



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

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## "EXCUSE ME."

Laughable, Yet a Very Serious Matter.

The American people are wonderfully receptive to the allurements of "fads." For some time it has been a fad to attack the public workers of Spiritualism, charging at their door all the misdeeds, selfishness and chicanery that the human family is heir to.

But the article by Brother Cooper, of Providence, R. I., charging them with being the recipients of and demanding princely salaries makes most of us feel like saying "excuse me while I laugh."

We have been accused of almost everything; but this is the first knowledge the writer has ever been able to obtain regarding princely salaries as an attachment to Spiritualistic platform work.

Condoning the condition of the public meetings, our critic says: "Forsworn among the causes for the exorbitant prices charged by our speakers and mediums."

Speakers and mediums are human beings, and as such they are obliged to pay the same prices for necessities of life as other people do. In addition to that, it is necessary for them to dress well in order to present an appearance that those who engage them will not be ashamed of when they step upon the platform; and in addition they have families which they must support the same as others do.

Their personal expenses will be nearly as much as an ordinary family can be supported for under ordinary circumstances. It is said that all engagements include "expenses"; but every public worker knows by experience that there are many little expenses on every trip that no society will pay without serious objection. This cuts down their princely wages quite a little.

Now what are these "exorbitant charges?"

A very few get \$25 a week; a limited number get \$20; the greater proportion of those with the best of reputations get \$15, while those not so well known are filling Sunday engagements for from nothing up to \$10 per Sunday. Many of them are entertained only over Sunday, which necessitates their meeting their own necessities all the rest of the week.

One society asked the writer to fill a Sunday engagement in a city of about 100,000 inhabitants. They said that they paid \$5 per Sunday, held three meetings and wanted very short lectures and lots of tests. The engagement was declined, and the next day one of the leaders of the society, a man purporting to be worth \$75,000 or \$100,000, got up in conference meeting and said that they wanted to run a society in such a way that they could not afford to pay much. They all wanted \$10 or \$15 a week for their services; occasionally they did get one for \$7 or \$8 and pay their own expenses but they didn't amount to nothing.

Would this society manager expect to secure a man capable of attending to his business in a proper manner for such wages? He would consider you crazy if you suggested such a thing.

Now let us suppose that the average price paid a Spiritualist lecturer is \$15 per Sunday. It will not average over \$10, as every public worker knows.

First, they can only get one day's work out of the week. Second, they only get about eight months work out of the year. That would give us \$10 a week for the year.

Taking into consideration the extra expense we are obliged to meet, dress properly, care for our families all of the year and our own living half of the year and many of us would like to know where the magnificent salaries come in.

"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 expenses."

Very good. But Brother Cooper fails to tell us who will pay our car fare, rent, clothes and food and clothe our families while we are doing this. He knows that the plan he proposes will not do it. And if the public worker is to pay all the expenses, why permit a society to run his business for him? Why not control it entirely independent of the society? The actions of many societies have resulted in compelling public workers to act independent of them.

It is this principle that has been carried out by society managers that is responsible for the great cry of fraud mediums, and the precarious condition of our public movement to-day.

The ability of a public worker is not gauged by the thoughts given, or the intelligence of the audience, but is gauged by the number of ten-cent places that are taken in at the door. The question is, "will such a one put up a show that will attract enough people to pay our hall rent, pay singers, advertising, and his or her wages besides?" The result has been that, in order to be successful the public worker has had to add sensational features to draw a crowd, thus degrading the work of Spiritualism and putting it on a par with the dime museum.

If Spiritualists wish to see Spiritualism progress, they should organize and do as other churches do. Make a bid for the intellectual and well-to-do people in the community. Raise a fund, engage a regular speaker—a pastor, if you please—take away your ten-cent admissions, get up social features to interest the people as well as your Sunday services, and you will progress.

Just remember that no other class of people engages a speaker and expects that speaker to pay all of the expenses of carrying on the meetings and his own salary besides. Only in our ranks is this demand made.

Brother Cooper, as long as Spiritualism has public workers it will have to support them. Upon the degree of that support will depend their intellectual ability and their moral character.

real intellectual ability for \$520 per year.

There is another thing that public workers enjoy: "If you had a little of the spirit of Christ in you, and would do a little work for humanity, instead of for the almighty dollar, Spiritualism would progress more rapidly."

This is usually said by someone who does not turn a hand once a month in the interest of Spiritualism. But suppose we carried it out. Suppose we went as Christ did, would they receive us? No, indeed! Suppose we came to a place bare-footed, bare-legged, scarcely enough clothes upon us to cover our nakedness, and what we did have on covered with the dust and dirt of foot travel—in other words, would be typical tramps—would they receive us?

No, we must be well dressed, and suitable for presentation to the people of the community when we arrive. We could not carry out the "spirit of Christ" and live in this world at the present time.

If the people who call themselves Spiritualists would do as much as the public workers do, in proportion to their numbers, there need not be a town of 1,000 inhabitants in the United States that could not have its regular Spiritualist meetings. Is there a place where the orthodox can not have meetings? If the Spiritualists would put as much energy into their work as the orthodox do, we, too, would have flourishing societies, with our own places of meeting.

Brother Cooper, the trouble is more with the society managers than it is with the public workers. You demand too many sensational features. A table on your rostrum reminds one of a pawnshop! People without character or education are paraded as leaders! Ignorance, vice and sensation are flaunted before the people! It is done because such workers can be had cheap! Most of the time they will donate their services for the advertising they get out of it.

A dime museum freak will attract a greater number of ten-cent pieces than a good intellectual speaker, and no one appreciates this fact nor deprecates it more than the better classes of the public workers do.

Build your societies upon practical common sense. Get workers who will be able to give intellectual food to the best class of people in your community. Engage halls that are pleasant and easy of access. Appeal to the higher principles in the nature of the people in your community, and you will have support. Experience proves it.

On the contrary, open your meetings in a hall on the third, fourth or fifth floor of a dark, ill-smelling building, get a combination of ignorance and sensation on your platform, have no social features, and you will fill your hall with the scum of the city at ten cents a head—but you will never build up a society.

People who have standing and intelligence will come once and leave you in disgust, and the few who will be left in the hands of those who care for nothing but sensation. Finally, they, too, will become satiated and the attendance and support will cease and the society likewise.

Spiritualists, organize on a practical basis and these complaints will cease.

Lily Dale, N. Y. W. H. BACH.

### JUBILEE CAROL.

Advance, oh, Earth, toward Heaven to-day,  
Prepared to greet descending hosts  
Of angels, harbingers of light,  
And not the old-time sheeted ghosts.  
Reach up, oh souls, intent to hear  
The messages of hope and love;  
The pearls of pearls they bring to us  
Is certainty of life above.

Down-sweeping in their mantling white,  
They come to break grim Error's sway;  
To stay the hands of cruelty,  
And make more plain Love's better way.

Not strangers are they. In the past,  
Many were with us near and sweet,  
And while we long, and pray for them  
We hear the chiming of their feet.

Welcome, old comrades! Hail and cheer!

Our hearts have kept your memory green,  
And you have loved and cared for us  
Most tenderly, although unseen.  
Our broken circles are restored;  
Our thinned ranks are not thin to-day;

Our angel delegations come  
From heaven in holiday array.  
How long it seems since some went up;  
How much has crossed our lives since then.

But in the homeland we shall meet—  
How oft we pause, and wonder when!  
To-day, our souls' day; it is meet  
That friend with friend clasp loving hands.

By every person gathered here,  
An unseen, angel presence stands.  
Each mortal knows full well his guest,  
If parent, husband, wife, child, friend,

Fond memory could count a score  
Who would, for love's own sake, attend.  
I need not name them, one by one,  
Our hearts can better tell the roll.  
And hear their answers as they say,  
"Here!" "I am present," soul to soul.

Though sins and crimes tower mountain-high,  
And hearts seem turning into stone,  
Work on the day will surely come  
When Justice holds life's holy throne.  
Link hands with angels, and declare  
A new allegiance for the right;

A burning love to battle wrongs  
Until we all bid Earth good-night!  
EMMA ROOD TUTTLE.

All politeness is owing to liberty—  
Shaffersbury.

Perfection is attained by slow degrees;  
She requires the hand of time—  
Voltaire.

## THE JUBILEE

Secretary Woodbury Makes a Stirring Appeal.

To the Editor:—In these Jubilee days when so much is dependent on co-operation and so much is being said and written about it, there is a little poem that it would be well for some of us to repeat, repeat, repeat, and then live up to it and co-operation will then truly begin.

"To cancel wrong it was never required  
The wrong should be forgiven and forgot,  
Ah! See how well have thou and I conspired  
Sins I forgive, and thou rememberest."

Now, then, the Jubilee is the spirit's jubilee; the people's jubilee is not a mass-meeting run in the interests of spiritual (?) politicians, but an attempt to rally the people on earth to meet the people of the skies, to work in harmony for humanity's sake, and the advancement of the religion of Spiritualism.

A wise teacher has said "It is neither 'time' nor 'opportunity' that is lacking for men and women to think and do good, but the will and desire." There is plenty of time and opportunity to co-operate but much of the spiritual co-operation reminds one of the time recorded which the monkey and parrot had together.

Co-operation is to act together. Not to compel other people to act as we want them but to be so spiritually tuned up to the music of the spheres that we shall not always know it all, but be willing to give way to others a jot or tittle sometimes.

Ah, there is coming a parting of the ways, there will be less talking, less writing co-operation, and more practical exemplification of it, or we cannot achieve success.

When one travels about a little they find out the weakness of our co-operation. Visit the average American city. "We would like to have you visit us, but if you do you must not visit the meeting held at such a place." "You cannot speak upon our platform if you speak at such and such a meeting." "I cannot attend your meeting if you have an invocation at the opening of your services" and so it goes to the end of the chapter. And then how evoked the same people will get if you allude to any dictation whatever. Meanwhile spiritual-minded, cultured people are attending the Unitarian church, Christian Science meetings, who are at heart Spiritualists. Or else they subscribe for "The Progressive Thinker" or Eleanor Kirk's New Idea and read and think and study at home.

Now, then, if you are interested in the truly spiritual side of Spiritualism, go to the Jubilee. If you are interested in the National Association as a National Spiritualist movement, go to the Jubilee; if you want to promulgate that institution and co-operate with others who insist that to be a success it must be conducted, not as political parties are, but on a spiritual basis, go to the Jubilee. And remember the spirit wanted there is expressed thus:

"In vain shalt thou or any call  
The spirit from his golden day—  
Excuse like them, for they canst say  
My spirit is at peace with all."

"The mind," said Milton, "is its own place and in itself can make heaven or hell." Now, then, shall we as Spiritualists keep up the hell business by making mountains out of mole hills, crosses out of non-essential nothings, or shall we knowing our divinity, our kingship, our spiritual inheritance as souls truly awakened, truly co-operate to advance the religion of Spiritualism? Will you come to the Jubilee and help inaugurate the Spiritual Revival, help to inaugurate the day when wrong workers shall not be jealous of each other, but all in love and sincerity work in a co-operation that shall save the world?

FRANCIS B. WOODBURY.

### Am I An Infidel?

I believe in one God, and that God to me is Intelligent energy which manifests itself to all things, and I am a part of that Intelligence, or in other words, a son of God in the same and only sense that all human beings are and have been sons of God.

I love all things that are bright, beautiful and joyous, and above all, my fellow-man, as the highest order of manifestation of Intelligence. I am deeply grateful for all good things done by mankind in ages past, and at the present time, and for all time to come. I hate superstition, deplorable creeds and detest dogmas.

I believe that I have always existed, and always must exist in some form; that I have reached a degree of intelligence or consciousness so that beyond this life I will know, as well as be known.

I have the greatest sympathy for the sufferings of mankind, the world over, and in my opinion nothing will so much lessen them as a higher knowledge of nature and nature's laws, and the teaching of the most practical moral principles of the best men of all ages. I believe we need more earnest work along the line of bettering our social condition and less speculation on "inspired books" and "revelations" at any rate let us look after that which will promote our happiness and the happiness of others right here upon earth.

I believe that the happier we are here the happier we will be "there," and therefore I endeavor not to make others unhappy, thereby aiding others as well as myself.

Glennville, Ohio.

Let them obey that know not how to rule.—Shakespeare.

## IMPORTANT DECISION.

Religious Liberty Under the Federal Constitution.

Under the above heading the Harvard Law Review for April has this to say with reference to the recent decision of Mr. Justice Hughes, in the case of *Bradfield v. Roberts*:

Except in the case of *Reynolds v. the U. S.*, 98 U. S. 145, where it was held that the Mormons were not constitutionally entitled to practice polygamy, the first clause of the First Amendment to the Constitution of the United States, providing that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," has never been fairly brought up for judicial construction, until a recent case in the Supreme Court of the District of Columbia.

In this case, *Bradfield v. Roberts* (reported in 28 Wash. Law Rep. 84), the court restrained the application of public funds to the construction of a building on the grounds of the Providence Hospital in Washington. Congress had appropriated money for a building, to be erected on the grounds of a hospital within the District of Columbia, at the discretion of the Commissioners of the District; and the Commissioners made an agreement with the directors of this institution, which was under Roman Catholic control, to construct the building on their grounds, to put it under their management, and to pay them for the sick that might be sent there by the District. That this agreement was beyond the authority of the Commissioners is made to appear clearly from the appropriation act, which contains a section declaring that it is against the policy of the Government to make any appropriation in aid of a sectarian institution. Apart from this express restriction, however, it was held that the agreement was unconstitutional. For this decision no judicial precedent is quoted, nor any authority except two messages of President Madison vetoing acts passed by Congress for the benefit of religious societies, as in conflict with the First Amendment.

The first of these acts seems to have amounted to little more than a grant of corporate privileges to a church, and the prescription of various regulations as to its management. Congress, however, has frequently incorporated churches and sectarian institutions, nor can any objection be taken to such charters so long as all regulations contained in them are construed as affecting merely the secular affairs of the corporation. There seems to have been no sufficient ground, therefore, for the decision in the case of this act. The second act was simply a grant of land to a church, and presented a case somewhat similar to that of *Bradfield v. Roberts*. That the second veto and the decision of this recent case were alike correct seems clear. It may be said that in the case under discussion the money was to be expended not so much for the benefit of the institution as for the benefit of the District, whose sick poor people, according to the agreement, were to be received there. The directors of the institution, however, would certainly acquire an interest in the building, and have possession and control of it, as well as the spending of the money which might be paid by the Government for the care of the sick. If this use of public money were allowed it would mean a sufficient precedent for appropriations to any sort of sectarian institution which could be made the instrument of public charity; and such appropriations would very easily afford opportunities for discriminations entirely against the spirit of the constitutional provision. To connect the administration of public charity with any organization under sectarian control is a step in the direction of an establishment of religion.

What Congress would be restrained from doing under the First Amendment can best be conjectured from a comparison of the numerous cases which have arisen under similar prohibitions in State constitutions. The language of these constitutions, though often much more explicit in forbidding aid to sectarian institutions, would not seem to cover any more ground than the general words of the Federal Constitution. As the State constitutions have been very strict in condemning any sort of state aid to a school or charity under the control of any religious sect, so also it seems likely that the Federal courts, if occasion shall arise, will be strict in applying the prohibitions of the First Amendment.

Note.—See *State v. Hallock*, 18 Nevada; *Synod v. State*, 2 South Dakota; *Farmer v. St. Paul*, 67 N. W. Rep.; *Deek County v. Chicago*, 28 Industrial School, 125 Ill.; *Washington Home v. Chicago*, 157 Ill.; and *State ex rel. Orr v. City of New Orleans* and others. *La. Annual Reports* for Feb. 1898.

### HARMONY OF NATIONS.

Strike the chord of harmony,  
Sound it throughout the land,  
Invite responsive melody,  
To join us heart and hand.

Bring peace to all the nations,  
Ne'er let conflict rule the hour;  
In our silent meditations  
Let love be our ruling power.

May the Stars and Stripes of freedom  
Float o'er land and o'er the sea,  
Enfolding in her meshes  
All mankind that would be free.

May the waves of grand old ocean  
Sing the song of love divine,  
In their magic wild commotion  
Chime the song to every clime.

And when unity is kindled  
In the hearts of prince and slave,  
Pouring forth its fragrant incense  
Broad o'er land and o'er the wave.

Then the triumph and the glory  
Of a peace from God divine,  
Will reach out o'er all nations;  
"Tis for thee, for thine and mine."

FRANCES DYE HOTCHKISS.

## OBSERVATIONS.

Some Reminiscences and Lessons Therefrom.

The anniversary number of *The Progressive Thinker* was worth a year's subscription price. Dr. Feebles gave a most interesting address, full of historic facts and pleasant reminiscences, given in his own quaint style. It reminded me of a season years ago when he, J. O. Barrett and myself held a series of three-day meetings in Wisconsin, in which the great questions of human liberty and progress, here and hereafter, were discussed from our various and varied standpoints.

J. O. has entered the next higher grade in life's great school, while J. M. and myself are still trying as best we may, each in his own way, to do the work of life in this rudimentary department. I then read with great delight the excellent and profound article from the thinker, Charles Dawbarn, with the sentiments of which I am in full sympathy. I have often been surprised and pained at the lack of discernment of those wonder-seekers who swallow everything without questioning.

Cora Richmond's address was exceptionally pleasing to me, as it was practical and strong. The statement that "the greatest victory is that which conquers suffering, which conquers it in the thought of it" is a fact little thought of. I believe it.

Hudson Tuttle also gave his hearers and readers much to think about on many points. He especially shows up the absurdity of Spiritualists professing to be the advance guard in ethical culture and reform work, and doing so little. His ideas of practical work I fully endorse, and that brings up the main question that caused me to take up my pen this morning, and which has given me much anxiety.

I see our societies adopting more and more the ceremonies, forms and customs of the churches. We are aping their customs, even to the extent of gambling. I have been chagrined and pained the past season by witnessing the selling at our meetings of tickets to be raffled and declared that on its platform against this gambling, I was informed it was a necessary means of raising money to pay the speaker. I think it is infamous for a society claiming the welfare of humanity as its object, to resort to immoral measures for its support.

I agree with Mr. Tuttle, that a society to be most successful in its work must depend more on its own ability, and less on the employment of a speaker.

I have had quite an experience in this direction. About twelve years ago, in the city of Milwaukee, a call was made for a meeting of liberal-minded people to form a society for free discussion. A small number assembled and organized the "Liberal Club." It emphasized free speech and declared that on its platform no subject should be debared a hearing on account of any popular prejudice, but that following the lecture an hour should be devoted to free criticism, the speaker having ten minutes in which to reply to his critics.

Parliamentary law was strictly observed, and our meetings drew the best minds of the city, and we had no cupidity with able speakers, and our hall, which was our only expense, was easily paid. During the five years I remained in the city, and was its presiding officer, there was no unkind or unharmonious feeling manifest in any of its meetings, although the criticisms were sharp and pointed. We had as speakers clergymen, senators, editors, bankers, working men and women, married couples, Spiritualists, and in their presentation of the subject did not suit us we could patiently listen, knowing the other side, all sides in fact, would be presented. It was the greatest educative force in the city, and the meetings are still kept up.

Now it seems to me that Spiritualist societies, instead of making a show of our Sunday meetings, where the most questionable speakers are exhibited because it will pay, thus driving away our thinkers, and drawing a crowd of curiosity-seekers and undeveloped spirits, who could not appreciate a scientific or philosophical lecture, could conduct meetings of a similar character, where means were lacking to hire regular speakers all the time.

If the demonstration of the fact that our spirit friends are about us and can communicate with us, is the sum total of Spiritualism, then we have no right to herald to the world that it is a great reformatory movement that will lift humanity out of its selfish greed, its cruel wrongs, that will cause war to cease and bring about the reign of a human brotherhood. This we have claimed advanced spirits have advocated it from the beginning. It is no less movement than this, and we should not devote ourselves to the keeping up of a society by any and all means, but to the advocacy of our most advanced truths, our loftiest principles. Let us live up to our high calling.

JULIET H. SEVERANCE, M. D.

Political men, like goats, usually thrive best among inequalities.—Landon.

Pleasure soon exhausts us and itself also; but endeavor never does.—Richardson.

Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—Goethe.

The bigot for the most part clings to opinions adopted without investigation, and defended without argument, while he is intolerant of the opinions of others.—Buck.

Men and things have each their proper perspective; to judge rightly of some it is necessary to see them near, of others we can never judge rightly but at a distance.—Rochefoucauld.

## SHE IS A SPIRITUALIST

Queen Victoria Believes It Is Possible to Commune with the Departed.

Although Queen Victoria is not superstitious in the ordinary sense of the word, yet she is possessed of a strong belief in the supernatural, and while it is evident from the fact of her taking her recent departure for France on a Friday that she does not believe in the unlikelihood of that day of the week, she manifests a pronounced tendency to Spiritualism. No one has read Mr. Stead's publications on the subject of "Borderland," that is to say, the unseen world, with more attention and seriousness than her Britannic Majesty.

Like Mr. Stead, she is firmly convinced that it is possible to remain in close communion with the spirits of the deceased with those who have departed for the other world, and although these are scarcely orthodox ideas for one who claims to be the head of the Established Church of England, she has on several occasions given them expression. Mrs. Oliphant's Spiritualistic book, entitled "The Little Pilgrim in the Ascent," was the cause and origin of Her Majesty's lifelong friendship with that popular novelist, and to those at court it is no secret that it was the belief in the spiritual world on earth which was one of the links that bound together her Majesty and her Poet Laureate, the late Lord Tennyson, in affectionate sympathy.

In one of his latest published letters to the Queen he wrote: "If the dead, as I have often felt, though almost, be more living than the living, and linger about the planet in which their earth life was passed—then they, while we are lamenting that they are not at our side, may still be with us, and the husband, the daughter and the son lost by Your Majesty may rejoice among the people about the name of their Queen." And, again, the Queen in writing on another occasion to the poet acknowledging his congratulations on the occasion of the anniversary of her wedding day, says: "The reflected light of the sun which has set still remains. It is full of pathos, but also full of joyful gratitude, and he who has left me near thirty years ago surely is with me still and blesses me."

Of course, this may appear in the light of the most terrible heresy to the strict doctrinaires of the Church of England. But it goes far to enable the world to comprehend phases of the Queen's character that are otherwise well-nigh inexplicable.

Another one of her particular friends and favorites was the late Dean Stanley of Westminster Abbey, and there is much in favor of the story current at court to the effect that the intimacy between the celebrated divine and the sovereign was based upon their joint belief in the presence in a spiritual form of the dead by the side of the living. The Queen, according to her half-sister, the late Princess Hohenlohe, was convinced that her deeply-mourned husband, the Prince Consort, was watching over the events of her life, that he was close beside her, comforting her and encouraging her in all her troubles, sorrows, and anxiety. The Queen often assured her sister, Princess Hohenlohe, that the Prince Consort had promised her that he would do so, and she has lived all the long years of her widowhood in the firm conviction that he has kept his promises dead as he did living.

It is undoubtedly owing to this belief on the part of Her Majesty that she has always manifested such a reverence for the memory of her husband, and has insisted upon all her children, even upon her grandchildren and great grandchildren, who have only known him by name, taking part in all the services and ceremonies of one kind and another, which she continues, fearing probably to pain him by any appearance of forgetfulness or decline of consideration.

It is owing to this, too, that she regards second marriages as in the light almost of a crime, especially when the first marriage has been in any sense of the word a happy one. For a widower or for a widow to approach the altar for a second time is in Her Majesty's eyes to inflict a deep and lasting sorrow upon the spirit of the dead husband or wife.

In the case of the widower of her daughter, Alice, the Grand Duchess of Hesse, she was still more outspoken. The Grand Duke had, after the death of his wife, Princess Alice of Great Britain, become to such an extent infatuated by the beauty of a Russian lady of the name of Mme de Kalomine, who was one of the ornaments of his court, that he at length contracted a secret andmorganatic marriage with her. The Queen learned of this while on a visit at Darmstadt. Without a moment's hesitation and in spite of the fact that it was 2 o'clock in the morning, she caused her son-in-law to be roused from his slumbers by the side of his wife and to be summoned to her presence. As soon as she saw him she intimated to him her orders that he must never again set eyes upon the woman, and get rid of her at once, since otherwise she would stop her financial assistance to himself and to his children, financial assistance on which he was almost entirely dependent, as the reigning house of Hesse is the poorest in Germany.

The Queen was determined that the spirit of her favorite daughter, Alice, which she was convinced was hovering over the Palace at Darmstadt at that moment, should not be troubled any longer by the presence of a successor in the affections of her husband. So before daylight dawned the morganatic wife of the Grand Duke was torn from her bed, thrust in a carriage and driven across the frontier under a strong escort of police, the marriage being shortly annulled on some technical plea, whilst an annuity of \$15,000 a year and the title of Countess of Romrod were conferred upon the lady by

way of solace. But the Grand Duke never saw her again, and the stern old mother-in-law took good care until the day of his death that the spirit of his first wife, Princess Alice, should be subjected to no further sorrow because of a rival.—New York World.

## A NEW MEDIUM.

A Peculiar and Very Touching Incident.

At the anniversary celebration of April 3, many interesting features attracted attention. The music was fine. The children reflected great credit upon themselves and their teacher, Mrs. Anna L. Robinson. As a charmer of children she has no superior. The most attractive feature of this great day was the appearance for the first time upon the public platform of Fred Manchester, who in a most interesting and impressive way gave as the test as any I have seen. He held a large crystal in his hand, which in some way seemed to aid his spiritual sight. He described persons, gave names, messages, incidents, etc., which were promptly recognized. The most intense interest prevailed. The hall was crowded with earnest seekers for light.

After a brilliant lecture by Mrs. Robinson, and some soft, sweet music, Fred arose, pale and trembling. He had a severe fit of sickness—nearly unto death, which seems to have developed remarkable powers of clairvoyance and clairaudience; and happily he is willing and glad to use them. He appreciates the value of his gifts. He is a young man of rare qualities, respected and loved by all who know him. His manner is modest and dignified. I predict for him a brilliant future and usefulness. Like his mother, he bears the stamp of earnestness and sincerity. After some twenty to thirty pointed tests the following beautiful and touching incident closed the séance: "Some one had laid a delicate and beautiful bouquet on the table before we entered the hall. It remained in view during the exercises, no one on the platform knowing who placed it there. Fred slowly and tremblingly raised it, saying as he did so: 'I do not feel that this is for me, but I am impressed to take it up. As I raise these flowers to my face, I see a pair of baby hands, and a pair of baby arms are about my neck, and a baby face is laid against my cheek, and I hear a baby voice saying, 'By baby by, baby by, baby by.' Slowly he hid the bouquet back upon the table and sat down. No one answered. After a moment's silence, music, some explanations by Mrs. Robinson and the meeting closed."

As I stepped from the platform to mingle in social groups, a lady came forward with flushed face and streaming eyes and said: "I put those flowers on the table for my baby, and that were the last words she ever spoke, as she put her little arms about my neck, laid her cheek against mine and said, 'By baby by, baby by, baby by, baby by.'"

To me this was one of the most unique, delicate and touching manifestations I ever witnessed; and it went home to that mother's heart with all appeal that to Baxter sermon ever offered. It spoke a language that only loving hearts that have felt the cruel wounds of fate can fully interpret. It melted the icy barriers of death and poured a shower of infinite sweetness and love into that mother's sorrowing soul that will be a benediction forever.

LYMAN C. HOWE.

### THE THRONE OF KNOWLEDGE

As I sail out upon life's boundless ocean,  
That vast expanse of wide extended sea,  
Still I must cling to this one human notion—

An endless life, a long Eternity;  
All things we recognize in ceaseless motion  
Proclaim eternal life in you and me.

Though life seems transient and destined to sever  
From every earthly form it moulded here,  
It must go on and on and on forever;  
There's nothing lost, not even a transient tear.

And nature's storehouse heaps the treasures  
To animate again from year to year.  
I'm on the coast survey of living wonders.

While the dead past an open book reveals;  
And now the voices of seven thunders  
Proclaim the opening of the seven seals.

While science, struggling on through human baseness,  
Before the sacred throne of knowledge kneels.

There may we linger till the clouds that blind us  
Dissolve and dissipate the shades of night,  
Leaving all doubts and errors far behind us,<



# SPIRITUAL PROFESSIONS AND SPIRITUAL POSSESSIONS

Discourse Delivered through Mrs. Cora L. V. Richmond, Washington, D. C., March 13, 1898.

This proverb comes from the Orient: "Those who talk the most of the gods have the least knowledge of them." The spirit of spirituality consists in no external form or profession, and we can truly say, that it is not a garment.

Many people seem to think that spirituality is something which can be put on as a garment; that in order to attain it there must be certain forms or ceremonials complied with. The professions in religion, especially in the evangelical Christian theology, would seem to convey this idea. For not only is one supposed to adopt certain forms of belief, which, however, cannot be voluntarily adopted, but one is also supposed to make a "profession," an "open profession of religion." That this of course should be, if there is any question about religion, and especially if the religion or the name of the religion is ostracized, we have no doubt. Then one should cling to it, avow it and openly declare it. But this was not the primal thought in the evangelical worship; the primal thought is, to take the name of the religion of Christ so that it shall be an inward possession, but the name is all important.

While Jesus asked His disciples to do certain things for His "Name's sake," it was under very different circumstances because at that time Christians were persecuted, and to avow the name of Jesus or of Christianity was to receive opprobrium. It was calling upon his disciples and followers to do a mere act of justice, to avow that which would give strength and encouragement to the new cause in the midst of persecution. Not so, however, when the name becomes a popular name, when people are in accord with it, and there is a tendency to adopt the name without the spirit. There is thrown around Christianity at the present time all the glamour of popularity, all the success of worldliness, everything which can strengthen the external "profession." Therefore, those who profess it are open, sometimes, to the accusation of professing it without believing it. Many times persons are enjoined to become members of certain denominations for the sake of social influence and that they can do better and more good in that connection than in any other.

It is related of Dr. Lyman Beecher, that when a certain lady objected to his creed and said she could not conscientiously subscribe to it, he told her that all she need do was to join the church and let the creed take care of itself. Of course only a Beecher could do this then; but now those mental reservations are permitted in almost every Christian denomination, in order to secure church members. This was not formerly permitted, a strict adherence to the letter of the creed was always insisted upon. Now, however, the enjoyment of individual privileges is the result of greater inward growth. There is more spirituality as there is less of the dominating power of external profession. To accept unqualifiedly and profess unqualifiedly a certain form of belief with its narrow limits is, of course, binding oneself to no further spiritual growth, to a belief that has only one way of salvation.

## WHAT IS SPIRITUALITY.

A spiritual life, however, does not depend upon any form of belief or unbelief and has often little to do with actual knowledge concerning the future state. Many people are potentially spiritual in nature, in thought and in action, who never spoke a word concerning spirituality. It seems to us that spirituality in its real possession is like the effluence or the fragrance of a flower; it is the pervading result of a life that in all its parts has attained to its highest and best, and divested aims and ends. Such a life never questions, Am I spiritual, or am I not? Such a life never asks, What place will I have in the spirit world? Will it be an exalted one? Such a life is never anxious about having precedence in spiritual favor. There is that consciousness of the possession of what life really is.

Many people, and especially Spiritualists, consider themselves more spiritual who have a technical or mental knowledge of a future life, and these often enjoin other people and say: Oh, well, such an one must be far in advance in spirit life, because he knew about spirit life. The mere fact of knowing that there is a future life does not essentially constitute any greater spirituality than the mere fact of knowing that there is life here constitutes the best humanity. All people who think at all know that they live, and many people know, from demonstration, that there is a next step to life, and that that necessarily must be the sequence and consequence of this life; but that mere knowledge does not constitute spirituality. To profess belief in the future life alone will not constitute spirituality.

It is well to have all the knowledge that can be obtained in this life; it is well to know of future existence, if you do not know it a priori, if it is no part of your inward conviction, it is well to know of the states and conditions of those who have passed from earth life as a guide and strength to those who are still upon the earth, and to realize how far the fulfillment of their duty and the expression of their highest thought has influenced their happiness or unhappiness in the future state. But it is not well that this shall constitute the study of spiritual truth alone, that this alone shall be considered adequate.

## FALSE NOTIONS.

Many people have left the church and all its fears and hopes concerning heaven and hell, and conclude that the only necessary thing is to know that there is a future state, that their friends live and can converse with them. This they hold to be the sum total of spiritual knowledge. Once having that knowledge, they think there is nothing to be gained, that all spiritual unfoldment is this knowledge. Frequently spirits say, when they are invited for spiritual communion and questioned about spirituality, whether they have knowledge or have not knowledge, that the unfoldment from within constitutes the highest spiritual attainment.

Many people profess great spirituality. You will often see people of peculiar nervous or other temperaments who say they cannot do this, or that, or the other thing because they are "so spiritual." You frequently hear people talking about others, saying they are exceedingly spiritual, therefore, they cannot do what other people do. A lady in Boston, who was a member of Phillips Brooks' congregation, went in search of him one day for some particular purpose connected with his ministerial work. She did not find him in his study, in his house or anywhere. Then she was told that he had gone to visit a certain lady who had been ill, but who was a member of his congregation. This woman was not wealthy, he had been there often before to minister to her. When the first lady found him he was building a fire in the grate, and rocking the cradle. She asked: "Where is the mother of that child?"

He answered: "She has gone out to work."

"What are you doing?"

"Taking care of the baby until she comes back."

That was spirituality; he found a duty to do that day and he did it. The great surprise of the lady, to think there was a man commanding the attention of multitudes by his eloquence, perhaps by his thought and liberality connecting the past with the present more potently than almost any other mind, still knowing that at that particular hour and at that particular moment it was his duty to do that act. He could have paid for a girl to take care of

the baby, but then he was there, and she might not do as well.

Of course one so "sensitive," who could not go among "suffering," who "could not attend to babies," who could not do things among those who are not so favored, might not consider this the highest spiritual occupation; but the man who could know that that was his duty for that particular hour was endowed with eminent spirituality.

Many people think spirituality consists in staying away from public places, they are so sensitive they cannot bear to sit here or there, or the other place. Spirituality is a strong shield, it is a protecting influence which abides, it is something which accompanies its possessors wherever they go. Christ sitting with the publicans and sinners when the Pharisees were enviously and jealously watching him, mingling with the poor and making the fishermen his disciples, illustrated clearly the fact that the surroundings, that the place one goes into, cannot harm one endowed with spirituality.

A certain kind of condition, which is feebleness, which is the commencement of spiritual growth, which is the infancy, perhaps, of this unfoldment, may produce super-sensitiveness. You do not expose a babe to certain kinds of atmospheres; you are always protecting little children. So these children of larger growth are babes, spiritually; and the moment they begin to feel that peculiar sensitiveness, that is the moment that you should realize the infancy of their spiritual unfoldment. Instead of which people say: "Oh, they are too spiritual to mingle with the crowd." Monasteries, nunneries and places of the recluses have clearly illustrated that the highest holiness does not depend upon the greatest seclusion. If there was any one thing taught more than another by Jesus and his followers, it was to mingle with the people, to minister to them in their needs and their conditions, and to find that spirituality is the presentation of truth in that kind of ministrations which is most needed.

## GAUTAMA, THE BUDDHA.

What did Buddha Gautama, who passed years in searching for divine attainment among the sacred orders in India? From city to city, from cloister to cloister, until he saw that torturing the flesh, keeping apart from one's fellow beings, that self-abasement and chastisement, mistaken for self-denial, that abasement which destroys the outward form that is intended to be perfect, was not spirituality. So passing out from those sacred orders, having learned all that they could tell him and still not having learned the divine secret, he found, after great temptation, after great agitation beneath that wondrous tree, divine attainment.

What was it? Did it separate him from the world? Did it take him away from his kind? Did it bid him go apart and dwell by himself? No. But it made him the companion of those who were suffering; it gave him knowledge over their conditions so that he could minister to them; he was made one with the sufferer. He perceived through "divine attainment" the rare conquest over sorrow, and thus he ministered unto the people. The same is true in all kinds of growth, which must be from within, that shall successfully become spiritual possessions.

## MEDIUMSHIP NOT SPIRITUALITY.

Mediumship does not, necessarily, imply spirituality. Mediumship is a gift, and many unworthy, as well as worthy "vessels" are chosen to present the philosophy and fact of spirit communication. But the medium may be a child or a sage; may be ignorant or learned; may be one endowed with little knowledge of spiritual things or much; may even be one tethered and bound by material appetites and conditions or may be one free from them. Mediumship neither produces, nor does it necessarily change these conditions; one may be a medium and be spiritual, one may be a medium and give no other manifestation of spiritual power. But when we speak of this "professing of spirituality" it would seem that instead of adhering to the name for Truth's sake, many times, people consider that the name itself will give them all that they require.

A great many people are averse to calling themselves Spiritualists; some because it is not popular. These are cowards. Some because they do not consider themselves worthy; but when they know what it means, there is no worthiness or unworthiness in accepting a name which stands for a certain thing in the world to-day. Because, no one professing the name consciously would lay claim to the highest that that name might imply; spirituality in its highest and most potent sense.

At the late convention in Chicago, the Rev. Jenkin Lloyd Jones, in answering the question, "What is Spirituality," said that he regarded the man who could conquer matter through chemistry, through invention, through discovery, had great spirituality. He said, he had great respect for spirits in the body, that he had received no "signs or tokens" of anything beyond. We do not know whether he was entirely ingenuous in that answer. Perhaps he does not know what "signs and tokens" are. But certainly it is the province of the spirit to overcome the environment of earth, to conquer the dust, to make the most of human opportunities. It is also a province of the spirit when free from that dust to aid others by precept, by example, by inspiration and by teaching. Surely there is no man or woman so supreme in their own methods as to scorn the assistance of the "great majority" who have passed on; even those, who, as special guides and teachers must have greater opportunities of spiritual knowledge. No spirit, however, can be your individual spirituality; no teacher can experience the individual growth that is needed for you; there can be no substitution of their advancement for yours.

## OUR OWN GROWTH.

Many people ask the question: Why do not spirits do thus and so, having the power? Simply because it is not their province to do it; human beings must do it. You might as well ask, why do not my children jump instantly into manhood and womanhood? It is the province of children to grow to manhood and womanhood, and it is the province of those who have attained manhood and womanhood to teach, to instruct, to aid, but not to grow for the child.

People say to-day, "Why do not spirits put a stop to the war in Cuba, or to all of the wars of aggression?" Simply because it is not their province. They could do it. There is power in all the hosts, even to stop any and every war that humanity ever knew of. Why do they not? Because humanity has not grown to the spirit of peace. It is your growth, not theirs. Though placed on tiptoe, or caught up by superficial means to loftier heights, it would not be real. Possibly the little boy who stands on tiptoe when his height is measured is anticipating the time when he is to be taller; that is a harmless deception, but it is not real growth. He knows that sometime he will be that tall. It does not make him a whit more a man if he wears his father's boots; all that will come to him as the result of growth. He who ambitiously tries to anticipate the whole human race is trying to forestall the kingdom of heaven, which he is not willing to grow to. It is the "vicarious" thought over again; it is the shirking of one's own ignorance and condition over again.

Even to-day there are people who want the spirit world to do now that which some of the people will attain to,

although it will come as the result of their growth. No spirit is permitted, by one jot or tittle, to forestall the individual or collective growth of humanity. Prophets can declare it; seers can perceive it, and the great Leader can live and suffer martyrdom because of it; but the world must grow to that height by distinct advancement.

To profess peace when the world is in a state of war is hypocrisy and stultification. To attain it is the real victory. So to profess spirituality. It was the "Scribes, Pharisees and hypocrites" whom Jesus excoriated and condemned more than any other class of people. The publican, the sinner and the outcasts, who made no professions, he said "were nearer to the kingdom of heaven." Why? Because self-righteousness did not prevent them from knowing that they were sinners, from knowing that they were in a condition to need help. The scorn, the judgment, the ostracism, that which, assuming the mantle of virtue, condemns and censures others, is the typical pharisaical spirit of every age, and denotes less spiritual growth than that which, perhaps not professing spirituality, is aware of its own shortcomings.

## LESSON OF THE CHRIST.

Hence the magdalen bending at the master's feet is taken as the typical representation of what loving conquest may do. In Edwin Arnold's "Light of the World," what is the central point? What is the rallying glory around which the whole drama of the Christ life centers? It is not the birth; though due prominence is given to that. It is not the preparation of Christ's life for his work; though much is said of that. It is not the teaching; though that is all included, and the working of miracles, these have their proper place. But the one divine glory around which the whole problem hinges, is the loving forgiveness and the exaltation of that life condemned of man; and the more, because under the Jewish laws there were peculiar oppressions when any woman had been condemned formally before the law. This life so raised up to do honor to spiritual truth and purity, is the lesson of the latter ages. It is the triumph of that benign love and charity that pervades the teachings of Jesus. It is this which uplifts from the thrall of pharisaical condemnation all who have entered into its spirit—from which the church, in its external form, has wandered, wandered as far as is conceivable, since it is the very opposite of the teaching and action of the great teacher.

To-day you stand in the luminous center of a mighty cluster of spiritual lights, they have pierced the shadows of materialism which utterly excluded them, have pierced through the barriers of dogma and creed, and are even piercing through the barriers of that kind of egotism, the materialism of intellectual conceit, which forms perhaps the greatest barrier to their approach. There is no more absolute method of resistance to spirituality than that kind of intellectual conceit which says: "I am willing to be convinced; I like this world, if there is any other world I should like to know it." There is neither fervor, desire, wish, nor anything but resistance in that kind of statement. There is no possibility of that kind of mind going one foot to find any evidence, or to receive any evidence. It is as much an "armed resistance" as if a foe to all convictions had placed there its insurmountable batteries as barriers; more so, because spiritual truth could enter if there was only a material force. It is that kind of conceit that Huxley possessed when he said: "Oh, yes, even if it were true one would not want to spend his time in the postoffice reading the letters that came there." He forgot to state that, if one were looking for a particular letter which he was expecting, one would stay there night and day until it came. It is because of the particular message that the world has wanted and needed that people do seek, that they do wish, that they do stand night and day by the doorway of open communion. Of the kind of investigation or willingness of Mr. Tyndall, who attended one seance, the manifestations expected did not occur, but he called that "investigating Spiritualism."

Nevertheless, the frequenters of seances day and night, receiving messages from the dear ones and being uplifted and strengthened in their daily lives, may miss something of their inward growth, but it comes after a time. These helps are better than no help, this kind of seeking is better than no seeking. As Dr. Thomas said: "Any religion is better than no religion." Any kind of light is better than no light, even if it comes "through a glass darkly," as it does on a cloudy day, but if there were no light at all it would be total darkness. This light coming through these stained windows is somewhat dim; why have any windows, because there are clouds and the light is not brilliant? But you know if there were no light beyond it would be still darker, that all the light there is comes from the great central orb, and the brighter it is, is simply because there is less to obscure it. The very shadow through which can penetrate even one beam of light reveals the fact of this sun as the source of light. These electrical vibrations which you think are artificial are none other than the refraction of the ancient rays of the sun that have vivified the atmosphere for ages, held there imprisoned but always liable to come forth.

## SPIRITUAL USES OF SORROW.

So with the light of the soul, obscured though it is by external surroundings, not manifest though it often is, it only requires the master touch of genius, or the unfolding power of experience, or the great and terrible discipline of sorrow to bring forth that spiritual light. You have known people who on a certain day would say to you: "Oh, I am not interested in this thing; I have so much to occupy me in my daily life of duties or of work that I have no time to devote to it." No doubt they are interested in those who care for them. Another year passes by, the silent messenger of death has taken one of the dearest of the household, a great change has come over that life and the person says: "I would give more to know about that future life and its relations to human life, than all the affairs of earth."

There comes a time when grief is the hand-maiden of spiritual truth; when grief holds the key to the deepest and innermost recesses of the human life, of the human heart; when sorrow, with her seemingly sable robe, is the angel that opens the gateway to immortality and the gateway to the inner life. Yet you try to flee from sorrow, you turn away, in every possible way you try to prevent death from entering your dwelling, you close this door and that door and say: "Not to-day; spare my loved ones to me in human life." Yet while they are spared you have no thought, no wish, no desire to sound the deeper depths of your own nature, or the vast realms of eternal life. Until that desire shall spring spontaneously into human existence, sorrow, veiled and shadowed as she is, must sit by the gateway of eternal life, and you bless her as the angel that opens the immortal consciousness within your own soul.

A lady said to the one addressing you, not long ago, during the great convention for woman's suffrage, that there had come a time in her life when she cared more for what had become of her darling than for woman's suffrage and all political things put together; it seemed to dwarf them into insignificance before the great question of immortal life. If it can do this individually, what will it do collectively when the great question of immortal life sits enthroned in every human consciousness, when the propositions concerning human life are related to the immortal spirit, when justice is not a mantle that is worn for a day and then cast aside, but is the outgrowth of innate perception of the immortal life, when everything that pertains to human affairs takes its actual place, its place simply as a portion of the necessity of physical existence?

Now it is your personal wish, that which relates to you individually in the matter of dress, eating and all that must be secondary to the great primal purpose of life. Supposing the primal purpose of life is life itself, spirit, soul? Nations will not be waging war then with one another over paltry earthly possessions. But nations will be emulating one another to show the best races of human beings. Ships will not go out to sea bristling then with

armor, with destructive forces inviting destructive forces in return as an expression of a certain stage of national growth and power. But men and women illustrative of the growth from within, of that immortal power, will be fulfilling the destinies of higher nations. The growth from the present to that stage will be clearly indicated.

Ah! the boyhood of humanity; the small boy with the small torpedo on the Fourth of July sometimes amuses, sometimes disturbs the grown-up people, but these boys, who play with Gatling and Krupp guns, receive the pity of those angels who look down and see them in their grown-up boyhood play while human beings are starving for bread!

Aye, this great heart of spirituality that must be sounded by sorrow to the very depths. That depth is to come forth when at last all human things fail, (as fail they ultimately must, unless predicated upon the divine life that is in man). When all human things fail, then the life turns to the one center of life, and by the force of the great stress of discipline and sorrow is emancipated from the bondage of the dust! That is spirituality.

## THE WORLD BEYOND.

### Do Spirits Lose Their Individuality?

The article entitled "The World Beyond—Do Animals Have a Future Existence?" which was written by Mr. J. W. Dennis, of Buffalo, N. Y., and published in The Progressive Thinker of April 9, 1898, interested me very much, but I think Mr. Dennis makes a mistake in supposing that the human soul finally reaches such a high state of perfection that it becomes only an atom of the universal intelligence (or God), and thereby loses its individuality and is compelled to lose all power of expression which it formerly possessed when in the form of an individual spirit, and become a helpless atom, to be used as the universal intelligence shall dictate.

If spiritual matter is subject to the same laws as material matter, as Mr. Dennis seems to think, the atom, or non-individualized spirit, must be used again. This would naturally lead us to believe that the atom, spark or portion of intelligence could best be used, or kept in motion, by being reincarnated into another physical frame and again go through all the varied experiences of another earth-life.

Thus, according to Mr. Dennis' theory, the soul would pursue a circle-like existence, much the same as blood circulates in the physical body. The blood passes from the heart into the lungs, where it is oxygenated, or purified, and then passes into the heart and from thence sent on its voyage through the veins, and in these veins this vital current picks up atoms, or particles, of impure matter and carries them along until it completes the circle and reaches the lungs, where the impure particles are separated from the pure particles by the process of oxygenation, and the pure blood again resumes its course, as before, to invigorate the muscles and tissues of the physical frame by removing from them all impure particles. The best way to illustrate Mr. Dennis' theory is to call the universal intelligence, or God, the heart, and the spiritual domain the lungs of spirit circulation.

The blood (spirit), according to this theory, comes from the heart (universal intelligence, or God), and commences its journey (physical life) purified. It circulates through the veins (experiences of earth-life), and then picks up particles of impure matter (impure thoughts and actions, etc.), and when the blood (spirit) reaches the lungs (spirit-life) it throws off a portion (physical and astral body) of its impurity, and before it again reaches the heart (universal intelligence, or God) it has been entirely purified, only to be again sent on its circular voyage.

It is impossible to deprive a spirit of memory after it has once existed for a number of years in a physical encasement, and as spirit matter is not so gross or coarse as material matter, it can never be governed by the same laws, therefore no matter how long a spirit remains in spirit-life, it cannot be absorbed against its own will.

Becoming a part of the universal intelligence would, of necessity, cause forgetfulness, for if the spirit retained its memory after being reincarnated into a new physical body there would be no need of schools, for the child would be already educated.

Non-individualization, or loss of individuality, is spiritual death, which is diametrically opposed to all spiritual laws, and as these natural, or spiritual, laws are unchangeable, spiritual death can never occur.

There is room in the limitless spheres of space for all spirits, and also a work for each to perform throughout all time as individual spirits, and so it is not necessary that any should become a part of the universal intelligence and lose all individuality. This information is given to us by spirits, who, by their vast experiences and learning, are competent authorities on the subject of eternal existence or immortality.

Mr. Dennis asks: "What spirit, what man's soul ever came back from that land of the forever to tell about it?" Spiritualists can truthfully say in reply that hundreds, aye, thousands of good, truthful and reliable spirits have communicated to their friends, and the substance of their communications on this important subject is "We truly live and progress in this life forever."

Non-individualization is annihilation, and therefore simply a returning to original element, or elements, which is not natural, in the spirit-world, and can never occur.

All of the accumulated facts of past ages of spiritualistic reasoning, as well as the many communications from spirits, go to prove that a spirit cannot become so immersed, or wedded, to a superior force as to lose all selfhood, identity or individuality.

Waterloo, Iowa. F. M. SCHNARRENBERGER.

## A Protest.

We the undersigned Spiritualists, declare and enter our protest to the effort now being made to create and introduce a creed for Spiritualists; we think it injurious to Spiritualism.

The essence of Spiritualism is knowing, not believing. To believe is the admittance that the very old so-called events of the Bible are true, although it is impossible for us to prove them, as to their authentication.

Spiritualism is not based upon tidings and tales, but upon facts, which may be freely and carefully examined by every person.

Fortunately, having escaped a corrupted priesthood, we do not feel a need to establish a new spirit cage to be therein confined.

Therefore, we reject and protest against a creed of any kind.

Signed Miss Annie Martin, Mrs. H. A. Corbett, J. H. Peters, F. Weisen, Mrs. B. Weisen, Justin Cook, Mrs. Hattie A. Cook, Carlton Corbett, Baird, Texas.

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## CONTENTS.

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## THE TRICKS OF MEDIUMS

A Caustic Criticism on Dr. Coleman Sellers' Talk,  
By Prof. W. M. Lockwood.

Dr. Coleman Sellers gave an interesting talk before the Social Science Section of the New Century Club, on "Spiritual Manifestations and How to Avoid Deception." Dr. Sellers, as is well known, was one of the members of the commission appointed under the terms of the will of the late Henry Seybert to investigate the phenomena of Spiritualism, the report of which was made to the University of Pennsylvania, the trustee of the fund. It is not well known that the eminent engineer is one of the best sleight-of-hand experts in the country, and there are but few tricks of the prestidigitators that he has not literally at his fingers' ends. He has been from his youth up an amateur investigator of the "black art," and has himself invented many of the tricks with which professional mediums mystify their audiences. He may be said to have inherited his talent for observation, for it was his father who studied out the secret of the "perpetual motion" machine which a charlatan exhibited in Philadelphia and other in the early part of the century, and which a committee of the Legislature was appointed to investigate, so great was the excitement which it created. He exposed the trick, which had escaped the scrutiny of all other expert mechanics. A model of this machine is now in the Franklin Institute.

Dr. Sellers began his address by disclaiming any intention of saying anything against Spiritualism as a cult or as a religion. He said he knows many people who believe firmly in the possibility of communicating with those who have gone before us into the other world, and he had no desire to disturb their belief. His knowledge of the subject extended back to the first appearance of the Fox girls, who started the movement, and he had seen the raps and knocks. He met them when they were very young, and had an intimate acquaintance with one of their pupils, who was taught how to make the raps, and the same year she was made a writing medium. She abandoned the business in disgust a year afterwards.

He referred to his conversation with the Seybert Commission, and said he had often been asked whether the Commission would make any further report. After the first report was published it was impossible to induce any professional medium to appear before the commission. Those who did appear were received with entire fairness. He did not believe that there was a man living who would not be willing to admit the truth of Spiritualism if he could be convinced that there was any truth in the exhibitions made by the mediums. He had watched the progress of this cult for fifty years, and had met with nothing but falsity and trickery in the professional mediums that had come before him and that he had seen. He sold him the secrets of their tricks.

He was acquainted with the late Henry Seybert, who, in his will, left money to the University to investigate the subject of Spiritualism. Seybert, on one occasion, came to him to see a prominent medium. Before going he gave Mr. Seybert a séance at his own house, showing him his slate-writing and other tricks, and Mr. Seybert said it was the most satisfactory performance he ever witnessed. Dr. Sellers told him the spirits had nothing to do with it, and Mr. Seybert went away with this remarkable expression: "Mr. Sellers, if you convince me that all the mediums are false, that there is no possibility of my having communication with my father and mother in the other world, I must drift back to infidelity. I cannot believe I was an infidel before I took up Spiritualism; I am not an infidel now, but I believe there is a hereafter; I believe that I can some day or other have communication with my father and mother before I leave this world."

Dr. Sellers replied that he had no intention of disabusing him of that belief, but that he should place no confidence in the mediums. Mr. Seybert replied: "I am sorry to say I never had any. I found they had been cheating me." He made an exception, however, of the medium they were then to see.

Dr. Sellers called attention to a curious fact in relation to mediums and gamblers, and that is their pretended ignorance of any of the devices practiced in their art. He related his experience with gamblers on the Western river steamboats in the early days when one of the greatest gamblers on the Ohio expressed great wonderment at Mr. Sellers' few card tricks. The tricks of mediums do not require much sleight-of-hand, he said; the most important thing is faith on the part of the observer.

Dr. Sellers gave an exhibition to illustrate the importance of watching the slightest and apparent the most important movements of a medium, or prestidigitator in the performance of his tricks. He described the method by which Slade, one of the best-known slate-writing mediums, answered questions on a slate held under a table by both Slade and his visitor, with a glass of water on the slate. He referred to the experience of the Seybert Commission, and mediums professing to read writing inside of unopened envelopes, and explained the method of each medium, some of them being very ingenious. Dr. Sellers himself wrote on a blackboard words which Mrs. Colton, the chairman, had written on a card and sealed up in an envelope, writing them upside down.

Before Slade appeared before the Commission, Maskelyne, the magician and proprietor of Egyptian Hall, London, had unmasked him. Dr. Sellers knew exactly how Slade would proceed. The only mistake the doctor made was in putting his hand on one place on Slade's table accidentally. The next day Slade came with another table.

Dr. Sellers allowed himself to be tied like the Davenport Brothers in their cabinet trick, and without any cabinet seemed to have no difficulty in freeing himself from triply tied knots, or getting into them again. He exhibited a large ebony ball, with a hole through it, through which he ran a small string, and made the ball rise or fall perpendicularly on the string apparently at will. This he had exhibited to one of the greatest physicists in the world as an evidence that matter could be made light or heavy, after the manner of Crookes' experiments. This the physicist could not accept, the conclusions he was not sufficiently skilled as an observer to see how it was done. Dr. Sellers did the same thing with a large apple. The talk was listened to with deep interest by the members and guests of the club, with which the hall was filled.

## COMMENTS BY PROF. LOCKWOOD.

The "talk" of Dr. Coleman Sellers before the Social Science Section of the New Century Club, as reported in a re-

before I leave this world." Dr. Sellers replied that "he had no intention of disabusing him of that belief, but that he should place no confidence in the mediums." Mr. Seybert replied, "I am sorry to say I never had any; I found they had been cheating me." He made an exception, however, of the medium they were then to see.

And yet it seems a little strange that after so satisfactory an exposure (according to Dr. Sellers) and after so frank an announcement on the part of Mr. Seybert that "he never had any confidence in mediums," that he should leave so large a sum of money to investigate Spiritualistic phenomena. It will appear to the close reasoner, that Mr. Seybert must have changed his opinion of the value of Dr. Sellers' tricks, as an exposure of phenomena occurring through mediumship, to leave \$45,000 to thoroughly investigate the claims upon which Spiritualism rests.

In this lecture before the New Century Club, "Dr. Sellers called attention to a curious fact in relation to mediums and gamblers, and that is, their pretended ignorance of any of the devices practiced in their art. He related his experience with gamblers on the Western river steamboats in the early days when one of the greatest gamblers on the Ohio expressed great wonderment at Mr. Sellers' few card tricks. The tricks of mediums do not require much sleight-of-hand, he said; the most important thing is faith on the part of the observer."

This paragraph just quoted is sufficient to discover the subtle egotism of the man who in "the early days" could give the gamblers on the muddy Ohio river steamboats, "points," attracting their wonderment and admiration, and who in recent time, like the ass in Esop's fable, is trying to wear the lion skin of intellectual egotism, seemingly to be entirely oblivious that his assinine bray on the Seybert Commission has revealed not only his ears, but his mental cerebrum as well, and that he and the Commission have become the laughing-stock of the scientific world.

History will yet record that it was unfortunate that such an investigation as that prescribed in the formula of the Seybert will, should be placed in the hands of a commission which was unable to rise higher in their estimation of psychic phenomena, than to place it in the realm of the "black art," and the necepancy of the professional prestidigitator.

That the University of Pennsylvania should desire to place in this commission, a man whose scholastic eminence runs in the direction of sleight-of-hand tricks, and the lore peculiar to the gambler's art, affords a grin and ridiculous commentary upon the university itself, for its ability to carry on the investigation of the data submitted in the Seybert will.

If civilization desires to know how a picture of the dog-star Sirius, with its surrounding nebula and planets are affixed to the photographer's dry plate, as is seen in experiments in our astronomical observatories, why get the trickster who claims to be a medium of light and heat, and is acquainted with "presto-change," transference, and can tell you all about it. If you want to know how thought as a mode of motion is transmitted through a thousand miles of telephone wire, secure the services of a "professional," who pretends to take a dry good store and grocery out of your pocket, and is acquainted with "modes of motion."

If you want to know how thought and vocal speech are stored in matter, as is witnessed in graphophone and other experiments, don't lose a moment's time in calling in the man who can draw whisky, wine or beer from the same jug. He is the man who knows—some things.

If you are asked how thought as a conscious energy can be sent across the continent, and correctly received and interpreted by the receiving psychic, as has been witnessed in more than a thousand instances, and books containing these data can be seen at the Franklin Institute, Philadelphia, don't consult those who have made this research, but consult the man who has navigated the Western rivers with gamblers on a steamboat—he can turn up the card that reveals all such tricks.

But if you wish to know how writing appeared at Belshazzar's feast in former times, or how it appears on slates, paper and articles of modern times, if you wish to know how in the correlation of nature elements and energies lie beyond the grave is correlated to the mortal plane by "invisible modes of motion," don't ask such men in the various departments of science as Wallace, Varley, Barrett, Gregory, Fechner and Pichte, don't consult such mental freaks as Planmarion, Challis, Crookes and hundreds of others, but get the intellect of modern times, but lose no time to see the one great intellect of the age—the man who poses as the wonderful sleight-of-hand trickster and necepancy of the Seybert Commission. He is a living exponent of some peculiar freaks, in "modes of mental motion," and the University of Pennsylvania appoints him to investigate the principles and facts of nature—that of the correlations of conscious energy beyond the grave, to the mortal plane. How sublimely he rose to the occasion, and how manifestly he rose to the occasion, you in a slate-writing trick, or in the shuffling of a deck of cards. And last, but not least, he has got the cheek to stand before an intelligent audience and brag about it.

W. M. LOCKWOOD.

## SIGNS OF THE NEW DAWN.

There's a moving of the nations,  
There are signs on every hand,  
That the sons of earth are waking  
To behold the Borderland.

Men of science now are seeking  
For the light that gleams afar  
From beyond the hills of morning  
Where the souls immortal are.

They have heard the music sounding  
From the fair angelic choirs,  
Where the grand celestial anthems  
Roll beyond earth's funeral pyres.

And they seek the pathway thither  
Through the mazes of the mind;  
Still "no royal road to heaven"  
Do the seekers ever find.

There are deeper depths to fathom,  
There are higher heights to climb,  
Ere we roam the fields ethereal  
Of the wisdom-heights sublime.

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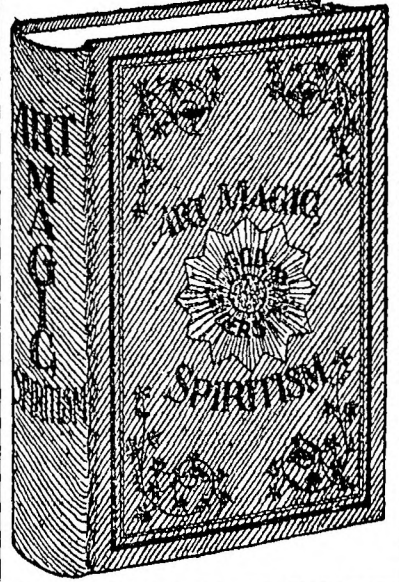
The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole of high-grade literature. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no seculcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

## REASON AND TRUTH.

Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypocritically presented, take hold upon the minds of the people temporarily, but if not based upon a knowable fact it must fall of its own weakness.

## CANNOT BE CRUSHED.

Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatany; by all the individual idiosyncrasies and intricate and almost unsolvable problems along the line and



within the outstretched arms of its many friends, the sciences and philosophies; by all the burning barnacles of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up once in a while and oiled; if man falls in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

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We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

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## THANKS FOR PAST FAVORS.

We have no long but words expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate their eagerness manifest from the first in procuring that most wonderful work, and as we know each one who has been so lucky has received more than his money's worth many times over, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Thankful our effort has resulted in affording a means to a higher spiritual education for the masses, hoping for a continuation of the interest in our liberal offers we present ART MAGIC to the public with the confidence in its power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed, privately and for publication, of Ghost Land.

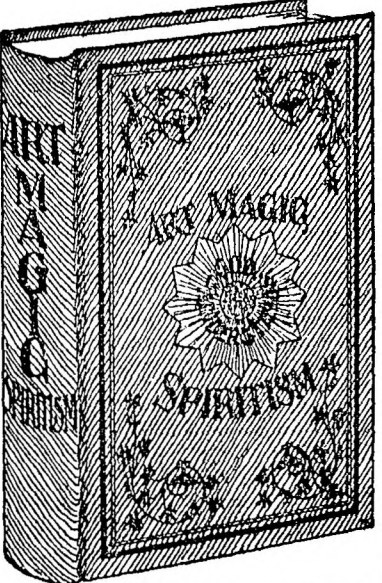
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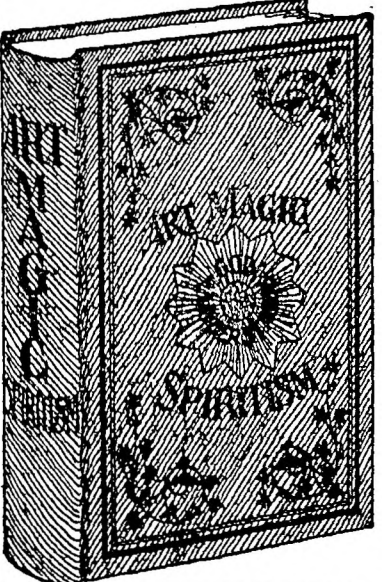
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GREED OR NO GREED,  
THAT IS THE QUESTION.

Whether 'Twere Best to be Bound by Articles of Faith or  
Left Free with Our Own Consciences.

Spiritualism has, ever since its inception, been loaded down with the burdens of greed, jealousy, misrepresentation, as well as with fakery; in fact, to the casual observer now it would often seem that one more straw would prostrate the whole system. The enmity and jealousy have almost invariably come through the narrow channels of the various creeds and dogmas from which Spiritualism has always drawn so strongly in making independent thinkers of minds thus hampered; not always is this true, but the facts are, in the majority of instances, the creedal institutions will not leak out as soon as people become convinced of the truth of spirit return, and usually the first effort is to try to make the old and the new assume.

So many have come into Spiritualism with their Bibles and creeds under their arms, hoping to find a higher consolation for their tired souls, weary with the fears for their future welfare, and have invariably found at the first step the knowledge of immortality only previously grasped by their imaginations.

In many respects one coincides with the other, but here is a Baptist who believes in certain commands of some old Bible patriarch, and here is a Presbyterian who believes in others, a Methodist in another, and so on, and they get together and try to erect a creed large enough to cover all these childish ideas instilled by their respective early teachings, those of their grandfathers or great-grandfathers. The result is failure, dissension, enmity, jealousy and the consequent turmoil in the ranks.

Through The Progressive Thinker there have come and do not doubt will come many more suggestions along this line, some of them very logical in part and illogical in part; some of them bear the earmarks of old theology with remarkable transparency.

What is the need of a creed, other than mere articles of incorporation, binding ourselves into a brotherhood of workers for a common cause, understood and interpreted to each one by his and her own conscience?

There is a common cause, a principle that is common to all, viz: The upliftment of humanity and the unfoldment of self. This the mere knowledge of immortality and the possibility of spirit return, brings to us individually. Each may have individual ideas as to the best methods for performing this mission, the same as they may differ regarding the great instrumentality or power behind the necessity for such act or mission, but that does not wipe away the fact that the principle is right. No matter what is behind each, to urge on to duty in the higher mission, there is the conscience through which come these promptings and also the fact that in union there is strength. Therefore, the need of some kind of organization must be obvious to all, but let that organization be of the most liberal, concise and yet the broadest character so far as a constitution or articles of incorporation, or even declaration of principles are concerned.

To become a religious institution for the purpose of obtaining rates on railroads or securing justice before the laws of our land, would be to yield to the power of majority and prejudice at the expense of principle; and the world will think no more of us, nor as well, for such cowardice. Then, too, to become a religious organization according to the accepted meaning of the word, will necessitate the belief in some kind of a God, and here is where the dilemma will come—either a God to suit all, or no God at all. He must be of both genders and neuter; it must be an Oversoul, an Innermost, and an Over-body; They, the dual and trine Gods, must be Sunday Gods, because humanity needs rest one day in seven, and we must grant each one the right to choose his Sunday and not trespass upon another's. The individual Sunday, then, he must be a no-Sunday God, and so on, and indubitably, as Spiritualism is supposed to be founded upon solid facts, facts that can be demonstrated, what a God that has never been demonstrated; a God that no one has yet seen—the unknowable and unseeable!

We believe in immortality, not because the Bible or anyone tells us it was true a few thousand years ago, but because those with whom we walked and talked here on earth, and who have gone from our mortal sight, come back to our sight, and hearing, and feeling and prove it to us as conclusively as it is possible for us to know anything.

So far Spiritualism has organized upon this broad and far-reaching basis, and it would certainly prove very unfortunate, probably disastrous, to take steps towards creedalization, steps backward at this stage of its progress.

No body of people can to any meet and declare certain principles to which all others must and will subscribe.

As to our rights, if they cannot now be had from the basis of common reason and human justice, let us keep up the fight for that common cause, organized and individually, until we get them, each with the unseen aid, the greatest good to all, and they are bound to be gained in the end. If rights cannot be insured to us because they are ours as a free people, with the "right to life, liberty and the pursuit of happiness," and to worship or to worship a God, according to the dictates of our own consciences, let us go to the brink of our graves, and in the side before men and come out upon the brink before spirits in spirit-life with the knowledge that we are doing and have done our duty according to the dictates of our own consciences towards the advancement of that great principle of the brotherhood of man and the progress of all our fellow beings, according to each the right to think and act for himself, and herself, unbound by creed or dogma of our sanction or origination.

Christianity came into the world with a creed, a Bible and an envious, jealous, barbarous God; through priestcraft, self-anointed, and self-appointed saints and wise men with the torch, the thumbscrew and rack and other devices of torture for those who dared dispute or even think in disobedience of their decrees, and many of us who only know the church and its creeds and dogmas from history, are bound to be haunted by these terrifying things, and when we are free to express our liberating and progressive cause becomes associated with the idea of creed or anything resembling a creed.

If, to make a religious organization is our object, surely we must insert some kind of a God—an Oversoul, an All-wise Intelligence, a Supreme Being—and how inconceivable to us the placing in the National Constitution some kind of a God. No, it is claimed that would be the means of forcing Agnostics, who are as conscientious in their non-belief in a God as the Chris-

tians are in their belief, and it would be in disregard of the aim of that religious belief, to protect all, regardless of religious beliefs. Just so with any ten or fifteen commandments that could be concocted by man or written upon tablets of stone, for Spiritualists. Such an act is bound to exclude some of the noblest and bravest minds in the ranks, some of the most profound philosophers, some of the most analytical and logical reasoners now so contentedly ensconced beneath the hovering wings of our broad and modern beliefs.

It is easy for those who believe in all these ancient, mystical myths, to say: "Let them go, we can get along without them; we must not cease our work of construction and reconstruction because we are opposed by a few who do not agree with the many." But the fact is, you who the those who cannot subscribe to a creed are so few and far between, and will sometime "grow into" such ideas when a successful organization is instituted on those principles, will find that to grow means to throw off the old and take on the new.

This matter of growth is seen from many eyes, and no two see it exactly alike. People who have followed in line of thought for years, the teachings of a re-embodiment lecturer have that as their standard of growth, and no one can grow unless toward that idea. People who only reason from proof positive, take that as a standard of growth and consider that an assertion based upon some individual theoretical and not provable, shows a lack of growth. We are apt to absorb the ideas of one teacher to the exclusion of many broader and deeper ideas, and this would become apparent, naturally, in the formation of a set of principles or creed. If their partook of a certain idea, as certain individuals have been taught, assuredly those persons could subscribe to them, but the tendency to sectarianism becomes so apparent in such move as to make it very objectionable to a great majority. An egotist would deride those who oppose his or her ideas, but the sensible philosopher weighs and measures all ideas that seem new and worthy. Let us become egotists in formulating a creed and declare none to be Spiritualists who do not subscribe to our principles, as must be inferred when such method is adopted, we had better waive all such ideas, and with our Constitution and By-Laws as adopted by the National Association, still remain philosophers, liberal, broad and charitable reasoners upon a just and equitable business foundation, leaving each one's conscientious intuitions to guide them in spiritual unfoldment and growth; without trying to surround them with the harried wits of creedal restrictions and narrow criticisms of dogma and persecution. These all go hand in hand with platforms, and creeds, and declarations of principles, for they all come under one head. But if declaration we must have in order to more strongly band together let us say: "Do right and be true to yourself."

DR. T. WILKINS.

## ST. LOUIS NOTES.

Status of the St. Louis Spiritual Association.

This is the oldest society in the city and is large and flourishing. It still holds its meetings at Howard's Hall, 3001 Olive Street, where it has met for so many years, that it is frequently referred to as the Howard Hall Society. Last season, it adopted the plan of employing a permanent speaker, and throwing open its meeting free to all, and it has proved so satisfactory that it is to be continued during the coming season, and the present speaker, Mr. Thos. Grimshaw, has been re-engaged.

The Golden Jubilee of Modern Spiritualism was celebrated on Sunday, April 3, the entire day being devoted to the purpose of glorifying and profiting at the expense of principle; and the world will think no more of us, nor as well, for such cowardice. Then, too, to become a religious organization according to the accepted meaning of the word, will necessitate the belief in some kind of a God, and here is where the dilemma will come—either a God to suit all, or no God at all.

He must be of both genders and neuter; it must be an Oversoul, an Innermost, and an Over-body; They, the dual and trine Gods, must be Sunday Gods, because humanity needs rest one day in seven, and we must grant each one the right to choose his Sunday and not trespass upon another's. The individual Sunday, then, he must be a no-Sunday God, and so on, and indubitably, as Spiritualism is supposed to be founded upon solid facts, facts that can be demonstrated, what a God that has never been demonstrated; a God that no one has yet seen—the unknowable and unseeable!

We believe in immortality, not because the Bible or anyone tells us it was true a few thousand years ago, but because those with whom we walked and talked here on earth, and who have gone from our mortal sight, come back to our sight, and hearing, and feeling and prove it to us as conclusively as it is possible for us to know anything.

So far Spiritualism has organized upon this broad and far-reaching basis, and it would certainly prove very unfortunate, probably disastrous, to take steps towards creedalization, steps backward at this stage of its progress.

No body of people can to any meet and declare certain principles to which all others must and will subscribe.

As to our rights, if they cannot now be had from the basis of common reason and human justice, let us keep up the fight for that common cause, organized and individually, until we get them, each with the unseen aid, the greatest good to all, and they are bound to be gained in the end. If rights cannot be insured to us because they are ours as a free people, with the "right to life, liberty and the pursuit of happiness," and to worship or to worship a God, according to the dictates of our own consciences, let us go to the brink of our graves, and in the side before men and come out upon the brink before spirits in spirit-life with the knowledge that we are doing and have done our duty according to the dictates of our own consciences towards the advancement of that great principle of the brotherhood of man and the progress of all our fellow beings, according to each the right to think and act for himself, and herself, unbound by creed or dogma of our sanction or origination.

Christianity came into the world with a creed, a Bible and an envious, jealous, barbarous God; through priestcraft, self-anointed, and self-appointed saints and wise men with the torch, the thumbscrew and rack and other devices of torture for those who dared dispute or even think in disobedience of their decrees, and many of us who only know the church and its creeds and dogmas from history, are bound to be haunted by these terrifying things, and when we are free to express our liberating and progressive cause becomes associated with the idea of creed or anything resembling a creed.

If, to make a religious organization is our object, surely we must insert some kind of a God—an Oversoul, an All-wise Intelligence, a Supreme Being—and how inconceivable to us the placing in the National Constitution some kind of a God. No, it is claimed that would be the means of forcing Agnostics, who are as conscientious in their non-belief in a God as the Chris-

St. Louis, Mo.

MRS. EMMA FOX.

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

"Bible and Church Degrade Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 10 cents.

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



## .. GENERAL SURVEY..

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to the belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

"Chas. Bradlaugh's Life and Writings. A Few Words About the Devil; and Other Essays." With the story of his life and his own, and the history of his Parliamentary struggle. With fine portrait. Paper, price 50c.

"The Woman's Bible. Part II. Judges, Kings, Prophets and Apostles." Paraphrases of the same sentences, witty and wise character, as Vol. I., and all who were pleased with that will be more than pleased with Vol. II. Paper 50c.

"Three Journeys Around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental Countries." In one volume. By J. M. Peebles. A. M., M. D., Ph. D. A royal volume, very instructive and of special value and interest to Spiritualists. Cloth, \$1.50.

J. C. P. Grunhine ministers to the Woman's Progressive Union, Brooklyn, N. Y., in May. He lectures to private classes at 497 Franklin Avenue, at Mr. W. J. Colville's School of Psychology, beginning May 3, Tuesday, at 2:30 p. m. His dates for class work at the college are May 3, 6, 10, 13, 17, 20, 24, 27 and 30 p. m. His address in Brooklyn is 309 Greene Ave. His lecture season opens in Chicago in June and continues through July. Professor Tatum will assist.

Any one knowing the address of Howard Ray, test medium, please communicate with Dr. J. M. Temple, 3840 Lake Avenue, Chicago, Ill.

Thos. M. Riffe, of Foley, Mo., wants a lecturer to the Spiritualists of that place. Wilson Kayner would like to make some engagements for the coming season. Address her at 8738 S. Wood street, Chicago.

We are pleased to learn that Dr. Juliet H. Severance is improving in health and hopes to be back at home again in Chicago, by June 1.

Mrs. L. A. MaBee, missionary and State Organizer, writes from Mesick, Mich.: "I have just closed a series of meetings at the Carpenter school house, in Wexford county, Mich. Society of Spiritualists, Mich. have made arrangements to organize a league, making the sixth organization since last November. I have also worked up and organized a camp association; camp-meeting to open the last day of July."

Banksian Lake Camp will open July 22, closing August 14, with a full corps of workers. All good mediums invited. Those expecting to attend, send in names before the first of June to have them on printed programme. Address Leon L. Fellows, Lawton, Mich. I. D. writes: "The First Spiritual Society of Horton, Mich., celebrated the Fiftieth Anniversary of Spiritualism by a well-rendered programme of essays, songs and recitations. They had the church decorated with the Stars and Stripes. Mrs. Emily P. Beebe, their speaker, also assisted in the exercises at the People's Church, in Jackson, on Wednesday evening."

Will C. Hodge has closed his engagement at Rochester, Ind., and is again located at 48 West Oak Avenue. Address him for engagements.

Alice Gehring writes that she has organized a new society in Indianapolis, Ind. They have many investigators. She is devoting her whole time to the good of the cause. The new society meets every Thursday at her parlors, 724 North East street, and a spiritual feast is enjoyed, to which all are welcomed.

Mrs. S. E. Vandegrift writes from Santa Barbara, Cal., of having obtained exceedingly satisfactory results in the way of spirit photographs, with Mr. Edward Wille, of Los Angeles.

Dr. B. C. Andrews will lecture at Marion, Ind., the first Sunday in May. He will begin his work there to extend over six months. He will accept engagements for week evenings at any point in Indiana, Ohio or Michigan; will also attend funerals or officiate at weddings.

D. V. Emmons writes from Galesburg, Mich.: "Mrs. Anna L. Robinson, of Port Huron, Mich., gave two very interesting lectures at the Galesburg, Mich., and to large and appreciative audiences. Her lectures were delivered in her winning manner, and full of pure thoughts for the elevation of all. Mrs. Robinson has endeared herself to all who have heard her, as I think she does wherever she goes. As I wish we had more such workers as Mrs. Robinson, Mrs. Carpenter, Mrs. Sheets and many others; there would not be as much sin and strife in this world as there now is."

C. L. Fuller writes: "Mrs. S. M. Thomas opened her Sunday evening meetings in Industrial Hall, Onset, Mass., March 27, and a large and interested audience was present. The meeting was a grand success, and all congratulated Mrs. Thomas on her success. Mrs. Thomas will hold meetings every Sunday at 7:30 p. m. until further notice."

Mrs. C. H. Horne writes: "Truly the sweetest comfort messengers centralized with our beloved pastor, Mrs. G. G. Cooley, last Sunday afternoon at 7:30. Thirty-first street, bringing their mediums with them. Our dear sister, Mrs. C. F. Weatherford, pastor at Englewood, with potent thoughts on organization, Mrs. Jaqueth, Dr. Temple, Mr. Hoffman, and Dr. Figures, all with spirit names and beautiful messages to the audience. Dr. Figures also gave a short talk on organization, and Mrs. Cooley crowned the closing hour with many names and loving messages. The union of six such splendid workers with their spirit bands coming in rapport with the spirit loved ones of the audience, vitalized our spiritual beings with an atmosphere of Summerland, and gave us an Easter service of the life immortal from the material tomb of the body. A beautiful spiritual lecture and many names and messages, from Mrs. Cooley, rejoiced the audience at the evening service. The regular afternoon and evening services Sundays, 2:30 and 7:30 p. m."

Capt. Robert Ward writes from Denver, Col.: "On Sunday evening, April 10, Prof. Walcott held his second anniversary on account of the weather being so bad the Sunday night before."

On this occasion the large hall was crowded to the doors. The Professor's lecture was on the Birth of Modern Spiritualism and the wonderful power it yields in the world to-day. Then came a vocal solo by R. Ward, entitled "Only a Thin Veil Between Us," followed with a number of tests, which were all recognized. Prof. Walcott is doing a good work in Denver; the large hall is crowded every Sunday night. I received the book, "Ghost Land," for which accept my sincere thanks. How you can afford to give such a valuable and interesting book away, I don't understand. The Progressive Thinker is worth double the money one pays for it. (Those who do not get it don't know what they are missing.)

The Onset, Mass., Spiritualists' Society celebrated the Fiftieth Anniversary of Spiritualism, Sunday afternoon, April 18, in Industrial Hall. The meeting was a grand success, and the hall was well filled.

C. E. Dent, of Vicksburg, Mich., wants the address of Henry B. Allen. Lyman O. Howe writes: "I speak in Allegan, Mich., Sunday the 24th, and go to Reed City from there, to spend a few weeks in Dr. Spinnery's sanitarium. I have been under Mrs. Dr. Sarah Allen's care, at Flint, Mich., and have gained 25 lbs. in ten days. But there is no real improvement in my health. I would emphasize my high appreciation of the many honesty and earnest people who do not so well know the true inwardness of the Fakes, will feel hurt. Indeed who does not feel hurt to know of such a state of things? But it hurts much worse to perpetrate frauds by condoning and covering them. I like the many independence and honesty of Will C. Hodge. He discriminates in favor of all honest mediums. If all Spiritualists were like him, fakes and robbers would soon disappear from among us. The anniversary number is especially full of meat. Dr. Peebles, Judson Tuttle, Charles Dawburn, Dr. Dean Chas. W. Bishop and others sparkle with fresh suggestions and stimulate original thinking."

A sociable will be held at the Tremont House, parlor O, May 2, commencing at 8 p. m., with leading talent in music, recitation and addresses. Given under the auspices of the State Sunlight Center Band, Sarah E. Brown, president. Mrs. Carrie Fuller Weatherford can be addressed for week-night engagements in Wexford county, Mich. Gives lectures, tests and improvised songs from subjects suggested by the audience. Will also answer calls to attend funerals. Address Columbus, O., general delivery.

Mrs. Dr. Weyant writes from Toledo, O.: "The Fiftieth anniversary was celebrated in our city with appropriate exercises. Mrs. J. J. Curran lectured at 3 p. m., and Mrs. Dr. H. Weyant at 7:30 p. m." Newburyport, Mass.—The Newburyport First Spiritualists Independent Club celebrated its tenth anniversary on April 19, in a very successful way. The Haverhill Spiritual Union sent a large delegation. Dr. C. W. Hidden, Grand Master, presided at the banquet, his address of welcome being responded to by W. W. Sprague, president of the Haverhill Union. The evening exercises consisted of musical numbers by Miss Lella Bragg and Fred Walter Knapp; recitations by Jeannette Noyes and Cecile Follansbee; lecture by Dr. Hidden; test seance by Mrs. Jennie I. Follansbee; and remarks by W. W. Sprague, Shepard Carr, Mrs. C. E. Jones, and Dr. Leighton and Dr. W. L. Simmons, of Haverhill. The playing of the "Star Spangled Banner" and "America," by Master Knapp, roused the audience to patriotic fervor, all uniting in singing the national anthem amid enthusiasm and applause, thus making a pretty ending to the exercises.

W. F. Langdon, medium for physical manifestations, is now located at No. 3135 Groveland Avenue. Mrs. A. E. Sheets writes: "The movements of the 'Antis' in Michigan have resulted in a number of societies all over the state. Grand Lodge Camp bulletins will be ready for distribution in the near future. Work on the new two-story hotel is begun. A fine programme for August is arranged. Mrs. A. E. Sheets can be addressed as above for the present."

Secretary writes: "The Lake View Spiritualist Union held a social and dance on Monday evening, the 18th. The time was selected for the entertainment to commemorate the birthday of Mrs. Carl Wickland, who has served the society in so acceptable manner since its beginning, and whose tireless efforts, together with her companion, have made the success which is now enjoyed. An interesting programme consisting of music on several instruments rendered in pleasing manner, several songs, and a variety of other things were appreciated by the audience. Dancing was indulged in by those who desired. Despite the inclemency of the weather, it was a pleasant evening to all. Mrs. Wickland was remembered by her many friends with a profusion of flowers. Long live the good and true workers in our glorious cause!"

Mrs. A. E. Sheets, of Grand Lodge, Michigan, conducted the funeral service of the aged Spiritualist, Dr. A. Hewes, of Alledon, Mich., who passed away April 15.

"Right Livings" By Susan H. Wixon. The author shows a very practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume, more than common intrinsic value. The subject is treated with masterly ability; showing that the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquin, reveals the degrading, impure influences and results of the Romish confessional, as proved by the same experience many wretched lives. Price, by mail \$1. For sale at this office.

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## FAITHFUL WOUNDS.

In Answer to the Article,  
"Almighty Dollar."

To the Editor:—As a worker in the cause of Spiritualism, I feel that I am entitled to a word in defense of a number of our tried and true speakers and mediums that are working in the Spiritual field for the uplifting of humanity and the promulgation of the highest thoughts of the present day. I am personally acquainted with some that have been placed in the missionary field by their guides, and have these dependent upon them, not only to supply the necessities of life, but to nurse and care for them through physical sufferings that no hand can soothe but the loving hand of a mother or wife, and yet they must trust in the care of strangers, and labor ardently for weeks or months for our poor societies; and when they have done their work, how much generosity have the societies bestowed upon them? Many times not enough to pay for the humble room that sheltered their afflicted one, say nothing of the other expenses that have been incurred.

Why is it that Spiritualists expect their ministers to do more work and receive less pay than do our orthodox neighbors? We expect an evangelist to work long and without various persecutions, oftentimes forsaken by relatives and friends, to unroll this great scroll of knowledge for the benefit of the entire human race? Is there no sacrifice to be made by the receivers of the truth of all truths? Should not each heart guide the hand to give the widow's mite? For, as the mighty ocean waves drop by drop, so our cause is sustained by the little that we all owe to our loved cause. It is very true some of our noble workers have climbed the ladder of fame, and success has crowned their ardent efforts, but we realize that they have endured much from the first, that the masses know not of.

And here let me say that the Spiritualists are people responsible for the corruption within our ranks at this present time, for if the so-called clairvoyants come into our midst, they are fostered, and money is lavished upon them, but the pure and true medium does not meet with success, because the people must be humbugged, and give their money to support immoral mediums instead of the true.

It is time for Spiritualists to wake up to the fact that we are being weighed in the balance of morality, as well as our Christian friends, and lo, we are found wanting. I for one hope our State and National Associations will strike the axe at the root of the evil that is within our own ranks, and give us some encouragement, that we will have our glorious truths heralded forth in all purity of thought and actions, that they may be recognized as the survivors of the world, and Spiritualism the beacon light of love that will anchor us all within a higher life.

A WORKER.

## MEDICAL LEGISLATION

Practical Advice to Opposers  
Thereof.

To the Editor:—In the columns of The Progressive Thinker have appeared from time to time able articles on medical legislation. I am sorry to say that those who have sought to defeat such legislation have always been in the minority in the legislative halls, as compared with the number of doctors, who are always there in great numbers to urge the passage of bills in their favor. They have taken advantage of every opportunity to defeat their success. More than likely the entire committees in both houses consist of M. D.'s, and have helped to draft the very bill you are seeking to defeat. These committees make a favorable report on these bills, and many times urge early action by the law-making bodies in favor of the bill, as ignorant people, they say, are flocking from all parts of the country to treat the sick, and the people are in imminent danger of being robbed and consigned to an early grave, and we must have a strict law to protect the citizens of our state; other states have passed similar laws, and the health of the people has been greatly benefited thereby.

Every person who is seeking to defeat this unjust medical legislation should seek to have committees appointed from our legislative bodies, on medical legislation, who are not medical men, and who are not members of our own state invariably consist of M. Ds. Such action on the part of the officers who appoint these committees is suicidal to the opposers of such legislation. The appointment of doctors on medical legislation should be vigorously protested against. Such a committee would be similar to a man when charged with a most heinous crime who should constitute himself a juror and render a decision for himself as to his innocence or guilt. It would be useless to prognosticate as to how the case would terminate, and so it is with committees in our legislative halls. If a bill is introduced in favor of the doctors practicing medicine, as against all other methods of curing, what can you expect of the legislative committee consisting, say, of five doctors? Of course you can expect a favorable report as to the passage of the bill. Now if you want to defeat some of this medical legislation, you must seek to destroy their stronghold, the appointment of M. Ds. as committees on medical legislation. I wish to call the attention of the reader, that when a bill has a favorable report from the committee, it takes some vigorous protests to defeat such bills. However I firmly believe the public are becoming more enlightened upon this subject. I am sure of one thing, public sentiment is against the enforcement of medical laws in this state. I hope for more freedom, but without effort we will never obtain it. DR. P. S. GEORGE, Lincoln, Neb.

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 fifty cents per hundred.

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

"The Fountain of Life, or The Three-fold Power of Sex." By Lois Waisbrooker. One of the most useful books. It should be read by every man and woman. Price 50 cents at this office.

"After Her Death. The Story of a Summer." By Lillian Whiting. No saint that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher mind. For sale at this office. Price, cloth, \$1.

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

From Harbinger of Light,  
Melbourne, Australia.THE MORAL CONDITIONS OF  
MEDIUMSHIP.

The Pharex du Normandie (Rouen) publishes a communication, received by M. Vallee of Gouppigne, in a circle, on the 6th of March, which is so sound in character, and perfectly in accord with simpler messages received through other channels in this part of the world that our readers will not be disinclined, we believe, to be furnished with a translation of it:

## THE LIFE SHOULD BE PURE.

In order to obtain communications of an elevated order, the medium's life should be as pure as that of him who died upon the cross. For he, the Christ, was purity itself; as well internally as externally; and for that reason every medium ought to be, before all things, a good man, so that his work, or his mediumship, cannot take hold of him, even with the assistance of others.

## FOLLOWED BY SPIRITS.

There are, in fact, many persons in the flesh, who are followed by spirits, not precisely evil, but who take delight in gliding into circles in order to be able to say something, and this is what too often happens, when mediums do not lead sufficiently moral lives in order to repel influences capable of leading them into error. Therefore mediums should be as just and exemplary in thought and deed as the Man of Sorrows, if they wish to escape the control of the lower spirits.

## IMPORTANT FACTS.

It ought never to be forgotten that any spirit who would communicate with us, cannot do so directly and immediately, unless he stands within the aura, perispirit, or personal atmosphere of the medium; and that this reflects, in the mind of the medium, and is affected by the physical habits of the sensitive. If he or she is a gross feeder, partakes of fermented liquors, smokes tobacco, is licentious, mercenary, selfish, passionate, vindictive, envious, jealous, uncharitable or untruthful, it is as certain as the operation of any natural law, that none but spirits of a low and earth-bound character will be attracted to such a medium. No others can approach him or her.

INADEQUACY OF TERRESTRIAL  
LANGUAGE.

La Revue Spirite (Paris) quotes from a new book, entitled "La Survie" (The Survival), written by Mme. Rudina Neggerath, and prefaced by M. Camille Flammarion, the following communication from the spirit of an Indian fakir. He, taking possession of the medium, seemed to be incommoded by her garments, and perplexed by her watch chain. He also, endeavored to divest himself of her shoes, and having bound a handkerchief round his waist, and made signs indicative of a wish that they should consider him naked from his girdle upwards, he bowed reverently to the four quarters of the compass.

## SALUTATION.

I salute the North, the South, the East and the West, for God is everywhere. I do this to denote that I am not an European; I am a fakir.

## IT IS A VERY DIFFICULT TASK.

We undertake, when we endeavor to make you understand things which require to be read not once nor twice, but until you have grasped the meaning of the author. For ourselves, more particularly, it is excessively difficult to render our ideas clearly, because the language you employ comprises certain words which have a false sense, while it is deficient in others which are indispensable for the expression of our thoughts. Thus the words "immortality" and "recompense" represent inexact ideas; "creation" designates a fact which is not real; "beginning" and "end" give a positive or definite sense to states which are only relative; etc.

## YOU MUST BE INDULGENT.

then, if you find certain things are not conveyed in clear and elegant language, for we are obliged to collect the words in the best way we can, in order to embody an idea which we are unable to translate into appropriate terms, because they are absent. For myself, I have to surmount a new difficulty in speaking to you; because I am obliged to translate in the brain of the medium the language which I spoke upon the earth; for, in case of my incarnations, have I spoken French.

We have repeatedly heard controls complain of the poverty and inadequacy of all human languages to EXPRESS SPIRITUAL THOUGHTS; for it is scarcely necessary to remark that what our guides and teachers insist upon is, that we must work, we have done many, every society is an organization in itself; but most of these local efforts are for local work only. Good so far, but the time has come when we ought to take our place as a legally recognized body in the land; so that there is still the larger question before us of gaining a legal status, and also the spreading of our truths to other districts. It is still the important task to perform of protecting all honest mediums in demonstrating phenomena our true basis.

## SPIRITUALISM

for half a century has enabled the world to see, by demonstration, that there is a fact, and in fact, we have done many, every society is an organization in itself; but most of these local efforts are for local work only. Good so far, but the time has come when we ought to take our place as a legally recognized body in the land; so that there is still the larger question before us of gaining a legal status, and also the spreading of our truths to other districts. It is still the important task to perform of protecting all honest mediums in demonstrating phenomena our true basis.

## SPIRITUALISTS OWE A DEBT

to mediums, and an organized effort should be made to free them and the movement from the gross legal outrage upon psychic science, mediumship, and natural religion, perpetrated in the persecution of mediums for exercising their gifts.

## HOW CAN THIS BE DONE?

There is but one way of dealing with bad laws, that is, getting them repealed. You may ignore them, and take the consequences. In fact, Spiritualists have done so, and have made no progress. I hold that all true Spiritualists should make those obnoxious laws, which make communion with the departed a crime, a test question at all elections, that we should organize our votes in order to bring about their repeal. This is the surest and safest method of gaining liberty to spread our truths. If we are true to our principles, and to our manifestations, and organize our voting power, and at the ballot-box face the issue, we shall earn the respect of all honest men, and, ultimately, victory will crown our efforts.

## SPIRITUALISM IS RELIGION

of the purest and holiest nature. It deals with human beings in all the varied conditions of life. It opens out possibilities of our nature that far transcend our wildest dreams and imaginings. It gives us a gospel of duty whatever may be our condition of life. It does not point to heaven made for us, or a hell provided from the beginning of the world, but it points to a path that all must tread, and that we must make for ourselves. It reveals the hell of discord, and the misery that men are making now. It fulfills the dearest hopes and the most cherished desires of reunion with our dead. It gives to humanity not a dead Christ crucified in the past, but a living Divinity in all true women and noble men, in the ideal of all who love to strive and think. For itself. It gives a gospel of love,

From Two Worlds, London,  
England.

## THE GREATEST BLESSING.

which Spiritualism brings in the religious sense, is that it provides the basis of fact whereon we may erect for himself a strong, healthy, humanitarian, rational and natural religion. A natural religion? Yes, this is our object—a religion suitable to our times. A religion which takes in our own troubles, desires, and aspirations; which, as a very feeble effort, in all man's desires for improved conditions, the striving of his spiritual nature towards a higher plane of existence. The demand for brighter and better social and material environments, as an effort of the 'God within,' to create a 'new heaven and a new earth,' where the highest and best of human nature shall bloom, and where the law of growth, and not as with present conditions, foster the lower and more brutal part of his nature.

## RELIGION OF SPIRITUALISM.

It bows to no church, tradition or scripture, as the last great, and inflexible rule; it counts these things teachers, if they teach, not masters; helps, if they help, not authorities. It relies on the divine presence in the nature of man; the eternal Word of God which is Truth, as it speaks through the faculties he has given. It believes God is as near the soul, as matter to the sense; thinks the canon of revelation not yet closed, nor God exhausted. It sees him in Nature's perfect work; hears him in all true scripture, Jewish or Phoenician, feels him in the aspirations of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God father and mother, not king; Jesus brother, not redeemer; heaven home; religion nature. It loves and trusts, but does not fear. Its temple is all space, its shrine, the good heart; its creed, all truth; its ritual, works of love and utility; its profession of faith, a manly life; works without, faith within; love of God and man. It bids man do duty, and take what comes of it, grief or gladness. In every desert it finds a fountain of living waters, gives balm for every wound, a pillow in all tempests, tranquility in all distress. It does goodness for goodness' sake. Asks no pardon for his sins, but gladly serves out its time.

## Such is the

## RELIGION OF SPIRITUALISM.

Then, the duty of all Spiritualists is manifestly clear and well defined. By association, combination, and federation of associations, we ought, by all the means at our command, to help to firmly establish this humanitarian religion, founded upon natural laws and phenomena, in the homes of all people. For by so doing we take religion out of the misty vistas of supernaturalism to the plain of everyday life and everyday use. That we have done much in this direction none can deny. The most eloquent tribute paid by Canon Wilberforce, in Westminster Abbey, justifies us in making this assertion. He said quite recently, "It had not been generally recognized that one of the strongest blows that had ever been inflicted upon dogma had come from this belief of our Spiritualists. Spiritualism, therefore, was, no doubt, a Protestantism against the blank, dark, theological Materialism of some minds in regard to the next dimension of space." May we not pause and ask ourselves this all-important question? If Spiritualism is capable of giving the most deadly blow to old-time religious dogma it has ever received with our present lack of combination and disunity of effort, what a decisive blow we might strike for religious freedom, and true natural religion if we had more unity and combination of forces?

## SHOULD WE NOT FOCUS

all our organizations purposing to make Spiritualism felt as a religious force and power for good? I hold we should. So far, we have done many, every society is an organization in itself; but most of these local efforts are for local work only. Good so far, but the time has come when we ought to take our place as a legally recognized body in the land; so that there is still the larger question before us of gaining a legal status, and also the spreading of our truths to other districts. It is still the important task to perform of protecting all honest mediums in demonstrating phenomena our true basis.

## SPIRITUALISM

for half a century has enabled the world to see, by demonstration, that there is a fact, and in fact, we have done many, every society is an organization in itself; but most of these local efforts are for local work only. Good so far, but the time has come when we ought to take our place as a legally recognized body in the land; so that there is still the larger question before us of gaining a legal status, and also the spreading of our truths to other districts. It is still the important task to perform of protecting all honest mediums in demonstrating phenomena our true basis.

## SPIRITUALISTS OWE A DEBT

to mediums, and an organized effort should be made to free them and the movement from the gross legal outrage upon psychic science, mediumship, and natural religion, perpetrated in the persecution of mediums for exercising their gifts.

## HOW CAN THIS BE DONE?

There is but one way of dealing with bad laws, that is, getting them repealed. You may ignore them, and take the consequences. In fact, Spiritualists have done so, and have made no progress. I hold that all true Spiritualists should make those obnoxious laws, which make communion with the departed a crime, a test question at all elections, that we should organize our votes in order to bring about their repeal. This is the surest and safest method of gaining liberty to spread our truths. If we are true to our principles, and to our manifestations, and organize our voting power, and at the ballot-box face the issue, we shall earn the respect of all honest men, and, ultimately, victory will crown our efforts.

## SPIRITUALISM IS RELIGION

of the purest and holiest nature. It deals with human beings in all the varied conditions of life. It opens out possibilities of our nature that far transcend our wildest dreams and imaginings. It gives us a gospel of duty whatever may be our condition of life. It does not point to heaven made for us, or a hell provided from the beginning of the world, but it points to a path that all must tread, and that we must make for ourselves. It reveals the hell of discord, and the misery that men are making now. It fulfills the dearest hopes and the most cherished desires of reunion with our dead. It gives to humanity not a dead Christ crucified in the past, but a living Divinity in all true women and noble men, in the ideal of all who love to strive and think. For itself. It gives a gospel of love,

which may be exemplified in deeds today. It gives a certainty of life in the mighty beyond when the earth knows us no more. This is our religion. It is worth proclaiming; worth combining together to spread broadcast through the world; worth all attempts at organization, and all the sacrifice we can make to find it an abiding place in every home, a place in the councils of all men.

## CHIEF SPOOK FOULKE.

His Confessions Impair His  
Testimony.

To the Editor:—My attention as a Spiritualist has been called to an article in the Chicago Sunday Tribune, of April 10, headed "How Spiritualists Impose on Their Dupes," etc.

How a paper like the Tribune could comprehend such a thing is beyond my comprehension. In the first place, how can the Tribune expect a reader who once of common sense, to believe or take stock in an article written by a man whose own acknowledgment places him among earth's lowest mortals?

He unwittingly admits that he has been the chief among all daemonic fakers, and then came out in an article that makes an intelligent public believe he has assisted in the work of the most prominent mediums in their manifestations, and I am more surprised to think a paper having any standing as a newspaper, would stoop to credit an article or write-up from the pen of one who admits that he is a deceiver and a general all-around rascal, and has been for eight years, robbing and deceiving the public.

I have always had some regard for the Chicago Tribune, but I am now led to believe that any paper that will credit and give nearly two whole pages of a Sunday edition to one who says he has been a liar and faker for more than eight years, is not a safe paper to read. For the Tribune to give nearly two whole pages of its Sunday issue to an acknowledged falsifier, to vent his spleen upon a respectable class of people, and stepping down pretty low in the scale of journalism, and I shall be surprised if a single reader of the grand old Progressive Thinker will ever permit a copy of the Tribune to enter his home again.

In prefacing this infamous article in the Sunday Tribune, the editor seems to take great delight in announcing that this self-acknowledged rascal is one of the best-known "Spiritualists" in America, and boasts how this falsifier has laid bare the frauds, the pretentious tricks, and ingenious infamies of the best known Spiritualists in America. I for one believe and know the article is false from start to finish, and I also believe it originated in some "Anti" brain.

This noted falsifier says: "I have played spooks for them to deceive their customers and have acted as their helper in their cabinets, slate-writing, materializing and dematerializing operations."

"From what I saw and know of them personally (he says) I say and reiterate in the strongest possible manner that they are frauds and hypocrites, one and all." I believe the writer is a liar of the first class, and for one have no further use for the Chicago Tribune.

I have now taken more of your time than I intended, but hope you will bear with me and find a corner in the best of all papers, the grand old Thinker, for this item, for I feel that it will go home to many true believers in our faith. Long live The Progressive Thinker! W. H. H. TUCKER, Streator, Ill.

We unite with Mr. Tucker in denunciation of that man Foulke. He is one of the vilest wretches that ever lived, and he has used the Chicago Tribune, a society, hence his violent attack on Spiritualism will fall far short of accomplishing the object desired by him. On the contrary, it may even result in good to our cause, by advertising it, and causing people generally to investigate along correct lines. Already the skeptics are coming more rapidly to the front, and inquiring in reference to mediums and the best method to adopt to arrive at the truth. For fifty years, at regular intervals, these vile attacks have been made on Spiritualism, until advanced minds regard them as indication of the occurrence of a sudden impulse to take place soon in behalf of our cause.

Foulke, guilty of the awful crime of pederasty, is really an outcast, but just the man a large daily would desire to give expression to his slanders. The Chicago Tribune, he no doubt assisted some of the worst characters that ever lived to carry on bogus materializations. That camp contained a nest of vipers, posing as Spiritualists, who ought to have been in the penitentiary, and at one time it was not pleasant for an honest skeptic to express an opinion there against the fraud element. Modern Spiritualism fifty years ago, exposed the frauds of the past, and each exposure giving it a fresh impulse to advance onward! It has had to face at least 2,000 exposures, and today it numbers 10,000,000. In fact, exposures agree with it. Trot them out weekly, if you desire, and our numerical strength will soon double.

"The Bridge Between Two Worlds." By Abby A. Anderson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes Miss Anderson's literary works. Price, cloth, \$1; paper, 75 cents.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Lockwood. The well-known religious and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism.



## QUESTIONS AND ANSWERS

This department is under the management of  
**HUDSON TUTTLE.**  
Address him at Berlin Heights, Ohio.

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

**HUDSON TUTTLE.**

**E. T. Belding:** Q. What was the religious belief of David Hume?

A. Hume living to-day, he might teach his belief without comment, for at most it was a mild Unitarianism, with a dash of science. Up to his day the Christian disputants based their evidences on miracles with unquestioned audacity. Hume attacked this hitherto invincible redoubt, and proved that miracles never could have been, as they were impossible. In this he anticipated the result of a century of scientific thought which has arrived at the invulnerable position that law rules supreme, and can never be suspended or superseded by any power in the universe.

For this complete overthrow of the "evidences" Christians bitterly hated and never forgave the great thinker. His name has been united with Voltaire's and Paine's, as among the most disreputable of mankind. His religious belief was more of a repudiation of old errors, than of positive assertion. His moral treatises were founded on the organization of man, and in scarcely a line differed from the advanced views of the present. In the last hours of his life when knowing that his disease was mortal, he wrote, and no one has ever contradicted his statement: "My friends never had occasion to vindicate any one circumstance of my character and conduct; not but what the zealous as we may well suppose would have been glad to invent and propagate any story to my disadvantage but they could never invent one which would wear the face of probability."

Later he said to the famous Dr. Adam Smith: "I therefore, have all reason to die content."

Thus whatever his views may have been, he had to the last moment, unshrinking trust in all the laws of the universe, and leaving this life with peace and content, was ready and willing to try the unseen realities of the next.

**B. H. Miller:** Q. (1) As Mr. Andrew Jackson Davis in *The Great Harmonia*, gives the origin of man by evolution, exactly as the Darwinians hold, why is it that he is not given the credit, instead of Darwin?

(2) Cannot the birth of the great Nazarene be explained as the work of a materialized spirit, and if this be so, cannot the same be brought about at the present time in the same way?

A. (1) It is true that the wonderful seer, A. J. Davis, in his beautiful system of Harmonical Philosophy, presented the plan of man's evolution, afterwards made famous by Darwin and his school. But it must be held in mind that this theory was first expressed in vague terms by some of the Grecian philosophers, and was, so to speak, floating in the thought-atmosphere. Darwin and Wallace reduced it to scientific terms, and by years of study and observation of facts, demonstrated it, and thus compelled the attention and acknowledgment of its truth by the scientific world. Davis, like the ancient philosophers, uttered the theory as a self-evident proposition depending for its truthfulness on their own clearness of mental vision. Many other theories have been stated in the same way, and those who gave them utterance have been forgotten in the glamour attending the plodding fact-gatherers who came after with demonstration.

Gravitation was a well-known fact before the day of Newton, and yet because he with the wonderful processes of mathematics demonstrated its laws, his name will be linked forever with this fundamental form of force.

(2) If the miraculous conception of Christ be admitted as a fact, then should we be forced to look about for an adequate cause. The advent of Christ is, however, similar to that of many other preceding personages, who became elevated to the rank of gods, and the evidences in all cases are of not the least value. Opposed as such a divine birth is to the ordinary course of nature, it cannot be otherwise than regarded by the careful thinker as a myth.

The explanation, by means of a materialized spirit, cannot be received, for such a materialization of an organism capable of the functions of the physical body is impossible, for such would be of flesh and blood, which can be formed only through the processes of birth and growth, and once shaken off can never be regained.

This theory of Christ's birth has been presented before, and we know of nothing which could work more incalculable mischief than its reception. If spirits were able to put on materialization as a garment, and return to the walks of men, they would become a most dangerous social element; for by the same law that the good entered the ways of earth life, the bad might also. Nothing of the kind is ever witnessed, and therefore argument against it is uncalled for.

**L. L. M.: Q.** Was the present flag of Stars and Stripes adopted at first by the United States?

A. The first flag of the Colonies was a banner on which was a rattlesnake cut into thirteen pieces, each representing a colony, with the motto, "Join or die." Afterward the pieces were joined together and the attitude made as that about to strike, and the motto was changed to "Don't tread on me."

Benjamin Franklin was for him, unusually exuberant in praise of this flag.

At the same time, what may be called the national banner was the Union flag combining the crosses of St. George and St. Andrew.

The flag with thirteen stripes of alternating red and white, and thirteen stars on a blue field, was sanctioned June 14, 1777, by the Continental Congress. At first each new state added a stripe and a star, but this would soon make the flag unwieldy, and it was resolved that the stripes should remain at thirteen and a star only be added to the constellation for each new state.

The language of the flag, which is the most beautiful banner of any nation in the world, is highly significant. The red is symbolic of daring and defiance; the white, purity; the blue, justice, vigilance; the stars were arranged in a circle, the sign of eternity, emblematic of the continuity of the Union.

**Lyman Ogden, Union City, Mich.: Q.** At our third circle, my son, a young man, became unconscious, and did not recover for an hour. We have not sat again for fear of bad results. Would they follow?

A. If you carefully follow the rules repeatedly stated in this department, for seances, you need have no fear of bad results. The expression of alarm or eagerness at such manifestations should be entirely suppressed, as they are of the most damaging influence.

—[—]

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

## FROM THE TEMPLES OF EGYPT. A FRIENDLY CHAT WITH SOME OF OUR CORRESPONDENTS.

Esoteric Meanings of Ancient Egyptian Symbols.

BY QUÆSTOR VITÆ.

NUMBER THREE.

Egypt had the tomb of its mythical savior Osiris at Abydos, ages before that of Christ was placed in Palestine. To the priests Osiris represented divinity, universal consciousness, and was never restricted to one limited human personality. Osiris was never supposed to have lived as one special human being upon earth, but was looked upon as the Father of all mankind, the fundamental basis constituting all men and women. But the populace prefers concrete forms to abstractions, and always personify ideas. The priests no doubt compromised their esoteric teachings to suit the capacity of the popular mind and built a tomb at Abydos, where Osiris was presented as having been buried; and many faithful and believing Egyptians caused their bodies to be interred in the neighborhood of this holy place.

But the primitive idea of the resurrection of the body above referred to evolved into the more rational one of the resurrection of the soul or Ka, as represented pictorially on the bands wrapped round the mummies; painted on the sarcophagi and on the walls of the tombs, as extracted from the "Book of the Dead" the correct title of which is really the "Manifesting Into Light." The soul was depicted in the form of a bird, sometimes human-headed, sometimes hawk-headed, which arose from the dead body. Another form of this symbol was presented over the portals of the temples, where the soul was depicted as a winged disk or sun, surrounded by two serpents, representing the positive and negative forces inherent in vitality. This winged hawk was always worn by Horus, symbolizing his immortality or identity with soul.

It is difficult to understand why the men who formulated the subsequent church should have stuck to the primitive idea of the resurrection of the body, instead of taking the later and more rational conception of the resurrection of the soul. Perhaps the latter idea was too spiritual for the minds of the dark Middle Ages.

### IMMACULATE CONCEPTION.

The church dogma of the immaculate conception is also most palpably drawn from Egypt. At Deir-el-Bahari, the Queen Hatshepsut, the sister and wife of Thotmes II. is depicted as a child pre-existing in Heaven, where Ammon-Ra presents her to the other Gods for their approval. He then descends to the earth and presents the aukh or symbol of life to the mouth of the human queen mother. The subsequent birth of the God child is then depicted. This is about 1,600 B. C. At Luxor it is the mother of Amenophis III. to whom the divine messenger or announcer brings the symbol of life. Her subsequent delivery and the birth of the divine child is then recorded. And this was 1,500 B. C.

The initiate Kings claimed to be sons of the Sun; giving life and living forever. They were worshipped as Gods after their death. Seti I. did not wait for posterity to deify him, but depicts himself in his own temple at Abydos as exalted to Heaven, as carried by and worshipped by the other Gods.

It is easy to see not only where the ecclesiastical idea of a divine child immaculately conceived comes from, but also it is evident that the theory of the divine right of Kings which lived through the Middle Ages, came from the same antique birthplace.

On the other hand, Johnson, in his "Rise of Christendom," argues that the New Testament was evolved in the early monasteries of Italy (The monastic conception comes from the East and pre-existed to Christianity), from the Kabbalistic system of the Spanish Jews of Cordova, who came with the Saracens from Egypt and Arabia into Spain along the northern coast of Africa, conquering all on their way. It must be remembered that this conquering race of Islam established themselves in Egypt about 600 A. D. Their empire lasted till quite recently, and their influence still endures and has thoroughly permeated the whole population and entirely effaced the ancient cult.

Mohammedanism is of course of later origin than Christianity, but it was to Islam what Protestantism was to Catholicism; what Buddhism was to Brahminism. There was an older cult pre-existing in Arabia, to which Mohammed added a new testament, so to say. This old cult, like all systems of that period, had its external system and its esoteric teaching, and the latter appears to have run on similar lines as the Kabbala, which was also the case as regards the Chaldean system, the cult of astro-astrology, Zoroasterism. In fact the ideas veiled in the Kabbala appear to have been common to the Semitic and Egyptian peoples, who, it must be remembered, were constantly intermixing both by reciprocal conquests and by intermarriage.

Few people know that the older portion of the Koran includes legends which are identical, even to names, with those of the Old Testament. This evidence of common origin must be traced back probably to a unique Chaldean source. In some old remains of Zoroaster still extant, entitled "Chaldean Oracles," evidences of magical practices are conserved which run on parallel lines with those of the Kabbala. All this goes to show that there must have been a system of ceremonial magic which was known to the initiates of Syria, Arabia and Egypt. It was this system that the Saracens and the Jews in their wake took to Spain, and it was this system that Johnson claims constituted the basis of, and was remodeled into an external presentation called Christianity.

Whether the new system was framed in the school of Alexandria, or came into Europe through the Saracen Jews, Johnson's claim as to its basic origin is strongly supported by the intrinsic evidence carried in Catholic creed, ritual and ceremonials.

The basic identity in the leading doctrines of the church, with those of ancient Egypt has already been exhibited. But the strongest evidence that Christianity is based on the old system of ceremonial magic which was common to Semitic and Egyptian races is carried in the central symbol of Christianity, viz, the crucified Christ. This symbol of the "Son of Man" crucified on the cross is the central symbol in secret mystical initiation, as brought forward from the ancient mysteries, and was practiced secretly or esoterically in the holy place, the temple, thousands of years before it was placed before the public as a symbol of regeneration and atonement, by the church. In initiation it symbolizes the crucifixion of spirit entailed by its embodiment in the four elements of matter by physical birth, involving the suffering consequent on experience in the domain of the plane of the knowledge of good and evil, i. e., conflict in all the "opposites." It also refers to the mediation of life into matter through man.

It must be noted that the Egyptian term for the "Son of Man," or the individualized soul, was Horus (orus, sour, light, spirit). But the framers of the Christian system veiled the source of their lore by adopting the equivalent term used in India (where a similar esoteric system called Yoga prevailed) for the same conception, i. e., Christna. When the Egyptian system of magic and initiation passed through the Greek dynasties and the Neo-Platonists into Greece, constituting the mysteries of Eleusis, this term was no doubt modified into Christna, as Thoth became Hermes. But the identity of the symbol displays its origin in an unquestionable manner.

Regeneration refers to the process by which the soul attains the power of rising from the body during life, and thus being liberated temporarily from the control of matter.

(To be Continued.)

### LIKES CHRIST'S TEACHINGS.

O. D., of New Orleans, La., "Falls to see in what a true Spiritualist differs from a true Christian. Both are imbued by the same divine law—love—and only in obedience to that law can we find, first of all, truth divine and true happiness. . . . That Christ's teachings are superior to all others because they are possible to be practiced by even the lowliest of us." But the teachings of Christ, according to the story, are only the teachings of others who came and went before him, repeated through his mediocrity of organization, and coincide with the teachings of the spirits of to-day; they were no more Christ's than they are ours now.

### TAKES TWELVE SPIRITUALIST PAPERS.

D. H. B., of North Hannibal, N. Y., is surely entitled to no little credit if not the highest prize to be bestowed on the Spiritualist press. He writes: "I take twelve different Spiritualist papers, and though I don't write to flatter you, I like yours the best. . . . I can't see why Spiritualists are so backward about this matter. Almost every church member, or family belonging to church takes a paper to belong to the church." This same question is enough to puzzle the discerning faculty of the best philosophers in the ranks of Spiritualism. It is not an exaggeration to say that the patronage of all the Spiritualist papers in the world will not, aggregated, exceed one hundredth part of the number of papers which are acknowledged Spiritualists in letters. This is wrong, but must change only when phenomena ceases to stand above the philosophy with the masses.

### VISITS OTHER WORLDS.

M. D., writing from St. Louis, Mo., claims to have visited other planets than ours and describes the inhabitants of some of them and their habits and customs; also saw the "gates ajar" toward the celestial realms, but was not permitted to enter because of their "worthiness." We have often read of such occurrences, in fact, some very able writers and authors, have written upon the same subject and given very singular descriptions, and this reminds of the old story of the ark, the flood and the bird that was sent out in search of dry land. If the bird brought back the olive branch, then the ark was apparent. This phenomenon may be real to the party, and coincides with the discovery of science, that many of the planets have the appearance of being inhabitable and inhabited, but that celestial gate vision should only be taken as a symbol, as may all the vision.

### THAT WONDERFUL BOOK.

M. R. S., of Rochester, Ind., says of our book: "I have not been able to absorb for three days in *Ghost Land*. Never have I read such a book. I am an old Spiritualist; I never cared much about phenomena. Knowing as I do that there is no death, and the whole secret of human life is to live up to the highest and best conceptions of our nature, I have ignored phenomena and studied philosophy, but this book is not fiction then indeed is there much to learn, and the study of phenomena may be the very thing we need most. This blessed doctrine has a fine hold on me. . . . This book opens up a new field of thought. The subject has always been vast, and situated as most of us are compelled to make haste, the truthfulness, we have not time to devote to the wonderful discoveries. . . . There is a fascination about this book that makes it irresistible." To these flattering remarks we must reply by restating the fact that *Ghost Land* comes to us from that renowned medium, author, and lecturer, Emma Hardinge Britten, with her emblem of the rainbow, the truthfulness. In many places the height of oratory gives it the color of fiction, but from beginning to end it is a beautiful recital of occurrences, and cannot be too highly commended.

### WANTS NO CREED.

R. T. H., of Douglassville, Georgia, in a communication, calls down all other writers in this paper who have even suggested anything that smacks of a creed for Spiritualism and says: "I, for one do not and will not build my religion on a sandbar of creed, and some day see if I will not be ever built on a belief which has knowledge through demonstration, and predicts that when Spiritualists do this they take a backward step and will fall. Their true spirit-friends will be forced away by those creed-bound slaves that have passed over and know not of the change, who, by their position will not and their position will not make our most formidable foe. Whether they know how to control a medium or sensitive speaker or not their very presence often yields an unconscious influence for the wrong. 'Tis upon this hypothesis he predicts the great downfall of Spiritualism under a creed."

### CALLS A SPIRIT DOG.

E. F. V., of Antigo, Wis., very sincerely relates an incident where she met a man who had the resemblance of a tiger, and when she was alone she was at once influenced to call a large dog she saw in the street, and which proved to be a spirit dog, or dog spirit, for her protection. The man passed almost on the run, as though something was after him. The dog is claimed by her spirit guide and has become one of her protectors. Here we have a believer in the philosophy of animal spirits, or that animals have spirits immortal just the same as do men.

### THE MORALE OF SPIRITUALISM.

H. L. G. C., of Lawrence, Mass., thinks our duty to ourselves and to humanity is the great question of the hour, as it always must be the pivot around which all the hopes of the dim possibilities of the future will ever revolve, but that first of all that problem should be solved, and that before interpreting the science of the future, men must understand the matter thoroughly. Men cannot fully interpret only from their own standard of observation even after they think they know. In order to know of the possibility of any proof of immortality we must "try the spirit." After we have proven, we must be able to use it to the world, or our knowledge if we do not give it out, or if we cannot find some moral aid in it? What good is there in the proof if there is no possibility of advancement through that proof, nothing to elevate and progress, nothing but wiping away the shadows of fear of death by one wisdom? There must be something about it to make us feel a moral responsibility. A moral aspect is always the higher side to human existence, and if all do their duty they will act toward their fellow-beings as

according to the highest instructions of their own conscience.

### THE JEW.

J. M. S., of Pittsburg, Pa., writes in Biblical defense of the Jew, and makes very plain his ideas according to that Old and New Testament history. He explains what a Jew is, and that according to the Bible he has a special mission on "the face of the earth." Our friend evidently is a Spiritualist from a Biblical basis, and has a right to be, and must be, for he has come up into Spiritualism through that channel, just as the Jew, from education becomes a Jew, and has as good a right on "the face of the earth" as anyone else of whatever belief or unbelief, and each has some kind of good mission. We do not find the Jew with so large or prominent criminal record as other sects, which speaks well for his right on "the face of the earth."

### TALMAGE AND BICYCLES.

T. C. W., of Chicago, sends a sermon of three columns' length delivered by young Talmage, and published in the daily *Inter Ocean*, on the subject of bicycles, taking his text from Ezekiel: "As for wheels, it was cried unto them in my hearing, O wheel!" Our friend should not have any concern of mind over this unimportant event from so unimportant a source. The inconsistencies of the young man's assertions so completely overthrow all his aims at profoundness that his arguments are only of value to the other folks, those whom he attacks. When a preacher who has always been a bicycle fiend thinks it a great moral sin to use that implement of self-transportation on Sunday and abuses all who think otherwise, even calls older and more spiritual ministers who consider it just the thing for any day's use, "arrant fools," and says that he will "their intention to send thousands upon thousands of their young people straight down into everlasting smash-up," wherever that is, is too frail in mental caliber to occupy the pulpit in this day of logic, of reason and highly inventive genius, or even a second-grade orthodox church, and our friend need have no fear for the effect of his rantings upon unfettered minds.

### HEARD FROM JAS. G. BLAINE.

E. S., of Louisville, Ky., believes that he has heard from Jas. G. Blaine and Benj. F. Butler, relative to the Cuban question, and each one is for war, to right the wrongs inflicted upon the innocent women and children by those barbarians of Spain. The sentiment is much like each of them, but the language is not; however, we can extract the substance of the communication for this department and that is the main point. He says that in order to correct a great wrong to humanity the spirit forces are united to punish the Spaniards for blowing up the Maine, and to bring them to a sense of civilization instead of the butchery and brutality so long indulged in by the nation.

Whether this comes from Mr. Blaine, Mr. Butler, John Brown or Abraham Lincoln, matters little so far as the sentiment is concerned; it is good, but the communication as a whole would be too long for the space we have to spare from the more spiritual subjects now on file. The patriotism manifest is certainly commendable, but Spiritualism teaches that war for truth, for right and justice is all well enough as a last resort, but never for revenge, as does the Christian God.

### HENRY WARD BEECHER.

It does seem that all the old wheel-horses who have passed from the public eye of this world to that higher stage of action are still attracted to their work of liberation, and return with a feeling of deep sympathy for those suffering Cubans, those victims of Spanish misrule. Of this I am sure, Henry Ward Beecher, through W. S. Barlow, of this city. He says: "Yes, Cuba must be free, and now is the appointed time. Our government should not hesitate to interfere and place it among the nations of the earth, free and independent. Our flag must be respected."

### AN ENTHUSIAST.

We can only give a portion of Brother Sheldon's communication, which there is much enthusiasm over the subject, "What Is Gained by Being a Spiritualist?"

He says, in answer to the above: "The knowledge of life, whence, where, their belief is that life is not created; it always was and ever will be; it is a part of the Universal One. It is in all things. It may take on form, and certain forms are known as living things and beings. Living beings largely control their own happiness or woe by the life they live, for they are worlds within worlds, capable of self-control, subject to the Universal Power, measurely responsible for their acts, and may control the form which is a creation of this world. It is in their keeping to preserve and beautify as they would a home, and they will be rewarded in this life by added happiness to themselves and those around them, and in the next by having a house not fashioned by hands, but by purity and loving kindness."

"Purity is the only road to enjoyment, and there is none to atone for our misconduct. Each and every one must answer for himself. The sooner we learn this truth the sooner we will be self-supporting. We will cultivate purity of motive, destroy selfishness, ever living for others as for ourselves."

"Spiritualists do not believe they have to pass to the spirit-land to acquire heaven, but that they have to pass to spirit land to gain perfection. This life is a primary one. You cannot pass, as it were, beyond the district school, but the spirit bird places us in position to advance to the uppermost level of perfection. If we are not prepared for the grade we are in a sorry plight for there is no juvenile grade. We will have to prepare ourselves for the advanced position with or without help. To know those truths as we know we exist is an assurance to a purer life in this existence; a better parent, a better neighbor and a truer friend; a staunch supporter of good government. Equal rights and truth our motto."

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**Prelude of Camp-Meeting.**

The Work of preparation for the next annual camp-meeting of the Mississippi Valley Spiritualists' Association, which will be held at Clinton, Iowa, July 21 to August 28 inclusive, is progressing favorably. The committee on speakers and mediums has concluded its labors and has secured the most complete and able list of talent that can be had. Due care has been given to secure the best possible talent for the presentation of the phenomena, as well as the philosophy. The speakers and mediums engaged are J. Frank Baxter, lecturer and test medium; Mrs. Emma N. Warner, lecturer; J. O. P. Grumblin, lecturer; Mrs. Marion Carpenter, lecturer and test medium; W. F. Peck, lecturer and leader of the vocal music; Edgar W. Emerson, test medium, and last but not least by any means, Mrs. Georgia G. Cooley, lecturer and test medium.

This insures to every camper a month of the greatest intellectual and spiritual delight. In addition to those under contract, there will be a large number of the truest and best mediums in the country at our camp and these will be afforded every facility to occupy the platform in medium's meetings and otherwise. Everything points to a large increase in the attendance the coming season, and every Spiritualist who reads this article is invited to include in his or her plans for the summer a stay at Mt. Pleasant Park.

Dr. Phillips, the superintendent, has proven himself alive to the best interests of the park and has removed a number of the old stumps, cleared up the grounds, and is keeping them in first-class shape.

The past season was a very successful one, there being not only sufficient to pay all expenses, but a neat balance left to meet accounts, interest on the debt. Information will be cheerfully furnished upon application to the secretary.

**MARTIN H. McGRATH,**  
Fulton, Ill., Secretary.

**PASSED TO SPIRIT-LIFE.**

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

Little Charley, son of Mr. and Mrs. A. K. Zinn, a bright little fellow of 3 summers, passed to the bright life beyond the mystic river, on the 14th inst., by falling into the millrace while at play. The grief-stricken parents have the sympathy of the entire community. Galesburg, Mich. D. V. EMMONS.

Passed to spirit life, April 4th 1898, Anna Augusta, wife of John S. Phillips, of Milford, Mich., in the 54th year of her age, of paralysis. Her mother was a true Spiritualist from her earliest recollection, and neither of them ever heard of any other religion that they desired. The funeral service was conducted by D. P. Dewey, of Grand Blanc, Mich., at the Presbyterian church, which was literally crowded with people, curious and anxious to see and hear what was to come, and the grand and noble sentiments so beautifully expressed, the appropriate music by the choir, cannot fail to leave a lasting and favorable impression upon the community. **JOHN S. PHILLIPS.**

"From Soul to Soul" by Emma Rod Tuttle. Layers of poetry will find in this thought in poetic diction in this handsome volume, wherever to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

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Ruskin, the great author and observer of nature and her curative agencies, says: "Consider what we owe to the meadow-grass," and Sir John Lubbock, in his "Beauties of Nature," speaks in this way: "It is no great stretch of the imagination to regard trees as conscious beings."

In this Health Home will be found all life-giving conditions and curative agencies. The building is of brick, three and a half stories high, built in the most substantial manner; twenty rooms, large, bright and sunny, with wide halls. Long lines of maple trees border both sides of the street, and the neat cheerful atmosphere of Shaker Village is your nearest neighbor. There are no rich men or women back of this enterprise—no medical company—but it has all been brought about by Dr. Watkins' push and determination—determined that New England shall have the best and most Health Home in the world—as such it is to-day. Dr. Watkins has, without doubt, one of the largest, if not the largest medical practice of any one physician in the world. And this large practice was not built up by trying to injure other physicians, or by claiming that his psychic powers and medical knowledge were superior to all others, but rather by his care and kindness to his patients, and curing them of their ills; one patient telling others, etc. Dr. Watkins advertises extensively, it is true, but not in a loud manner, and not with intentions to injure others. He believes that there are hundreds of others who can cure the sick as well as himself. He has now the finest Spiritual Sanitarium in the world—not a second-class boarding-house, in fact, it is well worthy of the name "Health Home."

In this Home, under the care of Dr. Watkins and Dr. Banks—known throughout New England as "Banks, the Healer"—the sick are being cured daily of stubborn chronic diseases; and this, too, comparatively speaking, without medicine. As Dr. Watkins said the other day, remember that we cure chronic diseases by Nature's methods. We give little medicine, and that only of known merits, and use the most advanced scientific system.

We wish those who receive no benefit from drugs, and the old system of practice, would write us, and we will try and explain to them why we believe that our methods of healing chronic diseases will cure them. Our terms and board and treatment are very low, and will be made known to all those seeking health. Why not try Nature's way of curing and preventing disease? Disorders of the body cannot be cured by medicines unless the abuses to the body, which is the holy temple, are stopped. When that is done, the person is on the right road to health and happiness. Study Nature, and follow her laws.

Dr. Charles E. Watkins, the physician in charge, and the famous chronicist, after years of medical practice and observation among thousands of patients suffering under various forms of disease, concluded that to more readily and effectively cure the many severe cases constantly coming under his care, he needed a Health Home where each patient could have his daily personal attention, and pleasant congenial surroundings in and out of doors, with intelligent, cheerful nursing, where particular attention would be paid to all of Nature's forces; food, air, exercise, baths, etc. All classes of chronic diseases will be treated except insanity and contagious diseases; and if patients prefer they have the physician of their own choice treat them. All the benefits of the Rural Health Home. Remember that food adapted to each individual temperament and organization, and judicious exercise and social intercourse are important factors in curing chronic diseases.

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If this were all that is needed they might prove of benefit, but there is not one case in a thousand that is not complicated with serious chronic lesions. Not only are the excretory organs become inactive but, to a considerable extent, diseased, and perhaps other parts of the body seriously affected, hence the treatment, to prove successful, should be by a competent physician, and it is because the human body is so thoroughly understood by Drs. Peebles & Burroughs that they have such success in restoring it to a normal condition. Their treatment is directed to all parts of the system that need attention, and it is an organ in duty for which it is not the human body is so thoroughly understood by Drs. Peebles & Burroughs that they have such success in restoring it to a normal condition. Their treatment is directed to all parts of the system that need attention, and it is an organ in duty for which it is not the human body is so thoroughly understood by Drs. 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