"EXCUSE ME."

Laughable, Yet a Very Serious Matter.

The American people are wonderfully receptive to the allurements of "fads." 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 Condoling the condition of the public

meetings, our critic says: "Foremost among the causes is the exorbitant prices charged by our speakers and me-

Speakers and mediums are human beings, and as such they are obliged to pdy 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 engage-ments 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

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 One society asked the writer to fill a

Sunday engagement in a city of about 75,000 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 coclety in ---, but was pretty hard work as they "was all poor and could not afford to pay much. They all wanted \$10 or \$15 a week for their sorvices; occasionally they did get one for \$7 or \$8 and pay their own expenses but they didn't amount to nothin'."

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 s

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

"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 ex-Very good. But Brother Cooper fails

to tell us who will pay our car fare, rent, clothe us and feed 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

It is this principle that has been carried out by society managers that is responsible for the great cry of fraud me diums, 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 pieces 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 be-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 name of Spiritualism and putting it on a par

with the dime museum. If Spiritualists wish to see Spiritual: ism progress, they should organize an do as other churches do. Make a bid for the intellectual and well-to-do peo ple 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 tha support will depend their intellectual ility. We can not hope to retain pollahed orators and men and women of Voltaire,

real intellectual ability for \$520 per

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, scarceenough 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

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

Christ" and live in this world at the

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 the 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

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

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 natures 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

People who have standing and intelligence will come once and leave you in disgust, and the field 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 likewiso.

Spiritualists, organize on a practical basis and these complaints will cease Lily Dale, N. Y. W. H. BACH. Lily Dale, N. Y.

JUBILEE CAROL.

Advance, oh, Earth, toward Heaven to-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 pearl of pearls they bring to us Is certainty of life above.

Down-sweeping in their mantling They come to break grim Error's

To stay the hands of cruelty, And make more plain Love's better

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

And you have loved and cared for us Most tenderly, although unseen. Our broken circles are restored; Our thinned ranks are not thin to

Our augel delegations come From heaven in holiday array.

How long it seems since some went up; How much has crossed our lives since

But in the homeland we shall meet-How oft we pause, and wonder when! To-day is soul's 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, friend.

Fond memory could count a score Who would, for love's own sake, at need not name them, one by one,

Our hearts can better call the roll And hear their answers as they say, "I am present," soul 'to soul.

Though sins and crimes tower mountain high,

And hearts seem furning into stone, Work on! the day will surely come, When Justice holds life's holy throne Link hands with angels, and declare, Anew allegiance for the right; A hurning wish to battle wrongs

Until we all bid Earth good-night! EMMA ROOD TUTTLE.

All politeness is owing to liberty,-Shaftesbury.

Perfection is attained by slow degrees; she requires the hand of time .-

THE JUBILEE IMPORTANT DECISION.

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

"To cancel wrong it was never required Ah! See how well have thou and I con-

Since I forgive, and thou remember-

est not. Now, then, the Jubilee is the spirits' jubilee and the people's jubilee. It 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 ood, but the will and desire." s plenty of time and opportunity to cooperate but much of the spiritual cooperation reminds one of the time reorded 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 soon find out the weakness of our cooperation. Visit the average American 'We would like to have you visit us, but if you do you must not visit the meeting held at such a place, cannot speak upon our platform if you speak at such and such a meeting.' cannot attend your meeting if your speaker terms herself 'pastor.'" "I cannot support 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 proallude to any dictation whatever. Meanwhile spiritual-minded, cultured people head—but you will never build up a so-ciety.

Christian Science meetings, who are at heart Spiritualists. Or else they sub-

> 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 Spiritual 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:

scribe for The Progressive Thinker or

Eleanor Kirk's New Idea and read and

"In vain shalt thou or any call The spirits from their golden day-Except like them, thou, too, 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 makcrosses 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 a Spiritual Revival, help to innugurate the day when prominent workers shall not be jealous of each other, but all in love and sincerity work in a co-operation that shall save the FRANCIS B. WOODBURY.

Am | 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 or 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, despise 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 intelli gence 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 alding others as well J. O. BELL. Glenville, Ohio.

Let them obey that know not how to

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 Hagner, in the case f 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 constitu-tionally 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 establish-ment of religion or prohibiting the free exercise thereof," has never been fairly brought up for judicial construction, until a recent case in the Supreme this case, Bradfield v. Roberts (reported in 26 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 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 appropriating act, which contains a secicy of the Government to make any appropriation in aid of a sectarian instistriction, 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 prescrip-tion of various regulations as to its frequently incorporated churches and sectarian institutions, nor can any ob-

long as all regulations contained in them are construed as affecting merely There seems to have been no sufficient ground, therefore, for the veto in the case of this act. The second act was are attending the Unitarian church, simply a grant of land to a church, and that of Bradfield v. Roberts. That the second veto and the decision of this recent caso were alike correct seems clear. It may be said that in the case 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 in would form 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 step in the direction of an establish-

ment 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 courts have almost always 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 probibitions 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. Cook County v. Children's Industrial School, 125 Ill.; Washingtonian 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 responsivě 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 freedon 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 Ohime 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;

OBSERVATIONS.

Secretary Woodbury Makes Religious Liberty Under the Some Reminiscences and Lessons Therefrom.

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

rlous 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 rudimental depart ment. I then read with great delight the excellent and profound article from 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 quers suffering, which conquers it in yourself and others," 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 cus-toms of the churches. We have "churches," "pastors," and 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 for various articles. When I protested 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 ciety to be most successful in its work, must depend more on its own ability, and less on the employment of

I have had quite an experience in this 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 debarred 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 ob-

served, and our meetings drew the best minds of the city, and we had no trouble in having our platform occupied with able speakers, and our hall rent, 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 inharmonious 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, materialists, Spiritualists—all sorts—and if 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 phenomena 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 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 a 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 loftlest principles. JULIET H. SEVERANCE, M. D.

Political men, like goats, usually thrive best among inequalities.-Lan-

Pleasure soon exhausts us and itself also; but endeavor never does .- Rich-Man is not born to solve the problem of the universe, but to find out what he has to do; and to restrain himself with-

in 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 oth-

ers.-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 unluckiness 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 con-

vinced that it is possible to remain in close communion and spiritual intercourse 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 Unseen," 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 lately published letters to the Queen he wrote: "If the dead, as I have often felt, though silent, 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 when the peoble shout the name of their Queen.' And, again, the Queen in writing on an other occasion to the poet acknowledging his congratulations on the occasion of the anniversary of her wedding day, "The reflected light of the sun which has set still remains. It is full of pathos, but also full of joyful grabltude, and he who has left me near thirty years ago surely is with me still and olesses me.'

Of course, this may appear in the light of the most terrible heresy to the strict doctrinarians 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 Stan-ley of Westminster Abbey, and there is much in favor of the story current at mingle in social groups, a lady came court to the effect that the intimacy between the celebrated divine and the sovereign was based upon their joint helief in the presence in a spiritual form of the dead by the side of the living. The Queen, according to her halfsister, 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. Queen often assured her sister, Princess Hohenlohe, that the Prince Con sort 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 rever-ence for the memory of her husband, and has insisted upon all her children nny even upon her grandchildren and great grandchildren, who have only nown 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 re gards 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 sor row upon the spirit of the dead hus band 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 and morganatic marriage with her. The Queen learned of this while on a visit at Darmstadt. Without a mo ment's hesitation and in spite of the fact that it was 2 o'clock in the morn, ing, 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.

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. 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

The Queen was determined that the

way of solace. But the Grand Dukenever 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 intersting features at-tracted 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 public platform of Fred Manchester, who in a modest and impressive way gave as fine tests 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, incldents, 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 had a severe fit of sickness—near unto death, which seems to have developed remarkable powers of clairvoy-ance and clairaudionce; 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 dig-nified. 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 seance: 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, by baby by.'" Slowly he laid the bouquet back upon the table and sat down. No one answered. After a moment's silence, music, some explanations by

forward with flushed face and stream ing eyes and said: "I put those flower 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, by baby by,' and expired.' To me this was one of the most

unique, delicate and touching manifes. tations I ever witnessed; and it went home to that mother's heart with en appeal that no Easter sermon ever afproached. 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

Still I must cling to this one human no-An endless life, a long Eternity; All things we recognize in ceaseless mo-

Proclaims eternal life in you and me, Though life seems transient and des fined to sever From every earthly form it moulded

There's nothing lost, not even a transient tear, And nature's storehouse heaps the dross together. To animate again from year to year.

t must go on and on and on forever;

'm on the coast survey of living wonders. While the dead past an open book re-And now the voices of seven thunders

Proclaim the opening of the seven While science, struggling on through human blunders

Before the sacred throne of knowledge kneels. There may we linger till the clouds that

blind us Dissolve and dissipate the shades of

eaving all doubts and errors far be-Till we behold the source of life and

light-Till severed are the cords on earth that bind us,

And the freed spirit takes its home-G. E. NEWCOMB, M. D.

Truth. Truth is a power so potent that it reaches the hearts of all mankind. It is lasting as the ages; firm as the rock with its moss-grown sides reaching bavond to kiss the sun. The consciousness of truth deep-rooted in the souls of men gives strength and courage to overcome the obstacles of life, and when at the last we bid an eternal farewell to the known to enter the realing of the unknown, a life of truth will be our passport to that home divine where kindred spirits will greet and welcome

us to dwell with them forevermore. F. E. HOTCHKISS.

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

ne most of the gods have the least knowledge of them," well.

Many people seem to think that spirituality is some tain it there must be certain forms or ceremonials comblied with. The professions in religion, especially in the vangelical Christian theology, would seem to convey this dea. For not only is one supposed to adopt certain to sit here or there, or the other place. Spirituality is a forms of belief, which, however, cannot be voluntarily strong shield, it is a protecting influence which abides, it adopted, but one is also supposed to make a "profession," is something which accompanies its possessors wherever in "open profession of religion." That this of course they go. Christ sitting with the publicans and sinners should be, if there is any question about religion, and es- when the Pharisees were enviously and jealously watchpecially if the religion or the name of the religion is os- ing him, mingling with the poor and making the fisherracized, we have no doubt. Then one should cling to it, men his disciples, illustrated clearly the fact that the avow it and openly declare it. But this was not the surroundings, that the place one goes into, cannot harm primal thought in the evangelical worship; the primal one endowed with spirituality. thought is, to take the name of the religion of Christ so

While Jesus asked His disciples to do certain things for his "Name's sake," it was under very different circumsuccess of worldliness, everything which can strengthen to them in their needs and their conditions, and to find the external "profession." Therefore, those who profess that spirituality is the presentation of truth in that kind it are open, sometimes, to the accusation of professing it of ministration which is most needed. without believing it. Many times persons are enjoined to become members of certain denominations for the sake if 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

Of course only a Beecher could do this then; but now nose mental reservations are permitted in almost every Christian denomination, in order to secure church members. This was not formerly permitted, a strict adhe-sion to the letter of the creed was always insisted upon. low, however, the enjoyment of individual privileges is he result of greater inward growth. There is more spirtuality as there is less of the dominating power of exterial profession. To accept unqualifiedly and profess unqualifiedly a certain form of belief with its narrow limits s, 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 spirittality. It seems to us that spirituality in its real possession is like the efflorescense or the fragrance of a flower; is the pervading result of a life that in all its parts has attained to its highest and best, and divinest aims and ands: Such a life never questions, Am I spiritual, or am I not? Such a life never asks, What place will I have in he 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 nemselves 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 consti-

tute spirituality.

At 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 spirithal truth alone, that this alone shall be considered ade-

FALSE NOTIONS.

Many people have left the church and all its fears and iopes concerning hades and heaven, 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 piritual, 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 inost any other mind, still knowing that at that particu- again. hour and at that particular moment it was his duty to Even to-day there are people who want the spirit world be emulating one another to show the best races of human A masterly philosophical work. English edition, nicely that act. He could have paid for a girl to take care of to do now that which some of the people will attain to, beings. Ships will not go out to sea bristling then with bound in cloth, \$1. For sale at this office.

This proverb comes from the Orient: "Those who talk the baby, but then he was there, and she might not do as

The spirit of spirituality consists in no external form | Of course one so "sensitive," who could not go among profession, and we can truly say, that it is not a gar- "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 thing which can be put on as a garment; that in order to 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

A certain kind of condition, which is feebleness, which that it shall be an inward possession, but the name is all is the commencement of spiritual growth, which is the infancy, perhaps, of this unfoldment, may produce supersensitiveness. You do not expose a babe to certain kinds of atmospheres; you are always protecting little children. stances because at that time Christians were persecuted, and So these children of larger growth are babes, spiritually; to ayow the name of Jesus or of Christianity was to re- and the moment they begin to feel that peculiar sensiceive opprobrium. It was calling upon his disciples and tiveness, that is the moment that you should realize the followers to do a mere act of justice, to avow that which infancy of their spiritual unfoldment. Instead of which would give strength and encouragement to the new cause people say: "Oh, they are too spiritual to mingle with the midst of persecution. Not so, however, when the the crowd." Monasteries, nunneries and places of the name becomes a popular name, when people are in accord recluses have clearly illustrated that the highest holiness with it, and there is a tendency to adopt the name with- does not depend upon the greatest seclusion. If there but the spirit. There is thrown around Christianity at was any one thing taught more than another by Jesus and the present time all the glamour of popularity, all the his followers, it was to mingle with the people, to minister

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, lady objected to his creed and said she could not consci-entiously subscribe to it, he told her that all she need do was to join the church and let the creed take care of 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 posses-

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 communion. 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 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 dhering to the name for Truth's sake, many times, people consider that the name itself will give them all that

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 especial 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 the province of those who have attained manhood and wo- your own soul. manhood 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 when the propositions concerning human life are related heights, it would not be real. Possibly the little boy who to the immortal spirit, when justice is not a mantle that 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 ambitiousand he did it. The great surprise of the lady, to think ly tries to anticipate the whole human race is trying to to grow to like was a man commanding the attention of multitudes and liberality to grow to. It is the "vicarious" thought over again; it is the past with the present more potently than

although it will of me 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 cas 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 hypocripy and stultification. To attain it is the real victory. So to profess spirituality. It was the "Scribes, Pharisees and hypogrites" whom Jesus excoriated and condemned more than any other class of people. The publican, the sinners 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 manle 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 thralldom 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. Or the kind of investigation or willingness of Mr. Tyndall, who attended one seance, the manifestations expected did not occur, but he called that "investigating Spirit-

Nevertheless, the frequenters of seances day and night receiving messages from the dear ones and being uplifted and strengthened in their duily 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 much; may even be one tethered and bound by material is better than no religion." Any kind of light is better appetites and conditions or may be one free from them. 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, t 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 date 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 doubts of your arm at the contract 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 children to grow to manhood and womanhood, and it is as the angel that opens the immortal consciousness within

our 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 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 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

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

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 fails, (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.

Do Spirits Lose Their Individuality?

THE WORLD BEYOND.

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

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 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 intelli-gence 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

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.

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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 apon 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

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

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To 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 HULL.

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The chapters reveal a new method in psychic and priving freedersh. They show vivid glimpess of the prevalence moral commendation which the world of the chapters are not commended to the chapters and the chapters of the chapter of the chap

THE BRAIN A THOUGHT BATTERY.

Mental Telegraphy, Thought Transference, Telepathy, Etc.

Mental telegraphy—the direct transference of thought from brain to brain without a material conductor—is a subject that has deeply interested the writer for many years. The word telepathy is commonly used to express the same idea. Some scientific investigators affect to sneer at mental telegraphy, declaring thought-projection to be an impossibility, at the same time accepting without question stupendous stories founded upon the inferential and purely speculative—albeit bearing a tag marked "scientific." Such persons, however, are apt to forget that what we laughed at yesterday is the admitted truth of to-day, and that the dreams of today are likely to become the demonstrated facts of to-morrow.

The rocks on the shores of Bornholm shoot magnetic rays over the water, affecting the compass of ships nine miles away; but the human mind project a thought-wave—never! An invisible, mysterious thing called "magnetism" may be projected from pole to pole; but the human soul think outside imaginary fixed limits—never! Man may apparently set Nature's laws at defiance; Tesla may rend an iron bar by destroying the cohesion of its particles; we may build, destroy, and rebuild; but think beyond the confines of the skull—never! And yet these things occur every hour in the day.

We have frequent illustrations of the direct transference of thoughts, impressions, and promptings. For instance, we meet a person for the first time; we are courteous, as becomes polite custom, but hesitate to continue the acquaintance. We shake hands with one, and politely overlook the proffered hand of another. One person pleases, another displeases; one enters our presence scattering sunbeams by the way, the other brings cloud and storm. Again, we speak of a friend, and a moment later he appears; we feel impressed we shall see or hear from a dear one, and receive a letter or a dispatch announcing an early home-coming; we are depressed, certain that "something has happened," and get early news of an accident to some member of the family. Men, women, and children give expression to the same thoughts simultaneously; writers produce poem, song, or story, only to find that another has already published, or is about to publish, the same thing. It is plain that "coming events," in the shape of thoughts, impressions, and promptings, do "cast their shadows before." To the thoughtful it is no longer the fact, but the explanation of the fact, that

Like most things under the sun, thought-transference, mind-reading, and the like, are not new. Far from it. Ancient history abounds in examples explainable upon no other known hypothesis. A case in point is revealed in the account wherein the King of Syria, complaining that his movements must have been made known by one of his servants, is told: "None my lord, O King; but Elisha, the prophet that is in Israel, telleth the King of Israel the words that thou speakest in thy bedchamber." The sensitive, or percipient, is able to-day, as of old, to absorb thoughts at a distance, as well as to receive and transmit

In the practice of telepathy time and space are not important factors, and distance is no barrier to the exercise of the faculty. There is nothing mysterious about it; telepathy, in a word, is merely thinking plus projection-a phenomenon as simple and as natural as the act of breathing. Travelers say that the men that compose what is known as the "secret mail" in India have long practiced the sending of thought-messages, and Stanley says they gave out in the marts of Calcutta news of important battles fought in the interior days in advance of the arrival of the government courier. Writers of repute state that mind-reading and thought-transference are not unknown among nuns and ascetics; Mr. Newcomb and the Psychical Researchers have published accounts of their work along similar lines; and the present writer has been sending mental dispatches for years.

The chief difficulty in the way of a clear understanding of the simplicity that attends the study and practice of telepathy may be summed up in the phrase faulty train-We have been so trained in the practical, yet skeptical, that we have come to reason that nothing is to be accepted or believed in save that which can be seen, felt and handled-much as we see, feel and handle a block of wood or a lump of coal. We are too apt to regard new things as deep, puzzling, abstruse, etc., forgetful that there is naught in life that savors of mystery but those things to which we ourselves impart that quality. There is nothing really deep or puzzling when we once grasp its fundamental principle. Simplicity is the supreme and guiding star throughout the whole of Nature. And this is as true of telepathy as of any other natural phenom-

The idea has become fixed in our minds that the sending of a dispatch implies, necessarily, a system of batteries, poles, wires, and other familiar paraphernalia. But we should not allow ourselves to forget that, at an experimental station in England, telegraphing has been carried on for years without poles or wires; that dispatches can be transmitted between ships at sea; that messages have been exchanged between express trains moving in opposite directions; and that Tesla declares his ability instantaneously to send a message completely around (or through) the earth without the aid of either pole or wire.

Regarding a medium of communication in mental telegraphy, I believe there exists in Nature an atmospheric stratum, or thought-ether, through which mind can communicate with mind, consciously as well as unconsciously. Things are constantly occurring in our lives that prove that mind can communicate with mind independent of the usual channels, and take cognizance of events transpiring at great distances. The writer has no hesitancy in prophesying that mental telegraphy will yet become a fact beyond dispute even by the most skeptical; that trained psychics will send thought-messages to and fro over the land and beyond the seas; and that the handling of such communications will be reduced to an exact science and made of practical use in the every-day affairs

This leads naturally, to a consideration of the origin and scope of thought. Men are seeking to learn its source, and are even speculating with regard to thoughtcomposition. The writer has always maintained that thought is real—that "thoughts are things." In support of this belief, we have recent and unexpected evidence in thought photography; in the mechanical registering and measuring of thought; and in the boring of a hole through an inch plank by the power of thought applied to specially devised apparatus. Surely, in view of such striking proofs of materiality, thoughts may be regarded as at least kin to reality.

Incidentally, it is in order to discuss the brain as an agent in thought-production. We have been taught that thought has its origin in the gray matter of the brain; but now daring writers are beginning to inquire, "Which brain?" The one with which we are familiar is not the only piece of thinking apparatus in the human body. The muscles possess a sense of their own, called "the muscular sense;" the spinal column appears to have a special consciousness of its own; the solar plexus, which is so intimately connected with the operation of the involuntary functions, "is made up," as one medical writer puts it, "of millions of little brains." All the more important organs reveal a special complement of gray matter at particular points or parts, and seems to think and act on their own account, independent of the brain.

Then what of thought? Is it a direct or an indirect product of the brain? or is the brain merely an instrument utilized in giving expression to thought? It seems to me that, while the brain may be convenient for the storage and expression of thought energy, thought itself is not wholly dependent upon it. What, then, is the of-

fice of the brain? What part does it play in the human economy? The brain is a thought-storehouse; a battery, or combination of batteries, for the production and distribution of nerve-energy; an instrument played upon by the Soul-man; an organ of value to us in many ways while we live here, but of as little use as any other vacated apartment when we move on to the "house of many man-

The more we study and the closer we investigate, the more convincing appears the evidence that the brain is not the source of thought. Its true source is as yet beyoud the grasp of physical science; it seems dependent upon some outer agent, or agency. The exercise of the faculty of clairvoyance, by means of which we see at a distance; telepathy, or sensing at a distance; telergy, or action at a distance; mental telegraphy, or telegraphing from brain to brain, from soul to soul—all these prove, or Hodgson says: at least indicate, the possession of special senses, or rather special extension of the ordinary senses, by means of which we are able to come in contact with forces with which something higher than mere brain-substance is

forever in accord and attune. Nerve-centers and nerve-cells appear to be but waystations, receiving impressions from a source that breathes defiance to the scalpel and the microscope. Thought is an expression of spiritual energy. Its source must be sought by method and rule not set forth in books. The brain must be studied along psychical as well as physical lines. Only in this way shall we arrive at the truth with respect to the office of this interesting and important organ; and only in this way shall we be able to master the principle and the law governing telepathy and cognate themes, open wide the eyes of the world to the literal nearness of the unseen, and hasten the dawning of the morning when the sun-rays of truth shall dispel the chilling mists of the soul's night of gloom and DR. C. W. HIDDEN.

THE SHIPS OF TWO SEAS.

I watch beside the sobbing sea, The tide is coming in, Down sinks to rest within my breast, The world's discordant din.

I look out o'er the restless waves And 'long the horizon's rim; I see the tips of freighted ships Rise spectre-like and dim.

I see them skim along the main, With sails afurl in air, Till, in the blue, they fade from view, And other ships are there.

Fairest of all these ships at sea Is one that parts the wave, With a flame of fire from Nature's pyre, As sunset finds a grave.

With sails of purple and gold full set, She speeds away from sight, And o'er the deep, with a solemn sweep, Ride up the ships of night.

With the crescent moon for her signal lamp, And a banner set with stars, She saileth west, till her shadows rest, Under the flame of Mars.

With light hung high o'er sea and sky, She sails for the silent shore, And hopes she brought, and deeds she wrought Shall come to us no more.

Oh! fair indeed, and freighted well Are the ships of Day and Night, And they bear us on till the port is won That never fades from sight. Their burden for some is life and light

And the joys that they invest; For others, cares and sinful snares Are the ships that meet abreast. In others rideth the spectre Death.

A grim and terrible guest!

With tears for some, and for some a home "Where the weary are at rest." Oh! oft I dream by the sounding sea,

And think, as the tide comes in, Of another sea, a wonderful sea, And ships that its roadstead win.

Oh, fair, brave ships! oh. royal ships! Freighted with souls of men. What do ye bear from the world of care That the heart shall find again?

Oh! when we stand on the farther shore, And watch by the sounding sea, For our ships to come from their earthly home, Will they well freighted be?

Will they bear rich treasures of hope and love, A soul from the earth set free?

A heart of youth, and the light of truth, To guide us over the sea? Or will they vanish away in air-

Those ships from over the sea? As a phantom sail, or a spectre pale; And, oh! will they empty be?

Will they be burdened with doubt and fear, Or freighted deep with sin? Or shall we rejoice with an echoing voice, When the ships of our life come in?

Only the good we do on earth, Only the truths we gain, Shall bring us peace, and the large increase Of joys that give no pain.

Only the love of the "pure in heart" Gaineth the shores of rest, For death and life are ever at strife In the ships that meet abreast.

Only the good we do survives The journey over the sea; Oh! souls take heed, else poor, indeed,

Or empty your ships will be. BELLE BUSH. Seminary, Belvidere, N. J.

A SMILE TO WIN, AND A HEART TO WOO.

The world is broad and the world is long. There's a groan of pain and a snatch of song. There's a breast that's false and a breast that's true: But above all else there's a hand for you. There's a sky that's dark, and a sky that's blue. There's a smile to win and a heart to woo.

The world is round and the world is deep. There's a day of toil and a night of sleep. There's an hour of pain and a day of fear. There's a week of peace and a month of cheer; But above all else there's a hand for you. There's a smile to win and a heart to woo.

The world is sad and the world is gay. There's a time to work and a time to play. There's a thorn of woe and a word of love. There's a sigh that startles the cooing dove; But above all else there's a hand for you. There's a smile to win and a heart to woo.

The world is bright and the world is sweet. There's a resting balm for the many feet. There's a bed of down and a spot of ease. There's a look to cheer and a voice to please; But above all else there's a hand for you. There's a smile to win and a heart to woo.

F. Don Robertson.

SCIENCE VINDICATES SPIRITUALISM.

Our Claims at Last Scientifically Demonstrated by the London and American Psychic Research Societies.

The Proceedings of the Society for Psychical Research (London), for February, 1898, devoted 300 of its 370 pages to "A Further Record of Observations of Certain Phenomena of Trance," by Mr. Richard Hodgson, LL.D., secretary of the American Society. The report deals

"Two reports of the trance-phenomena of Mrs. Piper have been published in our Proceedings (Vol. VI., pp. 436-650, and Vol. VIII., pp. 1-167), and to these I refer the reader for information concerning the experiments made with her prior to the year 1892. All that I need repeat here is that Mrs. Piper passes into a trance, during which apparently other personalities than the normal waking Mrs. Piper control her body, use her organs of speech, or write with her hand, and show a knowledge of facts which Mrs. Piper could not have obtained by ordinary means. These other personalities purport to be the spirits of disembodied human beings, and make com- a curious outbreak of a belief in witchcraft in a communications which take the form of coming from the still existing "deceased" friends or relatives of the persons who have sittings with. Mrs. Piper. In the early years of Mrs. Piper's trances, her voice was usually controlled by a personality that went under the name of Doctor Phinuit, who acted as intermediary in the communications; but of late years the communications have been chiefly independent of Phinuit, who for the past year has not manifested at all.

"Of course the first point that will occur to the reader is how we know that these manifestations are not due to imposture. This question has been fully considered in the above-mentioned reports, but it may be well for me to | The parents sent for a witch doctor, who, after diagnosing give a brief summary of our previous conclusions. My own knowledge of Mrs. Piper began in May, 1887, about a fortnight after my arrival in Boston, and my first apsell, and in order to do so molded a silver bullet for a pointment for a sitting was made by Prof. William James. Prof James had visited her about a dozen times during the previous year and a half, and had sent a large number | taineers—all good shots—then blazed away at the figures. of persons to her, making appointments himself for most of these people, whose names were in no instance announced to the medium. As a result of his enquiries he shots in the crowd could not hit the figure representing became fully satisfied that Mrs. Piper had supernormal

"I had several sittings myself with Mrs. Piper, at which much intimate knowledge, some of it very personal, was shown of deceased friends or relatives of mine; and I made appointments for sittings for at least fifty persons whom I believed to be strangers to Mrs. Piper, taking the utmost precautions to prevent her obtaining any information beforehand as to who the sitters were to be. The general result was the same as in my own case. she will be the witch who is killing the children." Most of these persons were told facts through the tranceutterances which they felt sure could not have become known to Mrs. Piper by ordinary means. For several weeks, moreover, at the suggestion of one of our members, detectives were employed for the purpose of ascertaining whether there were any indications that Mrs. exploded about five hundred needles and pins were sent Piper or her husband, or any other persons connected flying about the room, and for some time afterward everywith her, tried to ascertain facts about possible sitters by body was kept busy picking bits of metal out of his the help of confederates, or other ordinary methods of wounds. So Blizzard got away. enquiry; but not the smallest indication whatever of any such procedure was discovered. My own conclusion was that after allowing the widest possible margin for in- change his doctor. He followed their advice and sent formation obtainable under the circumstances by or- for another witch doctor who lived further up the moundinary means, for chance coincidence and remarkable tain. The new doctor made preparations to work a guessing, aided by clues given consciously and uncongrand counter spell, which would take nine days to delarge residuum of knowledge displayed in her trance state | reputable physician, was sent to the scene. With the which could not be accounted for except on the hypothesis that she had some supernormal "power;" and this conviction has been strengthened by my later investiga-

and during that time gave eighty-three sittings under the supervision of Dr. Walter Leaf, Prof. Lodge, and Mr. Myers. Due precautions were, of course, taken as regards the introduction of sitters, etc., and suffice it to say that the above observers became convinced that the claim to supernormally-acquired knowledge in Mrs. Piper's trance was fully justified.

After giving a history of Mrs. Piper's mediumship and its developments, Mr. Hodgson gives a verbatim report all that was said and done at many of the sittings. | spells had not a witch doctor neutralized their potency The following extract from the testimony of one who by a powerful incantation.—Chicago Journal. signs J. H., with a further statement by Dr. Hodgson, will show how conclusively spirit communication is

"'Lal...lal....Albert....is that the way you pronounce it? He is very fond of you. He says he is not ded....dead. He will see you again. He is very fond of you.' [Lal was a pet name my father sometimes called my Uncle Albert.—J. H.]

"'Who is James....Jim? (Yes, I know, but he is not dead.) There is another George who wants to speak to you. [His father's name had previously been correctly given as George.] How many Georges are there about

"The rest of the sitting, until almost the close, was occupied by statements from G. P., Phinuit acting as intermediary. George Pelham's real name was given in full, also the names, both Christian and surname, of several of his most intimate friends, including the name of the

"Moreover, incidents were referred to which were unknown to the sitter or myself."

The eighty-three persons sent to Mrs. Piper as utter strangers from all parts of the world not only received the names and many personal tests from spirit friends, but in most cases information was given that none present knew anything about, but subsequent investigation proved that the spirit while on the earth-plane had possession of the information given. These facts have upset insult to ordinary intelligence. But persecution awaits all theories of mind-reading, sub-conscious self or any anyone who dares even to go outside the fold of the faith-other hypothesis save that the spirit purporting to be ful to listen to a sermon not orthodox. But be of good

there was there and communicated.

But Mrs. Piper's latest development of automatic, or spirit writing, is the most convincing to the sitter. Her arm is controlled by the spirit of some intimate spirit friend of the sitter to write a communication. In many instances, in Lilian Whiting's case for instance, the handwriting is recognized by the sitter as well as all the peculiarities of spelling, punctuation and phraseology that the spirit had in life.

The claims of Spiritualism are established, though no other medium should prove genuine, for if one spirit has scientifically complunicated, then our claim is established and the philosophy rests on the foundation of an eternal

VALUABLE SUGGESTIONS.

Mr. Hodgeson concludes one part of his report as fol-

"....I think that in Mrs. Piper's and similar cases, the introduction of persons more or less indiscriminately may not be a condition for general success, but a condition for perpetual blundering. We can all use telephones now; but when Reis and Bell and Blake and others were making experiments on lines that eventually led to satisfactory instruments, they would hardly have thought it worth while to let the general public spend their time in listening to more or less inarticulate noises through their

incipient receiving apparatus.
"Now, if Mrs. Piper's organism represents one end of a line the other end of which is in the so-called spirit- fessional, as proved by the sad experience of many world,...it seems to me eminently desirable that we wrecked lives. Price, by mail \$1. For sale at this office.

should try to find out what will improve the line and the transmitting and receiving apparatus, and if possible obtain knowledge concerning the methods to be used in making and improving other similar machines."

WHO ARE THE PSYCHIC RESEARCHERS?

Some may ask: "Who are the officers of this great London Society for Psychical Research that encompasses the globe?" Here is a list for 1898:

Presidently, Sir William Crookes, F. R. S.; Vice-Presidents, The Right Hon. A. J. Balfour, M. P., F. R. S.; Prof. W. F. Barrett, F. R. S. E.; The Marquis of Bute, K. T.; Prof. Wm. James, Harvard University, U. S. A.; Prof. S.P. Langley, Smithsonian Institution, Washington, D. C.; Lord Rayleigh, F. R. S.; The Right Rev. the Bishop of Ripon, and Prof. Henry Sidgwick. The Secretary is F. W. H. Myers, Esq., Leckhampton House, Cambridge, Eng. PSYCHIC RESEARCHER.

IN THE POWER OF WITCHES.

Curious Outbreak in a Community in the Mountains of West Virginia.

Rev. Dr. C. Humble, a Presbyterian minister, reports munity living along Clear Creek, near Lawson Postoffice. in a mountainous part of Raleigh County. The people thereabouts are kindly, hospitable, and many of them fairly well educated.

A fortnight ago four children of Griffith Jarrell were seized with convulsions and the neighbors said they were bewitched. One of the children was a boy ten years old and the other three were girls ranging in age from eleven to fifteen years. The boy was not only sure that he had been bewitched, but furthermore insisted that he could identify the witches as an old man named Blizzard and an old woman named Likens, who lived in the mountains. spell, and in order to do so molded a silver bullet for a rifie. Then he made effigies of the old man and the old woman and stood them up against the barn. The moun-They found no difficulty in hitting the effigy of the old man with the silver bullet, but, so the story goes, the best old Mrs. Likens. So a party started out to kill the old woman. They surrounded her house up in the mountain, but she had seen them coming and had escaped into the depths of the forest. She has not been seen since.

The witch doctor next adopted another plan to rid the Jarrells of the spell. He took a bottle and filled it with needles, pins and water and corked it tight.

"Now," said he, "I'll put the bottle on the fire, and when it boils some one will call and ask a favor. He or

The bottle was put on the fire, and, as might have been foreseen, soon burst. It so happened that the old man, Blizzard, stopped at the house to borrow some buckshot just as the bottle burst. He would probably have been killed immediately but for the fact that when the bottle

By this time the entire community had become excited over the mater. The neighbors advised Jarrell to sciously by the sitters, and helped out by supposed hyperaesthesia on the part of Mrs. Piper—there remained a came known at Raleigh Courthouse, and Dr. Daniels, a help of Dr. Humble he cured the children.

The trouble had spread, however. One boy was attacked with convulsions, it is said, by merely looking at tions.

"Further, Mrs. Piper came to England, at our request, in November, 1889, and remained till February, 1890, recover. This frightened Shepherd so that he has be-

come crazy and has been sent to an asylum. Dr. Humble says it is surprising how firmly the belief in witchcraft is grounded in the community in which the Jarrells reside. One old lady, of unusual education and intelligence for that region, described to the doctor with all sincerity and honest belief in the truth of her words how a certain old woman had bewitched her sheep and cattle, causing them to die. The same old lady told the doctor that the witch would have killed her son by evil

The Light Is Breaking.

I am so pleased with The Progressive Thinker that I herewith send one dollar to renew my subscription. I like it because it is open to all shades of opinion; that is what I call Freedom, and any paper, person or cause that cannot stand a fair, reasonable test, would better put up its shutters. Here where I live priestcraft rules the people. Of course they would not own it, but the fact remains all the same. If anyone dares to think aloud, all the anathemas (which at present is the stock in trade of the priesthood) in that Holy Bible are hurled at them from the pulpits, where it is not yet customary to "Sass 'em back." As Burns puts it: "The fear-o-hell is the hangman's whip, to haud the wretch in order"—not the Secrets. free, independent man, but the wretch who grovels at the feet of tyrannical priests, submitting to any injustice that may be imposed. That is the aim of the whole swarm of those "Holy Fathers," of whatever superstition they may call themselves, to keep people in ignorance, well knowing that when the people are enlightened their gains are gone. . Of course there is a low class of people who would run amuck if this fear of hell was removed, because they have not been educated out of selfishness but to dish out to intelligent audiences, week after week the superstition of the dark ages and call it religion, is an courage, ye faithful workers, the whole lump is being leavened; a light breaks in the east, the blessed dawn of freedom is at hand. In due time ye shall reap if ye faint D. C. CROSBY.

Port Maitland, Nova Scotia. -:--:)o(:--:-

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CONTINUITY OF LIFE and the ACTUALITY OF SPIRIT RETURN,

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This admirable work contains what a hundred spirits, good and evil, say of their dwelling places of ive us details—details and accurate delineations of life in the Spirit-world—is the constant appeal of houghtful minds. Death is approaching. Whitner, oh, whither! Shall I know my friends beyond the comit will they know me? What is their present condition, and what their occupations? In this you mue the spirits, differing as they may, are allowed to speak for themselves. No man is better qualified than Dr. Peobles to place a work of this kind before than Dr. Peobles to place a work of this kind before the people. He treats of the Mysterics of Life Doubts and Hopes; The Britiging of the River: Forgeleams of the Future; Testimony of Saints; The Growth and Perfection of the Spiritus Body; Ist the Soul or Bedy that Sinsy; Clothing in the Spirit world; Our Little Ones in Heaven; The Personal Ryperiences of Auron Knight; The Red Man's Testimony; Evil Spirits; Testimony of Phys' clans in Spirit Life; The Homes of Apostles and Divines; The Friends and Shakers in Spirit-Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit Land, Many other matters are treated, too number our to mention. Price si.", postage, 12 cents. For sale at this office.

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and old will be benefited by it. It is a most excellent book and should be widely circulated.

CONTENTS:

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SATURDAY, APRIL 30, 1898.

SAVE US FROM THE CLERICAL

Rev. M. L. Johnson, late paster of the First Presbyterian Church, of Nashville, Ill., has just abandoned his pulpit, and removed with his family to Niles, Mich... to assume the management of a large hotel. Mr. Johnson is alleged to have remarked: "There is more money in running a hotel than in preaching the gospel.'

It is a matter of money with the averige preacher. He selects the trade because it is supposed to pay better than iny industrial pursuit. Besides it only requires slight muscular effort to open me's mouth, God does the rest, so we are told, by filling it with words, sometimes very silly ones. A few years of practical experience, then he discovers ie is only echoing silly platitudes which **had** their origin with monks in the bar parous ages. His common sense repudiates the creed he fitted himself to teach, then, if an honest man, he looks for some other field in which he can support himself and family.

In all the wild expeditions to border life the clergy usually lead. They abandon their profession, and rush pell nell, contending with the roughest element for mastery, leaving their religion in the rear. It was so in California in he 50s; it was so in Kansas when that territory was first thrown open to set-tlement; it is being realized now in the mad rush for gold in the Klondike region. We recall the fighting and jay-hawking preachers of forty years ago, who rivaled the cowboys of to-day in their disregard of the law of mine and

Save us, O God, from the clerical wrecks who have not manliness to do as Rev. Johnson has done, and engage in running a hotel, or in the prac-tice of some other honorable industry, en they discover their church cree is not fit to be taught.

A TRAVESTY ON TRUTH.

Rev. Emil G. Hirsch is reported to have said the other Sunday, in the Plymouth Congregational pulpit, this city. with his text, "The Bible from the Standpoint of Literature":

"The contentions as to the Divine or human origin of the Scriptures are to no purpose. The vital point is truth Even if the Bible is of human agency truth should always be kept in sight Truth stands alone, and can always be listinguished."

The reverend gentleman gives too much credit to the ability to separate the false from the true. We have no sure touchstone by which we can dis-A traveler stopping at a wayside inn, many years ago, listened to story after story from the bar-room guests, until his turn came to tell one for the general entertainment. Prolific in imagination he told a blood-curdling tale that excelled Munchausen, or our own Mul "I don't believe a word of that. It is an immense lie," said one. The narrator looked up, greatly astonished, and replied: "I thought it were lies you were telling, and I did my best to get off the most improbable one."

Was not a similar attempt made in collecting the stories of the Bible? Even if some truth is mingled with an ocean of error, is not the mind corrupted in attempting to separate the false and vile from the true? Attempt as we may, there are the horrible examples of licentlousness, drunkenness, treachery, fraud, violence and murder! Giving good name to the patriarchs, with all their vileness, and the exaltation of a David and a Solomon, with all their disgraceful history, to the summit of human glory, is a travesty on truth, demoralizing to all who read and accept the narrations as truthful.

A THOUGHT FOR PREACHERS. Now astronomers say, the sun with all its planets and their satellites, is moving in a northerly direction, towards the brilliant star Vega, in the constellation Lyra, at the rate of nine many millions of years will go by before our solar orb will come under the influence of that luminary whose distance is so great that human intelligence cannot estimate its remoteness, or fathom its dimensions. Measured by man's ignorance this earth is an immense world; but by Infinity, with its vastness, we are millions of times smaller than is the tiniest microscopic animalcule to man's conception. And yet priests discourse about the illimitable Mind which made laws governing the mighty whole, with the volubility of a pedagogue teaching the child its alphabet.

CHICKEN SALVATION.

In the course of a speech in support of his "fox-scalp" bill in the Kentucky legislature, Representativo Hatfield, of Pike county, said; "I ask for the pastage of this bill in the interest of religion and morals. If you pay no bounty or fox scalps no one will kill the foxes; for one will kill them they will kill the chickens; and whar you have no lickens You have no preachers."

Progressive Thinker. Allowed to Assume the Name Christian by Royal Decree.

They who are credited with being the early fathers of Christianity, have left a strange record for those who examine it critically. With Paul the burden of his plaint was, Jesus had been crucified, and had risen from the

"If Christ is not risen then is our preaching vain, and your faith is also vain."—I. Cor., 15:14.

"The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified; unto the Jews a stumbling block, and unto the Greeks foolishness."-I. Cor., 1:22, 23.

The Jews well knew Jesus had not been crucified in Judea, so the claim of Paul, founded on his pretended vision while delirious from sunstroke, as told in Acts 9:2 to 12, was truly a "stumbling block" to them, as it was "foolishness" to a Greek to tell him a God had been crucified by men.

It was shown in these editorial columns some months ago, that it is generally conceded by Biblical scholars, the Epistles of Paul antedate any of the Gospels many years. It was maintained the authors of those Gospels derived all they knew of this character Jesus from Paul's account of him; that each writer did the best he could to mold a character after the self-appointed Apostle's model; and wherever they add additional matter to the Epistles they are discrepant, just as romancers disagree wherein they add to the original legend common to them all.

Christians claim Eusebius, the first church historian after the Acts, wrote A. D. 324. Without stopping here to controvert the claim as to the date or truthfulness of the record, his whole chapter 4, book 1, of his Ecclesiastical History, is an attempt to prove the great antiquity of the Christian religion. After furnishing abundant proof that it was only the name Christian which was new, he closes his chapter by the statement:

"It is evident the religion delivered to us in the doctrine of Christ is not a new or a strange religion; but if the truth must be spoken it is the first and only true religion.'

And Clemens Alexandrinus:

"Those who lived according to the logos [word] were eally Christians, though they were taught to be Athe-

And then Augustine, Bishop of Hippo, Africa:

"The Christian religion was known to the ancients, and existed from the commencement of the human race to the time of Christ, whence the true religion which previously existed was denominated Christian; and this in our day, s the Christian religion, not as having been unknown in former times, but as having recently received the name."

Melito, Bishop of Sardis, in apologizing for the Chrisians to Marcus Antoninus, better known to moderns as Marcus Aurelius, probably about 176, wrote:

"The philosophy we profess, truly flourished aforetime among the barbarous nations; but having blossomed again in the reign of thy ancestor, Augustus [died A. D. 14], it proved to be above all things ominous to thy king-

Without regard to the time these persons wrote, they, and many others, wrote in the same strain, insisting Christianity was only new in name. Acts 11:26, says they were first so-called at Antioch, and Usher fixed the date, A. D. 40, but authentic history makes a discordant statement, which is worthy of consideration:

Theodosius a Spaniard by birth, reached the Roman throne, and was about commencing a war upon the Goths, A. D. 380. He was just recovering from a severe illness, and as he adopted the creed of the Nicean Council he determined to be baptized. This occurred at Thessalonica. Says Gibbon, vol. 2, p. 62, Putnam & Sons' edition:

"As the emperor ascended from the holy font, he di tated a solemn edict which proclaimed his own faith, and prescribed the religion of his subjects..... Let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal Majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of catholic [universal or general] Christians; and as we judge, that all others are extravagant madmen, we brand them with the infamous name of Heretics; and declare, that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of Divine justice, they must expect to suffer the penalties, which our authority, guided by heavenly wisdom, shall

hink proper to inflict upon them." " Thus by royal decree, fifty-five years after the Nicean Council and the adoption of its Trinitarian creed, another emperor than Constantine gives efficacy to that creed. and authorizes those who adopt it to "assume" or take for themselves, the name Christian. Spiritualists, and all whose intelligence probibit them from believing three are one, or one is three are simply "madmen," "infamous heretics," and such persons under that ancient decree had no rights believers were bound to respect. And all the ages since they came into power they have acted upon that authority.

The title Christ applied to Jes, Latin Jesu, or Jesus, is as misleading as is the statement that Jesus was derived from the Hebrew Joshua, or Jeshua. The Greek word christos from which is rendered Christ, means anointed oiled, greased, besmeared, bedaubed, and nothing else. See Liddell & Scott's Greek Lexicon, or any of the large English dictionaries under the title Christ for proof of this statement. The term was applied to all who were anointed, as to Saul, or to David when anointed King by Samuel. Cyrus, the Persian king, Isaiah 45:1, is claimed by the Lord to be his anointed, or, in English, christened. Idols were anointed when they were set up, and thus became Christs, as did Jes when removed to Alexandria, was anointed and renamed Serapis. The term is correctly applied to all who are anointed with oil, or modernly sprinkled with water by priests when they are named or christened. To give a Christian burial originally, and in fact, still, signifies to wash the body and anoint it with oil, or sprinkle it with water.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.—James 5:14.

This anointing, greasing, bedaubing, was equivalent to a re-christening, or making the subject again a Christian. This is called extreme unction by Catholics—the anointing a sick person with oil just before death.

Our blessed Lord himself, who united in his own person the threefold character of king, priest and prophet, was distinguished by the name of Messiah, which, in the

Hebrew language, signifies the anointed."—Proteus.

The mythical Bible Jesus was anointed, or made a christ, by "the woman who was a sinner," otherwise Mary, the magdalene. She washed his feet with her tears-which must have been very copious-and wiped them with the hair of her head, then kissed his feet, and anointed them with ointment. See Luke 7:37, 38. Verses 45 and 47 show the kissing incident was a protracted one, and that her sins were many, "for she loved

much." We fail to find any other anointing that made the Jesus of the Bible a christ, from which Christians claim to derive their name. Certainly it appears to be of lowly

In the light of these revelations the citations from Pliny, from Tacitus, from Suetonius, and from every other classical author, whether a forgery or genuine, lose all their significance. Because the term Christian was

used by those writers it was insisted there must have been a Christ, from which the name was de ived. If any consolation can be derived from the far that a Pagan idol was christened, just as all sea-going, hips are still christened, formerly by oil and wine dashed upon their prows, ened, formerly by oil and wine dashad upon their prows, up. Death breaks its fetters and re-now perhaps a bottle of whisky,—we should be sorry to stores it to liberty and to its veritable deprive them of it.

This title Christian is fully elaborated in a chapter especially devoted to the subject, in Dr. Brown's Researches in Oriental History, commencing on p. 246, to prevalent opinion in that age, and had which the critical reader is directed for fuller information. The book can only be obtained from The Progressive Thinker, price \$1.50.

SPIRITUALISTS AND SPAIN.

Reasons Why War Is to Be Deprecated.

In the present disturbed condition of our country with its altercation with Spain, what attitude shall Spiritualists take in regard to the pending probabilities of war?

Above all'things else, a true Spiritualist must deprecate war. It promotes discord. It creates inharmony with all its attendant evils. It draws down upon the earth the mantle of darkness instead of light. It brings the spirit of hatred instead of light and love. All the incidents we may look for, are opposed to the growth and evolution of love, and their hatred, and their envy spirit power and manifestation. War will turn back the is now perished; neither have they any hands on the dial-plate of the century many years. more a portion forever in anything that Twenty-five years from now, the children born of the mothers who are now in the midst of the roused tiger spirit of war will undoubtedly give us many startling ex- as Christians allege, but was one of the amples of the fierceness of the animal, with which man so continually consorts, on the physical plane.

All our machinery of living, on all planes, will be shaken out of adjustment. The dominant rich will grow still more purse-proud and unbearable, and the poor still more helpless. Every evil of which we are now complaining, in the struggle between capital and labor, will be intensified many fold. The inequalities which we so bitterly denounce, were begotten of the germ of injustice and greed, during the last war; and it stands to reason that another war will only fertilize the growth of the weeds of human passion and selfishness.

I would not for a moment deny that the day of vengenace upon the bloody, bigoted nation may be at hand. She has ever gloried in her own cruelty, from the time of the Inquisition, whose incredible horrors are without a parallel, until now. A nation which has shed more human blood and taken more innocent lives than any other now in existence, in proportion to its size, is at the bar to receive its sentence.

She has always been slaughter-mad. It is time her blood-red harvest should be reaped. We cannot help feeling glad that perhaps the hour strikes, when the cup that she has so persistently held to the lips of others may be pressed to her own, until she shall have drunk it to the last dregs and the vengeance of the just shall be visited upon her. And we hope that the prayers and tears of oppressed Cuba will find that Mercy is not dead, nor powerless. Out of all this will come Cuba's independence. But suppose we grant all this; still we shrink from the idea that the United States be the executioner; or that a fierce, bloody struggle, of greater or less duration, with limitless sacrifices of blood and treasure, entailing burdens upon our children and our children's children, for centuries to come, be our portion.

Suppose we seek, as the cry is now, "an honorable war, rather than a dishonorable peace." What will the outcome be? After the combatants have exhausted themselves and their resources, then commissioners of peace will be appointed to decide how matters shall be adindicated. Why cannot they be chosen at the first, and he settlement made without the awful scenes that war

As the years go by, must mankind remain always the same bloody animal? Has not the time come when all the thought-force and desire of the spiritually-minded ought to be centered upon the settlement of the differences in the Spanish infringement, by arbitration rather than by bloody War? The consequences of war no man didn't he say: 'As Jonah was three can tell, any more than he who at the first letteth loose days in the bowels of the whale, so he gathering of mighty waters

W. P. PHELON, M. D.

-|-|-|-TELL ME.

I fain would live a quiet life, Far from the haunts of hate and strife, 'Mid flowers and music, love and light, Where angel whisperings heard at night Would lull the soul to sweet repose Forgetful of its former woes, While sweetest flowers their fragrance shed, Like incense 'round my weary head.

Where the breezy South, with each low sigh, Like a voice of love comes murmuring by, Nestling amongst the grand old trees, Showering the earth with autumn leaves, Kissing the lowliest flowers that grow, Giving new life to all below-The trailing arbutus stoops to greet, So white, so pure, so heavenly sweet.

I fain would dwell where a rippling stream, Wound its way in a silvery sheen 'Tween mossy banks, where each quivering spray Would catch the first light of op'ning day, With flowers the hue of the pale blue-bell, Or that lines the lid of an eastern shell, Where bright-hued birds in a countless throng, Would thrill the soul in their burst of song.

O. is there a realm to be found like this,

Where the weary brain may rest in bliss, Where hearts encrusted in vice and sin Shall find no welcome nor enter in, Where love and justice alone shall prevail And no fear of wrong cause the cheek to pale? O, Miseryl is there a land so fair, Tell me, O, tell me-I fain would be there. ADDIE E, ARMSTRONG. Troy, Pa.

THREE OPINIONS. TO

A fisherman lied for the fun of the thing, A miser to gain a half crown, tests
A priest, because he thought it would bring Glory to God and himself renown." Now, classmates, who was the worst of the three-

I mean, who was the worst liar? " Little Johnny, with eyes all atwirkle with glee, Softly answered: "The friar."

Jacob, who sometimes goes fishing himself-But never on Sunday, you see— Thought the miser, to lie for the gaining of pelf, Was by all odds the worst of the three.

But Janey, whose uncle is a priest-And a rather penurious one-Thought the angler about as bad as a beast, To lie for nothing but fun.

As only three of the class replied, And each saw in different light, It fell, of course, for me to decide-I thought little Johnny was right.

A har is measured by what he intends; The first wronged himself and his rod, The second wronged himself and his friends, The third wronged his country and God, gor, Wash.

J. MARION GALE. Bangor, Wash.

INHERITED FROM PAGANISM. "That which you call death," said Scipio, "Is merely the return to the ver-itable life. The body is only a prison in which the soul is momentally shut existence.

Such was the teaching of a Roman philosopher B. C. 218 years. It was the been for 500 years. Virgll expressed similar views, when he wrote:

"That which we call death is not annihilation, but merely a separation of the two species of matter, one of which remains here below, while the other goes to unite again with the sacred fire of the stars, as soon as the matter of the soul has regained all the simplicity and purity of the subtle matter from which it emanated, because, says Servius, nothing is lost in the great whole, and in this simple fire, which composes the substance of the soul. It is eternal like God, or rather, it is Divinity itself; and the soul, which emanates therefrom is associated with its eternity, because it follows the nature of the Whole,'

So the old Pagans of Rome taught, when the Jews were teaching:

"The dead know not anything neither have they any more reward. Also their is done under the sun."-Eccl. 4:5, 6.

The doctrine of immortality, then was not first brought to light by Jesus inheritances from the Pagan founders of their religion, as is everything else relating to their faith.

THEY DESERVE LASHING.

What has become of Messrs. Covert. Becker & Co.? Their long silence is distressing, and is causing great anxiety among their friends. They were going to literally wipe the earth with Spirltualists! States were to be organized, with auxiliary societies in every county and town the nation over. They said every mail brought floods of money to aid the cause, which they were depositing in bank for future use. January 1, a great newspaper organ of the Anti-Spiritualists was to be set up, and the name Spiritualist was only to be mentioned thereafter in derision.

The greatly lamented Elder Cover net our Moses Hull in debate. He made such a consummate donkey of himself it is said his friends disowned him. His experience was much like Satan's when he sheared the swine, "there was a great squeal, but no wool.

The Progressive Thinker, in common with all Spiritualists, confesses to last ing sorrow because the organ failed to appear. It makes its projectors who gave such graphic assurances of its brilliant future appear as braggarts and nothing else.

President Becker, can't something be done to revive your drooping spirits? The donkey complained his most ex hausting effort was when he kicked at nothing. We own it seems like striking dead man to refer to you Antis. You should materialize, come to the front stand up like little men, and allow your selves to be lashed because of your late ridiculous boasting.

LUNACY FOLLOWS HIS TRAIL. Rev. Dwight L. Moody, the supernatural agitator, has left Evanston, and gone to Kentucky to stir up the sinners there, and make them see hell as he does. Asked while here if he believes the whale story, he responded:

"Of course I do. Why God can ere ate a fish to engorge the whole world if he wants to. Christ believed it; for shall the son of man remain in the bowels of the earth.' When you throw over the story of Jonah you throw over the prophecy of the resurrection. Why, if I didn't believe in the resurrection I'd rather cultivate hate than love. If you are going to reject the supernatural in the Bible, you may as well reject the whole of it. There are more supernatural things in the Gospels than in any other part of the Bible, and the Gospels are the last things in the Bible the people give up."

The effect of such preaching was lately seen in the case of Joseph Schotscoper, of 772 39th street, this city. He was arrested by the police for driving the Pinola family from their home, under the delusion that he was performng a divine mission. He had been atfending hell-fire meetings of late, and has excessive zeal unbalanced his mind. But that seems to be the mission of Moody, for lunacy follows on his trail.

MASS CONVENTION.

Illinois State Spiritualists' Association.

Chicago, Ill., April 21, 1898. A mass convention of Spiritualists will be held under the auspices of the State Association, at Bloomington, Ili... beginning Saturday, May 14, and lasting through Sunday, May 15. An excellent programme, now being prepared for the occasion will appear in a later issue of The Progressive Thinker. Local preparations for entertaining a large number of visitors are also under way. Generous representation from

easily accessible points is expected.

Spiritualists outside of Chicago, who desire the presence of one or more officers of the State Association and such talent as they can command, for allday Sunday services, are asked to advise the secretary at Fulton, Ill., naming three most convenient dates.

Chicago societies wishing visits from the State Board, will communicate with the president, at 3402 Prairie avenue. The fee for ordination was fixed at ten dollars. Applicants therefor must

be properly endorsed by a chartered so ciety and a notice of their request will be published, which will state the date fixed for final action thereon. The charter fee for auxiliary societies is five dollars.

Seven or more persons, representing three or more families, may apply for a Constitutions and By-Laws may

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SERVE THEM ALL ALIKE

An Honest Thinker's Proposition for Universal

It would seem to an unprejudiced reader, that the maxim, "Whom the gods would destroy they first make mad," is just as applicable to-day as of yore. I have been a careful reader of the opinions, pro and con, published in The Progressive Thinker, concerning the much-talked-of fraudulent practices of the phenomenal mediums, and to me. who have been behind the scenes, it causes a smile of sarcastic proportions to flit across the visage; pot calling the kettle black; thief setting out to catch a thief; and many other similitudes arise before my mind. The real facts in the case are simply these: Spiritualism, as well as all other systems of religions, is honeycombed with fraud from the very foundation,

and I defy you to ever clear its character of the vile stigma as long as you harp upon the fakeism of one class and heap laurels upon the brow of another and still bolder class of fraudulent pretenders. And right here I have reference to the godly, sanctified, inspired rostrum pretender, who appears before an audience and recites a previously learned composition, that any high school graduate would be ashamed to acknowledge as his own production, and unblushingly proclaim it to be a direct communication from the angel world! Then, after some harmonious (?) music, they proceed to give a few "platform tests," gathered from their many confederates in the field, which settles (?) many a doubt in the mind of the receivers who wonder to themselves: How did this medium know this fact? Straightway then this honest investigator seeks another fraud, of the phenomenal type, and the scene is reenacted, only his eyes are brought into active use and the sense of feeling clinches the argument and he is now a full-fledged Spiritualist of the type called (by a friend of mine), "Bumble meaning that they are lately hatched out and make the most noise whilst learning to use their wings; as they grow older they will make less noise and lay up honey for a winter's supply. It is this class of Spiritualists who are the mainstay of Fakeism in our ranks; they are not content to await the angels' message in the sanctity of their own homes! Oh, no, they can never lay by their selfish animal propensitles long enough to invite a progressive thought upon the spiritual plane, and must, of necessity, rush off to a medium(?) to satisfy their newborn lust, for lust it is, as much as though the same propensities were directed upon the animal plane.

Mankind is a race of speculators! I care not where you may place him, his efforts are directed toward a specula tive benefit of some kind. I do not mean that all are horse jockeys, or card sharpers, but I mean that each in dividual who has any aim or object in life belongs to the "Bulls and Bears" of moral science. Man is rightly called a complex individual! We hear this one spoken of as an "Iconoclast," whose whole effort in life is directed toward destroying what others have built: another one is designated a "Constructionist" whose aim is to upbuild or erect. The "Bulls" are Constructionists and the "Bears" are Iconoclasts of modern thought. Modern writers have classified these characters into two senarate and distinct classes! This is a wrong idea; each human ego has both to destroy all that runs counter to his individual wish, the other to so conduct matters as to bring them into line with can apply this crucial test to his own ee and know that I speak ir words of living truth!

The class of people known as medi-

ums are not the only ones who are la-

boring for their individual benefit. No!

far from it! Pick up any of our spirit-

ual papers and turn to the advertising

columns (which is known amongst publishers in general as the "Financial Backbone of Journalism") and we see there the evidence of the publisher's honesty (!) as compared with his editosaid editor would guarantee each of his advertising patrons to be proof against the "Cook and Five Dollar Bill," of the proposition in the article headed "Mediums and Fraud," in your issue of February 26, 1898? Do you think the same editor would guarantee the absolute integrity of each inspirational medium who is billed upon the programmes for different gatherings published in the same issue? If he did I know for a positive certainty that he would be laboring under a grave mistake; know of mine own knowledge that some of them fake par of their tests, and I cannot swear but they fake them all! Still I do not think each test is dishonestly gained. I know as sweet a little lady as nature has produced, who has given me some startling tests, and yet I know that she has faked others; did she do the same with me? I cannot say positively, but I think not. Do not ask me to speak her name I believe her to be a genuine medium as far as conditions will allow, but the public demand too much for her limited powers and thus she fails in living up to my true ideal of nobility. Go to the camp grounds and see the unbearable frauds parading as psychometrists. and test mediums; hear their "black cloud hanging over your life," "drowned spirit," "you fell into a pond of water once, chief," "I see an old pewter teapot, old-fashioned bureau with no looking glass on it," and the thousand and one foolish utterances of those seventh sphere inspired idiots who expect mankind to shower the golden shekels into their laps, or else to "cross the palm" with a silver coin" for their idle gibberish. Go to-"almost thou persuadest me to be a Christian," said one of old and such idle vaporings, as escape the average camp-meeting test mediums, almost persuade an honest "Thinker' that mankind is totally depraved and that all must be regenerated, by faith or some other scheme (no chance for in-

live the next life as it should be lived. To me it is no wonder that many of our ranks are being attracted to a higher plane of thought, under its many different names. I care not what the name may be if I find a gem of thought worthy, in my mind, of emulation, in Theosophy, Christian Science, Occult Science, Mental Science, Menticulture, Buduhism, Mythology or any of the various names under which thought has been promulgated, I shall not hesitate been promulgated, I shall not desirate to accept that thought as a subject for meditation. Had I been differently constituted I would undoubtedly still have been in the depths of materialism, for I have honestly investigated each avenue that has been opened to me which appeared to throw any light upon the future existence of man. I

telligence) such as being born again,

ere he can gain sufficient knowledge to

ordinary man completely off the track but deep down in mine heart I had a faint knowledge that spirit return, and, likewise, a continuity of life, was an absolute fact. So through all these weary years I have plodded, earnestly seeking knowledge, often running amuck upon a sandbar of fraud, often misjudged, but still ever striving after a knowledge of the living truth! Fraud after fraud was hurled at me, some detected, but kept a discreet silence to ascertain if it was all a fraud, whilst in other cases I swallowed the glittering hook as greedy as a fish in fly time; I have now arrived at a point in my own development where I can ascertain when I am being defrauded by others, and if I am foolish enough to defraud myself then I do not know but I had better have a committee of competent (?) persons chosen to see to it that I shall cease dealing falsely with myself,

The more we cry fraud amongst ourselves, the more will fraud appear in our ranks. I dare say that you cannot produce me one hundred mediums from all our ranks who will submit to the test conditions which I will impose, which shall not be of a character that will interfere with complete harmony in any particular, a perfectly reasonable condition and one that any honest spirit will admit to be such. I care not whether the mediums be physical or mental! This seems to be a rash proposition, but I am satisfied it is a correct one. Covert and his mediums can be faked so completely that he would be either a convert to Spiritualism, or else would declare it to be the work of the Devil. They are but mere amateurs at the business; they have never ascended into the upper realms of the mystic guild.

My advice to the public is to impose such certain test conditions upon the medium as to preclude the possibility of fraud, then turn the lights up or down as the spirits desire. If a medium objects to test conditions, tell him or her that you have no time, money, or inclination to fool away upon such mountebanks. After a medium has submitted to your conditions, then you must implicitly obey their directions, and depend upon it, you worshipers of phenomena, that your heart will be gladdened by the kind of food you are able to stand.

Each one must pass through this phenomenal, or "Bumble-bee" stage. Some graduate sooner than others, but it is a school we all stand in need of; after it comes a desire for light, which shall be showered upon you according to your ability to receive it.

Erect your family altar, for communion with the friends of earlier days, dedicate your hours of meditation to the angel world and, sooner or later, you will receive individual knowledge of the unseen realms. Take some good spiritual or high thought paper (The Progressive Thinker is a good one, and the cheapest in the field, which is an item in these days of hardships and poverty), read the articles from such pens as Charles Dawbarn, Hudson Tuttle, J. C. Underhill, Warren Smith, Reuben Taylor, Annie Besant, Cora L. V. Richmond and many others, but skip all the bickerings and jangles over the position of this one or that one as to which is true and which is false. If you attend a seance, insist, before paying your money, upon strict test conditions. If you catch medium in fraud expose him then and there, or else forever keep the knowledge to yourself, for you will get more curses than blessings for information ufter it can do no good, and, besides, you may be mistaken, and if so the spirits will only be too glad to enlighten you on the spot.

To the mediums I would say: Never

go into a cabinet, or dark seance, unless under strictest of test conditions; if you the "Bull" and "Bear" propensities in-herent within himself, the one seeking than a letter from any society, or coml mittee of know-it-all-ism that can be procured. After you have submitted to the demands of the public, you should his particular ideas. Each one of us insist that they submit to as rigid a search and test as you are put to! This justice to all and will from evil minded persons, who may get into the circle intending to injure your reputation by slyly bringing into the room certain articles of paraphernalia which they would introduce into the cabinet in an unobserved manner; such things have been done, and will be done again. Never try to add to the results produced by the spirits; give what you get and nothing more. honest and true to yourself, and the rial views. Do you suppose that the public need never be afraid of receiving fraud at your hands. Not all of you are capable of being used for public work! Be content to stay in the sphere of usefulness in which you can best be of use. Do not always take the advice of your "band" when it seems liable to bring you into ill repute; each band of spirit workers who have secured a subject, over whom they have complete control, think their particular line of evidence is the very best that can be produced. This is but natural and proves, to a thinking mind, their former earthly origin. They impress this view upon their medium, and thus we see so much strife and petty jealousy existing in the ranks of our workers; one calls another a fraud! The mental mediums are trying to "burn" the phenomena, and vice versa. This is all un-called for and should not exist in the ranks of a society whose chief claim to existence is the law of "Harmony!"

If I were a public medium I would insist upon the strictest of test conditions. I should make no claim of the results being brought about by spirit power! I should pay rent for my rooms and leave it to the audience to decide whether it was "Spooks" or "Parlor Magic." This would put me in a position where no charge could be brought against me in court, for getting money under false pretense, and this is where our constant jangles and cries of fraud are rapidly leading us to. The "Antis" will use every power at their command to have laws suppressing mediumship enacted at their earliest opportunity, and if we continue to strive one with another, how can any sane person expect the public to respect our claims for consideration? "He whom the gods would destroy, they first make mad!" Let us purify our ranks, but do it in a quiet manner. Must each one of us parade the streets and cry upon the approach of anyone, "Unclean! Unclean!" as did the lepers in ancient times? No! No!! No!!! If there is a moral sore upon our social body, let us disinfect and purify it by calling in the right physician.

With malice to none and charity for all, I wish to say in closing that I know this life continues beyond the grave, and that spirits do return to visit their loved ones, and that the "Voice of God

Enlightens the World!"
C. E. ARMSTRONG, M. D. Oral, Mich.

"Edith Bramley's Vision." Vivid decription of a Jesuit spirit conclave, ogether with interesting corroborative estimony. Price 15 cents. For sale at this office.

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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 interest- cent number of the Philadelphia Bulle-ing talk before the Social Science Sectin, upon "The Tricks of Mediums," is tion of the New Century Club, on wonderfully interesting reading to the large a sum of money to investigate "Spiritual Manifestations and How to ordinary student of psychic phenom-Avoid Deception." Dr. Sellers, as is ena, and as time advances will show well known, was one of the members what a profound grasp this gentleman of the commission appointed under the terms of the will of the late Henry Seyman conscious volition to intellectual bert to investigate the phenomena of processes, and to "mental modes of mo-Spiritualism, the report of which was tion" in general. The sublime comedy made to the University of Pennsylvania, the trustee of the fund. It is not so well known that the eminent enhour by an exposition of a sleight-ofgineer is one of the best sleight-of-hand experts in the country, and there are but few tricks of the prestidigitateurs locks the correlations of conscious that he has not literally at his fingers' thought, with its electro affinities for ends. He has been from his youth up matter, is a farce of most gigantic proan amateur investigator of the "black portions; and outranks as a mental art," and has himself invented many of freak, the ideals of the magistrate of the tricks with which professionals Knickerbocker fame, who, in his conmystify their audiences. He may be said to have inherited his talent for observation, for it was his father who servation, for it was his father who studied out the secret of the "perpetual to the secret of the "perpetual to the secret of the pair of scales the evidence submitted by civic disputants, and the party that sleight-of-hand, he said; the most important thing is faith on the part of the ual motion" machine which a charlatan timated in pounds, won the suit. The exhibited in Philadelphia and other in the early part of the century, and had been a "green grocer" in former which a committee of the Legislature years, and his conception of "the 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 ounces mechanicians. A model of this machine is now in the Franklin Institute.

Dr. Sellers began his address by disclaiming any intention of saying anywho have gone before us into the other ance of the Fox girls, who started the movement, and produced raps or 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 mony which seems to indicate that in business in disgust a year afterwards.

He referred to his connection 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 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 proessional mediums that had come before him and that had come to him and sold him the secrets of their tricks. He was acquainted with the late

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 seance at his own louse, showing him 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 tricks, and Mr. Seybert said it was the are false, that there is no possibility of I must drift back to infidelity. I can-not 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

Henry Seyhert, who, in his will, left

Dr. Sellers replied that he had no intention of disabusing him of that be-lief, 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 He made an exception, however, of the medium they were then to see. Dr. Sellers called attention to a curi-

ous 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 leight-of-hand, he said; the most important thing is faith on the part of the

Dr. Sellers gave an exhibition to illustrate the importance of watching the slightest and apparently the most unimportant motions of a medium, or prestidigitator in the performance als 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, with 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, Maskelyn, 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 get-ting 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 the greatest physicists in the world as of Crookes' experiments. While 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

COMMENTS BY PROF. LOCKWOOD. fore the Social Science Section of the that I can some day or other have com-New Century Club, as reported in a re- munication with my father and mother

magistrate mentioned in this instance proper thing" in civic affairs, took on

Dr. Sellers, with analogous mental bent, and intellectual probity, sees only the lion skin of intellectual acumen, in mediumship and the co-relation of seemingly to be entirely oblivious that claiming any intention or saying any thing against Spiritualism as a cult or has a religion. He said he knows many people who believe firmly in the possisting people who believe firmly people who believe mental energy the ghosts and goblins of his assinine bray on the Seybert Combility of communicating with those not rise out of the realm of necromancy and his schooled intuitions in his decisworld, and he had no desire to disturb ion as a member of an important comtheir belief. His knowledge of the sub-lect extended back to the first appear-noted in the Bulletin, but in his record as one of the Seybert Commission as

well.

His egotistical desire to pose as the Moses and Aaron of the commission recalls so vividly to mind the scance of snakes recorded in Pharach's time, that we reproduce this sacred testithat ancient time, miracle, sorcery and trickery were the fountains in which conceptions of right and moral equity were born. In this respect, and in method of analysis and logical induction, Dr. Coleman Sellers is in close touch and sympathy with the acts and sentiments of the ancient Aaron. Indeed, if I were a believer in the doctrines of theosophy and reincarnation, I could more readily think that Dr. Selers was a veritable reincarnation of the magician Aaron, rod and all, than to believe that he has any profound conception of human consciousness, as the entity that grows great or small, in proportion as it is capable of being impressed by the invisible modes of mo-

ion belonging to its environment. "And Moses and Aaron went in unto Pharaoh and they did so as the Lord had commanded; and Aaron cast down his rod before Pharach, and before his servants, and it became a serpent. "Then Pharaoh also called the wise

and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. "For they cast down every man his

rod and they became serpents; but Aaron's rod swallowed up their rods.' -Ex. vii: 10-12. Dr. Sellers, on one occasion "gave

Mr. Seybert a scance in his own house, showing him slate-writing and other false, that there is no possibility of having communication with my her and mother in the other world, her to infed live Lean, that Dr. Sellers' tricks in the estimators of the control o tion of Mr. Seybert "swallowed up," and were more remarkable than any of the tricks of mediums. Ergo, all phenomena, occurring through mediumship are tricks. This is the inference drawn by the excogitation of this eminent logician and reasoner. The recurring testimony of a thou-

sand scholars, thinkers, investigators, the declarations of hundreds of distinguished scientists, philosophers and conservative investigators, that "they have witnessed true phenomena." have no weight in the opinions of this commission, no place in social science, cause Dr. Coleman Sellers can perform some tricks in legerdemain, equally as mysterious and misleading to the popular mind, as the supposed tricks of mediums. Besides, Dr. Sellers once met the Fox girls, but at what time or place, or at what age they were, when he had this honor, he does not state. Furthermore, he had an "intimate acquaintance with one of their pupils who was taught how to make the raps, and the same year she (this intimate acquaintance) was made a writing medium. and the next year, "she abandoned the

business in disgust." As the Fox girls, Margaret and Kate, were only 9 and 11 years of age when he phenomena of the raps attracted the attention of the country at large, and as these raps came upon doors windows, ceiling, floors, down cellar and upstairs, when the girls were sitting quietly in the room, or were in bed, and hese phenomena were noted by hundreds of investigators who called upon the Fox family for the purpose of investigating, and as these facts are in the report of the committee of investigation ((see Lib. U. K., Art. Spiritualism), this wholesale statement of Dr. Sellers, made without dates, name, time or place, can be taken, not only with a grain of salt, but as reckless

As to the Doctor's "intimate acquaintance" who learned how to make the raps, and "was made a writing medium," if she went into this schooling, knowing that it was a trick, and that deceit was its intent, she was a willing perjurer and liar; pretending to ge from the spirit world, messages that were not true, and which she knew were not true.

As for the raps she was taught how to make, if they did not occur as did the raps at Hydesville, she was an impostor in this also. It is said that "like attracts like, even in the realms of Pluto." Hence it is not so wonderful that the Doctor should have an "intimate acquaintance" of this kind; but that the testimony of such a schooled trickster and perjurer as this intimate will. This he had exhibited to one of acquaintance is valuable in a tribunal of integrity or in the arena of science evidence that matter could be will be disputed by all fair-minded made light or heavy, after the manner jurists. After Dr. Sellers had given Mr. Sevbert the slate-writing and other tricks, he told him that "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 deep interest by the members and there is no possibility of my having guests of the club, with which the hall 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 Spiritpalism; I am not an infidel now, but I The "talk" of Dr. Coleman Sellers be- believe there is a hereafter; I believe

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 chanting me." He made an exception, however, of the medlum they were then to see.

And yet it seems a little strange that after so satisfactory an expose (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 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 expose 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 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 portant thing is faith on the part of the bserver."

This paragraph just quoted is suffi-cient to discover the sublime egotism of the man who in "the early days" could give the gamblers on the muddy the coloring of his habit as a grocer; Ohio river steamboats, "points," at tracting their wonderment and admiratracting their wonderment and admiration, and who in recent time, like the ass in Esop's fable, is trying to wear come the laughing-stock of the scien tific 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 necromancy of the professional prestidigitators.

That the University of Pennsylvania should desire to place in this commis-sion, a man whose scholastic eminence runs in the direction of sleight-of-hand tricks, and the lore peculiar to the gainbler's art, affords a grim and ridiculous commentary upon the university itself, for its ability to carry on the investigation of the data submitted in the Sey-If civilization desires to know how a

picture of the dog-star Sirius, with its surrounding nebula and planets are affined to the photographer's dry plate, as is seen in experiments in our astronomical observatories, why get the trickster who claims to have invented a sleight-of-hand trick-he 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 nales of telephone wire, secure the services of a "professional," who pretends to take a dry good store and grocery out of your hat—he is the proper cult because 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 nterpreted by the receiving psychic has been witnessed in more than a thousand instances, and books containing these data can be seen at the Franklin Institute, Philac lphia, 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 co-relations of nature's elements and energies life beyond the grave is co-related 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 Fichte, don't consult such mental freaks as Flammarion, Challis, Crookes and hundreds of other distinguished savants 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 necromancer of the Seybert Commission. He is a living exponent of some peculiar freaks, in "modes of mental motion," and the University of Pennsylvania appointed this giant intellect to investigate one of the most subtle principles and facts of nature—that of the co-relations of conscious energy be yond the grave, to the mortal plane. How sublimely he rose to the occasion is manifest by the way he can deceive you in a slate-writing trick, or in the shuffling of a deck of cards. And last, though 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, To behold the Borderland.

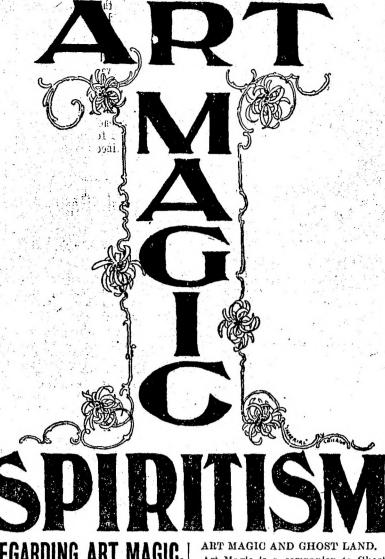
Men of science now are seeking For the light that gleams afar From beyond the hills of morning Where the souls immortal are.

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 elysian Of the wisdom-heights sublime ERNEST S. GREEN.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A Judson, Gives an account of her experience in passing from the old faith of he parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W: M. Lockwood, lectures upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant, Price 25 cents. For sale at this office.



REGARDING ART MAGIC.

A Companion to Chost Land That is its Equal in Every Way.

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 Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no sepulcher 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 naugh without the truth at its base. Religion may, if eloquently and hypnotically 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 misrepre sentation; by all the fraud and charla-tanry and exposures of fraud and charlatanry; by all the individual divergences and intricate and almost unsolvable problems along the line and



within the outstretched arms of its many themes, theories and philoso-phies; by all the burdening 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 no turn if the machinery is not cleaned up once in a while and oiled: if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow. OUR PROMISE FULFILLED.

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

HERE WE ARE AGAIN with a neat and invaluable work, book of nearly four hundred pages,

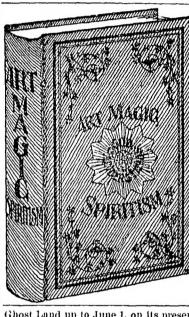
beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of to-day, large enough to read at night without injury to the eyes. THANKS FOR PAST MAYORS. We have no aing but words express

ive 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 publica-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 ou liberal offers we present ART MAGIC to the public with all 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.

TERMS FOR ART MAGIC. Art Magic will be ready for distribution June 1, but orders sent in now will be put on file and filled immediately after that date.

One dollar and twenty cents (\$1.20) will get The Progressive Thinker for printed and bound. Price \$1. one year and Art Magic. All orders "Progression, or How a S. placed on file after the date of this paper will entitle the subscriber to Art Magic. No order will be filed without the accompanying \$1.20.

Art Magic is a companion to Ghost Land, written by the same author and issued by the same editor, Emma Hardinge Britten, and until the first of June we will furnish The Progressive Thinker and Ghost Land at once, and Art Magic as soon as published, for \$1.50. We will also continue sending



Ghost Land up to June 1, on its present

If you wish to get Ghost Land as a ift, you had better send in your \$1.12 at once or you will lose the only opportunity you will probably ever have at

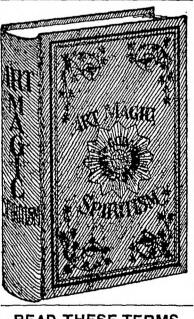
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special terms will end June 1st. | knowable and unseeable? ART MAGIC will be ready for distribution June 1, and can be had by paying \$1.20 and get The Progressive Thinker one year in but because those with whom we walked and talked here on earth, and the bargain. By sending us \$1.50 before the

will receive prompt attention.

first of June you can get The Progressive Thinker one year, Art and feeling and prove it to us as con-Magic and Ghost Land.



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GHOST LAND and The Progressive Thinker One Year \$1.12. The last two offers not good af ter the First of June.

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

"Progression, or How a Spirit Advances in Spirit-life." of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents.

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.

the other, but here is a Baptist who alike. People who have followed in believes in certain commands of some line of thought for years, the teachings old Bible patriarch, and here is a Pres-Methodist in another, and so on, and can grow unless toward that idea. they get together and try to erect a People who only reason from proof ereed large enough to cover all these positive, take that as a standard of childish ideas instilled by their respective early teachings, those of their based upon something only theoretical grandfathers or great-grandfathers. The result is failure, dissension, enmity, jealousy and the consequent tur-

part and illogical in part; some of them taught, assuredly those persons could bear the ear-marks of old theology with emarkable transparency.

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 of self. This the mere knowledge of be inferred when such method is immortality and the possibility of spirit adopted, we had better waive all such 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 rail-roads or securing justice before the laws of our land, would be to yield to the power of bigotry and prejudice at the expense of principle; and the world will think no more of us, nor as well, former premiums offered by The Pro- for such cowardice. Then, too, to begressive Thinker, has there ever before come a religious organization according been such remarkable offers made to the accepted meaning of the word. the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are dilemma will come—to find a God, and here is where the dilemma will come—to find a God to suit all. He must be of both genders and neuter; It must be an Oversoul, an Innersoul, and an Over-body: They, the gressive Thinker and Art Magic, owing | dual and triune 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 some other individual's Sunday: then He must be a no-Sunday God, and so on, ad infinitum; and as Spiritualism is supposed to be founded upon solid facts, facts that can be demonstrated, what of a God that Again do we call special atten-tion to our terms: GHOST LAND that no one has yet seen—the un-

We believe in immortality, not because the Bible or anyone tells us it was true a few thousand years ago, who have gone from our mortal sight, come back to our sight, and hearing, 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. and the Children's Progressive Lyceum and declare certain principles to which of flowers, which with the thrilling all others must and will subscribe.

son and human justice, let us keep up the fight for that common cause, or-ganized and individually, until we get aroused great interest and attention, the greatest good to all, and they are such as writings on slates, paintings, bound to be gained in the end. If etc., obtained under test conditions, and rights cannot be insured to us because loaned by their owners to the society. they are ours as a free people, with the 'The regular lecture season closes the 'right to life, liberty and the pursuit of last Sunday in April. The Lyceum will happiness," and to worship or not hold its sessions until June. The meworship a God, according to the dic- dium's meeting at 3 p. m., will continue tates of our own consciences, let us go through the summer. The regular Sunto the brink of our graves upon this side before men and come out upon the the afternoon exercises of the Lyceum brink before spirits in spirit-life with will be resumed on the first Sunday of 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 dition, and affords most substantial and the progress of all our fellowbeings, 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 dethumbscrew and rack and other devices of torture for those who dared dispute or even think in disobedience 15 cents. For sale at this office. of their decrees, and many of us who only know the church and its creeds and dogmas from history, are bound to by Elizabeth Cady Stanton. Comprises be haunted with these terrifying historic data whenever our broad, 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 Beingand how inconsistent of us to oppose the placing in the National Constitution some kind of a God. No, it is claimed their non-belief in a God as the Caris- sale at this office. Price 15c.

Spiritualism has, ever since its in tians are in their belief, and it would spiritualism has, ever since its inception, been loaded down with the
burdens of enmity, jealousy and misrepresentation, as well as with fakirs;
religious beliefs. Just so with any ten in fact, to the casual observer now it or fifteen commandments that could be would often seem that one more straw concocted by man or written upon tabwould prostrate the whole system. The lets of stone, for Spiritualists. Such an enmity and jealousy have almost in-act is bound to exclude some of the variably come through the narrow noblest and bravest minds in the ranks, channels of the various creeds and dog-mas from which Spiritualism has phers, some of the most analytical and channels of the various channels of the various channels of the various channels of the spiritualism has always drawn so strongly in making independent thinkers of minds thus consend beneath the hovering wings consend the facts are, in the majority of inthe facts are in the facts are i leak out as soon as people become con"Let them go, we can get along withvinced of the truth of spirit return, and
out them; we must not cease our work vinced of the truth of spirit return, and usually the first effort is to try to make of construction and reconstruction because we are opposed by a few who do cause we are opposed by a few who do the old and the new assimilate.
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 and have invariably found at the first ciples, will find that to grow means to throw off the old and take on the new from This matter of growth is seen from many respects one coincides with many eyes, and no two see it exactly

terian who believes in others, a as their standard of growth, and no one moll in the ranks.

Through The Progressive Thinker there have come and no doubt will come many more suggestions along this line, some of them very logical in the suggestion and the formation of a set of principles or creed. If they partook of a certain idea, as certain individuals have been the part and illegical in part, some of them subscribe to them, but the tendency to sectarianize becomes so apparent in What is the need of a creed, other 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. Lest we become egotists in formulating a creed and declare none to be Spiritualists who do not subscribe to our principles, as must 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 barbed wire of creedal restrictions and narrow criticisms, of censure 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 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 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 that purpose. In the morning an appropriate lecture was delivered, and in the afternoon the Children's Progressive Lyceum honored the great event with sweet sougs and beautifully-rendered selections. In the evening a general conference meeting was held, at which representative Spiritualists of the city, ncluding delegates from other societies made briefaddresses which aroused the highest interest and evoked most clusively as it is possible for us to generous applause. Some of the best singers in St. Louis were present, who from time to time poured forth a flood of delightful melodies which gladdened the hearts of all. The hall was tastefully decorated through the efforts of the Woman's Benevolent Aid Society No body of people can to-day meet with many banners and an abundance songs and eloquent speeches and bright As to our rights, if they cannot now interested faces of the audience which be had from the basis of common rea- crowded the auditorium to its utmost capacity, made it a gala occasion, long to be remembered. One novelty which hem, each with the unselfish aim of was an exhibition of Spiritual products

day morning and evening lectures and September. The Woman's Benevolent Ald So-

ciety, the efficient auxiliary of this association is in a highly prosperous consupport to our beloved cause. At a recent election Mrs. Kate Hewson was again unanimously made president, showing how thoroughly gained the confidence of all the mem-MRS. EMMA FOX. St. Louis, Mo.

"The Relation of the Spiritual to the

"Bible and Church Degrade Woman." 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 Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double some kind of a God. No, it is claimed consciousness," namely Mary Lurance that would be the means of forcing Vennum of Watseka, Ill., and Mary Agnostics, who are as conscientious in Reynolds of Venango County, Pa, For

3311181 .. GENERAL SURVEY ..

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

CONTRIBUTORS:-Each contributor | On this occasion the large hall was is alone responsible for any assertions crowded to the doors. The Professor's 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 his belief, yet that is no reason why they should be suppressed. No one person has the hence kindly feelings whole truth, 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 as told by himself, and the History of his Parliamentary Struggle." With fine portrait. Paper, price 50c.

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

"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, instructive and of special value and interest to Spiritualists. Cloth,

J. C. F. Grumbine 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., and 8 p. m. His dates for class work at the college are May 3, 6, 10, 13, 17, 20, 24, 27 at 2:30 and 8 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. Riffle, of Foley, Mo., wants

a lecturer to come there.

ing season. Address her at 8736 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 nieetings at the Carpenter school house, in Wexford county, Mich., where I have organized a Spiritual Society of Psychical Research; also have made arrangements to organize a lyceum, making the sixth organization since last November. I have also worked up and organized a camp association; campmeeting to open the last day of July."

Bankson 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 Fiftleth 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 Wednesday evening."

Will C. Hodge has closed his engagement at Rochester, Ind., and is again located at 98 Ogden avenue. Address him there for engagements.

Alice Gehring writes that she has or-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 comed.

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

Dr. H. C. Andrews will lecture at over six months. He will accept engagements for week evenings at any ture. 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 Scotts, 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. 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. D. Fuller writes: "Mrs. S. M. Thomas opened her Sunday evening ence. Dancing was indulged in by those meetings in Industrial Hail, Onset, Mass., March 27, and a large and interested audience was present. The meeting was a grand success, and all congratulate Mrs. Thomas on her success. Mrs. Thomas will hold meetings every Sunday at 7:30 p.m. until further notice.'

Mrs. C. H. Horine writes: "Truly the sweet thought messengers centralized with our beloved pastor, Mrs. G. G. Cooley, last Sunday afternoon at 77 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, Max Hoffman, and Dr. Figuers, all with spirit names and beautiful mesages to the audience. Dr. Figuers also gave a short talk on organization, and his travels. Mrs. Cooley's sweet 'Mayflower' 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 truth, of life immortal from the material tomb of the body. A beautiful spiritual lecture and many names and nessages, from Mrs. Cooley, rejoiced paid. the audience at the evening service. services Sundays, 2:30 and 7:30 p. m."

Capt. Robert Ward writes from Denbeing so bad the Sunday night before. this office.

lecture was on the Birth of Modern Spiritualism and the wonderful power it wields 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. Walrond 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 un derstand. 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 Fiftleth Anniversary of Modern Spiritualism, Sunday afternoon, April 8, 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 C. Howe writes: "I speak in Allegan, Mich., Sunday the 24th, and go to Reed City from there, to spend a ew weeks in Dr. Spinney's sanitarium, have been under Mrs. Dr. Sarah Allen's care, at Flint, Mich., and have gained 25 per cent in ten days. But there is room for improvement yet. I would emphasize my high appreciation of the manly honesty and earnest protest against the robbers that infest our ranks, as set forth by Brother Will C. Hodge. Of course he will be misjudged and many honest good 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 perpetuate frauds by condoning and covering them. I like he manly 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, Hudson Tuttle, Charles Dawbarn, Dr. Isa Wilson Kayner would like to Dean Clark, Cora L. V. Richmond and make camp engagements for the com- 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 n music, recitation and addresses. Siven under the auspices of the State Sunlight Center Band, Sarah E. Bromwell, president.

Mrs. Carrie Fuller Weatherford can be addressed for week-night engagements in Ohio during May. 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. Wevant writes from Toledo).: "The liftieth 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

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 exat the People's Church, in Jackson, on by Mice Letter Burch and numbers Knapp: recitations by Jeannette Noves and Ceclle Follansbee; lecture by Dr. Hidden; test seance by Mrs. Jennie I. Follansbee: and remarks by W. W. Sprague, Shepard Carr, Mrs. C. E. lones, C. F. Leighton and Dr. W. H. ganized a new society in Indianapolis, Simmons, of Haverhill. The playing of Ind. They have many investigators. 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 feast is enjoyed, to which all are wel- making a pretty ending to the exercises.

> W. F. Langdon, medium for physical manifestations, is now located at No. 3155 Groveland avenue.

Mrs. A. E. Sheets writes: "The movements of the 'Antis' in Michigan have resulted in renewed activities on the marion, ind., the first Sunday in May. part of societies all over the state. He will begin his work there to extend Grand Lader Company to the state. ready for distribution in the near fu-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 vocal solos, also recitations, all of which were appreciated by the audiwho desired. Despite the inclemency of the weather, it was a pleasant even ing 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 Ledge, Michigan, conducted the funeral services of an aged Spiritualist, D. A. Hewes, of Aliedon, Mich., who passed away April 15.

"Right Living," By Susan H. Wixon, The author shows a wise 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 Joslyn Gage. A royal volume. of more than common intrinsic value. The subject is treated with masterly ability; showing what 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, post-

"The Priest, the Woman, and the Con-The regular afternoon and evening fessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results ver, Col.: "On Sunday evening, April of the Romish confessional, as proved 10, Prof. Walrond held a second anby the sad experience of many wrecked niversary on account of the weather lives. Price, by mail \$1. For sale at

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 Spir itual 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, that have those de pendent 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 them 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 be stowed upon them? Many times not enough to pay for the humble roof that sheltered their afflicted one, say nothing of the other expenses that have been incurred.

Why is it that Spiritualists expectheir ministers to do more work and re ceive less pay than do our orthodox neighbors? Does not every medium work long, and withstand various per secutions, ofttimes forsaken by rela tives 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 was made drop by drop, so could our cause be 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 Spirit unlists as a people are responsible for the corruption within our ranks at this present time, for if the so-called clairvoyants come into our midst, they are ostered, 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 mediumship 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 saviors 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 which tends to 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 lawmaking 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. I notice such committees in my 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 helnous crime who should constitute the court 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 n our legislative halls. If a bill is inroduced in favor of the doctors prac ticing 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 want to defeat some of this medical legislation, you must seek to destroy heir stronghold, the appointing of M. Ds. as committees on medical legislation, at the convening of our several legislative bodies. I wish to call the attention of the reader, that when a bill has a favorable report from the committee room, in the majority of cases 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

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THE MORAL CONDITIONS OF ME-DIUMSHIP.

The Phare du Normandie (Rouen) publishes a communication, received by M. Vallois, of Complegne, in a circle, on the 6th of February last, which is so sound in character, and perfectly in ac-cord with similar messages received through other channels in this part of the world that bur 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 frivolous or

maleficent spirits 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 lead ing them into error. Therefore me diums should be as just and exemplary in thought and deed as the Man of Sor rows, if they wish to escape the control

IMPORTANT FACTS.

of the lower spirits.

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 so to speak, the spiritual character, and is affected by the physical habits of the sensitive. If he or she is a gross feeder, partakes of fermented liquors, smoke tobacco, is licentious, mercenary, selfish, passionate, vindictive, envious lealous, 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 new book, entitled "La Survie" (The Survival), written by Mme. Rufina No eggerath, and prefaced by M. Camille Flammarion, the following communication from the spirit of an Indian fakir. After taking possession of the medium he seemed to be incommoded by her

garments, and peoplexed by her watch chain. He also endeavored to divest himself of hereshoes, 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 every where. 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 particualrly, it is excessively difficult to render our ideas clearly, because the language you employ comprises certain which have a false sense, while it is deficient in others which are indispensable for the expression of our thoughts. Thus the words "punishment" and "recompense" represent inexact ideas; "creation" denominates 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, be cause 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 none 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 impress upon the brain of the trance medium, or inspirational speaker or writer, are not words but ideas; and It largely depends upon the intellectual qualifications of the medium, and upon his or her command of language. whether the communication even approximately represents what is in tended to be conveyed.

The more copious the vocabulary of the instrument employed, the better the chance of

TRANSMITTING THE MESSAGE in something resembling its original integrity. Mental worry or physical disease, on the other hand, will have the effect of rendering such a message turbid, and even unintelligible.

FACTS LIKE THESE

and every experienced Spiritualist well knows that they are facts-would explain all the inconsistencies, contradictions, errors, and misrepresentations, to be met with in the Hebrew and Greek scriptures—theiglarge amount of dross intermingled withithe pure gold of inspiration. They were written by mediums; some of whom were ignorant prejudiced, narrow-minded and super stitious. Theygoften misconceived and perverted what they were influenced to write; and when, in process of time Bibliolatry—the when, in process of time, Bibliolatry—the wership of "the letter that killeth"—sprang up, and every verse and words of those ancient writings can be regarded as plenarily inspired, the nutuful result was the for mation of half a dozen churches, and a thousand different sects, each of which constructed a religion for itself, out o such portions of the Old or New Tes tament as were most congenial to its own narrow conception of God and our relations to him, and denounced and, if possible, persecuted those who differed from it.

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THE GREATEST BLESSING.

which Spiritualism brings in the re-

ligious sense, is, that it provides the man, at his own home, a sure and true basis of fact whereon he may erect for himself a strong, healthy, humanita-rian, rational and natural religion. A natural religion? Yes, this is our ob ject-a religion suitable to our times A religion which takes in our own troubles, desires, and aspirations which sees in every feeble effort, in all man's desires for improved conditions, the striving of his spiritual nature to wards 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 have a chance to live and grow, and not as with present conditions, foster the lower and more brutal part of his na-

RELIGION OF SPIRITUALISM. It bows to no church, tradition or

scripture, as the last ground, and infallible rule; it counts these things teachers, if they teach, not masters nelps, if they help, not authorities. It relies on the divine presence in the na ture 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 revela tion 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 opens fountains of living waters; gives halm for every wound, a pillow in all tempests, tranquility in each distress. It does goodness for goodness' sake Asks no pardon for its sins, but gladly serves out its time.

RELIGION OF SPIRITUALISM.

Then, the duty of all Spiritualists is manifestly clear and well defined. By association, combination, and federa tion 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 realm of everyday life and everyday use. That we have done much is this direction none can deny. The most eloquent tribute paid by Canon Wilber-Westminster Abbey, justifies us in making this assertion. He said quite recently, 'It had not been generally recognized that one of strongest blows that had ever been inflicted upon dogma had come from that belief called Spiritualism 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

all our organizations purposing to make Spiritualism felt as a religious

present lack of combination and dis-

jointed effort, what a decisive blow we

might strike for religious freedom, and

true Natural religion if we had more

unity and combination of forces?

force and power for good? I hold we should. So far, in societary work, we have done much, 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. There is still the important task to perform of protecting all honest mediums in demonstrating

by phenomena our true basis. SPIRITUALISM

for half a century has enabled the world to see, by demonstration, that immortality can be proved. Mediumship is a fact, and a factor in our religion that we cannot dispense with, even if we would. We are rapidly coming to a crisis in the history of this movement. We are not so closely united as we might be; we want better and closer organization. Societies ought to be banded together under "District Councils." These societies and districts ought to have representative com-

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, Spiritunlists have done so, or there would be no Spiritualists. 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 or ganize 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 ourselves, to our principles, and to our manifestations, and organize our voting power, and at the bollot-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 hollest 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 heginning of the world, but it points to a path we all must tread, and to heavens made by ourselves. It reveals the hells 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

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 Impeach 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

countenance such bosh is beyond my comprehension. In the first place, how can the Tribune expect a reader with one ounce of common sense, to believe or take stock in an article written by man whose own acknowledgement places him among earth's lowest mor tals?

He unwittingly admits that he has been the chief among all damnable fakers, and then came out in an article and tries to make an intelligent public believe he has assisted nearly or all of the most prominent mediums in their manifestations, and I am more surprised to think a paper having any standing as a newspaper, would stoor 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 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 admitted falsifier, to vent his spleen upon a respectable class of people, is 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 In prefacing this infamous article in the Sunday Tribune, the editor seems

to take great delight in announcing that this self-acknowledged rascal was one of the best-known "Spiritualists in America," and boasts how this faisifier 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 ar ticle is false from start to finish, and I also believe it originated in some 'Anti" brain.

This noted falsifier says: "I have played spook for them to deceive their customers, and have acted as their helper in their cabinets, slate-writing, materializing and dematerializing oper-"From what I saw and know of them

personally (he says) I say and reiterate n 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 I 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 W. H. H. TÜCKER. Streator, Ill.

We unite with Mr. Tucker in denunciation of that man Foulke. He is one of the vilest wretches that ever lived. unworthy of admittance to decent 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 methods 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 impulsion 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 views. At Onset Camp-meeting 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.

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HUDSON TUTTLE.

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

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 zealots 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 Harmonial 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 deending 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 diwine birth is to the ordinary course of nature, it cannot be otherwise than regarded by the careful thinker as

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 incalcuhuble 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 un-

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 symbolical 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.

"Kerezza. Ethics of Marriage." By Alice B. Stock-matter.

Esoteric Meanings of Ancient Egyptian Symbols.

BY QUÆSTOR VITÆ.

NUMBER THREE.

Egypt had the tomb of its mythical savior Osiris at Abydas, 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 Abydas, 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 and the bird that was sent out in search 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 worshiped as Gods after their death. Seti I. did not wait for posterity to deify him, but depicts himself in his own temple at Abydus as exalted to Heaven, as carried by and worshiped 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 themselve 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 Chaldee system, the cult of as-taroch, Zaroasterism. In fact the ideas veiled in the roch, Zaroasterism. In fact the ideas veiled in the in a communication, calls down Kabbala appear to have been common to the Semitic and all other writers in this paper who Egyptian peoples, who, it must be remembered, were have even suggested anything that 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 and predicts that when Spiritualists do origin must be traced back probably to a unique Chaldee this they take a backward step and source. In some old remains of Zoroaster still extant, will fall. Their true spirit-friends will 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 ex- was at once influenced toucall a large hibited. But the strongest evidence that Christianity is based on the old system of ceremonial magic which was for her protection. The man passed alcommon to Semitic and Egyptian races is carried in the most on the run, as though something 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 liever in the philosophy of animal spirbrought forward from the ancient mysteries, and was its, or that animals have spirits immor practiced secretly or esoterically in the holy place, the tal just the same as do tmen. temple, thousands of years before it was placed before the public as a symbol of regeneration and atonement, by the THE MORALE OF SPIRITUALISM. 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 possibilities of the future will ever reasonable to pass to the spirit land to actually in the symbolizes to pass to the spirit land to actually in the spirit land to gain perfection. This life is a primary one. You cannot knowledge of good and evil, i. e., conflict in all the possibilities of the future will ever reasonable to pass to the spirit land to actually church. In initiation it symbolizes the crucifixion of 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, ly. Men cannot fully interpret only sour, light, spirit). But the framers of the Christian from their own standard of observa- the advanced position with or without system veiled the source of their lore by adopting the equivalent term used in India (where a similar esoteric any proof of immortality we must try in this existence; a better parent, a betsystem called Joga prevailed) for the same conception, the spirit." After we have proven, e., Chrishna. When the Egyptian system of magic and what is the benefit to us or to the staunch supporter of good government. initiation pased through the Greek dynasties and the world, of our knowledge if we do not Equal rights and truth our motto." Neo-Platonists into Greece, constituting the mysteries of Eleusis, this term was no doubt modified into Christas, the proof if there is no possibility of ad-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

(To be Continued.)

THE TEMPLES OF EGYPT. A FRIENDLY GHAT WITH SOME OF OUR GORRESPONDENTS

LIKES CHRIST'S TEACHINGS. C. D., of New Chicago, Cal., "Fails their own conscience. to see in what a true Spiritualist dif-fers from a true Christian. Both are lmbued by the same dlyine law—love— J. M. S., of Pittsburg, Pa., writes in and only in obedience to that law can Biblical defense of the Jew, and makes

we find, first of all, Truth divine and true happiness... That Ohrist's teachings are superior to all others because in the superior to all others because the superior to all others are sup they are possible to be practiced by cording to the Bible he has a special even the lowliest of us." But the mission on "the face of the earth." Our teachings of Christ, according to the friend evidently is a Spiritualist from story, are only the teachings of others who came and went before him, repeated through his mediumistic organism, 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 to the highest mize as a paron of the on "the face of the earth." to the highest prize as a patron of the Spiritualistic 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 mem- daily Inter Ocean, on the subject of biber, or family belonging to church takes a paper belonging to their "As for wheels, it was cried unto them sect." This same question is enough to in my hearing, O wheel." Our friend puzzle the discerning faculty of the should not have any concern of mind best philosophers in the ranks of Spir- over this unimportant event from so itualism. It is not an exaggeration to unimportant a source. The inconsist-say that the patronage of all the Spirit-encles of the young man's assertions so ualist papers in the world will not, aggregately, exceed one hundredth part profoundness that his arguments are of the whole number who are acknowledged Spiritualists in belief. This is wrong, but must change only when preacher who has always been a bicyphenomena ceases to stand above the cle flend thinks it a great moral sin to 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 inhabit-ants 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 unworthiness." 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 of dry land. If the bird brought back a trophy of its discovery the truth 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 be-

THAT WONDERFUE BOOK.

M. R. S., of Rochester, Ind., says of our premium book: "I have been absorbed 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 mind, I have ignored phenomena and studied philosophy, but if this book is studied philosophy, but firthis book is not fiction then indeed is there much to learn, and the study of phenomena may he the vary thing we need most. This be the very thing we need most. This blessed doctrine has a fine hold on meThis book opens up a new field of thought. The subject has always been | vast, and situated as most of us are but never for revenge, as does the (compelled to make bread and butter), Our never for Christian God. we have not time to devote to the wonderful discoveries....There is a fascination about this book that makes it irresistible." To these flattering re marks we must reply by restating the fact that Ghost Land comes to us from that renowned medium, author, and too highly commended.

WANTS NO CREED.

R. T. H., of Douglassville, Georgia, smacks of a creed for Spiritualism and says: "I, for one do not and will not bulld my religion on a sandbar of creeds and some day see it fall," nor will he ever build on a belief since he has knowledge through demonstration, be forced away by those creed-bound itualist?" slaves that have passed over and know not of the change, who, by their positive wills and their desire for power often make our most formidable foes. Whether they know how to control a be; it is a part of the Universal One. It medium or sensitive speaker or not is in all things. It may take on form, their very presence often wields an un- and certain forms are known as living conscious influence for the wrong. 'Tis things and beings. Living beings

CALLS A SPIRIT DOG.

E. F. V., of Antigo, Wis., very sincerely relates an incident where she met man who had the resemblance of a tiger, and of whom she was afraid, and dog she saw in the streets and which was after him. The dog is claimed by her spirit guide and has become one of

possibilities of the future will ever re. school, but the spirit birth places us in volve, but that first of all that problem position to advance to the uppermost should be solved, and that before interpreting the science of the future, men pared for the grade we are in a sore tion even after they think they know, help. To know those truths as we know In order to know of the possibility of we exist is an assurance to a purer life give it out, or if we cannot find some moral aid in it? What good is there in will act toward their fellow-beings ac- at this office.

[cording to the highest instructions of

THE JEW.

a Biblical basis, and has a right to be, and must be, if 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

TALMAGE AND BICYCLES. T. C. W., of Chicago, sends a sermon of three columns' length delivered by young Talmage, and published in the cycles, taking his text from Ezekiel: "As for wheels, it was cried unto them completely overthrow all his aims at those whom he attacks. When a use that implement of self-transporta-tion 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 it is either that or "their intention to send thousands upon thousands of their young people straight down into everlasting smashup," wherever that is, is too frail in mental caliber to occupy the pulpit in this day of logic, of reason and highly inventive genius, of even a secondgrade 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 in-nocent women and children by those ing inhabitable and inhamted, out the celestial gate vision should only be taken as a symbol, as may all the guage is not; however, we can extract guage 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 Span-iards 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 Abe Inncoln matters little so far as the sentiment is concerned; it is good, but the communi-The patriotism manifest is certainly commendable. Spiritualism that war for truth, for right and jus-

HENRY WARD BEECHER.

It does seem that all the old wheelhorses who have passed from the public eye of this world to that higher stage of action are still attracted to lecturer, Emma Hardinge Britten, with their work of liberation, and return her emphatic voucher for its truthful with a feeling of deep sympathy for ness. In many places the height of those starving Cubans, those victims of oratory gives it the color of fiction, but Spanish misrule. This time it is Henry from beginning to end it is a beautiful Ward Beecher, through W. S. Hanson, recital of occurrences, and cannot be of this city. He says: "Yes, Cuba must too highly commended." Our government should not hesitate to interfere and place it among the nations of the earth, free and independent. Our flag must be respected." ber of this nation though inhabiting

It seems Mr. Beecher is still a memthe spirit spheres. He still holds his love for earth and his work for humanity.

AN ENTHUSIAST.

We can only give a portion of Brother Sheldon's communication, in which there is much enthusiasm over the subject, "What Is Gained by Being a Spir-He says, in answer to the above:

"The knowledge of life, whence, where. Their belief is that life is not a creation; it always was and ever will upon this hypothesis he predicts the largely control their own happiness or great downfall of Spiritualism under a woe by the life they live, for they are worlds within worlds, capable of self- NOW TO MESMERIZE. Ancient and modern miracles explained by mescontrol, subject to the Universal Power, measurably responsible for life's 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 fashloned 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 motives, destroy selfishness, ever living for others as well as for ourselves. "Spiritualists do not believe they

We will have to prepare ourselves for ter neighbor and a truer friend; a

"Religion as Revealed by the Mateto elevate and progress, nothing but and comprehensive view of the sub-wiping away the shadows of fear of ject; philosophic, historic, analytical death by our wisdom? There must be and critical; facts and data needed by something about it to make us feel a every student and especially by every moral responsibility. A moral aspect Spiritualist. One of the very best is always the higher side to human expooks on the subject. Price, reduced

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DR. J. M. PEEBLES.

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the part of the exerctory organs during the Winter months has caused to be retained within the system.

It is largely because of this impure condition of the

blood that fevers and acute complaints are so preva-lent in early Springtime. Naturally a person should feel brightest, best and strongest in the Spring. It is

then that the trees put forth their buds, the grasses and grains commence to grow, and everything in Nature speaks of life, of growth, of strength and of

activity, and we naturally would participate in these conditions if the system were in a healthy condition.

So-called blood purifiers are, with few exceptions,

cathartics. If this were all that is needed they might

prove of benefit, but there is not one case in a thou-sand that is not complicated with serious, chronic

sand that is not complicated with serious, chronic lesions. Not only have 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

directed 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 atten-

on, and if an organ is doing its work fully it is not

injured by their treatment. Indiscriminate drugging does infinite harm. You would not take your watch to a blacksmith to be repaired, and you should not

intrust your delicate constitutions to the care of in

competent individuals nor take the chances of per manent lujury by indiscriminate drugging.

DRS. FEEBLES & BURROUGHS offer the following: CORRECT DIAGNOSIS free, Mild, Magnetized Medicines, Strong Psychic Treatment and PERMANENT CURES, coupled with Moderate

Canada Andreas

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them to diagnose diseases with unerring accuracy

Drs. Peebles & Burroughs, Indianapolis. Ind.
Dear Sirs:—Your favor is received and you hav
diagnosed my case perfectly. Very truly.
Mrs. M. F. Solmmon,
March 29, 1898.
Denmark, Me.

Drs. Peebles & Burrougha, Indianapolis, Ind.

Dear Doctors:—Your favor is received, with diagnosis of my wife's case. Its remarkable accuracy cannot be disputed and would to those who have no knowledge or faith in Spiritualism, undoubtedly, seem both myeterious and miraculous. I sincerely thank you for your faithful description of her case.

Very truly yours.

March 28, 1898. Publisher, Cedar Rapids, Is.

Drs. Peebles & Burroughs, Indianapolis, Ind.
Desr Sirs:—Your statement of my case is correct.

Very truly yours,
March 81, 1898.

Plum F. O., Pa.

Drs. Peebles & Burroughs. Indianapolis. Ind.
Gentlemen:—Your kind favor of the 28th ult., in
which you diagnose disease of my daughter, is received. I was suprehed at the socuracy of your description. I am, wery truly yours,
J.F. Sizorbs, M. D., Riverdale, Md.,
Medical Examiner in U. S. Pension Office.
April 4, 1893.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Doctors:—Lam very thankful to you for you diagnosis of my case and must say it is very correct Yours respectfully, HATTER TROMAS, March 20, 1888.

Skowhegan, Mc.

Drs. Peebles & Burroughs, Indianapolla, Ind.
Dear Sirs:—Your diagnosis is so correct in every
way that I cannot doubt that I will be oured by your
treatment. Very sincerely,

March 20, 1898.

Sarah A. Ladd.
Somerville, Mars.

Drs. Peebles & Burroughs, Indianapolis, Ind.

Dear Sirs:—I received your diagnosis of my case and in reply will say that you told me how I felt bet ter than I could tell you. Yours in faith.

March 80, 1898.

March 80, 1898.

But what will be more convincing to you will be

NAME, AGE, SEX AND LEAD-

ING SYMPTOM,

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AND RECEIVE AN

FREE OF CHARGE.

March 80, 1898.

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DR. C. E. WATKINS, AYER, MASS.

THE M. V. S. A. 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 81 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 possible talent for the presentation of the phenomena, as well as the philoso-The speakers and mediums engaged are J. Frank Baxter, lecturer and test medium; Mrs. Emma N. Warne, lecturer; J. O. F. Grumbine, 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 accruing interest on the Information will be cheerfully furnished upon application to the secretary. MA MARTIN H. McGRATH,

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 beyoud the mystic river, on the 14th inst., by falling into the mill-race while at play. The grief-stricken parents have 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 Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price

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according to the analysis of the State

Assayers of Massachusetts and Maine,

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will have the benefit of free rides in

tain places suited to the tastes and rest-

tured minds. Trees, wild flowers, and

fragrant breezes from the everlasting

and vigor to the invalid, far surpassing that of any drugs, or the magnificent flower gardens of the great cities of

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imagination to regard trees as con

In this Health Home will be found all

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rooms, large, convenient and sunny

with wide halls. Long lines of maple

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Shaker Village is our nearest neighbor. There are no rich men or women back of this enterprise—or medical company

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Dr. Watkins' push and determination—determined that New England shall

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in the world—as such it is to-day. Dr.

Watkins has a very large and extensive practice. As his practice increases, he constantly increases his office help, until now, in his new office of six rooms,

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after years of medical prac-

cian in charge, and the famous

tice and observation among thousands

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(To be continued.)

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March 16, 1808. Rat Portuge, Ont. Cana. Drs. Peebles & Burroughs. Indianspolis, Ind.

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March 16, 1898.

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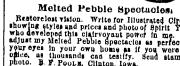
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