednesday afternoon. The address was delivered by G. F. Perkins.

A father missed and husband mourned, by the wife and four sons of Carl Lundstrom, who resided on School street, Chicago, and left this earth's trials, March 20, 1898. The funeral services were conducted by the writer at the house, and at the grove in Grace-land cemetery. G. F. PERKINS.

Passed to the spiritual realms, Miss Alma Nichols, March 18, 1898, at 13 DeKalb street, Chicago. This being the third child of Mr. and Mrs. Nichols to pass out within two years, at about the age of 20, it seems especially sad. Mr. Nichols lived formerly at Fort Wayne, Ind. Geo. F. Perkins delivered the funeral address.

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

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Sunday Spiritualist Meetings in Chicago:

The Church of Unity. Services 7:45 p. m., every Sunday, at Flynn's hall, northeast corner North avenue and Robey street. Reached by the Milwaukee avenue, North avenue and Robey street cars; Humboldt and Logan Square branches of the Metropolitan elevated to Robey street. Max Hoffman, pastor. The Lake View Spiritual Union meets Sunday afternoons at 2:45 o'clock, in Belden Hall, Orchard and Lincoln avenue. Meetings conducted by Mr. Carl Wickland, assisted by Mr. Walter Finch. Spirit messages through Mrs. Carl Wickland.

The Beacon Light Spiritual Church, 617 N. Clark street. Services Sunday at 2:30 and 7:45 p. m. Free seats. Free contributions. Mr. and Mrs. G. F. Perkins, speakers and test mediums.

The Band of Harmony will meet here after on the first and third Fridays of each month, at 40 Randolph street, sixth floor.
Liberal Spiritualists' Meeting. Hall,

107 So. Paulina, corner West Madison street. Each Sunday evening at 7:30 under the auspices of M. L. Schaffer. assisted by able speakers and mediums. Good music. All cordially invited.

Universal Spiritual Society, Hopkin's Hall. No. 528 West Sixty-third street, Englewood, (over postoffice). Carrie Fuller Weatherford lectures and gives tests and improvised songs at the usual hours, 3 and 7:30 p. m. The German Central Spiritual Union

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Spiritualists' Sunday-school, every Sunday morning, at 10:30 sharp, room 518 Handel Hall building, 40 Randolph street. All are welcome.

Church of the Spirit Communion, Arlington Hall, northwest corner 31st and Indiana avenue. Dr. Arthur lectures and demonstrates magnetic healing and

Irene M. Dobson, lecturer and test medium, will hold meetings evers Sunday at 3 p. m., at her parlors, 3517 Indiana avenue, for investigators of Spiritualism; also will hold meetings every Sun-day at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

The Progressive Spiritual Church, G V. Cordingley, pastor, meets in Handel Hall, No. 40 Randolph street, room 409, between State and Wabash. (Take elevator.) Services at 2:30 and 7:30

The First Society of the South Side, at Unity Hall, 77 Thirty-first street. Conference meeting at 2:30 p. m., followed by spirit messages by Mrs. Georgia Gladys Cooley, of California. Mrs. Cooley also lectures and gives messages at 7:30 p. m.

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

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Christian Spiritual Society holds meetings in Hygela hall, Washington boulevard and Paulina street, at 2:30

and 7:30 p. m. Church of the Star of truth, Wicker Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 o'clock.

A Swedish meeting is held every Sunday, at 2 o'clock p. m., at Phoenix han, 324 E. Division street, near Sedgwick street. Dr. Elis Isidorous Jacobson, lecturer. Admission free.

Hatfield Pettibone, the well-known demonstrator of spiritual phenomena, will hold meetings regularly each Sunday evening, at Lakeside Hall, south-east corner of 31st street and Indiana

avenue. First Spiritual Temple, near corner Wells street and North avenue. Services every Sunday evening at 8 o'clock. Mme. Lucille DeLoux, pastor.

The Spiritual Harmony Circle holds a meeting at 19 Bishop Court, at 7:30 p. m. Mrs. Hamilton Gill will speak and give tests.

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

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To the Editor:-Please accept our sincere thanks for your kindness in sending us a copy of Ghost Land; it is a book that I treasure above all others. It has given me much valuable information on things pertaining to Spiritualism, that I have longed to know. Philadelphia, Pa. MRS. P. CALM.

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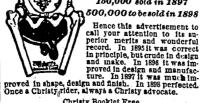
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MANUEL MANUEL March 19, 1898.

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