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WASHINGTON DOINGS. A PAULINE

Work.

At the annual meeting one year ago of the First Association of Spiritualists of Washington, D. C., a new set of officers and trustees was elected; and the association, with considerable misgiving on the part of many, decided upon a new departure. Instead of having a different speaker every month, it was decided to have a settled speaker for the year. They immediately extended a call to Mrs. Richmond to fill that position. The results have exceeded their most sanguine expectations. The meetings have been attended by large and appreciative audiences. While many of the old members, who prefer changes every month, tests and more sensationalism, have dropped out, their places have more than been filled by new members; and now there is more harmony, a more united purpose and more ardor in the association than ever

The last annual meeting of the asso ciation was held the evening of April 19. There was a large number present. The same officers and board unanimously elected, viz.: F. A. Wood, president; J. V. McIntyre, vice-presiident; W. H. Crowell, treasurer; Dr. L. T. Squire, secretary; Geo. A. Bacon, Miss M. Flagler, Mrs. Carrie Chapman, Mr. M. W. Moore and Mr. M. C. Hooker, trustees. A supplementary meeting was held April 20, to discuss the work for the coming year. There was a very large attendance at this meeting, which was very harmonious and enthusiastic.
The Ladies' Aid, an auxiliary society

of the First Association, gave Mrs. Richmond a birthday reception April 21st, at Maccabee Temple. On behalf of the Ladies' Aid Mrs. M. L. Wheeler-Brown made the following brief ad-

"Many and many years ago, in the forests primeval, among a tribe of mighty warriors, whose camps were along the river banks of the beautiful Shenandoah and the blue Juniata, there lived an Indian maiden, young, fair and rarely endowed with gifts of the spirit, for she was wont to hold sweet and sacred communion with her sainted mother, who, having passed the border-land that separates the seen from the unseen, was a dweller in the happy hunting-grounds of her dark-skinned race. This malden, so specially blessed with spiritual powers, was destined, in aftertime and from her home to which she had ascended, to exert a most wonderful and wide-spread influence on the thoughts and actions of the children of

"Again, after many harvest-moons had come and gone, in the fullness of time there was born another maiden, of but alika spiritually gifted, and who by virtue of her gifts and powers was specially chosen by those whose right to choose none can gainsay. This blue-eyed child of the pale-face, under the guidance of that Indian maiden of the earlier times, with others of a later and more remote date, has since her girlhood days voiced the wisdom of her inspirers for the spiritual well-being of all mankind.

"To the gentle, lovable and incomparable Ouina, and her alter ego, her other self, greetings and blessings ever-

"And now dear Mrs. Richmond, taking advantage of this recurring anniversary of your birth, which happily finds you in such health and strength as to warrant a reasonable expectation that you may almost double the number of your present years, several of your friends thought it a fitting occasion to ask the pleasure of spending an hour or so with you and Ouina this evening, in the most informal and social manner possible. Hence this gathering of friends drawn hither because of the fact that it is your natal anni-

versary.
"Our hearts rejoice, in common with your friends everywhere, that while yet so young, you have scarcely reached the zenith of your splendid powers; that the promise and prospects of your future, in the glorious work whereunto you have been so emphatically called, is in process of being fulfilled to a yet greater degree than even what the past reveals. Whatever success you may attain, your friends here assembled, will ever continue to wish you good-speed,

By way of signalizing this event, the ladies here, borrowing a custom from the past, have sought to make light of years which you yourself, in other directions, have illumined so brightly and richly by your gifts of the spirit. In the light of their own experience and of the fires that burn upon their own hearthstones, these ladies have adorned a mammoth birthday cake, in your honor, emblematical of the number years that have marked your earthly

sojourn. In addition to this, they beg to tender a slight impromptu token of their remembrance and good will, which you will please apply as you see fit.

"Wishing you and yours yet unnum-bered milestones in your earthly journey, we remain ever your friends.

She then unveiled a mammoth cake adorned with a caudle for each year of Mrs. Richmond's life, and handed Mrs Richmond an envelope.

Ouina responded with her inimitable grace. Remarks were then made by Mrs. G. S. Clendaniel, vice-president of the Ladies' Aid; Mr. Geo. A. Bacon and Mr. John V. McIntyre and others. Mrs. Burns entertained the company with a number of songs, and Miss Julihn with selections upon the piano.

It was an occasion long to be remem bered, and every one present testified to a most enjoyable time. REPORTER.

Nothing destroys authority so much the unequal and untimely interchange of power, pressed too far and

relaxed too much.-Bacon. Self-denial is the result of a calm, deliberate, invincible attachment to the highest good .- G. Spring.

EPISTLE.

Realm.

To the Editor:-Some of your readers may find interest in the accompanying, those who know the truth of spiritual communion and vet are unwilling to give up their early training and belief that Jesus Christ was the promised Messiah, is our Lord and Master, and who treasure the truths in the Testaments, although aware that as they have come down to us they have been much perverted and distorted to serve the ends of a corrupt and ignorant priesthood.

This is one of a series of communica tions commencing in February, 1898, purporting to come from a God-sent Messenger from heaven. The weekly or oftener messages have been all of a highly spiritual character, and always "Messenger,' and it is only recently that the earth-known name of the author has been revealed and that was by the context, and on inquiry, acknowledged, but the same signature is still retained, hence I have designated it as a Pauline Epistle. If it may be desired. I may later describe the manner in which the communications

have been made. Fraternally,
HUGH LATIMER.

A PAULINE EPISTLE.

April 22, 1898. My Dear Brother:—I am helping you to do my Muster's will, and if you remember, in my letters to the Corinthians I said "I did not come to baptize, but to preach," and I come to you not to baptize you with the waters but to baptize you with the words of divine wisdom. I have come from the spirit to help the spirit within you, to tip the tongue of your material body with the tire of wisdom and knowledge. As I give it unto you I expect you to give unto others. I will help and encourage you in your daily pathway through life and if your feet grow weary I will give you strength to hold out the torch of light on the pathway of mercy to so-journers here below. I will help you leach the great and grand law of charity-faith, hope and charity; but the chief of these is charity that overcomth all things. I will teach you that the great broad mantle is to be held out to encompass and embrace all of your brotherhood, that he who falleth by the wayside can and will be uplifted with the knowledge and help given from the divine Master's words, "Let him that is without sin cast the first stone." I will help you to teach the great doctrine of love. Not as it has been taught to-day, unfortunately, by those who are the supporters and acknowledged leaders in your temples, but as the Master taught and as we taught it-not on the principle of doing each day, living each day by the divine precepts that I taught-not making the blood of Christ men, but make salvation of the love of Christ the power to bring men to him. I would constantly keep the light burning so that others seeing my good works would do accordingly. I would hold out my hands to the weary and op-

pressed. I would help them to reach the divine Ladder of Hope. I would assist to ascend the ladder that Jacob saw, with uplifted hearts, with firm footsteps, until they could look back from the topmost round and salute me with the smile of hope and say, "It is well done." I would spread broadcast -not the Christ crucified, as my teachings, but the Christ-love, exemplified by his divine wisdom. I would not make the sinner with sins bright as scarlet white as snow, but the promise of his great love, purity and wisdom. I would hold aloft the great exalted divine principle, "Love one another." I would aid by that divine perfect wisdom, teaching each one to say, "Our Father which art in divine spirit wisdom, all hallowed be thy name, thy kingdom has come, thy will is done on earth as in heaven. Give us each day the bread of knowledge, the knowledge of purity, love and truth. Forgive all who trespass against thy laws as we hope to be forgiven for breaking thy laws. Keep our feet out of the paths of temptation, and if we stray into them, open our eyes quickly so we can turn out of them again. Deliver from evil of low communion, feeling assured that at the end of our material life, ours-thine and ours-will be the glory forever and ever. Amen." This is my version of

"THERE IS NO DEATH."

my Master's prayer. Good morning.

The tree may lose its strongest limb, Its leaves may sear and fall, And Winter throw, so cold and grim, Its mantle over all, But like a victor that must sleep

To gain a peaceful breath. In Spring life wakes from nature's

And says, "There is no death."

Fierce storms may come and devastate Man's work, and even man, and flood and flame make desolate The plain, and yet life's plan

Again will raise o'er ash and earth Another beauteous heath; Another man and works have birth And shout-"There is no death!"

The earth may quake, the mountains And sink to rise no more.

Another, greater than the first Will rise 'mid ocean's roar To tell of evolution's law. To tell what Nature saith In vibrant life, without a flaw: "O, Man, There is no death!" DR. T. WILKINS.

A little wit and a great deal of ill-nature will furnish a man for satire; but the greatest instance and value of wit is to commend well .- Tillotson. Ask the heart to give a reason for any of its beautiful and divine motions, and it can only look upwards and be dumb

Mrs. Cora L. V. Richmond's As It Comes from the Spirit The Jubilee, and the Outlook It Is More Blessed to Qive Flavius Josephus and Pontius for 1898.

> Modern Spiritualism, though young in years, has matured wondrously. Far more is it advanced of its age, than any other religious movement that has pre ceded it. Though the enemies of truth have eagerly sought to strike it a death blow, you will find though it passes through fires that may seem quench less, it will still live on, bearing fruit of truth and everlasting joy.
>
> How little it was apprehended in the

A FORECAST.

gain so large a field of thought or so widespread an acknowledgment, but as time rolled on and its mission could not be gainsaid, and its beauties more fully unfolded and were better understood the masses came to acknowledge its virtues, and acquiesce in its teachings, and to-day its adherents may be counted among millions of the intellectual and thinking class of neonle. For long enough have they been fed upon husks of old theology, which has proven un-satisfying, devoid of the higher spiritual teachings; and though its opponents, the Anti-Spiritualists, will doubtless seek in every way possible to crush it, you will find, as time rolls along and the world grows broader it will live on, for truth never dies, though crushed to earth it will rise again, in its bright garb of loyalty. The agitation now taking place will have its effect, of course, in various ways, and for a time the step of progress may seem retarded, but having been built on the foundaton of truth and virtue, its builders, the "Angels of God," think you a collected few earth's material vicegerents can de-

Spiritualism? No, they will have a tenuency to excite the world into a more candid investigation of its teachings and thereby eradicate from our midst much of the poisonous element that has wriggled its service into use, in the field of our beautiful religion, and the cause will be benefited by the agitation, taken in a general sense. rather than injured by them. I firmly believe the Jubilee will reap a harvest of spiritual growth, and a wondrous change will be the outcome.

stroy the fundamental principles of

believe the influence of the International Jubilee will reach far and wide and the results will be spiritually, if not materially, exceedingly grand, for an impress will be felt by the people, that has never before reached them. Notorious and sensational elements may wear the mask of genuineness.

but the genuine, the pure, will have the ring of true metal, and will so overpower the untrue and impure, they will in due season fade away into utter insignificance. We may

entirely purge the world from the questionable; it has ever been and ever will be, but as the world broadens, and humanity realizes this life, even in its unexpressed beauties, is inferior to that other beatific state, and everlasting life of the soul, in time the good will greatly overbalance the evil in man, and the world will be less material as time advances, and the year 1898 will make an era never to be forgotten. Hail its coming with joy, and seek to aid its grand and noble work in every way possible, for in so doing you are promoting a cause to be proud of, one that seeks to upbuild and develop the human race, to the broadest unfoldment, and your help is just as much needed, as the the highest inspiration of the angels: just as each little drop of water is required to swell the magnitude of the

surging ocean.
Oh. friends, broaden out of life's materiality and live above its discords, ever seeking for, and aspiring to the spiritual state, that will advance you, is you are called to that higher home. dismantling the earthly tenement, for the brighter garb of the spirit, and may reflect with pure thoughts, kind and poble deeds, and the love to help on the cause that will regenerate the world from its selfishness, and enlighten oth-

ers to the grandeur of spirituality.

Yes, I fully believe from my point of view the Jubilee will be a golden opportunity that is much needed, just at this ime, when the Antis are working slyly to overthrow the great work of the denizens of the higher spheres, but they never will succeed, though much opposition may be met, in the onward march of truth and progress. A new light has come into the world, though seemingly the way is dark that will eventually do away with much of our opponents' willful prejudice and ignorance, and the light will brighter gleam as it pierces through the darkness of superstitious bigotry and selfishness. The angels are working as never be-GERTRUDE R. GILLETTE.

A MOTHER'S SOLILOQUY.

I wish I were dead, and the verdict was read, To consign me to some other sphere Than to stay here below, to harrow and

And be working for nothing, I fear. I strive for a place in this wonderful race, But I'm pushed, and I'm trampled

I long for a rest in that heaven so blest Where there's plenty of room for each one. Your mission complete, you may res

your tired feet, And give over to slumber, afar, The curtain of night will enfold fight.

And each corner be pinned by a star Then when you awake, you can progress make, For the good of poor mortals below,

And if they but beed, the richly strewn From its planting, will take root and MRS. LIZZIE GILES.

Brooklyn, N. Y.

"THOSE WAIFS."

than to Receive,

To the Editor:—As my appeal in behalf of "Those Waifs" first appeared in your paper, it is time for me to report progress of its effect. The appeal was published March 5, So far a total of \$5 has been sent me in as many contributions of \$1 each. The first coming from Toledo, O., the second from Centralia, Wash., the third from Florence, Wash., the fourth from Galveston, Tex., the fifth from Chattanooga, Tenn. The days of its early history, that it would medium and her band unite in hearty thanks for this good will. This bless-ing of the grateful sufferer and of the angel world to each donor, makes it indeed "more blessed to give than to receive." A record is being kept of each gift and the addresses of the givers. The letters are also being answered

I did not mention before that this medium's husband is living. It was not necessary. He is struggling hard and bravely against the tide of adversity. He is an invalid; yet ignores this fact just as often as he can find work to do. Since writing the appeal, I have toiled by his side. His employers are partial to both him and his work. He is, in fact a favorite with them because of his en ergy and faithfulness. But Spiritualists owe this man a debt of gratitude that money cannot easily pay, for the service he has rendered in developing the medium. This work was carried ou by themselves alone, the instructions from the spirit-world being implicitly followed in all cases.

EXTRACTS.

From answers to donors are append ed, omitting names:

"Wonderful indeed it is how our de velopment for spiritual work all hinges on the cultivation of gratitude. When the spirit world undertake to prepare a good subject for their use as an instrument to uplift humanity, in nine cases out of ten, they proceed to reduce then to the lowest notch, in the financial scale. This is because suffering is the ever potent factor in producing that sympathy for our fellow-man, that is adequate to fit us for life here and here-

"Developing mediums generally are on a higher plane of life than the average of humanity; but whether they live morally in the ascending or descending scale depends on themselves. If they choose for themselves at the outset of the development, to tolerate none but the better class of spirits, by the inev itable law of divine truth and eternal right, they will go on ascending, just as she is doing now. To such as these, ediumship is something so grand, so sacred, as to be beyond the price of all the material wealth of this world, in one mountain heap!"

"The guides, with her consent and approval, have decided to set apart one enth of all their income, as a relief fund for those still more needy than themselves; and in their greeting to you, declare that for every dollar thus given by you in love to a noble cause. ten dollars will be returned to you in your prosperity."

With more systematic work, more

perfect co-operation among Spiritual ists, there will be less occasion for these special appeals. Next! THOMAS H. B. COTTON.

Oakland, Cal.

The Cause at Springfield, O. About one year ago we organized a

small society auxiliary to the Ohio State Spiritual Association. Later a few of our ladies made a move to organize a Ladies' Aid Society, and the effort was crowned with success. They have heartily co-operated with our society, and have really been the business end of affairs here.
We first secured Moses Hull for three

lectures, with Mrs. Dr. Mosier as test medium. They arouse great enthusiasm among the Spiritual workers, and created great interest among unbelievers. We then employed Mr. Theodore F. Price for a month, and he has done excellent work, both as a speaker and test medium, and leaves with the good will of everybody and a cordial invitarenowned Maggie Gaule for two evenings as test medium, and, as she always does, she created a sensation, convinc ing and converting skeptics.

Last, but by no means least, came Mrs. Marion Carpenter, of Detroit, Mich. She and her husband. Mr. Frank Carpenter, whose psychic powers are being utilized for platform work, stopped over with us while en route from Pittsburg, Pa., where they had just closed a month's engagement to their new field at Indianapolis. This lady, besides being a gifted inspirational speaker and test medium, has the unique gift of inspirational musical composition. She receives a subject from the audience for a poem, which she composes, sets to music and sings all at the same time, something a Springfield audience never saw or heard before. She and her husband are surely very congenial people, and by their short visit with us have won a warm place in our hearts, and their work was heartily appreciated. Our society and all, who have attended this series of meetings feel that we have been greatly elevated and edified by the helpful teachings of these grand instruments of the spirit-world, and I am sure that good results will be the fruitage of their planting. Truth is

nighty and will prevail. J. S. HUHN, Secretary.

and its chosen emissaries are the beggared spendthrift and the impoverished ibertine.—Bancroft. Whave more power than will: and it is often by the way of excuse to ourselves that we fancy things are impossible. -Rochefoucauld,

Sedition is bred in the lap of luxury.

WERE THEY MYTHS? Pilate.

"Myths do not entrance mediums," Dr. Peebles, and he therefore wants us to believe that Flavius Josephus dictated a communication in

"Antiquity Unveiled." W. A. Croffut, of Washington, D. C. recently went to Pierre Keeler for a slate-writing. One of the departed spirits addressed by him in a secret ballot was a myth. He got a distinct answer to his secret question, relative to the killing of that person, duly signed by the myth. My theory in such cases is that another spirit writes or dictates the message, knowing it to be false.

I am not quite ready to accept Prof. Edwin Johnson's belief that Josephus was a modern Jewish apostate in collusion with the Benedictine monks. Nevertheless, I do not doubt that most if not all the writings of the so-called Christian Fathers are modern monkish forgeries.

Nor can I swallow all the spirit com munications in "Antiquity Unveiled." Does Dr. Peebles doubt that there are frauds on the other side of life? Let me show up one of the spirit frauds in "Antiquity Unveiled."

On page 112 Pontius Pilate says: "I was appointed procurator of Judea in the commencement of the reign of Augustus..... I was procurator in Judea in the fourth year of the reign of Augustus. I held the position nine

Octavius Augustus Caesar began to reign about the year 27 B. C. The fourth year of his reign was twentyfour years before the Christian era and some ten years before even the mother of Jesus was born. Outside of the New Testament the only early record of Pontius Pilate is contained in Josephus, who fixes the period of his procurator ship between Anno Domini 25 and 36. And Josephus, if not a myth, was three years old when Pilate quitted Judea. Rabbi Wise speaks of a "Josephon,

who wrote a book in Hebrew about the time of Flavius Josephus. Let me quote a few lines from Prof. Johnson's 'Rise of Christendom," page 324: "The two Josephi, namely, Josephus

Hebraeus and Flavius Josephus, are both spurious writers. The former has long borne the name of the false Josephus, but the second has no more claim to be genuine than the former The first is said to have been an Itallan Jew of the tenth century.....It is more probable that Josippon wrote in a later age. His Chronicle is conceived in Biblical language and style, and is held to have been based upon an Ara-

I commend to Dr. Peebles and Rabbi Wise Prof. Johnson's works, which I read many times I challenge the alleged "Recantation"

of Robert Taylor, author of the "Diege-In the Truth Seeker of May 14, 1881, is a communication from Robert Forder, Secretary to the National Secular Society, London, in which he says that Robert Taylor died a Freethinker in 1844, and that in 1841 he brought out a second edition of his "Diegesis."

What Dr. Peebles says he has read, and calls it a "Recantation," is doubtless a book with a long title "Against Infidelity," by the Rev. R. Taylor, curate of Hart, published in 1832, when the other Taylor was undergoing a econd imprisonment for blasphenry Washington, D. C. W. H. BURR.

INSPIRATION'S

Music Book for Spiritualists.

THE SONGS ARE:

Psychometry. The Voices. Plan-chette. Sorrow's Chant. Clairvoyance. Sing Like the Birds! Bleeding Feet. Spirit-land. Come, Spirits, Come! The Angel's Lesson. Our Cry of Triumph. Their Sorrow. Child's Funeral Hymn. Lyceum Song. O. Who So Blind? To Katle Fox. Will You Come to the Scance? Yes. Now We Know. My Angel Mother. Invocation. Trial Before Triumph. Slate-Writing. Universal Religion. Clairaudience. Through Space We Fly. Our Guardans. The Home of the Soul. The Or phan's Dream. Separation. Gautama Buddha. In Death Serone. The Independent Voice. The Electric Age. My Brother and I. Immortal Life. River of Life. The Trumpet Seance. The Glorious To-Morrow. Spirit Revelation. Spirit Visitation. Love From Beyond the Gates. The Two Forces. The Re-Discovered Land. Knowledge Our Savior. The Lost are Found. The Gifts of the Spirit. Arise in Triumph. Loved Spirit Power. Youthful Days. The Joys of Mediumship. No Fear of Death. Materialization. "Tis Coming!

Help, I Pray! Our Spirit Home. Mother to Child. Aspire. Good Deeds Are Immortal. Reaping the Sowing. We invite You. Peace a Savior. Abfrie. Funeral Hymn. The Vital Life. O. Promise Me, Genno! Spiritual joys, Spiritual Wealth. Promises to Keep Aspiration. The Spirit Tie. Consola-tion. Sweet Seance Hour. Price 60 cents, postpaid. Address H. W. Boozer, Grand Rapids, Mich.

Much In Little.

The following dispatch might easily be psychometrized by one capable of reading between lines, as being profoundly significant of the desire of the papal delegate to hold the Catholics in narmony with other denominations and the people of the United States at large on the question of Americanism just a "The Rome correspondent of the Lon

don Daily Chronicle says:

"'Archbishop Martinelli, papal delegate to the Roman Catholic church in the United States, has cabled the vatican to abstain from all demonstrations of sympathy with Spain which would excite the Protestant sentiment of the United States against the Roman Catholics.'

PENSIVE PENNINGS,

And Notes of Rejoicing from the Pacific.

To the Editor:-After a lapse of several weeks your unmatched paper greets me again. How lonesome one feels without its peerless face, its volume of good news and instructive read ing. In noting the experiences of different writers who have the extreme joy of seeing spirits, or the image of the loved one gone from sight, the dear one who has passed through the transition state called death, one car almost catch the reflection of spirit forms and feel the genuineness of their presence. It has been proven again and again that these forms require no camera or lens to produce them.

It gives me much pleasure to tell you

of an interview with a spirit, Mrs. Helen Mackie, wife of Prof. J. W. Mackie, of Waukena, Tulare county, Cal. This gentleman has mourned he earthly loss with a grief that refuses to be comforted. His faith in her return from across the chasm was not reliable, and he had almost given up the hope of ever hearing from her again. Prof. Mackie paid me the honor of a visit this week, and remained a few days. He is an occult student, as wel as myself, both being pupils of the same class. The first evening after his arrival we were sitting in council in a full gaslight, discussing a question when, upon looking at him, I saw what we call a "holy light" back of the gentleman, and nearly to the ceiling of the room. I looked at it for a moment as it assumed the form of a lady, in every detail perfect, in clothing the when last worn in earth life. Both hands were laid fondly and lovingly on

his head, and I saw the name "Helen." My husband next came and greeted his old-time friend with his usual courtesy of welcome. The next face to appear was that of Rev. Mr. Hamilton, of Oakland, Cal., who passed away in his pulpit in the midst of a sermon. He also was a member of our class. My eyes were open and in their usual condition and all seemed natural as though death was overcome with victory. We were not in council for mystic visions, we had not called our spirit friends, hence the genulneness of the manifestations.

Prof. Mackie was moved with emo tion. I have since caught the personality of his feelings and penned the following lines:

Come back, my beloved, come; Forget, sweetheart, that thou hast

Come from thy flower-crowned home A moment, dear, and seek my side. Let me see thy radiant face, Sweet as a mother's tear, Come, bridge across the silent space, And seek me, seek me, dear.

Let me feel thy pretty hand, So beautiful and white: Whisper my name, I'll understand That thou art here to-night; Let me sense thy tender touch.

So soft in love divine; And then I'll know, soul echoes such-Your hand is clasping mine. Thy lips, dear love, press 'gainst my

cheek. Oh, heaven! I pray grant this. Only this once will I seek-Thy tenderest old-time kiss.

Dear love! dear love! my cheek of dus Feels nothing but its tears; But it would know thy sweet caress In spite of doubts and fears.

Come, darling, clasp me close again, Let me feel thy throbbing heart, Press soul to soul in joy's refrain; Through love's all-conquering art We'll meet, my own, not in life's

sense: wander here alone, alone; Yet our love is one, my soul intense, Is deathless as thine own.

As I now write I seem to be crossing the field of this blessed truth with lingering tread, stepping softly through the bloom. Grander is death than life, and sweeter far the splendor of the infinite future than our eyes, weary with tearful watching, yet can see.

The two societies here have at last united, and are leading each other softly and silently back to the sancof peace, putting their hands confidingly together in the sweetness o an estranged love returning to the altar of twin souls made one! O, beautiful humility! O, beautiful harmony! like two lovely maidens sit at the feast and praise God in anthems of joy. Mr. Bowman is calling the flock together each Sunday. He is an able and earn est speaker. M. E. Taylor offers up to the throne of God the invocation that calls the good ministering angels, and invites them to be present and partake of the crumbs that may by chance fall from the bountifully spread table. The choir chants its sweetest songs of gladness, like the bright bird of hope that warbles once again the refrain that tightens the fibers of the doubting heart, that grief has been tearing

Bishop A. Beals is casting his bread ipon the waters, which will return to him after many days. He and his beautiful companion are just now discussing the propriety of a mountain retreat apart from the louder clamor of the world, and war with Spain. They desire to go where they may not be bombarded by the shot and shell of the enemy for a brief period, there to dwell together among the pines and ferns. where they can greet the spiritual love which so far exceeds natural passion as the steadfast glory of the sun outshines the flickering of an earthly taper. Mr. Beals has not grown dim in brilliancy, nor in logic, nor in sublime song. We trust the gods will call him soon to the platform to finish work there yet to do.

The local talent here is good, the gentlemen God-like and commanding, the ladies charming and progressive. In spite of the oil nature so abundantly supplies, the flowers gladden the eye in almost every garden. ROSE L. BUSHNELL.

Summerland, Cal.

USEFUL SUGGESTIONS.

How to Improve the Condition of Local Societies.

A declaration of principles, measures that will satisfy the highest needs of humanity, a creed for Spiritualists, and kindred subjects are now demanding much attention from our learned writ-

ers and from the Spiritualist press. That these discussions will result in better understanding among Spiritualists and ultimately be for the good of Spiritualism, I am agreed. However, it is not my purpose in this article to affirm or deny the wisdom of formulating and endorsing a declaration of principles, preferring to leave this important matter with older heads and wiser

How to improve the present condi-tions in local societies, is a question which constantly appeals to my reaso demanding an answer and a practical demonstration. After carefully noting the work as it is progressing in our society, "The Society of Spiritual Science," I find that that which has helped us most is the policy of the management to employ no speaker or medium who does not possess morality, education, culture, courage and discretion, Our society has also been much helped by encouraging the home circle instead of the public seance.

In November last, we began our winter meetings with Mrs. Loe F. Prior on the platform, holding two meeting each week, one on Sunday evening and one on Thursday evening. The Sunday meetings are free and devoted to presenting the philosophy, followed by a few spirit messages. At the Thursday evening meetings a charge of ten cents is made at the door and the entire evening is given to tests. It has been gratifying to note the change in the audience, a change from curiosity to interest, from the fortune-telling flend to the bereaved fathers and mothers, from the frivolous to the earnest; thus demonstrating that genuine spirit messages will attract the intelligent and cultured, while the presenting of our philosophy in a scientific and eloquent manner will attract the thinkers, those earnest men and women who refuse to believe any part of falsehood or miraculism simply because it is popular or because it is

We have also found that a long time engagement is desirable when the proper person is engaged. Mrs. Prior has been with us since last November (except for the month of March) as well as part of the season of 1897. Our attendance is now larger and more representative than at any time since the so-clety was organized. Harmony prevails among ourselves, and Spiritualism has regained its former prestige in Atlanta, and much more. Let us contrast our present status with some past experiences, where the public scance was the all-important feature, when flummery occupied our platform and fortune-telling under the name of tests was the drawing card; where the English language was murdered and a revised orthodoxy was proclaimed as Simon-pure Spiritualism. Then our audiences were composed of curiosityseekers, intelligence was discounted and trance flap-trap flourished like a green bay-tree.

In view of the experiences of our so ciety here in Atlanta, I would say that to improve the present conditions in local societies, no society should place on their platform any man or woman, whether a medium or not, except they possess an exalted morality, education. al culture, courage and discretion; that the home circle should be encouraged; that mental and phenomenal mediums should be kindly cared for when they are morally good and intellectually competent. Good music, social entertainments, a support of the spiritual press, will follow an educated and consecrated leader such as we have in Mrs. Prior, as readily as water seeks its

Mrs. Loe F. Prior will be with our society until June next, when she will visit the Pacific states and a number of camps. Her address is 48 Simpson street. Blessed be the day when Spiritualism can look up to a uniform leadership and mediumship of intelligence and light. BYRON W. BARGE. Atlanta, Ga.

MASS CONVENTION.

Illinois State Spiritualists' Association.

Chicago, Ill., April 21, 1898. mass convention of Spiritualists will be held under the auspices of the State Association, at Bloomington, ill., 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. III., 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

charter. Constitutions and By-Laws may be

obtained from the secretary.
GEO. B. WARNE, Pres.
Ill. S. S. Asso'n. MARTIN H. McGRATH, Sec'y.

LOVE, INSIDE AND OUT.

A New and Comprehensible Solution of the Great Problem of Life.

BY CHARLES DAWBARN.

worshiper of to-day, man has always taken his own high-student will now see that love is evidently evolved from est ideal and called it "Divine." The man who offered this primeval attraction, just as its opposite or hate, is sacrifice to his God was doing that which he himself founded upon repulsion. Though called "emotions" would have demanded had he been God. When at last a when evolved into manhood, they are, as we see, the very God was pictured who was content with just one great foundation of creation, which is itself but a gathering and sacrifice, once for all, it meant that man was growing blending of immortal atoms. Attraction is harmony. away from the idea that he himself must receive some Repulsion is discord. We almost seem to watch creation, gift before he would consent to spare the life of his ene- which is still in progress, as a wondrous experiment, by ful than hate, so his conception of God was changing, too. verse may, and must sooner or later, become associated It is thus seen that every change of belief has been to- with its own true mates. Then will be the reign of uniwards a higher ideal, evolved by the man himself. It was versal love. Repulsion, which drives molecule from molnever God that was pictured, but man's own mind. The ecule just so long as the atom is itself unhappy by the asfinite man. Yet with most amiable inconsistency he pro- for harmonious union, which once effected must be eter-

The primitive savage made an idol he could see. His which to work, and dissolve the union. descendant makes an idol he can think. Startling as it . By thus taking scientific fact as our basis we discover may seem, the man who to-day is taking comfort by wor- why love is so much shiping a God of love, is

AS MUCH AN IDOLATER

makes it his idol. He calls it "God," and worships it. It be torn apart, but leaving absolutely uninjured its eternal has never occurred to him that love is as much a product ego. We behold sin, crime, misery and suffering as each of evolution as every other phase of his manhood. He and all the effect of inharmonious matings of eternal knows that Nature shows a strange indifference to what atoms, out of which matings each ego perforce gathers ex he calls "love," for he sees that life lives upon life, and at perience. Repulsion is thus a divine attribute, which every step the strongest and craftiest satisfies his hunger by devouring his brother. Still he declares there must helps him to add wisdom to his next choice of associates. be a great source of love somewhere, for he feels it within Such is apparently Nature's foundation thought, her unihimself, and counts it best of all. So shutting his eye to what is going on in the air he breathes, in the waters of the ocean, in the soil on which he marches to a higher manhood, he boldly, and illogically proclaims "there is one thing I do know about God. He is boundless and eternal love." So love is enthroned, and man himself remains belittled by idolatry, as on every other page of life's the acknowledged indestructibility of the atom, which history. An inquiry into the nature of "love" thus becomes a stern necessity, for whenever manhood stops to worship his own ideal, spiritual progress ceases.

So far as the writer knows, no analysis of love has been attempted. Webster defines it as "the act of loving." That it is itself a product of evolution, as much as every other phase of manhood, does not seem to have occurred to the student of human nature. Yet the scientist seems to give us the key to the problem, or at least we will endeavor to put his facts to such unwonted use.

We are taught that the human form is composed of particles, coming and going until the form itself drops to pieces. But from first to last, that form is the home of something we call an ego or soul, around which these particles gather, and for whom they labor so long as the form permits.

THIS EGO IS UNCHANGEABLE,

whilst everything around it gathers and falls apart, in a mood apparently full of intelligence. This is a startling fact to the thinker. He has gradually learned that creation is only a blending of atoms into molecules. All that the most potent destroyer can do is to take these molecules apart. And that he believes to be the ultimate fate of ereation, from the mightiest sun to the microscopic speck. But the atom continues unchanged, yesterday, to-day and forever. Such is the great scientific dogma, that no thinker ventures to dispute. But beyond this point the scientist positively refuses to advance. He will acknowledge that the ego remains unchanged so long as the form holds together, although every particle that he calls material comes and goes. Beyond that he dare not attempt to follow it. But this scientific dogma brings with it a necessary implication, which the writer will now present to the reader and student.

If an atom be itself unchangeable and indestructible, and every molecule or group of atoms is certain, sooner or later, to fall apart, then the ego is itself an atom, and every atom is itself an ego. If this were not the basic truth of Nature it would leave man's soul or ego as itself a compound, and therefore with its existence dependent on the will of its compounder or creator. And since every conceivable compound disintegrates sooner or later. such would be the fate of the human soul. But if we thus endow every atom in the universe with a

POTENTIAL SELFHOOD,

we are forced to become students of the atom from the herein that we get our starting point for the investigation | sands. of the remarkable emotion that men, women and the dictionary call "love."

a vortex, a point of force, a sort of congealed energy, or as actually the smallest conceivable speck of the something ceased, and never will cease their interest in us and our and force. But Egypt was essentially religious. Its we call matter. The all-important point is that intelli- fortunes. We cannot alter the working of the laws of the gence and energy are ever blended with matter into this Supreme Intelligence by Worry. In the operations of unit, which I claim to be an ego, endowed with the po- Nature, where we rightfully have a voice, Worry disqualitentiality of manhood. Every particle known to science fies us for doing our best. Hampered and exhausted by exhibits what is called "polarity," That is to say, it contains within its own self-hood the principle and power of our opportunities, thus making the most of ourselves. attraction and repulsion. This particle, as studied by the scientist, is always a blending of atoms which have a mutual attraction, and is called a molecule. I will here Love," which I recently published in the Banner of Light.

have a mutual attraction. Sometimes, however, it is only We receive blows and shocks numberless. Worry makes a union in which a partner is accepted for want of a better. But all such unions are subject to divorce in Nature's court. - When true mates meet they rush together, and the old union is often dissolved in a crash, which blendings are of true mates, so that Mother Nature is tolerably secure against sudden and disastrous divorces among her molecule children. In this experience of attractions and repulsions among nature's atoms, I venture to claim we are face to face with the mystery of love on the one hand, and its opposite or hate, on the other. I know that scientists call this attraction and repulsion "polarity," and tell us that the molecules in even a ray of light exhibit attraction at one end, and repulsion at the other. But this proves that the molecule is

A LITTLE WORLD IN ITSELF,

whose inhabitants have their likes and dislikes as pronounced as the worthy citizen who is reading this article. We may conceive of the individual atom as a sort of Robinson Crusoe on an island of Chaos. He has his own matter, his own force, his own intelligence, in supply for his own existence. But the poor fellow feels lonely. Presently comes along Man Friday, or perhaps Miss Saturday, when instantly he feels attracted or repelled. And therein, I venture to assert, is the primeval birthplace of the emotion we call "love." That new born molecule, like all other molecules, has love at one end, hate at the

will not quote further from that article, but refer the Huxley.

From the savage of the remote past to the enthusiastic | reader to the Banner of Light of March 26, 1898. The Man was slowly learning that love was more power- which, under this all powerful law, every atom in the unichange has gone on from step to step till at last the stu- sociation, is a divine process by which atoms, unhappily dent of creation discovers and declares that his god, being mated, find natural divorce. The atoms, or egos, are infinite, is beyond all possibility of comprehension by freed to resume the experiment, or rather to again strive ceeds to "comprehend" him by declaring that he is "love." nal, since the principle of repulsion has then no field in

MORE POWERFUL THAN HATE.

We see that discord is a disintegrating process, by which as his old ancestor. Love is his highest thought, so he if necessary, the personal life we recognize as human may gives him back his freedom, but with an experience that versal plan, by which all that we call creation is evolved from the chaos of single atoms into the harmonious blendings, of which we speak, and think, as glorified humanity.

The reader will see that herein is offered an entirely new solution of the problems of life. 'It is founded on being always associated with intelligence and force (will power), is the real ego of the universe, uncreate and eternal. I know that the popular conception of an atom is that it is almost infinitely small. But size is only a matter of comparison. It is, perhaps, better for us each to think of it as our own very remote past, to which we have added millions of experiences, and gradually, by attraction and repulsion, become the souls of to-day.

In future articles I hope to elaborate this theory in its full application to man of the past, the present and the future. But ere I bring the present article to a close I would call the reader's attention to one all-important thought, which he must hold as the key to the mystery of his inner life. It is the remembrance that the love, which he has been taught to seek from Deity, is, every time, an evolvement of his own consciousness. Nature presents every phase of attraction and repulsion. The God idea is as much present in the

TIGER AS IN THE LAMB.

But if he choose the tiger consciousness as his aspiration it leads to repulsion, with all its consequences. If, on the other hand, he take, not the ignorant innocent lamb but unselfish desire to bless his fellow man as his higher consciousness, he finds himself evolving the basic attraction of "like to like," till he feels within himself the emotion he calls "love." That emotion becomes so extended that it embraces his conception of his God, to whom he ignorantly attributes this wondrous love, which evolved from himself, becomes at last universal in its scope, immortal in its tendency, and eternal in its duration. By thus discovering the power of attraction, and the wise use of the law of repulsion, manhood itself commences to become

San Leandro, Cal.

-:--:)o(:--:--Don't Worry.

We notice that there is quite a stir in the minds of the observant as to the absolute necessity of overcoming Worry is the eldest son of Fear. He is old enough and strong enough to be a very able pal of his father. They travel and work together. Like footpads who work in pairs, Fear garrotes us, taking away our strength and power of resistance. Worry then "goes through," not only our pockets, but our whole physical and mental organism. It takes away all our hope, our scientific standpoint, although the atom is itself counted ambition, our harmony, our ability to accomplish. Work by many as a product of scientific imagination. But it is of the hardest kinds kills its tens. Worry slays its thou-

Why should we worry. From out the Eternal Silence of the Infinite Spaces, come the loving suggestions and It is of little consequence whether the atom be counted | tender guidance of those who loved us without measure, while on earth, and who though out of sight have never

We are glad that agitation is on foot to establish "Don't Worry Club." We trust the club end will not overwhelm the original design of the founders. Worry quote a paragraph from an article on the "Evolution of is the bane of all American life. We fear we shall not 'get there." We are troubled lest the "other fellow' may get there first. We are perplexed about a hundred "The molecule is simply an association of atoms which things. We worry over them all, in total and in detail. these more fiercely aimed, and distressing in their effects.

Stop worrying! Do it by yourself if you can. If you cannot, then join a club and have it pounded out of you. any way to have it out. It is cowardly to worry, for our man calls an "explosion." But for the most part the own will be sure to come to us. It will come all the more readily if we cease to worry.

W. P. PHELON, M. D.

---|-|-|-|-Multum in Parvo.

Heaven must be in me before I can be in heaven.-Stanford.

The trouble we expect scarcely ever comes. How much pain the evils cost us that have never happened.—George Moore.

I do not meddle with what my friends believe or reject, any more than I ask them whether they are rich or poor. -Lowell.

Free will is not the liberty to do whatever one likes, but the power of doing whatever one sees ought to be done.—G. Macdonald. Every man has his chain and clog, only it is looser and

lighter to one than to another; and he is more at ease who takes it up and carries it than he who drags it.-

Logical consequences are the scarecrows of fools and other, with probably cool indifference in the middle, but the beacons of wise men. The only question which any the whole christened with the scientific name of polar- wise man can ask himself is, whether a doctrine is true by this division and internal dissension. The Persians

Esoteric Meanings of Ancient Egyptian Symbols.

BY QUÆSTOR VITÆ. 不是数:

This was symbolized in Horus by his winged head-

NUMBER FOUR.

dress representing a soul that could rise and descend like a winged bird, it t was symbolized in the initiated kings by placing a bird carrying the aukh (life or soul) in its foot, above their heads on their sculptured portraits in the temples. And it must be noted that these kings had a "Ka" name, or name applying to their souls, as well as a dynastic name; just as initiates still have a name applicable to that state, distinct from their personal name.

It is a curious fact that this possibility of the temporary ascent of the soul from the body has recently received scientific confirmation in the experiments of M. de Rochas. Similar experiences were previously described by Cahagnet in his "Celestial Telegraph."

The cross itself existed as a symbol of life thousands of years before its incorporation in the Christian system, in which, however, the upper portion (circle, rose, heart or soul) representing the feminine principle inherent in life has been eliminated, leaving only that symbolizing spirit as similarly and coincidently the same principle was eliminated from Divinity in the trinity by the same men. The original symbol was dual and represented equilibrated soul and spirit or feminine and masculine significations inherent in vitality.

This elimination of the feminine, substantial, soul principle was an intentional effort on the part of the priests to hide the possibility of regeneration during life inherent in the soul, so as to make man dependent on priestly mediation and on their substituted atonement; thus depriving him of the possibility of the true spiritual initiation of the soul, that occurs in inner spiritual planes during its temporary exteriorization from the body and intromission into higher states.

And it must be noted here that it is not man's spirit that is exteriorized during such experiences as is usually and erroneously stated. It is his soul, or a portion thereof constituting a living double. This is shown by the fact that the experiences so obtained react in man's incorporated intelligence or spirit, though not always in his normal, waking consciousness but more usually in that of his sleep, trance or sub-consciousness.

This perversion of the ancient principles was therefore an intentional veiling of the complete truth, on the part of the church; a purposeful obscuring of the ancient mystical rites, so as to make the people dependent on the church with its system of vicarious atonement and enable the church to live on the people, who for that end were maintained in ignorance.

The difference between white magic, i. e., so-called ideptship, and black magic or sorcery, consists simply in whether the knowledge of magic is used for impersonal unselfish endsor for selfish purposes. The process is one and the same u As the church has distorted the original purity of the system, and used its knowledge for selfish ends, it has really practiced black magic. Its subsequent resort to torture and killing of all independent thinkers, shows the principles that imbue it. And that these Jesuitical methods are still practiced was exhibited recently in the support given to Leo Taxiel in his unblushing fraudulent accusations against occultists, psychists and I passed through the valley of youth in the morning, Freemasons, by some of the leading cardinals, and even by the Pope. 11 11

It is most probable that it was a similar, prior misuse of their secret magical knowledge by the ancient hierarchs of Egypt that caused the downfall of their rule and of their country. There is little doubt that the mystic ceremonials sculptured on the walls of the temples were actually acted or personified theatrically by the priests, robed in symbolical allegory of the principles they represented. The kings were initiated by them. They were introduced by Thoth the messenger or introducer called Hermes later (hence hermetic), to Osiris personified by the high priest, accompanied by Isis. These bestowed the symbols of life, power and stability to the king, who became an initiate. The subsequent claim of popes that the coronation of a king was not effectual till he was baptised with holy water (water of life) by them, was evident ly a copy from the old original.

The Kings, no doubt impressed by the ceremonies and mystical knowledge exhibited by the priests in the ceremony of initiation, made great gifts to the temples. When returning from conquering expeditions they presented fabulous sums of gold and captive slaves to the gods, i. e., to the priests who thus became immensely rich and powerful. Old temples were restored, new ones were built in I fain would have stayed to the close of life's day. magnificence and splendor. The Temple at Karnac which covers hundreds of acres, exhibits an imposing splendor to which those of other countries including St. Peter's at Rome, St. Sophia's at Constantinople, can offer no parallel. Karnac is stupendous still and imbues the beholder with reverential awe, even now, in its ruined state. The temples of Rome as exhibited by their ruins, were small in comparison. The acropolis of Athens, though splendid, appeals more to aesthetic than religious sentiments in the beholder and fades behind the imposing grandeur of Karnac. The cult of Greece was imbued with the love of the beautiful, while Rome exalted power temples expressed the aspiration of the soul, in its efforts to rise upwards as represented by their columns, which rise soaring into the dimness of the shrouded light which veiled the roofs. No one can walk through Karnac or Luxor without being impressed with awe and reverence.

To such magnificence did they attain that the priests ended by endeavoring to obtain the temporal as well as spiritual power. The similar effort of the popes in subsequent European history was but a copy of the action of their old Egyptian ancestors, acting on similar principles.

It would appear that the great Ammonite priests of Thebes contributed towards stirring up the rebellion by which the foreign Hyksos rulers of the 13 to 17 dynasties were expelled from Egypt under Aahmes or Amasis, who established the XVIII Dynasty and the independence of Egypt. Their power and ambition appears to have become excessive at this period, and Amenhotel IV. had to contend against their ambition for supremacy. He removed the royal capital from Thebes to Tel-el-Amanna. several hundred miles further down the Nile and even established a purified gult, presenting life as radiated direct from the sun, or from the power behind it instead of being transmitted through the priests. He died young, however, leaving only daughters, and his sons-in law do not appear to have been sufficiently powerful to carry on the contest and maintain his reforms. The Ammonite priests became all-powerful again and retaliated by effacing the cartouches of the reformer king all over Egypt, as also the sculptured records of his protestant cult. Under the XXI. dynasty they appear to have declared their independence and the kingdom became divided; the royal power being centered in Tanis, while Thebes remained the ecclesiastical Ammonite center. This division weakened the kingdom and opened the door to invasion by Semitic or Babylonian forces, who established the XXII Dynasty. The Ammonites retreated to Ethiopia (Nubia) and there developed the grand temples the remains of which are still imposing—carrying on their system there instead of the splendid temples they had had to abandon in Thebes. It is to be observed that the XXV. dynasty was of Ethiopian origin, and the suggestion arises that it was perhaps due to the return of these exiled Ammonites to Egypt. Egypt was, however, permanently weakened

about A. D., and Egypt's national existence ceased. Thus the effect of priestly ambition ruined the country upon which it lived, as again occurred subsequently in European history in Spain, Italy and partly in France, when similar principles came into action through the European

successors of the old Egyptian ecclesiastics. The downfall of the Egyptian system must probably be attributed to the misuse of the magical practices for selfish purposes, by its priests, and its minor reproduction in the Catholic system will no doubt be followed by similar results, as all transgression carries its own punishment.

Magical practices indeed inevitably tempt and tend towards their application in support of personal aims, and Religion. in that sense are dangerous for moral equilibrium. The magician assumes an attitude of superiority towards the forces he evokes and commands. Gradually this tends to produce self-inflation and self-exaltation. The hierarch must almost inevitably become exalted and necessarily tends to lose the attitude of humility and reverence and self-surrender which accompany true spirituality.

Magicians are rarely logicians. The two faculties are ery rarely equilibrated. They deal with the vital force constituting the magnetic aura both in man and without. They do not realize the necessity of making their system consistent with logic.

The average man usually considers that he possesses independent self-existence and personal free will. But modern transcendental philosophy of Kant, Hegel, Green, Wallace, Caird, etc., shows that he is dependent on the Universal and that he is inseparable therefrom; that he ever remains related to and comprised in this universal which is the foundation in which he rests; which imparts existence to him continually and permanently. His independence is only the appearance consequent on restricted cognition. Could he identify himself, he would find that he is that universal appearing in finality.

The occultists or magicians do not realize this and make the same mistake as the average religious and scientific mind in this respect. They claim magical power as self-engendered, as resulting from independent personal effort and training. They forget that but for the continued and permanent mediation of life from the processus of the universal which flows to and through them, that they could do nothing; that they would cease to exist. Magical power is dependent on human magnetism, i. c., the inductive force radiated by vitality, and its pos-

session in greater or less degree does not depend on human will and effort or magical training, but on the mediation of life to man from inner planes. The potentiality of effort is dependent on the potentiality inherent in man's vitality. It is the aura, or magnetic field radiated from man and its relating in consonance with life in external surroundings that is the basis of magic. The variation in the intensity of this radiation in different men depends on the potency implicit in the life stream mediated to them. Reception is the precondition of giving. This variation in potency or intensity again depends on the hierarchy in the macrocosm to which different men pertain; whence they emanated in their spiritual birth or generation. Men emanating from and representing central hierarchies in the solar-self receive life more abundantly and radiate proportionately than those emanating from more external hierarchies, functions, organs, in the solar-self. Man, know thyself and thou shalt know all things, said Hermes, because man rests in Deity. -

(To be continued.)

THE THREE VALLEYS.

Where verdure and roses the air did perfume, The glory of sunrise the hills adorning, And nature burst forth in the beauty of bloom.

For the brief, fleeting moments my heart knew no trouble And gathering hope in my boson was bright, Then, alas! it would burst like the spray or a bubble, And vanish away like the dew of the night.

passed by the mounds where the dead lay sleeping, And paused to reflect, but time hurried me on: knew they were there in nature's safe keeping, And life's fair allurements had bid me begone,

Allurements, illusions, were dancing around me. Like meteoric lights that the traveler sees. Then to shun all the perils that early surround me, Was a battle not won by the weapons of ease.

At length I arrived at the end of the valley. And Joy, my companion, had halted to rest; From surprise and misfortune I waited to rally The hope that still burned in my innermost breast.

Twas then I met Love who, for a companion, Had offered to guide me the rest of the way: She was queen of that region, and in her dominion All trouble seemed naught to the joy of my blessing,

And toil was a pleasure while Love was my guide; But alas! the sad end of her tender caressing My royal companion soon faded and died. Then, alas! all alone through the valley of sorrow

I wander like one in a troublesome dream; The few rays of hope I am able to borrow Only light up my path like a flash or a gleam. Now the valley of silence I see in the distance;

Not far is it now for the poor tired feet; Oh, how shall I pass it without the assistance Of kind, loving angels my coming to greet?

Through that dark, silent valley my former companions I trust will be there to greet my glad sight; Love, Joy, Hope and Pity will fly on their pinions, To guide me safe through the city of light. G. E. NEWCOMB, M. D.

THE THRONE OF GOLD.

Dear Lord, Thy Holy Book I scan So praised and puffed by pious man; Thy costly throne of massive gold And precious stones, so I am told. It must indeed inspire some men To pilfer from their fellow-men; The golden streets whereof I read Will incite men for selfish greed.

The jasper wall so sung about I think, indeed, will keep some out; Of course, the pious parsons all Can enter in and play football, But honest men without a pull Will likely find it quite too full. The band of music, I've heard state Will play from morn until quite late.

These priceless treasures in spaces vast, We are informed will always last: And here, of course, we humbly try To learn to live like in the sky; And to do so the proper way, We rob and steal from day to day. The robbed may fret and make a fuss, But might is always right with us.

H. W. EDMISTON.

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WAS ANTE-DEATH PLEDGE - PEOPLE WHO LIVE IN THE HOUSE TREAT THE SPIRIT WELL-THEY LIKE HIS MIDNIGHT CALLS HIS STAY PLEASANT.

The haunted house, which is not an uncommon thing in the State of Maine, is usually situated in some out-ofthe-way place, says a special correspondent of the Inter Ocean, on a lonely country road, surrounded by woods, and at least a mile from any other place of abode; and its superhuman tenant is some person who lived many years ago, and who has been long since forgotten, as ever having lived, except for his manifestations about the place. His visitations date back too far beyond the memory of any living mortal; even the "oldest inhabitant" cannot remember when the ghost was dwelling in the mortal form. There is always a legend of some kind, which has come down from generation to generation, relative to the ghost and his life on earth.

These haunted houses are quite common, but to find one in a city of 10,000 inhabitants and within a few blocks of the business streets, is something out of the common. And most remarkable of all is the fact that the ghost that has for some time been making the manifestations has only been on "the far-off shore" for a few years.

For a great many years there lived in this city Dr. Marshall H. Holmes, a wealthy Homeopathic physician, and a most devout believer in Spiritualism. His faith in his belief was very strong, and as the years rolled on and he became old he was termed a crank on the subject. It was in his faith that he lived, so to speak, and his devotion to it caused all to respect him for his sincerity. The family of Dr. Holmes consisted of himself, his wife, a son and a daughter. The children grew up and married and moved away to homes of their own, leaving their parents to pass their last years in the home which had been built from the money which had been saved by Dr. Holmes from his practice of medicine. Dr. Holmes always took great pride in telling his friends and neighbors of the great help his wife had been to him in accumulating wealth. Besides this, Mrs. Holmes was possessed of quite a fortune of her

SEES HIS WIFE'S SPIRIT.

and in comfortable homes, where they did not need any skeptics. The spirit of Dr. Holmes, they say, knows that help from their parents, they entered into a compact that | Mrs. Holmes was taken ill and died, but before her death | moved from the house. In other words, it is getting she was influenced by some of her reltaives to will her entire property to them. Dr. Holmes made a hard fight to hold the property, but all he got out of it was a life lease of the house, which was in the name of his wife. While the matter was in litigation Dr. Holmes spent nearly all of his money, and when it was all over he was left with a years. This condition of things incensed the old man, and, as he was very eccentric, he at once decided that the relatives of his wife were very anxious to be rid of him.

After the death of his wife the house was leased to Mr A. B. Peabody. He and all the members of his family were Spiritualists. Dr. Holmes lived very happily with this family for some time, till they moved away. Again the house was leased to A. J. Clifford, a grocery clerk. Like the Peabody family, the Cliffords were Spiritualists, and with them the old man lived till he died. In the Clifford family there lived Mrs. Jordan, Mrs. Clifford's mother, who is a medium, and considered a very good one by those who have seen her.

Frequently Dr. Holmes would have a "sitting" with Mrs. Jordan, and these were always very pleasing to him. He would have communications from his wife, who had passed to the spirit life, and each night she came to him and advised him how to shape his course for the way in which he would pass the coming day. The days were always passed as his wife told him to pass them. Many families for whom he had for years been the family physician were surprised to have the doctor call on them and bring them medicine when they had no idea that any one was ill. It was this that he made his great hobby during the last years of his life; but he was a favorite with his old patients, and was at all times a welcome visitor at their homes. These visits were always made at the request of the spirit of his wife, who, he said, always told him about what families needed his services.

HE PROMISES TO "COME BACK."

After his trouble over his property and the unfriendly feeling that existed between him and the relatives of his wife, Dr. Holmes became childish. To those of his friends with whom he talked much he was often heard to

"They are very anxious for me to do so that they can be rid of me, but they won't get rid of me so easily, for I shall come back after my death and stay around my home. What is more, whoever lives in the house will know who is around, for I shall make myself known." About three years after the death of his wife, Dr.

Holmes was taken sick, and after a short illness he died, and was buried by the side of his wife. The house in which he lived for so many years is a large and nicely finished two-story structure on one of the most desirable building lots on College avenue, nearly opposite the Elmwood Hotel, and on one of the most prominent residence streets in the city. The house is surrounded by stately elms and maples, and on the lawn are flower beds which were the pride of its owner during his lifetime. Here the old man passed much of his time among the beds of flowers, working to keep them free from weeds, and doing other such work as he might think of to keep the place looking neat. When weary the old man would enter the house by the front door and go to his room to rest. In this he was very methodical, as in everything else.

RETURN OF THE OLD MAN.

About two weeks after the death of Dr. Holmes, one night at about midnight, Mr. Clifford was suddenly awakened by hearing the front door open, although he had securely fastened it before retiring. Some one entered the house and passed through to the kitchen. Mr. Clifford followed, but was very much surprised to find that no one was there, and all the doors as they had been left earlier in the evening. Upon making sure that there was no one in the house, and that all doors were locked. he again retired, and in a very short time the same thing was heard again. Several times this was repeated during the night, and after a number of fruitless attempts to catch whoever it was, the family decided that the noise which they had been hearing was nothing but Dr. Holmes keeping his promise to come back and make himself known to the folks in the house.

To nearly any one this would have been anything but a pleasant realization, but to the Clifford family it was a real pleasure to know that their old friend was endowed with sufficient spirit power to return to the house, and they were strong enough in the faith to believe that all was well. The following night the alleged spirit again came back and through the roges, as on the previous night, but this time the ghost went upstairs and to Holmes' old room. When it got up to the head of the stairs it stopped with one heavy step, as Holmes had always done during his life. It was very real, and both Mr. and Mrs. Clifford noticed this peculiar heavy step, ing what the church has and has not done for woman. which could be no other than that of Dr. Holmes, they

On this occasion the ghost became more bold and wan- office.

dered about in the rooms on the second floor for some time. It went from room to room, and seemed to not want to settle down anywhere, as it had on all previous visits. There were no demonstrations made which were out of the ordinary run of events. Mrs. Peubody, the wife of the former tenant of the house, came to this city to make a visit to the Clifford family several months after these manifestations had been going on, and was much interested in the story told to her by the Cliffords. Mrs. Peabody retired for the night, in company with Mrs. Jordan, the medium. They had not been long in bed when AND DO EVERYTHING POSSIBLE TO MAKE | the familiar footsteps of Dr. Holmes were heard coming up the stairs. The spirit went its usual rounds, and all was quiet. After this both of the women dropped to sleep. It was some time during the night that Mrs. Peabody

was very suddenly awakened by feeling a cold and clammy hand on her face. She could not see any one near the bed. She called Mrs. Jordan and told her that there was some one in the room, for she had felt a hand on her face. They at once decided that it was nothing but some of the work of Dr. Holmes' spirit, and went to sleep again. Several times during the night Mrs. Peabody was awakened by this hand, but as she knew what it was she had no fear.

For more than three years these manifestations have been going on in the house. As the time passes they have become more and more pronounced, and only a short time ago Dr. Holmes materialized in his full form to Mrs. Jordan. In the cellar of the house Dr. Holmes had a place where he always kept some of his plants during the winter months, and it has been here that there have been many noises of late. It has been evident that Dr. Holmes is at work among his favorite plants in the cellar, which is very dark

HIS VISITS TO OLD FRIENDS.

When he materialized Mrs. Jordan had just stepped to the cellarway to get something which she wanted, and she was very much surprised to see the full form of Dr. Holmes standing there, as natural as life, with one foot upon the second stair. The surprise of this good woman can be far more easily imagined than described. The form of her old friend stood there, fully clothed and in plain view of her, for several moments; and then vanished in a twinkling. She was not frightened, nor did she call any one to see it. Dr. Holmes loved the Clifford family very dearly, and they do not think that his spirit would make these visits if they in any way annoyed the

The Clifford family believe that many years before his death Dr. Holmes made up his mind that he would haunt that house. The Cliffords being Spiritualists, they can give to him strength to manifest himself there, which he When they had seen both of their children well settled | could not get if there were people in the house who were they are not worried by the visits, and is gaining strength when either died the fortune should go to the other, to be all the time from them, which will enable it to come there held as long as the survivor lived. About seven years ago and continue its manifestations long after the family has ready to make life miscrable for the next family which occupies this house, especially if the next tenant should be some one to whom the old man was not friendly while he was on earth.

These demonstrations have caused a great amount of talk here in the city, and the Spiritualists of this region very small income on which to live during his declining think this the most wonderful demonstration of their faith they have ever seen.

Where is Heaven Located?

To the Editor:- "Two heads are better than one, though one's a sheep's head," our grandmothers, wise by experience, used to say. That is true enough, as each one can throw a different light on the object contemplated.

For the same reason, two eyes are better than one, though we formerly supposed with others that we were endowed with two, to be saved from blindness, in case of accident to the one.

He who invented the stereopticon based it on the fact that the one eye sees an object from a different point of view from the other, they being about two and a half inches apart. The right eye sees a little further around to the right of an object, and the left eye sees over the left side of it. Each eve has its own little picture, but use has enabled us to blend the two into one; and because the view of each one is different, we can estimate the distance of the things we see. If you doubt this, close one civilizers, it is "Christian lands." (?) eye and look at a chair. You cannot tell how far the chair is from the wall or from you. With the two, one can judge of the distance. The stereopticon has two pictures of the scene, the one being taken a little to the right of the other. We blend the two into one, and we can thus see why the view stands out as in real life.

It is the same with the ears, which are still further apart. By blending the impressions made on each auric nerve, we can tell whence the sound comes. But with only one ear, though a perfect one, we cannot tell the direction of the sound, though it be clearly heard.

On these principles, the distance of the moon from the earth is measured. The position of the moon is noted at at the same time by two observers who are far apart, and half the diameter of the earth is the measuring line. A calculation based on the difference enables us to know how far away our poor, dry, uninhabited little satellite is from its mother earth. But still more wonderful is it to measure the distance of a star. The distance is so stupendous that four thousand miles become as nothing. We have to use instead the diameter of the earth's path around the sun, more than 183,000,000 of miles! We note the position of the star to-night, and in six months we note it again. A calculation based on the difference shows how far away the star is. But most of the stars are so far off that the 183,000,000 miles make no difference, and we cannot measure their distance, because even that vardstick is not long enough.

In view of these facts, the notion that our heaven is beyond the stars becomes absurd. Our heaven, for you and me, fellow traveler towards the infinite, is right here where we are, if we have created it about us by acting like as angels do. If so, we shall "go to heaven when we die," because we shall take it with us. We are now in the first sphere of the spirit-world of our earth; when we pass out of the fleshly body, we shall be lighter, and can easily go to the next sphere, unless we be bound to the earth by sensual, avaricious and similar bonds. Love, too, will hold us to the earth-plane, love for our dear ones still enchained in the flesh. But by and by they will join us, and then, as good Elder Wilder said, "We will all proceed

I am so glad to be a Spiritualist, and know these beautiful things! I was taught that heaven was beyond the stars. As to hell, nobody could say even as much as that for it, though according to the same frightful teachings, an immense majority of the race was thither bound.

Heaven seemed too far away. Now we know that hell s the being bound to earth after the dissolution of the of time. fleshly tabernacle, though humanity and love will lead us to make frequent visits here; while our spirit world is our or any past revelation, but upon such facts as have been own, and it will take us countless ages to work through proven and scientifically demonstrated in this age, and all its spheres, and exhaust all its possibilities.

Our world: we shall not fear to enter therein. And happy shall we be, for our loved ones will be with us. Arlington, N. J. ABBY A. JUDSON.

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Critical Comments on Current Questions Confronting the Curious.

DO ANIMALS ASPIRE TO IMMORTALITY?

I see by a late issue of The Progressive Thinker that my old friend, "The Pilgrim," still cherishes his hatred for all the animal kingdom save the species of animal which biology classes as the biped-otherwise known as man-and challenges innyone to prove that they have aspirations for immortality. Yankee-like, I will ask the Doctor to prove that they have not these higher aspirations. Psychometrists and telepathists claim to sense those aspirations in all species of animal life, and to psychics of this class words are unnecessary to convey thoughts or conditions. To them the lowest forms of life speak as unmistakably as the voice of man. I claim to be of this class of psychics myself, though my powers are used solely for the enlightenment of the race—not for "tests." This is not intended as a criticism of those who learned. use their powers in this manner. That is their missionnot mine. We all have our missions to perform.

emotions, such as love, hatred, fear, sympathy, revenge,

Another illustration: Carl Sextus, in his work on 'Hypnotism," has demonstrated the power of the human mind to hypnotize all species of birds and beasts. He has even made lobsters to stand upon their heads and to perform all sorts of curious antics by the power of mental suggestion, thus showing that all life has a common origin, and as no atom of matter or vibration of force is lost, neither will any individual soul-entity ever be lost. However, this is a matter which none of us can prove pro or con until we have reached the highlands of immortality and "the mists have cleared away."

IS REINCARNATION, TRUE?

While I have long vainly challenged anyone to give any evidence of reincarnation that I could not explain on the hypothesis of spirits hypnotizing mortals and causing them to view the scenes that they had known, and practically to live the lives that they had lived in the form for brief seasons, yet I receive some teachings on the subject from those in the other life that compel me to think. Though not literally true, there is some basis for the claim, as with all human theories.

They teach that there are worlds of darkness and worlds of light, and that every soul in its peregrinations must roam them all. Some of these spirit teachers also claim that the lowest animals, through countless incarnations and many worlds, evolve into human souls, when carnate pilgrimages cease. But this is another mystery we cannot solve.

DOES CHRISTIANITY CIVILIZE?

One more assertion in Dr. Peebles' very interesting thought- awakening "Olla Podrida," in The Progressive Thinker of March 26, calls for friendly criticism. It is this: He asserts that in his travels he found Christian countries the most civilized. As no comment was added, I will undertake that simple task here, showing that the assertion proves nothing to the credit of Christianity.

Horace Greeley has truly told us that "Westward the empire of progress takes its way." Christianity came to Egypt and Palestine at a time when those countries had reached the greatest civilization the world had ever known; when malleable glass and the Toledo blade were manufactured (lost arts now); and when "Rome on her seven hills ruled the world."

And thus it was that the more progressive of these people, to escape Christian persecution, emigrated northward and westward throughout Europe. But wherever they went to plant the star of empire and the torch of civilization, there they were pursued by the wily priests and the armed hosts of the Pope and made subservient to his power, and then Christianity claimed the honors.

At length we remember how the Puritans and Quakers braved the stormy seas and the wild wastes of the New World to escape persecution. Thus it is that civilization was planted in the whole of Europe and North America. From these countries it has gone around the world, and San Francisco, Cai. because it is Europeans or Americans who have been the But who were these civilizers? Were they Christians?

Let the voices of the tortured and murdered Galileo and Bruno reply. Galileo was cast in a dungeon and tortured to death for proving with his telecsope that the world revolved and was not flat, and Giordano Bruno was burned at the stake in the year 1600 by the same blood-thirsty, barbarous church for the same offense! Look through the whole catalogue of great scientists, philosophers and inventors-researchers into the laws of nature-that have blessed mankind, and where are your Christians? Echo answers where? For every feeble Christian light in this catalogue, there are a score of great Liberal, Agnostic and Freethought luminaries that will totally eclipse it, even though they should chance to dwell in "Christian lands."

Christianity has taught the world to throw away rea son, to love ignorance, and to worship and praise an almighty demon who tortures and persecutes them every day they live, for who is exempt from toil, sickness, sorrow and suffering, all of which these brainless bigots claim are sent upon us by this omnipotent demon they worship as God?

Although I was practically "raised in the church"though a freethinker by nature—thank heaven I am not a Christian apologist!

CREED VS. DOGMA.

Spiritualists and Freethinkers generally are given to the habit of confounding the words "creed" and "dogma." If anyone states an opinion which he holds, he has proclaimed his creed; the same being true of any company or

But the word "dogma" is quite another thing. When the church declared the voice of inspiration was sealed between the lids of a single book, never to be heard again, it declared the most stupendous dogma ever known.

A creed is subject to revision or amendment at any convention of the people who have promulgated it, but dogmas are fixed and irrevocable tenets.

As well try to run a government without laws or constitution as to run a religious body without a set of principles—creed, if you please. But away with dogmas! SHALL SPIRITUALISM DEFINE ITSELF?

If fifty years of patient, scientific investigation by hundreds of the leading minds of the world, has not succeeded in evolving a basis for a scientific philosophy of life, here and hereafter, then it is never likely to do so, though we were to continue our investigations to the end

We do not advocate a system founded upon mythology upon the higher intellect and reasoning faculties of man, guided by the teachings of nature and the cause of humanity.

Unless the investigator is guided by a "Declaration of Principles," he is likely to find so many contradictions and absurdities in the hundreds of books upon Spiritualism, and among its teachers, that he becomes so bewildered that he often fails to distinguish between the chaff and the wheat, denouncing the whole system as a delusion.

Again the great mass of humanity have not the time, money or inclination to investigate on their own account—particularly if there are no "principles" to instruct them how to do it intelligently, so as to prevent at this office.

their being humbugged.

vision as often as new facts demonstrated any fallacy or added important truths; these revisions or amendments to be made at the annual convention of the National Association.

Spiritualism is not only a society for psychic research but the most perfect system of science, philosophy and religion ever demonstrated to the human race.

IGNORANCE THE ROOT OF ALL EVIL.

Ignorance and its twin children, Bigotry and Superstition, are the triuned evils that have darkened the world from the dawn of the race.

There are two distinct forces in the Universe—one of good and the other of evil. If personified, these forces should be termed Wisdom and Ignorance, respectivelynot God and Devil. With this nomenclature in vogue, the masses would readily grasp the basic principles of nature's laws, and Ignorance would be shunned with greater dread than any scarecrow devil orthodoxy can construct.

All crime, all suffering, both here and hereafter, are the result of ignorance of nature's laws. Learn and appropriate the lessons of Wisdom, written by the hand of Nature, and peace and joy will come in ratio to the lessons

One might store the brain with all the knowledge to be obtained at Oxford, Harvard or Yale, yet if the soul re-All species of animal life exhibit kindred sentiments or mained ignorant, his treasured knowledge would not make him wise. It is well to educate the brain, but if the soul (the ego, or inner intelligence) is neglected, the student will not profit thereby. Ignorance has sent millions of souls to eternity from

gory fields of Christian wars, from amidst the lurid flames of the Inquisition, or from Inquisitorial dungeons and racks of torture—all because the victims dared to think, dared to exercise the reasoning powers which nature gave them, and dared to educate their souls by seeking for wisdom—the light of the world.

Let us bid farewell to the darkness of a dismal past and hail the new dawn that already tints the morning hills of the coming brotherhood and peace on earth. Selfishness,

All perfection in nature is the result of affliction or change. In so-called inanimate nature, each disintegration and re-construction of an object leads to its perfection; so with mankind—each affliction, pain or sorrow, helps to unfold the soul to greater wisdom and perfection.

All things in nature have life, as revealed by psychometry and shown by Prof. Denton in his "Soul of Things." We will begin our illustration with the lower forms of life.

Geology reveals the fact that even the first-formed beds of granite were not, evenual, from this law of change.

of granite were not exempt from this law of change. They were rent asunder by the earthquake, shattered and melted by the volcano, upheaved to the elements and left to their corrosive and disintegrating powers to be changed into higher and more beautiful forms.

Again, let us take the tree. Is it exempt? No! It is lashed, twisted and torn by the fury of the storm. Its bark is peeled by the blaze of the lightning. It suffers heat and cold, drouth and flood.

The same is true of all animal life in the scale of evolution-all have their trials, afflictions and sufferings to

The present age of affliction among the nations of mankind is for the unfoldment of the race to greater wisdom that shall usher in the dawn of peace and joy to the world. There never has been a "fall of man," but a constant

rise, excepting in the periods when the backward stroke of the pendulum of evolution brought disciplinary afflic tion upon the nations. Perfect happiness, peace, joy and contentment are not

of earth. The spirit, while clothed upon with mortality, is never at ease, and until it has finished its mission and carned its heaven, it will never find that blissful abode "where the wicked cease from troubling and the weary ERNEST S. GREEN. are at rest."

THE MOTHER'S LOVE,

The night was dark and the storm raged wild: Out in the street roamed a little child; His clothes were torn, no shoes on his feet, His head was bare to the wind and sleet.

His eyes were blue as the sky above Showing a heart all full of love; The hair on his forehead curling tight, Was brighter golden in the light.

He had never known a mother's love For she had gone to dwell above: She was then an angel bright, Watching o'er her child that night.

And as he trudged along the street, His voice was very low and sweet As he asked his father up above To take him to his home of love.

Weary and tired, wet and cold, He at last sat down on a store-step old: Sleep kindly soothed, and from trouble freed, He at last forgot all toil and need.

In his sleep he saw an angel bright, Bringing with her a halo of light-It was his mother, come for her boy Come for her love, her pride, her joy. To take him to the world above.

Where she had prepared a home of lov. He will no longer roam the street. Nor face again the wintry sleet.

this office.

He will no longer beg for bread-They will find his body cold and dead, For his spirit has gone to the world above-Gone to his mother's home of love. ALMA GAULT. Galesburg, Mich.

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SATURDAY, MAY 14, 1898.

INJUSTICE TO THE DEAD.

One of the delights of the Christian mind is to represent those who have discarded their faith, at the close of life, to have returned, like the wandering prodigal to his parent, to the bosom of the church so as to gain the reward of heaven at last. Voltaire is one of those cases, though the recantation had a long string to it, which stripped it of all its value.

Galfleo abjured his teachings that the planets revolved on their axes and wheeled in their orbits around the sun, but the machinery of the universe went right on just the same as though he had His hope was to escape torture and imprisonment, but he did not wholly suc-

Hardonin, it seems, repudiated his writings under church pressure, but maintained them with greater vigor as his end approached,

Churchmen have labored for near a century to make it appear that Thomas Paine recanted on his death bed, but the facts are directly the opposite.

Our own and only Robt. G. Ingersoll, in one of his discourses, said: "If my thumbs were pressed with screws, when the torture became unbearable. I would concede anything the church wished if they would let up."

Cranmer, with the hope of saving his life, signed six recantations, but he repudiated all of them while burning at

It has been lately stated that Rev. Robert Taylor, who brought a vast amount of learning to his aid threeministry discovered the errors of his inpreachers in these times attempted to lead his parishioners up to the truth. A terrible pressure, aided by penury, was brought to bear upon him. He tendered his resignation to his bishop, but by the intercession of friends was induced to sign a "recantation" of his teachings, and returned again to the ministry. But he could not be false to honest convictions, so he recanted his recantation, and preached a discourse which for vigor, heretical utterances and sound sense has scarcely been deviled by the church, finally was imhis Syntagma. Several other publications followed his liberation. He was prosecuted a second time, and imprisoned for two years in Horsemonger's fail. Released a second time from imprisonment, an admiring intellectual lady of wealth and refinement stepped forward and paid his fine of \$1,000. They were soon after married. To escape further prosecution they removed to France. There the heretic spent the died in 1844, in the full enjoyment of

against Taylor, and refused to make any citations from his works without corroborating evidence that his quotations were genuine; but it is due to truth to say, as years have gone on and hun- his followers, effacing a true history of reds of his extracts from other authors have been compared with the originals, to date we have never found a passage incorrect, or false in translation. On the contrary we have learned to respect his citations as have all others who have done him the justice to examine and compare his authorities. It was currently reported years ago that our Brother Peebles had renounced Spiritualism, and attached himself to l the Episcopalians. Whether any portion of the statement was true the writer has no personal knowledge; but we do know he is now doing valiant service for Spiritualism, though should he leave us the chances are a thousand to one some person will asseverate most earnestly that he abjured his spiritual teaching before his death, and there will be some Mr. Hockley ready

his heterodox faith.

to back up the statement. In conclusion: It is not safe to accept the representations of churchmen as to the change in belief of prominent persons. The case of President Lincoln is somewhat in point. For many years he was an open and avowed skeptle, friends. He afterwards embraced Spiritualism, and often sat in spiritual circles. The late Judge A. S. Miller, for-merly of Rockford, Ill., told the writer on several occasions he had sat in spiritual circles with Mr. Lincoln and he knew he was in sympathy with its teachings; but now the church claims Mr. Lincoln as one of its brightest lights. And so with Garrison, the antislavery agitator, who fought Christianity during all his later years; but after his death the Methodists, in one of their conferences, in the form of resolutions, gave him a front seat in heaven.

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

The Progressive Thinker. The Metamorphosis from Paganism to Ghristianity Complete.

It is stated by historians that the can be slain by men; and that books worship of Isis and her son was intro-duced into Rome during the reign of Father, using priests for his agents, by duced into Rome during the reign of Antoninus Pius, who succeeded Hadrlan, about the year 138; but the practice of these devotees became so licentious and demoralizing the government tament romances will repulse every afterward attempted to expel them from the city, yet they did not fully succeed until well along in the 4th cen-

Place another fact at the side of the into Rome about the same time as was from arrest in the catacombs. See Vol. 20, p. 833 Ency. Brit. They were under the ban of the civil authority for precisely the same reasons the worship of Isis was forbidden.

Jes, wishing to give him an earthly Spain, that she shall have his constant mother, they utilized this Divine Moth- prayers for the success of the Spanish er, the Queen of Heaven, who had temples in Rome, and in several other Ital- this prayer, outside of the United ian cities? Juvenal, an ancient Roman | States, it is probable every Catholic writer, says the artists of his time were principally engaged in making images of Isis and her son for the wealthy. Those images were worn as charms, as is the cross at the present time. Just the American president, and for the as the worship of Isis and her son was success of the army and navy. prohibited by royal decree, and that same personage under the name of the Virgin Mary and her son were substituted, and as the statues of the gods the statue of Numa Pompilius was made to appear as St. Peter, to whom was given the keys of heaven. These were all transformations in name only,

not in fact. It is said the skilled thief, to escape detection after the commission of heathen, and lived in the 2d century of the travels for a while in the opposition travels for a while in the opposition. erime, travels for a while in the opposite direction from that he desires to to mislead his pursuers, and thus escape detection by his wits. Did not the authors of the New Testament practice a somewhat similar device, when they located the adventures of Jes in Judea, a country at the time the Gospels are generally supposed to have been written, depopulated of its inhabitants, and overrun by the Roman armies, who were almost vainly laboring to bring the brigands and outlaws to justice? Phese wretches plundered and murdered by night, secreting themselves in caverns and hidden recesses in the mountains by day, and thus evaded arrest and punishment. It was a fit country for the romancer in which writers were trying to divert attention from the real origin and field of operation of their mythical character, and

they seem to have been very successful in their ruse. If Paul was the original writer, all the other near fifty professed biographers in this regard were copyists. This accounts for their harmony ture lay through the practice of justice in locating their hero in this desolate and plety in the present life." mountainous region, the pretended actfourths of a century ago, showing up | slavery. The four canonical Gospels | same ideas with Seneca, and nearly in the falsities of Christianity, recanted were selections from these fifty, all the great philosopher's own words. his teachings at the close of life. This differing in statements and gener- Said Davis: "When a body dies on is a great mistake. Taylor during his conflicting. Creeds and churches earth a soul is born in heaven. been built, with these se-

appear in a thousand varying sects, each claiming to voice the teachings of their founder, each drawing its inspiration from a book that it is claimed the unlettered can understand, and yet is intelligible to none as these conflicts show.

But note: The pathway of Christianity is strewed with forgeries at every step. They who believe in the divine personage called Jesus, the co-equal and sound sense has scarcely been with the Father, yea, that Father him-equaled. From that forth Taylor was self, are promised an abode in heaven, with a seat at his right hand as a reprisoned for blasphemy. While in fail ward for believing; while they who at Oakham he wrote his Diegesis, and doubt, or reject the claim are doomed to endless damnation. But these are only the devices of priests to force belief in their fiction.

Why were the monuments of the ancients defaced, and new inscriptions made, bearing false evidence of Chris- become an episcopal, formerly occupied tians and their alleged founder, as in the case with the catacombs at Rome? Lewis is reported to have said during Why are not some traces found in Ju-the discussion: "Either the Presbyte dea confirming the New Testament nar-ratives, if those narrations are genuine? ence, else Dr. McGlffert's book must be ratives, if those narrations are genuine? residue of his life in tranquillity, and Why were coins forged to confirm suppressed. "sacred story," if that story was authentic? Why are classical authors si The writer was for years prejudiced lent in regard to a character who made such a mighty stir in the world when living, and dying made a record which it is claimed will be eternal? And then why were whole libraries destroyed by the times in which he is alleged to have

lived; and then the filling of the few books which survived, with interpola-

tions, making them furnish false records? the honest inquirer who desires to know the real truth about the beginnings of Christianity. The fact is, the ble. That fable in the beginning, had a common origin in the sun-gods. They entered into the Persian, Assyrian, Chaldean, Phoenician, Egyptian, Gre-cian and Roman systems of Religion. The different faiths met and were crystallized in Rome, Mithras, Osiris, Apollo, Bacchus, Esculapius, all were merged into a common character under Constantine. The distinctive names of each were then dropped, and Jes, one of the names of Bacchus, which was better known to the Egyptians under the name of Serapis, who was believed to be the resurrected God Osiris, was substituted as the name of all of them. This Greek name Jes, received the Latin suffix US, as we have previously shown, to adapt it to the Roman

tongue, and gave the world as the result the Jesus of modern faith. Belief in this character was enforced by royal decrees. Persecution, imprisonment, death, were penalties inflicted for not accepting the character as a God. Ignorance and inheritance have aided the falsehood; whilst restrictive statutes, beginning with Rome, extending into all her provinces, and subsequently to the colonies of those prov inces, have advanced the frauds. The penitentiaries of the world have been employed, and are still used in some of the American states to punish those who will not acquiesce in the popular

which he has communicated his will to

Here we leave the subject conscious those who place faith in the New Testhing which makes Jesus less than a veritable God; but the age is given to impartial criticism and historical research. The learned have access to the literature of the world as never before and as their interest has been aroused above: Christianity was introduced it is believed the coming century wil completely revolutionize public though on the great questions of the present the worship of the Egyptian goddess hour. If an improved morality shall be with her son. They, too, became so of substituted in place of faith in mirafensive that they held their meetings cles, and noble deeds shall be deemed in secret and concealed themselves a passport to heavenly bliss, then will civilization and a higher life.

HEAVEN TO BE BOMBARDED! Now we are to have a test of the effi Does it not seem probable when the cacy of prayer. The Pope has formally

omancers were writing a biography of announced to the Queen Regent of arms, and the triumph of its cause. In the world over will join.

The Protestant denominations in the United States, and, probably, in most other countries, will pray in behalf of

And right here we are glad to note, the Jews are lending a hand to influence the heavenly powers to side with 'the land of the free." They claim to be more interested in the outcome than were made to do service as apostles, so any other people on the globe, "beland literally flowing with milk and honey.

This praying God for special favors recalls the opinion of Maximus of Tyre cited in "Paganism and Christianity;" but it must be remembered he was a

"He who prays is either worthy o site direction from that he desires to the things he prays for, or he is not. If go, then manages to lose his track, and he is worthy he will obtain the things doubles on his course, hoping thereby he wishes, even though he prays not and if he is not worthy he will not ob tain them, even though he prays..... God, therefore, will neither give those who pray, contrary to their des erts, nor refuse to those who pray not according to their deserts."

If the old philosopher, claimed to have been the tutor of Marcus Aurelius, was correct, prayer will not change results. We guess he was cor-

IMMORTALITY.

Vol. II., p. 180 Gould's History of Re igion, has this statement:

"Conceptions of heaven, hell, and the end of the world were familiar to the classic age. So long ago as the times of Pythagoras ((B. C. 500), Greece ba known the doctrine of the immortality of the soul. With philosophers like Seneca, (dled A. D. 65), the soul knew freedom and purity only imperfectly till it was released from the prison house of the body. That day which you dread as your last is the birthday of eternity, said Seneca. Cleero taught to the same effect (died B. C. 43), and intimated that the way to the happy fu-

Our own Andrew Jackson Davis, in ors and their posterity either dead or in his Great Harmonia taught exactly the

Seneca; nor Jesus; nor Cicero; nor Pythlected books os their base; but they agoras, who brought life and immoragoras, who brought life and ommor-tality to light; but the belief is as old as the human affections, and will endure while love and birth, and life and death shall go hand in hand.

MUST BE SUPPRESSED.

Six young men, four of whom were graduates from the Union Theological Seminary in which Rev. Dr. McGiffert -to whose recent book such violent exceptions have been taken, because of cense to preach. Though their spiritual experiences were highly satisfactory, yet the opinion seemed to prevail that nothing good could come out of that in stitution of learning, though the Rev. Dr. Briggs, the heretic, who has just a professor's chair there. Rev. Dr.

RETORT AD HOMINEM.

Every little while the secular press details a horsewhipping affair, in which some lady parishioner plays the part of knight of the whip, and her pastor is the recipient of her well-directed blows. The last case of the kind we have noticed was at Waterloo, Iowa. Rev. Henry Luebensmeyer, of the German Evangelical Church, in his A thousand similar inquiries confront farewell discourse, took occasion to mention Miss Michael, a farmer's daughter, and a member of the church, unfavorably. She appealed to his feelings by lashing him severely over the head as he came out from church, and made a great excitement in church cir cles. Personal attacks from the pulpi should expect personal retaliation at the door, and we shall not say it is no

TAKE NOTICE!

For the hundredth time we wish state that all orders for Ghost Land Art Magic must be accompanied by a year's subscription to The Progressive Thinker. The two must come at the same time. That is, you cannot subscribe for the paper, and then one day, one week, one month or six months thereafter send for the premium books. If you wish to avail yourself of this magnificent offer, and obtain these books, the order for them must be accompanied with a year's subscription. No attention hereafter, will be paid to letters of inquiry desiring the premiums on any other terms than set forth

There are thousands of subscribers on our list who did not know when they subscribed for the paper that Art Magic or Ghost Land would be offered as premiums. In order to obtain them, they must renew their subscriptions to The Progressive Thinker for one year, opinion, and concede that virgins can and also send the requisite amount for give birth to Gods, and that these Gods the books.

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To the Editor:-- I have received your statement, but I have added on three other subscribers, viz.: Mr. J. S. Gavitt, Mrs. Jackard and Mrs. Sherman, making a total due by me of \$11.40 to date. This makes us square. I am glad to be able to book these orders for you, for I believe it is the duty of every medium and public worker to push the sales of The Progressive Thinker when such phenomenal premiums as Ghost Land and Art Magic are given with twelve months' issue, or fifty-two weekly supplies of The Progressive Thinker, for the ridiculously small sum of \$1.50. I will continue strenuous efforts at my public meetings to increase GEO. W. WALROND. your subscription list.

Suggestive Letter From New York.

To the Editor:-- I notice that my subscription to The Progressive Thinker expires with the issue of May 7, so will you please renew my subscription for one year from the issue of May 14, and 1 enclose \$1.50 for The Progressive Thinker and also the copy of Ghost Land which you so kindly offer for this amount, and also Art Magic.

I have tried and also attempted to puzzle my brains to find out how you can give so grand a paper as The Progressive Thinker for one whole year, and two such magnificent volumes as Ghost Land and Art Magic all for \$1.50. I wonder what the next present you intend for your many subscribers?

The Progressive Thinker is so filled with a piece of newspaper. A dozen or more good things every week, I find the best way to preserve them is to clip out the cream and paste in a scrap-book, which is very handy for reference me a lot of things. He told me my det det do glory over, save some grand mame, age, where I lived and with det do of individuals in the past, but the aggregation of despicable traits and very nice to hand a friend to read who calls J. OSBORNE LUNT. on you of an evening.

New York.

Returns His Thanks.

To the Editor:--Receive my sincere thanks for his heterodoxy—is a professor, made application to their presbytery for li-Spiritualist can afford to let your generous offer go unheeded. The Progressive Thinker for \$1.00 a year and a book like Ghost Land as a premium, is like getting a string of costly pearls at half price, with a diamond thrown in the bargain.

Fort Worth, Tex.

GUS WEISS.

Welcome Letter from Hon. A. B Richmond.

To the Editor:--Excuse my neglect in not acknowledging your kindness in sending me your beautiful book, Ghost Land; but I have been so much engaged in the courts that I have not had the form we must step outside the door a moment, as the fumes were deadly. We stepped out in the hall and he counted fifty in a mysterious voice. He explained that it was part of the charm. time to write before. I have just finished my one hundred and sixth homicide case, and have one more pending, and they have taken up all my time, so that I have just been able to finish reading your book. It is a charming book. I do not know when I have been more interested in a book than in this. I do not see how you can afford to give those books as you do with your paper. It is surprising to me; the book itself is interesting in the story and beautifully written.

Meadville, Pa,

A. B. RICHMOND.

HE SKIPPED OUT.

"Medium" Wade Shakes the Dust of Toledo from

HIS DASHING WIFE PUT UP \$700 BAIL SATURDAY NIGHT-FOUND MANY EASY MARKS-MISS HEL-LER TELLS HOW THE SWIN-DLER FOOLED HER-SAID MAG-IC WORDS AND BURNED MYS-TERIOUS POWDERS-THE PART PLAYED BY HIS WIFE IN THE FRAUD-BELIEVE THAT THEIR PROFIT RAN INTO THE THOU-

Frank Wade, astrologer, palmist, clairvoyant, seer, fortune-teller, film-flammer and all-round crook and swindler, has shook the mud of Toledo from his yellow shoes, leaving a long list of simple victims to mourn his departure. He jumped \$700 bail Saturday afternoon, packed up his most portable belongings, and, in company with his dashing wife, left for parts unknown. His elegant apartments in the Ecclestone flats, on Cherry street, showed signs of a hurried departure when de-

tectives visited there yesterday, Since the exposure of Wade's swindand spent the night in jail. The full story of his swindling practices was told in Saturday's Blade. Saturday morning his bail was fixed at \$700 on one charge of practicing a trick to defraud, and \$200 on another charge of similar character. His wife lost no time in handing over \$700 in cash to Police Clerk Wier, and Wade stepped from a prison cell into a closed carriage. The two were rapidly driven to their apartments. They have not been seen since. When the name of Wade was called in police court this morning he failed to respond. The bail was then ordered forfelted.

Since the exposure of Wade's swin-d ling practices in Saturday's Blade, a number of fresh victims have reported to Chief Raltz. Some refused to give their names, while others were not so particular. Chief Raitz thinks Wade swindled dozens of people in Toledo will never be known, and who will

keep their losses to themselves.

SOME OF WADE'S VICTIMS. Among the victims who have so far reported, are Rev. John Strempfer, of the East Side, who was film-flammed out of \$100, but who got his money back through the efforts of Detective Nichter. The East Side preacher was the one to first complain about being swindled, and Mrs. Wade gave him back his money when the detective called at the fortune-telling apartments. William Holland, another East Side victim, residing at No. 830 Willow avenue, mourns the loss of \$500. Fred Hake, of No. 58 Jarvis street, was another easy mark, who was separated from \$500. One victim gave up \$1,000, but Chief Raitz had not learned the name. Miss Mary Heller, of No. 197 Champlain street, was relieved of \$100, all the money she had in the

Miss Heller is a very pretty young lady, and innocent as a child. She is about eighteen years of age, and has made her home with her grandfather since a little babe, when she was left an orphan. She was a caller at police headquarters this morning, and nndbrought down the envelope and wrappers used by Wade in making the shift. The wrapper around the envelope was wax seals were scattered around the edges of the paper. Miss Heller gave a very good account of Wade's methods.
"I calle on him a week ago to-day," said Miss Heller, "intending to have my fortune told. He looked at the palm of my hand through a glass, then told He offered to get me a husband for \$10, but I told him I could get my own husband, if I needed one"-here Miss Heller blushed very becomingly.

HE CHARMED HER MONEY.

"Then he tried another tack. He learned that I had \$100 in the bank that my grandfather gave me. He told me about a burled treasure in our back vard, and said that he could work a charm so we could get it. To show his good faith he offered to put up \$100 with my \$100 if I would give him onethird of the treasure after he located it. He had told me so much that was true, that I believed anything he told me. I brought the \$100 in five \$20 bills, as he told me to. He said the money must be in twenties. I took down the number of my bills before I left home, so I would know what they were if any thing happened. "When I came back to his office be

took my bills and marked them with red ink. He said that was part of the programme, that we must not get the bills mixed. Then he handed me my money, as well as five \$20 bills of his own money. He brought me an envelope and told me to put the two sets of bills inside. The envelope was a long one, larger than the size of a bank bill. After I put the money inside he poured some magic charm in with them. It looked like cigar ashes. Then he told me to wrap the envelope in a newspaper that he brought me. When this was done he stretched a couple of rubber bands around the package, and brought forth some red sealing wax. He sealed the package in a dozen different places. After all this ceremony, he told me to place the package on a stand he had in the room, and he would charm it. He went to a book containing writings I did not understand, Chinese or something, and read a paragraph. He took some kind of magic paper and said he would burn it over the package. After lighting the paper he dropped it on a plate, and told me Then we went back in the room. The package had not been disturbed, so I thought, as there was no one in the room, and we were only out a moment. He told me to take the package home, and hide it in a dark place, and come back Friday, and he would give me final instructions and tell me how long to keep it hidden. I saw the story in Saturday's Blade, explaining how he had swindled people, and my heart sank. I opened the package, and found that a shift had been made. It was not the original package and envelope at all. There was no money inside; nothing but a lot of blank strips of paper, the size of bank bills. Then I reported the matter to Chief Raitz."

WADE'S WIFE A CONFEDERATE From the description furnished of Wade's methods by Miss Heller and other victims, it seems certain that his wife aided Wade in robbing his victims. In every case the "Palmist" and his victim stepped out of the room where the money was placed for a moment, to complete the "charm," and a dummy package exactly like the original family. Cloth, \$1.50.

nal was substituted by the wife, whe was near by. There was a large Sar atoga trunk in the room, and one of the detectives said this morning that woman could hide inside the trank bid

Wade and his dashing wife cut quite a swath during their three month's stay in Toledo. They claimed to hail from Detroit, but that was a fairy story. Mrs. Wade was a fine dresser, wore costly diamonds, rode a wheel gracefully, and was not above a sly filtration. Wade claimed to be an Englishman. He dressed in the height of fashion, changing suits several times a day. He was fond of flash jewelry, Wade was quite a sport, and used to be a liberal spender in different downtown cafes. He employed a bookkeeper and stenographer, and had a telephone in his office. His clients came from all classes, and as many as thirty customers have cooled their heels in the reception room at one time, awaiting their turn to peer into the future. The above from the Toledo (Ohio) Blade illustrates how easy it is for an artful villain to find victims among a curiosity-seeking, gullible public. Possessing a strong psychological influence, and skilfully exercising it, he fluds his nefarious business very profitable until exposure comes, as come it must to all doers of evil.

STATESMAN'S VIEW

An Instructive Lesson for Patriotic Americans.

"I do not say the Americans have any light to interfere in the affairs of Cuba, but the Spaniards certainly have shown themselves cruel, barbarous, and incapable of governing the heart of the An-

"In one way or another they will lose that beautiful colony.

"The prime cause of Spain's condition s the general state of ignorance-in the upper as well as in the lower class. It is the priesthood, absolutely sovereign everywhere, which has led that fine county into ruin. * * * "Through an ever retrograde spirit

the clergy has done irreparable damage to the Latin race." Such are the words of Crispi, the chief statesman and premier of Italy, as reported in the press. A true statesman cannot ignore the

essons of history. The words of Crispi are true, and should be taken as words of solemn import and warning by patriots of every land and nation.

Priestly influence as a dominant factor in social and political affairs has ever been a curse and blight to any nation or people subject thereto. Spain is no solitary exceptional instance; but is a striking example at the present time of the accursed, withering influence

upon the moral, educational and political character of the the people of a na-Miserably and imperfectly educated, and the education of such a character. under the manipulation of the priesthood of the Romish church that it might more justly bear the appellation of miseducation than education, it presents a picture of a nation thoroughly subjugated to the rule of the church and its priesthood-a nation ignorant, tyrannical, cruel, merciless, barbarous

gloating in bloodshed and persecution-

with the instincts characteristic of the

Inquisition ingrained in the nature of

its people. Under the training and influence of the priesthood, they have sunk so low in moral sense, and consciousness of truth, that they are proud of their characteristics, and regard these inglorious and vicious traits as their chief glory. The nation has sunk so low in the moral and political scale that; from being a nation occurving a high place among nations, a great power among earthly powers, she has nothing the aggregation of despicable trait

that now characterize her people. The lesson to us is this: The same dominant influences that have produced the Spain of to-day, will produce the same results elsewhere, if allowed

to dominate.

Priesthood education is the same in tendency everywhere. Not a nation exists to-day that would not, had it been dominated as Spain has been, by the priesthood, be of the same low grade in character. The salvation of Spain, as of any other country, consists in throwing off the clutches of the priesthood, from her education and her politics. and cultivating the education and other factors that tend to build up and establish a free and enlightened moral people.

Belvidere Seminary.

Belvidere Seminary is a pleasant, healthy, home-like place for children during the summer months. Kind and impartial treatment guaranteed to all. Address BELLE Terms moderate. BUSH, Belvidere, N. J.

A CHRISTIAN'S LAMENT.

There is an anecdote in the biography of Lord Tennyson which will become a classic among those who detest Calvinism. When Tennyson, the lad, was at school at Louth, he frequently visited in the home of an aunt, who would weep for hours because God was so infinitely good. "Has He not damned." she cried, "most of my friends? But me, me, He has picked out for eternal salvation.—Congrega-

BELATED ZEAL.

Thus his holiness the pope: "I have prayed to God with the whole force of my being, with the deepest fervor, to avert war, and not allow my pontificate to end amid the smoke of battle. Otherwise, I have implored the Almighty to take me to himself, that I may not behold such a sight."

It would have been a good time for the "holy father" to have exercised his authority to establish peace in Cuba when belligerency was limited to the members of his own faith; but for three years he allowed the strife among his own household to go on, during which more life was sacrificed by violence, famine and disease, than would have occurred during a similar period of civilized warfare; and yet we have no evidence he called on heaven to interfere in the premises. Now, when he sees his most faithful children, the half-civilized Spaniards, are likely to suffer defeat at the hands of infidel America—for all people who do not embrace Catholicism are infidels, not in the faith, to Catholics—so now his zeal for his favorites comes to the front.

Protestant missionaries would do a good work at this time if they would call the attention of the insurgents in Cuba to the action of the Pope in the present emergency, and his silence in years agone to stay the hand of the op-

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every

CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

CASSADAGA CAMP.

Programme of Speakers for An Earnest Plea for Its Con-1898.

Our mid-summer programme, which is nearly completed, we consider the strongest as to ability and brilliancy ever presented by the C. L. F. A. Be lieving our friends who contemplate visiting the camp during the coming season, would appreciate a little foretaste of the pleasures awaiting them, we present the same for their edifica-

July 15, Pioneer Day; 16, Mrs. E. L Watson, of California; 17, Lyman C. Howe; 18, Conference; 19, Lyman C. Howe; 20, Mrs. J. B. H. Jackson, of Grand Rapids, Mich; 21, Lyman C. Howe; 22, Mrs. J. B. H. Jackson; 23, Mary E. Lease, of Wichita, Kansas; 24, Mrs. J. B. H. Jackson, Rev. W. Hicks; 25, Conference; 26, Mrs. E. L. Watson; 27, Rev. W. W. Hicks; 28, of Buffalo; 31, Moses Hull, Mary E. cago; 4, Moses Hull; 5, Prof. W. M. Lockwood; 6, J. Clegg Wright, of Amelia, O.; 7, Rev. W. W. Hicks, J. Clegg Wright; 8, Conference; 9 and 10, Prof. H. D. Barrett; 11, Mrs. Cora L. V. Richmond, of Washington, D. C.; 12, J. Clegg Wright; 13, Mrs. Cora L. V. Richmond; 14, Mrs. Cora L. V. Riehmond and Rev. E. L. Rexford, of Columbus, Ohio; 15, Conference; 16, Rev. E. L. Rexford; 17. Mrs. Cora L.V. Richmond; 18. Rev. E. L. Rexford: 19 and 20, Hon, Dr. W. H. Montague, of Toronto, Ont.; Willard J. Hull, of Columbus, Ohio; 22, Conference; 23, Carrie E. S. Twing, of Westfield, N. Y.; 24, Willard J. Hull; 25, Rev. W. W. Hicks; 26, Carrie E. S. — —: 28. Carrie E. S Twing: 27. -

Mrs. Maggie Waite, platform test medium, throughout the season.

Mesick, Mich., Camp.

Mesick (Mich.) Camp-meeting will ppen July 31, 1898, closing August 14. All good mediums and co-workers are une, to have them on printed programme. Address Jacob Bullian, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabee, state organizer.

The New Era Camp.

Their many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Loe F. Prior and Mr. Chas J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as the boy orator," is conceded by such a discriminating judge as Dr. J. M. Peebles to possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and solicit the active co-operation of every to this end. Circulars will be issued in May and sent to all who apply to Wal- only unreasonable but also unnatural. ter P. Williams, Salem, Orc., who is the corresponding secretary. The Brockways are at Portland.

Ottawa, Kansas.

The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

PROGRAMME

Of Mass Meeting at Bloomington, III.

TO BE HELD SATURDAY AND 19, 1898, Mrs. Anna M. Kleeman en SUNDAY, MAY 14 AND 15, 1898. Saturday afternoon-Words of welcome, Mrs. Lou Gay.

Response for State Association, Pres ident Warne. General Conference-Our Neighborhood Needs, opened by M. H. McGrath;

Our State Needs, opened by Ervin A Rice; Our National Needs, opened by James Freeman. Saturday evening-Our Critic Before the Mirror of Truth, Geo. B. Warne.

Reading and tests, F. E. Lofgreen. Recitation, Emma N. Warne, M. D. Platform tests, C. H. Figuers. Sunday morning-9:30-The medium's

Lour. 10:30-How Shall We Educate, C. P Tohnson. 11-Woman in Spiritualism, Nettie E.

11:20-Lecture and tests, F. E. Lof reen. Sunday afternoon-2:30-Lecture,

H. Brooks. Platform tests, C. H. Figuers. Sunday evening-7:30-What Does Higher Spiritualism Teach? Emma N.

Platform tests, C. H. Figuers. Five minute scrap talks. Excellent music at all sessions. Notify Cal. James Freeman of your intention to be present, if possible.

FRAUD!

To the Editor:—I beg leave to call a halt in this pessimistic fraud disease. Elder Covert started the materialistic ball to rolling, and many honest investigators in the ranks of Spiritualism have hung their harps on the willows awaiting results, while otherwise disposed persons are working hard to evolve a purely philosophical church, utterly discarding phenomena. I don't believe that any government, religion, corporation, church or organization ever reached the point of notoriety and success without practice of trickery, deception or fraud. The vast domain of nature seems an undefinable conundrum to each progressive evolution of intelligence. The eyeless fish in waters of darkness have a sense of sight to search for food and flee from enemies Mary E. Lease; 29 and 30, Moses Hull, by some law that I can't understand; neither can I understand why the read-Lease. August 1, Conference; 2 and ing of some factious novels, attending 3, Prof. W. M. Lockwood, of Chi theaters and similar indulgences in theaters and similar indulgences in mirth and myth, have in many instances led the mind into channels of advanced thought, culminating in a "if a man die he shall live again." It seems to me that the vigorous attempt we are now engaged in to root up the tares, will damage the prospects of a golden crop. When Spiritualism shall have scaled the summit and gained the eminent position of purity, her work on this mundane sphere will surely close, but until the coming of that period our mediums will continue to

> "Let those refuse to sing Who never knew our God-And pessimists should stay away From paths by angels trod."

For my part I propose to let all such as can't tolerate our mediumship, join the Salvation Army and get into decent company as soon as they please—the sooner the better. As for myself, so long as 1 realize that our mediums give us one genuine test to each thousand of fraudulent ones, just so long I am comcordially invited. Those expecting to pelled, in justice to my own consciousattend, send in names before the first of ness, to stay where I am, rather than to swap for what would to me be an absolute humbug. No! Let us not too sensitive, righteous or puritanical. We are not engaged in a child's play, but should acquit ourselves as valiant soldiers in our glorious cause of truth remembering that Spiritualism must of necessity be expected to bear her share of the burden of undesirable negatives. Believe me, kind reader, were it possible to rid our ranks of all tricks and decention, in such case, bigotry and self-righteousness would waylay, ruin and rot our cause within ten years. Sugar is the basis of nutriment, but life cannot be sustained without acids. Cloudless skies and eternal sunshine would be: First, pleasant; second, monotonous; third, grievous; fourth, unendurable; fifth, destructive; sixth, min complete: and thus illustration after illustration might be given; but just what proportion of the undesirable compound shall be mixed in to produce the desired alloy, is the question that confronts us, Someone says we don't need any at all and we won't have any; but I claim such argument is not The earmark of imperfection and impurity follows in all channels of experience. When this ceases to be true, then and not till then will reformatory

work and progress be at an end. I will close by saying that I am glad to stay in my present decent company, admitting that we have an occasional fake. We also know that we have a grand reality, a reality and knowledge that "if a man die he shall live again:" a fact that is not claimed as such by any people on the face of the earth ex-

cept by Spiritualists. Delta, Iowa. MOSES WHISLER.

PASSED TO SPIRIT-LIFE.

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

At her home in Mount Joy, Pa., April tered into spirit life, aged 55 years, I

month and 19 days. She was a good woman and faithful mother and friend. She has manifested to her daughter since passing over. Another familiar face to greet us from the spirit side of life, and to welcome us home. M.

Passed to spirit-life, Mrs. Abbie J Palmer, of Rochester, N. Y., in her 71st year of mortal life, Saturday, April 16, 1898. She was an earnest Spiritualist and an active member of the First Spiritual church of Rochester. Services were conducted by G. W. Kates and

David Geurnsey passed away, in Milton, Florida, into better life, April 22, 1898. He was 87 years, 9 months and 18 days old, and was born in Dumerston, Vermont, on the 4th of July, 1811. He and his wife lived together over 65 years. He was a firm believer in Spiritualism for over 30 years.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very in structive and valuable work. It should have a wide circulation, as it well fulfills the promise of its title. For sale at thy office. Price 75 cents.

LOYALTY IN OBEDIENCE TO TRUTH. REGARDING ART MAGIC. IT WILL SPEED RADICAL RE- are still bowing at the shrine of pagau-

erature?

paper.—Editor.]

knowledge?

knowledge?

laws

physical life.

litual life.

dews of evening?

ty to progress?

FORM IN THE HOUSEHOLD OF ism. SPIRITUALISM-A LECTURE TO THE READERS OF THE PRO-GRESSIVE THINKER, BY C. F. COLE, OF DOWAGIAC, MICH.

As Spiritualists we know, and can furnish proof of the birth and development of our religion. It is the duty and privilege of all to defend what they deem to be the truth. Can we as a people expect to hold our position, if we stand as individuals only

and not as a corporate body? Do we exert the concentrated force, the irresistible power that harmonious organization would give? Do we realize that the whole legion of orthodox forces are arranged against

us, prompted by the bitterest spirit of hatred? Have we taken definite steps to organize as an "Anti-Church Association" and thus meet the "Anti-Spiritualists," which is the whole body of opposition from the church of Rome down to the

Church of God? Are we to think that such a step out into the open field of public action, would injure our cause which we love

Suppose we do assert that we love the revealed truth of spirit communication, and refuse to put ourselves on record as those who are willing and able to defend the knowledge of these facts, would the thinking world, or the church commend us for the act?

The love of truth should prompt us to manifest the real existence of our well-grounded hopes, by the open declarations of our convictions, which are based upon demonstrated facts, attested by hundreds of thousands of the purest, wisest and best of men and women Now is the time that the spirit-world

requires-yea, commands the attention and the willing co-operation of every one to whom the light of the spiritual gospel has come. We can form no shadow of excuse We cannot evade the consequences of our own act. We have cast aside alle-

gience to the system of religion under which we were born. We must either don the armor of defense, of living truth, or wear the mental fetters, which a neutral position gives us. Many good people are like heavily laden carts, rolling in deep and time-worn ruts. They require a severe mental shock to lift them out, and elevate them to higher and firmer ground.

It might seem strange to one who is centered in self, who seeks only the gratification of his or her curlosity in physical demonstrations of spirit power, that a call for radical reform in our

house should be sounded. Still there is nothing phenomenal in the course taken by the minority, in whose ranks are found the pioneer and early exponents of true Spiritualism, who are lifting their voices, tremulous with mortal infirmity, but strong and fully rounded out in spiritual development

Their trembling hands are writing upon the walls of spiritual literature, weighed in the balance and found wanting. Would it be wisdom in those who are

mere recruits-novices (like the writer) unskilled in the use of the "sword of the spirit," to turn aside and heed not the cry of danger when it comes from the hearts and souls of those who are bearing the smart and scars of early conflicts with the enemies of truth and justice?

RADICAL REFORM.

Do the words cause a tremor, akin to fear, to pass over you? There is no greater enemy to dread or fear than the spirit of apathy. Slowly and silently it stretches forth its poisonous tentacles, benumbing and dwarfing our interior selfhood, lulling to partial slumber our soul's finer and purer perceplinexperienced taught wisdom, the errtions of spiritual truth-suspending the ing brother and sister sought out and terior manhood the higher forces and care for their development in spirwhich place the soul guard against innovation, that might, if tolerated in the become contagious, and ish pride and egotism take the platform individual. weaken, and in time degrade the entire | manifesting the spirit of envy and jealbousehold.

A call for radical reform will turn our attention to the real mission of Spiritualism. There must have been a foldment of their fellow men and wo nurnose in the mind of the projectors on the spirit side of life, as to its ultimate results.

Those who received the beaven-born gospel of this century were fully conscious as to the object of the reveal ment, and they recognized the fact that it was for the sole purpose of Spiritualizing the human soul and bringing it into harmony and activity with the and women went forth into the byhigher forces of spiritual unfoldment. and the development of true manhood and souls aflame with spiritual love and womanhood upon a purely mental and spiritual plane of thought, coupled with earnest labor, whose end and aim They labored for the love of the truth was the betterment of the human fam-

When we look abroad through the medium of the press or by personal observation, to find the fruit, the result of the labors of the noble pioneers whose hands and hearts were joined in co-operation with the highly developed spirit forces, the outlook is not encouraging so far as spirituality, pure and simple, is concerned.

·It is true that, as a people who have repudiated orthodoxy, we are increasing in numbers, but are we as a people growing

IN SPIRITUAL STRENGTH?

Do we stand out in bold relief, "read and known by all" as a spiritual-minded people, a "peculiar people" in that

As a people do we excel in zeal for the cause of truth those whom we know to be supporting a system of religion based merely upon hearsay, and that not very clearly stated?

Do we stand aloof from all pagan rites, ceremonies, titles, vestments and l sustoms, which have grown out of the the community. decaying debris of superstition and false theology, which from time to time has been revamped, turned, colored, returned, retired, condemned, and then received again as the exponent of the vill of the Deity?

It seems reasonable to believe that true reform has been and ever will be the work of the higher forces through the instrumentality of men and women. They will not save solute by the free the instrumentality of men and women. the instrumentality of men and women whose interior perceptions have been quickened to see and feel the danger which is closing in around their fellowmen.

While a call for reform has often severely shocked the mental and moral sensibilities of many good but inactive souls, it has always resulted in good for humanity. Do we as a people set value on all

temporal possessions in accord with the standard given by the higher intelligences of the spirit world? If so, a call for reform would be impossible. If the truth is confessed-and it should be by a people who are in contradictory theories, and are unset search of that "pearl"—we are not distilled, not "grounded in the truth." tinguished by our zeal in propagating the simple yet omnipotent principles speed "radical reform" in the house

which underlie our beautiful life-giving hold of Spiritualism.

philosophy above our fellow-men who Dowagiac, Mich,

Do our people as a whole manifest

keen desires to drink from the streams of spiritual philosophy as they flow

forth from the fount of our varied lit-

Are our spiritual papers subscribed

for and read by all who can afford to pay for them? [No! Not one in a hun-dred Spiritualists takes any Spiritualist

Are we as a people "free from overy

supply such food as our interior man-

hood can assimilate and thus develop soul-power? Looking out upon the

great sea of human life in its "struggle

for existence," one finds that the fail-ure to cope with the events of earth-

life, is due to a lack of soul-force to

graso the realities of our relation to the

spirit-world, in which eternal progress-

At the base of physical growth lies an important truth that must be recog-

nized, if physical manhood is the ex-

pected result. That is, conditions that

Nature. She is the most imperious

dame in the universe. She never over-

and physical existence can only be

made pleasant by responding to her

But there is something higher, grand-

er, purer, which dominates the physi-

cal, and if developed, it will control all

the baser elements which pertein to

When this immortal entity is awak-

ened to action by the knowledge of the

source of its being, and its true relation

and birthright, its first step is radical

reform within the realm of personal be-

ing. Conditions are sought in harmony

with spiritual law, which is higher in

the scale than that which controls the physical. The interior is illumined

with spiritual light. The moral defects

If unselfishness and spiritual growth characterized us as a people, and banded in harmonious organization

with a clear and definite declaration of

basic principles, then an effort to elevate the human family would be attended with complete success, and as a corporate body fully equipped with

spirit power and soul force, we would

stand as a beacon light for truth and

justice, in the front rank of moral pro-

The gifts of the spirit are dispensed

with lavish hand. All are bidden to

drink freely from the life-giving

stream of wisdom, love and truth, so

that the weak may be made strong, the

Alas! for true Spiritualism, when self-

ousy towards those who are more high-

ly gifted or developed, and seeking pub-

lic applause more than the spiritual un-

men. Then, radical reform in our spir-

It is a sad fact that the high and holy

office of spiritual mediumship has, in

It was once a distinction bearing the

seal of purity and goodness, which car-

ried with it an atmosphere of a pure

ways of life, empty-handed, but hearts

and truth, trusting to the wisdom of

their spirit guides for temporal support.

and the spirit world provided for their

wants, through the liberality of those

whose souls were moved by the power

We are told by many that such a

course now would encourage the habit

of neglect on the part of the people, and

could not be, providing the spirit guides

were wise, pure, generous, and zealous

for the truth, and sought the well-being

of their instrument. Even the churlish

souls can be influenced to give in sup-

port of the genuine spiritual-minded

Does the costly array of rich vest-

thousands of our fellow men and wo-

Are the little "gatherings" of Spirit-

ualists scattered over the land cared for by the many medium who are calling

for invitation to enduress societies?

Why not? Because we are unable to raise the \$25 for two lectures, and en-

tertain the medium in the best home in

Are we to think that wise, generous

The custom of securing all remuner-

ation before the work is done, has been imported from the inthodox church,

grace of their god unless this money is vouched for before they begin to pray

May the spirits of just men in the

igher realms speed radical reform

that will teach all men their duty to aid

the teacher of truth; that will in its on-

ward march turn the mental gaze in-

ward, to examine the interior selfhood

instead of leaning upon the evidence

gained through physical manifestations

which have an important use, but close

observation teaches the fact that they

are not the source of spiritual strength

which develops soul power, without

which we are subject to all manner of

Loyalty in obedience to the truth will

and loving spirits guide such teachers

"mediumship would go unpaid."

medium.

men?

Certainly not!

or bless.

and self-sterificing earth-life. Noble men

many instances, been degraded.

itual fold is in order.

will meet the demands of our Mother

on is the order of eternal life.

weight" with mind and soul open to the

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

The subjects of improvement, ad rancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any 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

influences of spiritual power, standing armed, not only to defend the truth but having our own lives transparent, are we making conquests and adding territory to the domain of spiritual We believe that eternal progress is our birthright. Have we begun in real-I do not mean, have we an extensive experience in witnessing physical pheomena and in receiving great "tests;" but are we growing, and do we make effort to "bear the burdens" of the weak, and defend the ignorant by covering them with the shield of spiritual Are we gathering the rich gems of thought which fall around us like the Is our spiritual perception clear enough to select from this bounteous

> 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 looks a neglected duty. She never forside of truth. Wisdom can be naught gives a willful or innocent violation of without the truth at its base. Religion the laws of her household. Our stern may, if eloquently and hypnotically and implacable Mother holds all the presented, take hold upon the minds of wealth of the universe in her grasp. the people temporarily, but if not based upon a knowable fact it must fall of its She bestows no gift upon the sluggard. Her treasures must be wrested from own weakness. her hand by physical and mental effort,

CANNOT BE CRUSHED.

Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanry and exposures of fraud and charintanry; 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 philosophies; 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 not turn if the machinery is not cleaned up once in a while and oiled; if man fails are repaired in the light of truth. The spirit is strengthened by spiritual food. The soul becomes strong and self-posin his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow. sessed, ready to stand for truth and purity of life. 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 comnilation of valuable literature, so

HERE WE ARE AGAIN

with a neat and invaluable work, a 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 FAVORS. 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 tion. in affording a means to a higher spiritnal 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 one year and Art Magic. All orders 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 AND GHOST LAND. Art Magle 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 ments worn by many of the exponents Thinker and Ghost Land at once, and Art Magic as soon as published, for of the truth, compare well with the wide-spread poverty-yea, suffering, We will also continue sending that is resting like an incubus upon Ghost Land up to June 1, on its present terms.

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

UNPARALLELED OFFER.

Where, when or by whom, aside from former premiums offered by The Proressive Thinker, has there ever before een such remarkable offers made to Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Proressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but o the one who furnishes ten or twelve thousand books it makes quite a per-ceptible deficit, and the offer still renains unparalleled. Send in your orders now and they

will receive prompt attention. Again do we call special attention to our terms: GHOST LAND special terms will end June 1st.

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

By sending us \$1.50 before the first of June you can get The Progressive Thinker one year, Art Magic and Ghost Land.

the bargain.

STUDIES IN SPIRITUAL THOUGHT.

Peace of mind and spirituality of scripture verses and other cheering and

enemy to spiritual thought, a foe to way. Hence the philosophy which dispiritual growth. Carking care and the rects people who wish to be happy not ducive to the evolution of spiritual- rules against worry or making strenmindedness.

ry" Clubs may properly be hailed as er delay. velcome adjuncts in the spiritualizing factors operating within the social field of human life.

"How are you trying to be happy?" 'What are you doing for happiness?" Phese are the queries which have taken the place of more commonplace greetings among some Chicago people nowadays, says the Chicago Tribune. For happiness is reasonable and popular at the present time, just as unhappiness, pessimism, and sorrows more or less romantic and sentimental, have been tion of unfailing happiness.

fashionable and popular during the last | "Look for the little bits of happiness fashionable and popular during the last moping or depressed.

"I would as soon be seen promenading on State street or the boulevards with a soiled face as a gloomy countenance.'

This is the way one Chicago woman expresses her opinion, and it is an opin-ion shared by a large number of clever and intellectual, not to say philanthropic, Chicago people.

THE BASIC PLANK.

"It is wrong to all humanity, a positive sin, to be unhappy."

Here is the basic plank upon which the happiness societies and happiness-seeking individuals build their platform. Unhappiness, the yielding to the low spirits and depression which are the bane of modern civilization, is not a necessity, not even a luxury, according to the people who are working against it. It is merely a temptation, a debased condition of mind and soul, to be fought with and vanquished accordingly. It is a condition positively murderous in its effects upon all good work or quality of life, they further declare, and as unnecessary as it is unwhole some. So the Chicago men and women who do the most and the best thinking are making an earnest business of enjoying life, of being happy, and they claim that already much good has been accomplished by their efforts.

The ways and means adopted toward the end of that pursuit which the Declaration of Independence declared to be one of the "inalienable rights" shared by all men are varied and numerous. They range all the way from religious exercises and beliefs to fads and hobbies of all kinds. One man finds happiness in collecting coins or photographs, another in walking many miles a day So, as "Be happy in any way possible so long as you break no moral law" is the initial instruction of the happiness teachers, it naturally follows that many and strange are the paths which lead to the delectable land of joyousness. The philosophy underlying the above by those who claim to have experienced was given as follows by one of the most successful happiness teachers in Chicago.

INFLUENCE OF MOMENTUM. "The influence of momentum, of the

automatic action of the mind consequent upon the adoption, even temporarily, of a given mental and spiritual condition, cannot be overestimated, so important do scientists and physicians find it. One reason why so many peo- and lasting happiness found, they deple find it hard to be happy lies in the clare, and the precise mode of this work fact that their natural instincts, both inherited and acquired, all point toward and the manner of doing it that count. depression and the 'blues.' Shake such people out of the rut of misery, frequently borrowed, fanciful, and unreal, into which their mental and spiritual machinery has run, and they will find, so to lose their melancholy and depresto their surprise that happiness, more sion in the enjoyment of something, glorious and delightful than they had anything, which they really enjoy, that right condition of mind once enjoyed, if only for a moment, it is more easily reinduced. So, if a man or woman wishes to grow happy, we endeaver to in mind that an unhappy nature never make him or her so for as long a period as possible. By continued effort on the part of the happiness-seeker the joyful state of mind becomes habitual and communicable. Every one knows what a power for good a thoroughly happy person is to every one near him or her As it is possible for every one in the world to be happy, not temporarily, but continuously, we try to bring about this beautiful condition by being happy ourselves and by inducing all persons we can to at least make an effort in this direction."

Starting in the churches originally, where, of late years, the doctrine that unhappiness is a sin has been strongly taught, the happiness cult was several years ago brought prominently to public attention, although not under its present name, by the various metaphysthe popular rebellion against the encreaching melancholy of the fimes.

"Edith Bramley's Vision." Vivid decroaching melancholy of the times. Christian Science, theosophy, the White Cross societies—every one of the religlous and semi-religious movements which have influenced modern thinking this office. -did its part in teaching men and women that unhappiness is unnecessary, crippling, belittling in its effects. The great work of a master mind, and one "Don't Worry" idea was the most re- whom Spiritualists should delight to cent predecessor of the thought which declares that happiness is a necessity of thought and patient research into Nahuman nature and must be made universal. The strength and universality of the demand for some such mode of thought was proved by the speed and generality with which the clubs with 'Don't Worry" for their watchword alike sprang into existence all over the

SOME IMPORTANT RULES.

The rules upon which the original 'Don't Worry" circles were based are as follows: 1. Consider what must be involved in the truth that God is infinite, and that

you are a part of his plan. 2. Memorize some of the scripture promises [including the sacred writings of all ages and religions], and recall

them when a temptation to worry returns. 3. Cultivate a spirit of gratitude for daily services.

4. Realize that worrying is an enemy o your happiness 5. Realize that it can be cured by peristent effort. 6. Attack it definitely as something

to be overcome. 7. Realize that it never has done and never can do the least good. S.-Help and comfort your neighbors.

9. Forgive your enemies and conquer cour aversions. 10. Induce others to join the "Don't Vorry" movement.

The fourth rule of this list is the one nost highly approved by the happiness seekers, who, while considering the development of the "Don't Worry" idea

as at best but a negative means of bringing about the condition they desire to further, yet realize that worry is an enemy to the happiness which they are endeavoring to render universal not always the time in which to commit! Price 25 cents. For sale at this office.

thought and conduct are harmonious factors in the development of the higher life in man.

encouraging items to memory; there are unhappy people in the world also who do not care for that sort of thing Worry is a discordant influence, an and must be comforted in some other uneasiness of anxiety are far from con- to commence operations by following uous efforts of any kind, but merely by Hence the formation of "Don't Wor- being happy at once and without farth-

"Resolve to be happy for at least a moment of every day; the simple resolve will do much toward setting the mental current flowing in the direction of happiness."

Here is the initial suggestion-for the happiness seekers are chary about for-mulating rules for its development, and prefer merely to "suggest" the things that will probably induce the beatific state-of some of the men and women who claim to have attained to a condi-

decade. It is no longer considered the which he close around you, induce othcorrect thing for a thinking, intelligent ers to do the same, and pass your joys man or woman to go about the world and means of gladness on.", In the way of reasons for their manner of thinking, and for the spread of the happiness habit, they present a list as long as convincing "Be happy and you will be good," is

the unusual but comforting way in

which some of the "happiness thinkers" of Chicago reverse the time-honored and worn old rule of ethics. "A happy person means, intends, and prac tices good toward all the universe," explains one of the Chicago men who work for happiness, "and it is far easier for a happy person to be kind, thoughtful, and unselfish than the reverse. The happy nature wishes all others to be happy, too. And the unhappy person who has these good impulses it worthy of being canonized. The Southern 'mammy' who said that her children had 'lubly tempers 'cause she never crossed 'em; nothing spiled chilluns like bein' made mizzable, was nearer right than she knew. Now, as human beings in a state of nature are always happy, it is more possible to render the state of happiness general, and every person should keep happy, if only for the sake of the effect upon his moral nature and that of the world

at large," "I am truly glad to know of the happiness movement," declares one of the best known nervous specialists in Chicago, "because, as everybody knows, happiness makes so strongly for health. A happy person is nearly always a well one; an unhappy individual is generally a good subject for medical care. And, to my personal knowledge, the happiness movement is doing a noble work among the nervous sufferers and hypochondrines of Chicago. The healthy effects of a great joy are known to almost every one.'

Love and the power of drawing it, beauty of the physical as well as higher natures, health, wealth, length of years, success, fame, and a host of the kindred desires of humanity are promised to the faithful happiness seekers the truth of their theories. The means by which they propose to attain these varied joys, while widely dissimilar in development, are as identical as simple n the bginning.

"Begin to be happy anywhere you happen to be, and forget self." Old as the hills, yet perennially young as hap-piness itself, this rule is potent, according to the men and women formulating it. In working for others only is true matters nothing. It is the work itself

"The work beginners can do best," reads a little pamphlet which has started many Chicago people on the road to happiness, "is to be happy themselvesall mournful thoughts are pushed from the mind. Then they can begin to spread happiness in any way they deem best. But it should be distinctly horne yet made others happy.

It is especially to be hoped that the "Don't Worry" idea will "take" among Spiritualists. With their philosophy and their knowledge, there would seem to be no people on the face of the earth who should be more happy, or worry less than they. They should be the happiest and the most spiritual of all people. Spiritualists, one and all, let us oin the Spiritual Don't Worry Society. JAS. C. UNDERHILL. Hammond, Ind.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary cal organizations which were born of Reynolds of Venango County, Pa. For

scription of a Jesuit spirit conclave, together with 'nteresting corroborative testimony. Price 15 cents. For sale at

"Principles of Light and Color," E. D. Babbitt, M. D., LL. D. A truly honor. The result of years of deep ture's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general . Aders and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, It is a wonderful work and you

will be delighted with it. "Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pumphlet by Wm. H. Burr. Price 15 cents. For sale at this

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presente in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For

sale at this office. Price 25 cents. "The Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 25 cents. For sale at this office.

"The Infidelity of Ecclesiasticism."

A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psy-chic science. Demonstrator of the moand strive after popular recognition of lecular or spiritual hypothesis of nathis fact. Busy people say they have ture. Scholarly, masterly, trenchant.

.. GENERAL SURVEY ..

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

CONTRIBUTORS:-Each contributor onstration, so in this work he backs up is alone responsible for any assertions his statements by copious reference to or statements he may make. The editor ancient and mythological history. allows this freedom of expression, be leving that the cause of truth can be courtesy of broad-minded liberality it lieving that the cause of truth can be courtesy of broad-minded liberality, it best subserved thereby. Many of the will be found to be sufficiently forceful sentiments uttered in an article may be diametrically opposed to his belief, yet the reader to the fact, that the realm of that is no reason why they should be suppressed. No one person has the many adherents in the popular mental-whole truth, hence kindly feelings ity of the age. This treatise will be on should always be entertained for those who differ from you.

The Ladies' Mediums' Home Society will give its second entertainment on the evening of May 13, at 77 Thirtyfirst street. A fine dramatic play, followed by tests from many of the best mediums who have kindly offered their services. The society will open a home in June, and several are coming forward to aid and occupy it. The society would be glad to hear from anyone desiring to aid, or come into the Home; or of any information that would be of interest to its success. Address Mrs. C. H. Horine, president of the Home

Mrs. Mary L. Elliott writes: "I tell you, the radical ones move the world. the word, and our board of trustees is Keep right on in the good work. You have the good thoughts of lots of people you never hear from."

J. W. Dennis writes: "Moses Hull and his wife, Mattie Hull, will lecture their earnest work and zeal the stuff and refreshments." for the First Spiritual Church of Buffalo, N. Y., during the month of May and until about June 5th."

W. J Colville is lecturing during May in the Spiritual Temple, Exeter and Newbury streets, Boston, on Sundays at 2:30 and Fridays at 7:45 p. m. During April the attendance was excellent despite the inclement weather. He lectures on Sunday evenings in varlous places near Boston. On Sunday, May 8, he speaks in Brocton; May 15 and 22 in Lynn, Mass. His class in spiritual science meets at 242 Huntingon avenue, Boston, Mondays at 2:30 and Saturdays at 2:30 and 8 p. m.

The Washington Times says: "The annual meeting of the First Association of Spiritualists of this city was held last evening at Wonn's Hall. The reports of the secretary and treasurer were read and their reports testified to the prosperity of this association under the management of Mrs. Cora L. V. Richmond, the pastor. A balance of \$200 is in the treasury. Mrs. Richmond | gold watch, by his class of occult stuwill be given a public reception on Thursday evening, the anniversary of her birth, at Maccabee Temple. By a unanimous vote of the members of the public worker in Denver has ever won First Association of Spiritualists of this city. Mrs. Cora L. V. Richmond will remain as pastor of the society another year. All Sunday services will be free from admission fees."

L. H. W. writes from Albany, Wis. "F. Corden White has been with us a few days, gave two lectures, together with very many important and convincing tests, which were very convincing to the doubting ones and very entertaining to Spiritualists. We can fully recommend Mr. White to all Spir-Itualist societies as a speaker and plat-'orm test medlum."

Mrs. C. H. Horine writes: "In union there is great strength, especially when in behalf of Spiritual truth and right, and we are happy to see the afternoon service of Mrs. Georgia G. Cooley a power in itself, yet greatly intensified by the splendid co-workers and sympathizers in the most noble cause, Mrs. Carrie Weatherford, Mrs. Aber-Jackman, Brother Will Hodge, Max Hoffman, Dr. Figures and Dr. Rothermel, with their beautiful psychic instructions, loving messages and names, from their controlling guides, affording us a real camp feast at our very doors. On Sunday our pastor also gave a wonderful and instructive experience from spirit realm, with messages and names. Her psychic experience in the realm of spirit are common to but few of the most spiritual, and we have learned to love her because of her spirituality, her kind words for all phases of mediumship and mediums. Mrs. Cooley conducted the evening services, and many loving messages and names were

Abby A. Judson writes from Arlington, N. J.: "Unless containing money for one of my books. I beg all friends who write to me, desiring an answer, to kindly enclose stamps enough to cover the expense. I am forced to make this request by the narrowness of my resources since unable to lecture or to teach, and by the large number of letters sent me on account of my letters in The Progressive Thinker and the Banner of Light."

B. F. and Mattie E. Hayden write from Indianapolis, Ind.: "During the Sundays of April we have been laboring for the cause in Shelbyville. Ind., holding two services each Sunday and quite an interest has been manifest there. For the month of May, Mrs. Hayden will serve the society at Shelbyville again, they feeling they could not afford to engage both of us. owing to the stringency of money matters. We are both open for engagements with societies for fall and winter months, and solicit correspondence with societies or individuals who may need our services as lecturers or test mediums.'

Mr. and Mrs. A. C. Priest, of Spokane, Wash., stopped at the office of The Progressive Thinker, on their way to the Great Jubilee at Rochester. Both are ed to by this class of itinerants." prominent workers in the cause of Spiritualism. Mrs. Priest is considered of lectures, Tuesday, June 7, at 2:30 p. a most excellent platform test medium. a most excellent platform test medium. G. W. Kates and wife will hold meetings in Toronto, Canada, May 15 to 22, inclusive. Their permanent address is 156 Meigs street, Rochester, N. Y.

profitable employment in assisting in These lectures promise to be very enthe work with a good speaker—in out-side cities—by addressing C. H., in care of this office, giving former work and "Telepathy," "Magnetism," "The Soul," experiences. References required and etc. Sixteen lectures constitute given as to ability and personal charac- whole course. Address him at 7820

Elder Covert is confined to a hospital, garding tickets, single and for the suffering from a paralytic stroke. May course. the angel world comfort, sustain and case the pains of disease is the prayer of all true Spiritualists. Our Elder Brother set the godly example in "blessing those who curse you." Like Paul, Elder Covert may be on his way down to the Spiritual Damascus.—The Cassa-

Prof. Lockwood's new treatise enhas been offered the reading public. As logical lectures upon various subjects, in the scientific rostrum Prof. Lock-Has also visited surrounding towns, mood backs up his assertions with den- giving the utmost satisfaction, I under- paid.

and pungent to chain the attention of mystery and poetical imagery still finds many adherents in the popular mentalsale at this office Price 20 cents. Ernest A. Hagen writes from Los Aneles, Cal.: "The Harmonial Spiritualists Association of Los Angeles, Cal. is determined to make a record for itelf and to materially advance the interest of Spiritualism here in Los Angeles Our society, incorporated under the state law as an organized religious body, will acquire property and build a temple thereon as soon as the subscriptions thereto are sufficient for the purpose. Our pastor, Mrs. Mary C. Lyman, is doing excellent work. She is devoting her entire time and energy to

the cause, and is altogether the right person in the right place. Our Harmonial Ladies' Aid Society, newly organized, are workers in the fullest sense of composed of men and women who one and all feel the importance of their position, not only attend the board meetings regularly, but show by means of from which Spiritualists are made. Our public meetings-three every Sundayare almost entirely devoted to lectures, bearing on the philosophical side of Spiritualism, as it has been found almost absolutely necessary to counteract the more than abnormal tendency for phenomena demonstrations catered to the morbid curiosity of the public by some other societies here. We have a good attendance at our meetings, our financial standing is secure, and our workers are earnest, the cause for which we work is good, the result we hope for ought to be satisfactory."

Mr. George W. Walrond, trance and inspirational speaker, musician and test medium, has just about completed two years' public work in Denver, Col., with great success. Spiritualism has gradually risen to a plane of scientific recognition as evidenced by the large audiences which attend Mr. Walrond's Sunday evening services. Recently he was presented with a very valuable dents and others who recognize his value and powers as a scholar and an able teacher of the occult sciences. No so many friends and admirers as Mr. Walrond has. His private office work is something phenomenal. Dr. N. F. Raylin, from San Francisco and Mr. L. W. Van Dyke have for some weeks been rendering Mr. Walrond valuable

assistance. Will C. Hodge will attend the Jubilee at Rochester, N. Y., in the capacity of special reporter and correspondent for The Progressive Thinker, His headquarters for the month of June will be at 314 West Willow street, Syracuse, N. Y. He is open for engagements on very reasonable terms for societies, grove and camp-meetings, and invites correspondence. He is engaged at the Delphos, Kans., camp, for the entire meeting, commencing August 12. Ad-Iress until May 25, 98 Ogden avenue, Chicago, Ill. From June 1, 314 West Willow street, Syracuse, N. Y.

Dr. Noyes writes: "Mrs. Noyes and July, self are working at the Lansing Spirit-I Temple Mic There is a hienn society and a fine Ladies' Aid here. The Aid meets every Thursday, with a supper and social. All meetings are well attended. '

G .F. Perkins writes: "The Ladies' Auxiliary to the Beacon Light Church held a social and reception to Mr. and Mrs. Perkins at the commodious residence of Mrs. E. D. Fink, 504 Wells street, Wednesday evening, May 4, at which time a very pleasant and profitable evening was spent. A special feature of the entertainment was the singing of Mr. Charlston, accompanied by Mr. Perkins and others. The many friends present seemed to enjoy the evening exceedingly. Appropriate remarks were made by Mr. Cramer, Mr. Charlston and Mrs. Perkins, who under control of her spirit guides, made an effeetive address. A liberal donation was also tendered the pastors who are compelled to take a short vacation. Re-

freshments were served by the ladies and the hospitality of the host and hostess was heartily appreciated by all. The ladies intend to have these pleasant gatherings every two weeks to enable the social element to be kept alive. Mrs. Perkins expects to go out of the city for a time to recuperate her health. The postoffice address will be Chicago as usual, for a time. Mrs. Williams will give the necessary information regarding the movements of the speakers for the Beacon Light church to any one that may call at 587 N. Clark street. The writer will be 'on call.' "

Correspondent writes: "The curse of Spiritualism has ever been its willful or ignorant misrepresentation by those who sailed under its banner. Men and women who know absolutely nothing of the first principles of its philosophy. science and moral ethics, are traveling through the country as mere adven turers, ekeing out a more or less profitable living upon the credulity of innocent ignorance. I herewith send you specimen of the advertisements resort-

J. C. F. Grumbine will begin a course day, at 2:30 and 8 p. m., through the month, finishing the course Friday, July 1, at 8 p. m., at the Order of the White Rose Parlors, suite 418 LeMoyne A good platform test medium can find Block, 40 E. Randolph street, this city Hawthorn avenue, (Auburn Park) re-

Secretary writes from Blair, Neb. "Blair contains quite a band of earnest workers in the cause of Spiritualism, but on account of a lack of material to work with, a society organized some two years ago has been allowed to lie formant. It has needed but the awakening influence of a good speaker to arouse it to action, and this we have titled "Historical, Logical and Philo-sophical Objections to the Dogmas of Reincarnation and Re-embodiment," whom, no doubt, many of the Spiritualout in a few days. This is the lists who read The Progressive Thinker first thorough review of the historical are acquainted. Mr. Bonney writes unand mythological ideals out of which der inspiration, and during his stay these modern dogmas have grown, that here has delivered twelve very fine,

stand he and his estimable wife, who is also a speaker, will be open for engagements at camp the coming season, and I am assured the camp which secure their services will not be disappointed in results. The Blair Spiritual Society hones to do môre and better work in fu

ture than it has in the past." The First Spiritualist Church, of Buffalo, N. Y., invites Spirltualists from every part of the world to stop over one or two days after the Jubilee celebra tion, and come to their temple, on the corner of Prospect avenue and Jersey street, on the 3d of June and enjoy and participate in the exercises of the day. On that occasion they have invited Dr. J. M. Peebles, Rev. A. J. Weaver, Prof. W. M. Lockwood, Lyman C. Howe and other public workers to conduct services at their temple all day and evening. In the afternoon there is to be a public installation service, at which Rev. Moses Hull, and his wife, Mattie E. Hull, are to be publicly installed as pastors of this church, a position they have filled since the first of March There will be three sessions of the meeting. Other speakers, mediums, singers, and elecutionists will be present and take such part in the exercises as the occasion may require. It is hardly probable that the Spiritualists of Buffalo can take care of all who may come in from abroad, but they will at least try to care for all the public workers, and some others.

Field writes from Rochester, N. Y. The First Spiritual Church of Roches ter, N. Y., surprised their pastors, G. W. Kates and wife, Thursday evening, April 21, and presented them with an elegant mahogany Tete, upholstered in green and gold. Mr. and Mrs. Kates have just gone to house-keeping in our midst and we are elated over the results of their labors. The surprise party was fully attended and the evening made highly enjoyable by games

Mrs. Helen L. Baker writes from Stevens Point, Wis., that the Spiritualists have organized a society under the auspices of the N. S. A., with a membership of 24, and a charter. Mrs. Isa Wilson Kayner has been their speaker for the past month and their membership increased noticeably. They have a nice hall, beautifully decorated, two months' rent paid in advance, out of debt and money in the treasury. Clara Stewart, who has worked with the Spiritualists of that place for four years without price, has been secured as their speaker for the year. The society has taken the name of "The People's Progressive Church." At the presentation of the charter appropriate services were held and an original poem was read by Mrs. Kayner. W. E. Bonney writes from Blair,

Neb.: "I am open for camp engagements for the coming season. I have been working in this vicinity for nearly three months. We have a nice society here, and quite an interest in the cause I have given lectures in Missouri Valley, Arlington, Modale, Fort Calhoun and Coffman School-house. I would like to find other points near by where missionary work is needed. My wife, Mrs. Mary J. Bonney, is now here with me after a very successful work in numerous Kansas towns. She is also open for engagements for camps, societles, etc. We wish to hear from all persons desirous of having missionary work in their respective localities, either in Nebraska or Iowa at once. Let us all make an effort to revive our work in these states. It will be a help to the camp-meetings to have some led tures in the towns and villages to stir up an interest. Write to us at once at Blair, Neb., for terms, which will be very reasonable. Mrs. Bonney would like appointments as musical director for camp-meetings."

Bishop A. Beals writes that he will start for Buffalo, N. Y., the first of next week, where he can be addressed at 140 Morgan street, until the last of

Going to the Jubilee.

At a circle given last evening at 323 North Division street, by Mrs. A. C. Priests, earnest Spiritualists assembled to bid farewell to her previous to her departure for Rochester, N. Y. She goes next week to be present at the Spiritualists' Jubilee to be held in that vent of Modern Spiritualism and also its semi-centennial anniversary. The following account of the meeting has been furnished to the Chronicle by one who was present:

Not till the mists and shadows of this life are rolled away and we enter upon the second sphere of existence will the work of this earnest and unselfish worker in the cause of pure Spiritualism be fully understood and appreciated. The many converts who have been made to the beautiful and practi cal religion and philosophy of Spiritualism will then know with unclouded vision the uplifting and life purifying strength of a practical knowledge of the continuity of life and the immortality of the soul.

At the circle given last evening two gentlemen, sitting for the first time in such a gathering, realized to a certain extent the truth of our phenomena by ecciving messages from their arisen friends, and although of course at present they will not fully realize the import of these communications, they are bound to do so in the near future, as all investigators do.

Among the visitors to this circle was present "Mohawk," the bright, intelligent, progressive little guide of the me-To her a gentleman brought a lovely and fragrant bouquet of roses and violets. The sitters expressed wishes to "Mohawk" that she would visit them at their several private sittings at their homes.—Spokane (Wash.)

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

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents.

"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-

From Light, London, Eng.

SPIRIT LIFE THE GREAT RE-

ALITY. It is an age of tremendous material advancement or anxiety. Commercial instincts political, scientific, and what are called "Imperial" instincts, largely dominate us. Discovery, competition, money-making, buccaneering and empire-extension have captured us; and not much more than the formalities of religion remain. At all events, oldfashioned religion and morality are not fashionable, and God and a future life are, to a very large extent, merely conventional and decorous beliefs. all the time, people are alive, as they never were before, to the startling in justices and miseries of the world, and almost dare God-if there is one-to justify himself if he can. In these circumstances,

BELIEF IN GOD THE SPIRIT, based upon spirit communion; and be-

lief in a life beyond the grave, based upon contact with those who live that life: must be of unspeakable importance, if there is any chance of proving that what we say is true. Truly, this is a startling instance of the fact that what the poor world most

needs, it is only too apt to scorn. It is the world's way. IT CRUCIFIED ITS CHRIST,

t has always stoned its prophets, it has killed its reformers, it laughs now at what might be its salvation. Emerson, lescribing the scornful but starving materialism of the world, says: 'The injured elements say, 'Not in us;'

And night and day, ocean and continent.

Fire, plant and mineral say, 'Not in us,' And haughtily return us stare for stare. For we invade them impiously for gain, We devastate them unreligiously. And coldly ask their pottage, not their love. Therefore they shove us from them,

yield to us Only what to our griping toil is due.

"And, in the midst of spoils and slaves, we thieves And pirates of the universe, shut out

Daily to a more thin and outward rind. Turn pale and starve." WE TURN, THEN, TO THIS WORLD shutting itself out to its "more thin and outward rind," and doomed to "starve," and we tell it that this Gospel of ours which it despises, is its main chance of life. We tell it that its pomp and pa-

rade, its money bags and cannon, its adding of field to field and mine to mine and territory to territory, cannot be the matters of greatest concern. "What shall it profit a man, or a nation, if it gain the whole world and lose its own We tell the world that spirit soul?" life is the great reality-that things which are seen are temporal, but the things which are not seen are eter nal.'

WHAT IS SPIRIT?

But now, before we proceed, we proceed, we ought perhaps to get a definition if possible. TWhat is spirit? may be reasonably asked. I candidly confess I have no final, perhaps no very affirmative, reply. The Bible itself has none; neither has any of the world's religions, "Spirit" is to me what "God" is-the great, necessary, in- | Father can only be for good. evitable inference. Speaking generally, however, I am content to say that by 'Spirit" I mean that unseen force from which all visible things proceed-of which, indeed, all, visible things are manifestations.

MATTER AND SPIRIT.

I am not sure whether there is not a fundamental error in the old dualism which affirmed a vital distinction be-Matter and Spirit. As a late writer has said: "Matter and Spirit to tell you how things seem to me, to are generally regarded as opposites, remind you that while I often see more spirit and soul being thought of as than you, you, who are living in condi-wholly immaterial and formless, utterly incomprehensible as such to the human mind, and Matter as fully comprised in the thirteen elements of chemistry, with which our limited knowledge has made us acquainted, a final fact, containing within itself, as Tyndall puts it, "the promise and potency city, May 25, to commemorate the ad- is now, from all eternity. It is now of all things," and having existed as it generally understood in the best informed scientific circles, that there are forms of matter, or substance, with

CHEMISTRY CANNOT DEAL.

as they belong to another order of existence, though the principal one of hese forms, the ubiquitous, impalpable ether, surrounds us on all sides and penetrates every atom of our gross terrestrial matter, both animate and inanimate. In fact, the hypothesis is now gaining ground in the scientific world. hat out of this ether, acted on by an unknown force, the atoms composing our terrestrial matter have been condensed by special vibrations or socalled vortex-rings. That this unknown force is soul-force cannot be doubted. though science as yet disdains to give it that name. Matter, then, in its origin, is force; and every atom of it a centre of that force. It has no antithesis to Spirit, since in its essence it is Spirit itself." But now.

AS TO MATTER,

which is talked of as so comprehensiole, as distinguished from Spirit, which they talk of as mere moonshine-who knows what matter is? No one! In fact, you know absolutely nothing about matter; all you know is your sensations and your thoughts. It would seem, then, that, of the two, it is matter that is the unknown, or even the unknowable, and not spirit. The general meaning, then, of my thesis, that spirit life is

THE GREAT REALITY,

is that thought is the ultimate reality, and not phenomena; that "things are not what they seem" but that thoughts and sensations are; that the ultimate is in the fine, not in the coarse; and that the reality, behind everything, is that infinite ocean of force, from which all things manifestly coine, and back to which all things seem to flow. And, as a link between what we know as matter and what we idivine as spirit, I would refer to heat and light, magnet ism and electricity, gravitation and the X rays, hypnotism and telepathy, all stupendous but intangible realities, and all leading us to the sources of life in every form, and, by easy stages, to life in that vast unseen.

IS THE GREAT REALITY.

Spirit life is the great reality, thenthe true life, the abiding life, in all senses the eternal life. In so far as we are receptive and responsive to life, we think and truly feel; we live in the past and the future as well as the present, we love and aspire and adore. And is there a same man who will denv that these are as far above all material interests as the heavens are higher than the earth? So, testing our great faith by human nature, it stands; for, in the very make of man, and in every intimation of his evolvement, we see the supremacy of spirit.

TRY IT ON THE SIDE OF SCIENCE. Is it not a fact that everyone of our advanced scientists has to admit that materialism is absolutely bankrupt? You remember how Huxley poured scorn upon it, and, by an inevitable inference, finds, beyond all our bounds, the ocean of force in the unseen, just as we do. You know how every explorer of the manifestations ends by bowing his head before the immense mystery of the invisible manifester. They may not call it "God," and they may refuse to utter the word "spirit," but they all tell us that beyond the Borderland, be youd the place where footsteps and instruments can go, the great secret lies And I cherish the belief and hone that science and not the church will introduce us, after all, to the immortal soul

From Borderland, London, England.

ON THE PROPOSED BUREAU OF THE BORDERLAND.

The following letters are from Spirit Julia. As the subject is one to which my friend attaches the greatest importance. I am glad to bring the first series of her messages to a close with this very clear exposition of the difficulties and dangers that must be faced by those who would establish a bureau of communication between the two worlds.

DEATH AS THE SERVANT OF MAN And you will find that there are multitudes who will ask for messages, but will receive none. You remember I said that I told you at the very beginning that I could either get you an answer or tell you why no communication could be established. Now there are many on this side who have been trying to get into touch with those on your side, and they have failed. You have many on your side who will make the attempt, and who fail also. And so it will be. And so it ought to be. For there are many times when Death the Divider is the most necessary and the most useful agency that can be provided for the service of man. Nothing but evil would result if all the dead, as you call them, could haunt the living. The Other World, as you call it, would be too much for you.

DEATH THE DELIVERER.

There are multitudes of souls to whom Death has been a great deliverance. I mean that it has taken away persons who have been harsh, cruel, and despotic. Nay, it has sometimes been kinder in removing those who have been too kind, and whose care has dwarfed, whose love and tenderness have weakened, the growing life. These influences are to be deplored which prevent the full development of the soul. But while there is little danger that the victim of tyranny and oppression will seek to reestablish relations with their oppressors who have come over to this side, there is great danger that the weaklings whose staff and whose stay has gone will seek to lean again upon the support which enervated them if they can reach it through the Bureau. But there is not too much danger on that score to deter you from doing this good work. For the influence of those who live with us here in the light of the Love of the POSSIBLE EVIL OF SPIRIT GUID-

ANCE.

But there are many spirits but lately disembodied whose communications, even though framed with care and inspired by love, would be mischievous and not helpful. Why, my dear friend, when you ask me for guidance, I often feel that I might be a great curse to you if I gave it you as you wish to have it. What I can do-all that I can do is better position to judge as to many things than I can be. Occasionally I am permitted to tell you things in advance for purposes of test and to give you assurance. But I should be nothing but a curse to you if I were to attempt to tell you what to do. It would be like a mother always carrying a child. It would never walk. Besides, I do not know. You must not think me omniscient because I have not got my

body-my old body. THE LESSON OF SELF-RELIANCE. Oh, my friend, if you would but see and understand what is the purpose of life, you would understand how fatal it would be to allow any and every cry for direction and guidance and help to be answered. And there are many who will, if the communication be opened, forget this and give advice, and will attempt to direct those who consult them, and who will make sad trouble. For it is not for us to steer you The object of life is to evoke, to develop the God within. And that is not to be evoked by allowing others to direct you. But you will find the purpose of the Father will not be allowed to be spoiled by the folly of his children, whether on this side or that. Those spirits that attempt to interfere too much will be confounded. They will err, and be found out. Their authority will be destroyed. And so in the end things

will come out right again. But unless you are on the look-out you will find much harm will be done by the attempt of those on your side to get their thinking done for them by us. And there are many fond parents and others on this side who are only too eager to continue to exercise the authority by which they overshadowed the souls of their children on earth.

HOW THE BUREAU MIGHT DO HARM.

When you have established the Bureau, of which I have written to you so often, you will be pestered with many who will want to get into communication with those on the other side, for no good purpose. The two worlds will help each other much. But they can also hinder. And when the hindering exceeds the help, then the open door is closed. Now, I will give you instances; but please note that it will be quite as often people on our side who want to enter into communication with people on your side, for evil and not for good. TO THOSE WHO HAVE NO SELF-RELIANCE.

Now, there are three classes of per-

sons who are certain to seek to communicate for their own part: First, there are those whose independence of character and self-reliance have been sapped by the extent to which those who have gone overshadowed them. They will seek to be guided still, and if they succeed it will do them harm. For the benefit of what you call death is that it leaves room for the remaining ones to develop. When you get those who have been spoiled by the care and authority of parents or guardians seeking to be guided still from beyond the border, they will only harm themselves if they succeed. What you have to do is to grow strong and

independent. What you have to avoid

is to be mere shadows or echoes, or

Death has rescued many of the living from what would have ruined them. And if you open your Bureau they will try to avoid being saved. Those who have learned to lean will lean on the disembodied spirit. Whereas they ought to lean on themselves. Who wil not trust his own soul has lost it. And who will not rely upon the voice of God in his own soul, will seek for it in vain in the voices from beyond the Border. TO THE IDLY CURIOUS.

Secondly, the second class of persons whom your Bureau will be mischievous, is composed to those who are merely curious. Mere busybodies, with an nquisitive itch, who will come to ask from no deep longing for knowledge of the other side, from no real desire to communicate with the departed. But who will throng your Bureau as they would go to a dime museum and put a penny in the slot to get some novelty. They will get no good. They are not serious. They merely come from motives of curiosity and a love of sensation. They will get no good. They may get harm.

TO PARTNERS IN SIN.

Thirdly, there are those, who are by wish to perpetuate a sinful relationship They will not admit this. But they will seek it earnestly, desperately, more often than you imagine. And it may be granted them. The alliance that had been severed by the grave may be resumed. Yes, the resumption of rela tions, which you believed had been severed forever by death. There is danger here, and it is a danger against which you must be on your guard. Therefore. say, do not think that the Bureau will be unmixed good. Much as I desire its establishment, I see that for many it will work almost unmixed evil.

Men will find what they bring. And the majority of men will seek not good. but what they desire. Now, the desire of men is by no means always for that which is highest and best. (Then, do you think we had better drop the idea?]

BUT STILL ESTABLISH THE BU-REAU.

My dear friend, what nonsense you talk. Do you propose to drop navigation because you hear of storms and rocks and quicksands. No! no! no! What is necessary is to recognize the Borderland is as important (at least) to cross as the Atlantic, but that it is not any more safe. What you seem to for get is that the Bureau, with all its risks, will do what is the most import ant thing of all. It will practically abolish the conception of death, which now prevails in the world. You have become mere materialists. We must break through the wall of matter which is stiffing your souls. And the Bureau will make a way for the light from beyond to shine through. That is enough to justify the facing of any risks, such as I have described.

Avoid as much as possible the three classes of whom I have written, and confine your attention and concentrate your efforts upon the verification of the continuity of existence, and the possibility of securing unmistakable communications from those who have passed the Borderland, Now, Good-

From Harbinger of Light, Melbourne, Australia.

PRE-EXISTENCE.

A belief in the existence of his little ego, antedating his birth into the present earth-life, is one of the most cherished convictions of the imaginative "poetical" spiritist, though the evidence for this belief is unsupported by a single reliable fact, and totally opposed to the law of continuity and steady development from lower to higher forms of life, that is the first condition of evolution both in the physical and spiritual domain, and applies alike to the individual and the race.

That he, the heir presumptive to immortality, should owe his

EXALTED INDIVIDUALITY

to an act of mere animal passion, appears to him preposterous. He scorns the very thought of an immortal being originating in a human ovum, and to get over the difficulty of the soul's origin he flies to one of the "fancies of the world's childhood," the theory of rebirths, but does not appear to see, that this theory only puts the auestion back a few thousand years at the best, and that ultimately a soul birth must be reached, which could not have been a rebirth, but must have belonged to the vulgar category of births we see daily taking place.

IT IS A CURIOUS PROBLEM

to explain the existence of so widespread a belief at a time when there is an almost universal consensus of opinion among thinking people, that faith must be regulated by knowledge, that religion and science must go hand in hand. Unfortunately the capacity for believing on authority and without Skeleton Keys to Sacerdotal proof is as great as ever in human nature, and beliefs that flatter its ruling passion, self-love, are most readily ac cepted, most obstinately retained. To acknowledge that we as individuals are but atoms in the Universal Divine Life. that ever flows out into separate entities, ever draws them up into higher forms and absorbs them up into higher mysterious depths, is far less acceptable to many minds than the notion that we are altogether above the rest of creation, gods, that had no beginning and will have no end.

To know-that we are the happy participators of this Divine Life and occupy the highest position among God's creatures on earth, yet to walk humbly through life, ever intent upon rendering ourselves more worthy of this our Divine relationship and of realizing more fully in the depths of our own soul what the Great Master meant when he disclosed that He and the Father were one, and placed it entirely within our own power to become one with him, and through him with God; this. though it contains life's deepest wisdom, seems far too simple and prosaic for our imaginative friends. They must have more scope for their poetical fancy, and this they find to an all but unlimited degree in this theory of rebirth. Hence the fact of its having found such ready acceptance among certain races, in whose national character vanity is a conspicuous feature. Were it not that I write entirely in

OF PURE SPIRITUALISM.

and for the purposes of helping to clear ts grand yet simple truths from incrustations that dim their lustre, from errors that impede its progress, and are mischievous in their sequences both morally and intellectually, I would have hesitated to give offense to a section of my fellow Spiritualists by writing thus outspokenly on their pet theory of reincarnation, and pointing out its incongruities with certain vital and essential truths, and, what is worse, its manifest tendency to impede self-culworst still, puppets of another will. ture and genuine aspiration.

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HUDSON TUTTLE.

T.C.: Q. We hear of black, cold, bad, hard, good, tender and warm hearts. The Bible says that out of the heart proceed various had thoughts, actions, etc., The Catholics have churches that they call the "Sacred Heart," and pictures with big hearts on them. Now does not physiology and anatomy prove that it is the brain and not the heart that one uses when he has a little thinking to do before committing crimes or good actions and thoughts?

If it is true the God of the Bible made man and dictated the writings of the Bible, it seems to me he ought to have known something of the functions of the organs he created.

A. The heart primarily has nothing to do with thought, but it is delicately susceptible to the nervous impress of the thoughts and emotions, and while the brain gives no indication, the heart is responsive. It throbs and leaps, almost ceases to beat, or seems bursting. This led to the conclusion that the heart, and not the brain was the seat of the emotions, and the phraseology is yet retained, although it is well-known the heart has the propulsion of the blood for its only function. When the Bible was written the office of the brain was unknown. and in their ignorance of physiology and anatomy the writers wrote according to the understanding.

The language of the Bible, of course, is now construed figuratively, but when it was written it was a literal statement and so received by its readers, and proves its author to have been ignorant of the plainest facts of physiology The idea that God had any part in the composition of the Bible, more than any other book, is too absurd to merit a passing comment, were it not accepted by so many wellthinking people. The time has passed when every new thought or truth had to be squared with the Bible, or when we are obliged to stop and inquire if our conclusions are in conflict?

Alfred Hocking: Q. Does Spiritualism advocate capi tal punishment; if not, what does it offer in its place? A. In answer I quote from Religion of Man and Ethics of Spiritualism, pp.294-5:

"The last crimes we have to consider is the capital offense, which has been unflinchingly punished by death. While society has the right to employ such means as is necessary to protect itself, it cannot justly or wisely resort to severest measures when others less extreme will answer the purpose. By capital punishment it ignores the sacredness of human life, the very offense it seeks to punish. It does not lessen crime and hence cannot plead intimidation. As conducted in the jail yard, with priestly confessors, it is a ghastly farce little removed from brutal

The sacredness of human life should be upheld firmly that even the murderer should not forfeit it. He should lose his liberty, and public safety may demand this forfeit perpetual.

"If the death penalty is for the purpose of vengeance or intimidation, hanging or electrocution is too mild a form of punishment. The most terrible forms of torture and excruciating methods should be used, so as to appall the stoutest heart. This was the old method, and was found to stimulate the criminal passions instead of frightening Crime grew out of the punishment of crime. In those states that have abolished capital punishment, crime has decreased. These, however, have not gone far enough They have reached only what may be called a passive stage, which places the criminal where he can do no harm. and do not trouble themselves about his culture. The priest by means of dogmatic theology is their reliance to work a change of heart, which, when pronounced, is practically denied by the fastened bolts of the prisoner's cell

"Humanity has but one duty in the premises. It may shrink from it now, but it will be met in the future. Even the murderer is immortal, and sometime will begin an ad rancement which will culminate in angelic excellence The laws of the universe work out their own purpose We need not trouble ourselves to avenge transgression We can with justice protect ourselves, and by doing so work directly in the channel."

But this contemplates an entire change in the criminal code, and method of treatment of the unfortunate class which represents the constant reversion to the types of our savage ancestors.

Baron Mikos, Hungary: Q. How is it that some spirits pretend even to have been reincarnated several times: and they say that everybody must pass through a lot of reincarnations, and other spirits say there is no such thing as reincarnation. I think spirits ought to know if there is reincarnation or not, and it would be hard to think that such spirits are liars or don't know anything about it. Now what is the truth?

A. This is indeed a puzzling question to those who think spirits have infallible knowledge. Now the solution with spirits rests exactly as it does with mankind. Without spirit information, men have arrived at these two conclusions. Many believe in reincarnation, and say that they are able to recall incidents in former states of being. At the same time it is held as fundamentally true that all recollection is lost in slipping from one to another. Hence it can be only a matter of theory. If spirits freed from the body have been reincarnated they have lost all memory of such state, and cannot testify from experience, any more than can man.

It would, however, appear reasonable that spirits ough to be able to perceive the reincarnation of others, if such event took place, yet this may or may not be possible. However this may be, we should not set them down as knowingly deceiving. They have theorized themselves into the belief, just as good and well-meaning people have in the earth-life. The entire plan of organic being, is utterly opposed to the theory of reincarnation. There is not a shadow of scientific evidence in its support. It is an ancient doctrine, produced to account for phenomena now fully explained by other means. The presumption is that a doctrine or belief is untrue in direct proportion to its ages. The older, the more the chances against its being true.

Charles E. Hubbard: The lights above your head, as described, by the medium, were simply magnetic waves thrown on and over you for the purpose of gaining con-

A fortunate shepherd is nursed in a rude cradle in some wild forest, and, if fortune smile, has risen to em-That other, swathed in purple by the throne, has at last, if fortune frown, gone to feed the herd.—Metas

RANDOM SHOTS.

Talmagian Spiritualism and the Future of Spirits.

The Christian Herald and Signs of Our Times, a New York journal edited by Rev. T. DeWitt Talmage, the one and only, in Mrs. Baxter's remarks on the transfiguration of Jesus on Mount Hermon, in the presence of Peter, James and John, the lesson for April 17 says: "Perhaps the spirits of great and good men, long dead, often came and talked with him in those long vigils . . . When people tell us that the soul sleeps in the grave between death and the resurrection, and that there is no conscious existence immediately after death, they have some difficulty in accounting for the presence, at least, of Moses on the mount. There is no question as to his death, though there is mystery; yet it would appear that he was so near to Christ that he could talk with him, and in that supernatural light his presence was revealed.... It may be that the spirits of the departed are always nearer to us than we suppose." If this from the great Talmage's paper does not savor very strongly of pure and undefiled Spiritualism, we should like for some one to explain if not, why

The Methodist Sunday School Journal for April has some ideas equally as strong for orthodox papers, and on page 228 says: "Heaven cannot be so very far away, nor so very strange and unlike our human thought. We shall find it very natural, and its residents very companionable, I am sure, if only we are in fellowship with the purity and glory in which they dwell." How strange this sounds in comparison with the old-fashioned, out-of-date sermons full of fire and brimstone and hatred, in which the sanctified and regenerated had no greater delight than in peering over heaven's battlements and amiably grinning at the agonies of their once loved ones in Ge-Hinnom below. But times have changed.

Several weeks ago I read an article by J. W. Dennis, of Buffalo, N. Y., in which, if I remember the trend of his arguments correctly, he holds that some time in the spirit future man will lose his personality and "go into Nirvana" or be "absorbed into Brahm," in other words, become a part of the Oversoul or God. Mr. Dennis is what I call a Spiritualist Materialist. Spirit is refined matter, or else matter is crudest of spirit. "There will come a time some day," in the cons and ages to come, when all spirits will lose their individuality and become merged into the Divine, because there will be no more to know or learn; and I believe that some people as the animals, owing to a very low animal-state of existence, lose their individuality and have their spirit dissipated into the universal spirit ethereal substance, and likely become reincarnated, and again they may not. The spirit world is ruled, I believe, on the line of "survival of the fittest," as well as is the physical world. Perhaps in that far-off time after all the souls are drawn into the Oversoul they are born again in some other world, worlds and their inhabitants going in cycles, "history repeating itself." believe that souls may be so advanced in spirit lore that they can put on and off their spirit body at will, and appear in whatever shape they please. Being of spirit run

by pure electricity the soul's covering is of such a high degree that I do not suppose that once in a million times does a mortal touch a real spirit; he would fall "as a dead man," from the shock if he did so. It is very seldom that mortals see the real spirit, I believe it is mostly by thought-projetions and such like phenomena that mankind learns from their friends on the other shore. It is a very dangerous thing to meddle with spirits and their phenomena unless a person is content to learn at a distance, or until he is well enough informed on chemical and electrical subjects to know how to conduct the business. U. G. FIGLEY.

Ney, Ohio.

-[-[-[-LOVELY TO THE ANGELS.

Lovely to the angels be our thoughts within, 'Mid the world's distractions, 'mid its strife and din; Toiling on life's journey, 'mid its smiles and tears, Lovely to the angels each pure thought appears.

In the silence musing, in the shady grove, In the busy, bustling throng, wheresoe'er we rove; In the field at labor, when sweet rest is sought, Lovely to the angels is each loving thought.

Rambling in the forest, floating on the stream, Searching Nature's secrets, waking or in dream, Doing life's stern duties, in toil and patience wrought, Lovely to the angels is each kindly thought.

Lovely to the angels are aspirations high Tow'rd the pure ideals that fleck the soul's blue sky; Beautiful the soul's bright robe, in high endeavo wrought-

Lovely to the angels is the heart's pure loving thought. Loving thoughts, pure thoughts, gentle thoughts and

kind, Are the pure adornments that beautify the mind-Beautiful bright jewels, by aspiration sought— Lovely to the angels is the glow of loving thought.

---[-[-]-SUNSET ON THE SEA.

-James C. Underhill, in the Lyceum.

O, billowy sea, O, restless waves, Like warriors groomed for the race, I'he lances of battle on minions of braves Shine forth with beauty and grace. The sheen of thy glory rises mighty and deep, All flecked and spattered with gold, As gaily the billowy waves up-leap

Like racers restless and bold. The star-canopy signals the winds in their course, That stretches away in the west, Where her steeds gallop forth with strong-winged force.

A cavalry charging abreast. The bright crimson gleamings shoot athwart the sky, Like banners unfurled in the fray,

And images grim in the pathway lie Where night shadows glimmer and play.

The wind's mad sweep o'er ocean's vast deep Raises barriers like mountains and rocks, And the waves wildly leap the rough, craggy steeps, White waves, dark waves and arms interlocked; The ominous clouds overspreading the sky

Inclose the gray horizon dim Like wild birds of prey, rushing onward their way On the crest of the ocean's brim.

But the night shades are loosened, no longer dismayed By objects dimming and chill,

The moon rises proudly the evening's bridesmaid, And the ocean and sky are athrill; The ocean aglint with a beauty her own, No longer restless with foam,

But churned with the light of the face of the moon, The sunset is lighting her home. Summerland, Cal. BISHOP A. BEALS.

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A FRIENDLY CHAT WITH SOME OF OUR GORRESPONDNTS

Mrs. L. G., of Brooklyn, N. Y., feels inspired to say regarding spirit presence; "Having been brought into the light of Spiritualism. after process."

knuckles you are rapping the hardest by publishing Coonley on page 2, and your editorial thereupon? Not genuine mediums, but fakirs! through the shadows of dogmas and creeds of orthodoxy, I feel I must voice the sentiments the influences bring to these pamphlets? Not the holders of life. Their forces are ever around me; I sense their presence always, and have money, and just so it is in this case. I sense their presence always, and have the satisfaction of knowing that they long been looking for this (or a similar) to the satisfaction of knowing that they long been looking for this (or a similar) to the satisfaction of knowing that they long been looking for this (or a similar) assist any in this mortal sphere that will try to realize the extent of spirit power. That mortals have a great deal to battle with when they take their stand for Spiritualism, is beyond question, as experience will always verify, but if we only have the moral courage to overcome the obstacles that hamper and obstruct our progress, we will find that each victory will only serve to strengthen our forces and make the next bridge easier to cross when we come to it, and by fortifying ourselves with the plain, unvarnished truth, there will not be anything to topple over if an attack be made.

"I read The Progressive Thinker with much interest, and am sure it will win its way into every heart,"

HOW WILL IT END?

J. L. M., Warren Vt., sends in a lengthy article on the subject of the present tilt between America and Spain, in which is drawn the conclusion that the conflict is not over the Maine wreck or the freedom of the reconcentrados, but between church and result of this beginning of hostilities between the two nations, but at the present time a large percentage of our army and navy are composed of Catholics, chaplained by as many priests in proportion to numbers, as by preachers of the various other denominations, and they are shoulder to shoulder in patriotic zeal for America and Cuba Libre; and furthermore, Spain is under Catholic dictation, and the reconcentrados, Cubans, are born and reared Catholics, although it is known that they have generally quit going to church since their struggle for freedom from Spain. Therefore, while the Spanish Governor-Generals are striving to influence even the insurgents against the Americans on account of their differences in religion, what the result will be no man knows. Wait.

DOESN'T HURT SPIRITUALISM. C. Q., Oregon, Mo., writes a very C. Q., Oregon, Mo., writes a very to by the correspondent whom the pubcaustic letter regarding the Foulke expose of Spiritualist, mediums. Such things may add somewhat to the prejudice already held by the world of church-goers and agnostics, but in the meantine it is spreading the name of Spiritualism, adverded throughout the outpression of the publishing such a thing. We have already sufficiently explained outpressions. name before, and it is confidently expast. We would advise the correspondent to look not despondently upon the result of these awful blows. Spirit and Spiritualism are imperishable. Enough has already been given in these col-umns of this "Chief Spook."

WORDS OF APPRECIATION. H. H. R., writing from this city, has the following words of appreciation to

offer for a certain number of The Progressive Thinker: "I find in a recent issue of your inestimable paper such an array of priceless knowledge, scientific truth, spiritual beauty and trust that I cannot restrain my desire to urge others to care-

fully read and preserve this number," "bigoted prejudice of those who will not search the same communications," and mentions the "oneness" of those St. Joseph, Mo., twin maiden ladies; "Astrological Significance of Noted Bible Texts," by D. W. Hull, of Newton, Kan.; "Communion With Higher Worlds," by Prof. J. R. Buchanan; the communication of Mrs. Colby Luther through Mrs. Cora L. V. Richmond; "Do Animals Have Future Life," by J. L. S. Jones. The article is finished with a marginal note saying: "Your Ghost Land is beyond

This mark of appreciation of this particular number, coming without so-licitation, is regarded with pleasure, but just how any one can single out a special issue of The Progressive Thinker as of much greater importance than others, can only be accounted for on the hypothesis that the "best and wisest folks differ." It is the endeavor of the proprietor of this paper to fur-nish the most profound Spiritual and scientific literature, and data of church impotency obtainable for every issue and serve it in the greatest variety possible. Other issues are similarly commented upon every week by some of our patrons, and it makes us feel that our effort was indeed appreciated.

IS WAR MURDER?

R. M., Camden, N. J., desires to be led into the right way of thinking in regard to the matter of war; whether it is murder, spiritually considered.

Murder in self-defense is considered justifiable in common law. Self-protection is said to be the highest law of nature. War is not always in self-defense. In the matter of the war with Spain, no one can doubt for a moment that drastic measures had to be resorted to to prevent further exuelty, further butchery of innocent, inoffensive women and children of a people striving to throw off the yoke of slavery; to prevent human beings, our heighbors, being annihilated by a powerful nation, whose cruel hand the whole world knows by its bloody historic pages. It is simply a move by the humane impulse in man to correct a great erroll to restore peace and prosperity to a downtrodden race, to help the universal spirit of indepen-dence adjust itself to a more harmonious state of existence, of selfreliance, a state natural to each human being according to the teachings of Spiritualism. 25 : Ji

HITS THE FAKIRS.

Our old soldier friend, Allen M. Blanchard, of the National Military Home, O., writes thus enthusiastically of the "Coonley Expose:"

"Enclosed find ten cents—five cents for past favors—missionary papers asked for by my late postal card promising to remit—and five cents to pay for one copy of your issue of April 23, 1898. Page 2 of that issue is worth twice the cost of your paper a year, to say nothing about premiums. You are certainly the morally bravest editor that I ever knew. Talk about faith in one's cause, and having the courage of one's convictions—sublimity is too feeble a word to use—it doesn't cover the ground. With you, Spiritualism is the good money which must be bared side by witty and wise character, as Vol. I.

flooded with broken bank bills and counterfeits; then came pamphlets— Bank Note Detectors.' Who dreaded blow to fall, but wondered who would have the moral courage to touch the fuse to the catapult.

"When occasion was ripe, the hour came—then the man was forthcoming. and his name I need not repeat, for it is already a household word from Maine to California,

"Many have asked me why, in all the years of the past, the raps did not come before fifty years ago; my answer was (and is), that they came soon enough to bring ostracism upon those who believed them; and had the 'tiny raps' arrived but a few years sooner, they would have brought, not ostracism, but martyrdom. You know the old adage which says: 'It is the galled jade that winces;' you will soon know whose corns vou have trodden.

"'Soc et tuum,' Mr. Editor. I think I will write up some of my Coonley experiences soon and send them to you. even if they do land in your waste basket."

THE WRONG HORN.

An article intended for publication elsewhere than in The Progressive Phinker, comes to us from one made 'sore" by the publication of the Coon-

ley-Green write-up of fakes. Coopley makes some broad statements in his expose of the tricks now being palmed off by so many so-called mediums, and in fact many who have enough of the genuine without resorting to fraud to carry on a legitimate ments are rather contradictory where he says: "If you want genuine slatewriting, take your own slates, marked, bolted and sealed," or words meaning the same, and "never allow them to leave your possession or sight," and in another place he says, "Am now pre-pared to say that there is no such thing as slate-writing, materialization, trumpet-speaking, ballot-reading, or any-thing called physical phenomena in

public seances. I do not say it does not occur spontaneously in private houses." These statements are the ones objected to by the correspondent whom the pub-

Spiritualism abroadi throughout the our position in the premises and have land to many wholenever heard the no words to recall or make plainer. The critic takes serious exceptions to pected that our bld boat will weather Coonley's statement that he "ap-the storm as it has many such in the proached one of the most noted slatewriters," and "got on the inside" regarding that phase, and does not give the name of the noted medium. He also says that if he was "West to-day, he most certainly would lead the proper kind of people to make an example of

Indeed, this medium, unlike all other genuine mediums who have written us on the subject, is unduly sensitive and unnecessarily hurt. He certainly knows there are imitators, if he knows anything that is going on outside of his own mediumship, and if he knows there are fakirs or imitators he must know who some of them are, therefore, why does he not reveal their names, as he asks Coonley to do? It certainly Human Soul." By O. H. Richmond. Price \$1.25 postpaid. would be to the ultimate good of the genuine medium, the cause of Spiritualism and the investigating public to know who they are.

The counterfeiting business is always done in secret, it must be so or the world, knowing the fraud, would stamp it out at once and render their schemes ineffective; paralyze their nefarious operations. That there is such an organized gang, playing upon the credulity of honest investigators and Spiritialists throughout the land, there is no longer any reason for denying, and the genuine medium is the last one who should show any sympathy for the fraud, whose tricks alone can be exposed, and whose work makes the true nedium's work harder. The sooner the gang is captured the sooner will the genuine arise from the dust and odium of the world's prejudice into brightly beaming stars of truth and the cause be advanced beyond possible estimate. To quote the immortal Shakspeare, who left us so many beautiful thoughts:

"Time shall unfold what plaited cunning hides; What covers faults, at last with shame

derides."

"The many mediums who have stood the test for many years, and who have remained true to the cause of Spiritual ism, even under the most adverse conditions, are very rarely mentioned in our Spiritual press," says the critic. For this he would no doubt blame the press, for not employing special agents to investigate and report.

The editor of this paper desires to be just to all parties, but has only the deepest contempt for the fraud who is plying his tricks under the cloak of meliumship, and takes the position if the Spiritualistic press would take the pains to expose these tricks it certainly would be the most expeditious and efficient means of cleaning our own dooryard, of ridding our ranks of the worst enemy with which the cause has to contend. If every paper and every authentic society would co-operate in this mater there would be no employment for the Foulkes, or Coonleys, or Haga-man's, and the secular press would lose a sensation in their attempt to injure our cause. This is given with the deepest feel-

ing of reverence for the true medium it is our nature to possess, the kindlest feeling for the critic, and the most profound and candid desire to elevate Spiritualism.

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THE OLD AND THE NEW,

Or. The Blue and The True Blue.

The world has been halting between wo opinions or theories in regard to man's origin, purpose on earth, and final destiny. The oldest of these rival philosophies may appropriately be termed the "Blue Monday" or "Black Friday" theology. It has afflicted man-kind for hundreds of years. It is a melancholy doctrine, teaching that man is all wrong. It is Calvinism boiled down. The idea that man is born into the world totally deprayed is its cornerstone. It was this thought that made Paul say "the carnal mind is enmity against God." John, too, was imbued with this soul-cramping theory when he said, "Love not the world, neither the things that are in the world."

It was this gloomy doctrine that dictated the unfeeling words, "Let the dead bury their dead." It is a doctrine that runs up stream; it "goes against the grain." It teaches us to crucify all the nobler sentiments, all the finer feelings, all the purer affections, and live a life of seclusion and asceticism.

It is this moping, morbid theology that teaches us to forsake father and mother, wife and children, the pure love of the fireside, the endearing tenderness of home and kindred, in order to please God. It is a non-progressive faith. Its greatest delight in the past has been to strangle the aspirations of science.

This narrow, selfish creed marred the speculations of Plato. Gautama, the founder of Buddhism, taught that all evil flows from man's desires: that to suppress these desires was to insure salvation. This shriveled delusion was of Pagan origin: it was the steppingstone to the Nirvana of the Buddhist heaven. It grew in the infancy of the race. It had its inception when man had just emerged from the sensualism

of his semi-human ancestors.

This philosophy would have us quench the spirit of aspiration, the longing for knowledge, the search after truth. It has rested on the face of improvement like a deadly incubus. This withered ogre imprisoned a Galileo, and fettered a Columbus with superstition's chains. It tells us every natural impulse is evil; that we must hate what we ought to love, and love what we care nothing for.
Out of this stinted creed has grown

the dogmas of predestination, and endless punishment. It is calculated to make men moral dwarfs and hypocrites. It is the basis of "conversion" in all Christendom. It portrays God as the incarnation of all good, and man the sum of all villainies. According to this faith saints are "the spirits of just men made perfect," having been "sanctified" on earth, purified by death, and who will increase in holiness during the acons of eternity in heaven; while the sinner, having been given over to a hardness of heart and reprobacy of mind in life, increases in cussedness in

This is a delectable tableaux. This religion is founded on dreams Its tenets are the wild vagaries of a past and ignorant age. Its ancient ex-emplars were steeped in fraud and crime. No offence known in the annals of man was too heinous for its votaries to commit, because it offered a pre mium on sin and wickedness in teach ing the hateful theme that-

"While the lamp holds out to burn The vilest sinner may return."

The devotees of this ancient faith seek a royal road to happiness, and are made the willing dupes of a designing and salaried priesthood, who, by pandering to the hopes and fears of the worshipers, manage to reap a ready barvest of bread and butter without

a supernatural power residing somewhere beyond the cognizance of human senses, which they call God. All un-usual operations of the human mind are claimed to originate in a spirit-world, peopled with disembodied spirits who

once lived on earth. The original form of this worship was a kind of fetichism. Man observed the phenomena of nature. The chase was sometimes successful; at other times it was not. Moonlight hunts were better rewarded than those of daylight here originated a belief in the "signs of

In his early ignorance and simplicity man sought to appease or propitiate the gods or powers of nature, and thus secure good seasons for fishing and hunting.

The world was then thought to be flat; indeed, one old book taught that it had four corners.

To those simple-minded depizens of forest and plain this earth of ours was The Big Thing; the stars were but Small DOS6S! gems to adorn the sky and relieve the gloom and monotony of night. The sun and his starry retinue were supposed to revolve around the earth every twenty-four hours as a grand panorama for them to gaze upon. Every star had its ruling god, the sun being the chief of the gods, because he opened the portals of day and dispensed the ever-recurring change of

> This was the stepping-stone to sunworship, traces of which still exist. This polytheism has been discarded in name, but not in fact. The pagan trinity adopted and accepted by Ohristians postulates a plurality or confederation of Gods as much as does the Hindoo theology or the Grecian pantheon. True, Christians claim that their triad of Gods are only one: in the same sense the Hindoos teach that their thousand Gods are one. Indeed. Hindoo worship is science, compared w'th Christian jargon, because the former pray to one supreme ruler, while Christians pray indiscriminately to the Father, Son and Holy Ghost.

> All worship is idolatry—the image is in the mind of the devotee; and all these vagaries were prevalent up to a period less than 300 years ago. Their advocates assumed a violent, dogmatic attitude. They claimed to possess an infallible knowledge gathered from the myths of an alleged infallible, inspired book. The rack and thumbscrew were favorite punishments inflicted on heretics or those who dared to doubt the genuineness of the claim to hyfallibility. Buf as men learned more of them-

> selves and their environments they began to discard many of their preconceived notions. Astronomy extended the knowledge of space. Geology enlarged the conceptions of time. Chemistry demonstrated the wonderful precision of the assimilation of elements. The four original elements of earth, air, fire and water, were found to be inadequate to solve all the phenomena

> The feeble rays of the dawning era of science began to penetrate the gloom of superstition. About this time Bruno sacrificed his life at the threshold of scien', enthusiasm; and the church burnt him at the stake for daring to assert truths inimical to its faith Copernicus, when about to die, lost all fear of death and published his discoveries, but they were suppressed ecclesiastical anathemas. Even Martin Luther, the so-called reformer called Copernicus a fool. Galileo had the boldness to assert in the face of the church that the world moved; and in consequence suffered the penalty in a dungeon. Kepler was the founder of astronomy, and because its teachings did not harmonize with Genesis he was deposed from the University where he had long been honored. W. A. SIMPSON.

Philadelphia, Pa. (Concluded next week.)

Sunday Spiritualist Meetings in

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

The Band of Harmony will meet hereafter on the first and third Fridays of each month, at 40 Randolph street, Thinker did not expire for many sixth floor.

The German Central Spiritual Union holds meetings every Sunday at 8 p. m., at 151 Randolph street, west of Hooley's Theatre.

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

Irene M. Dobson, lecturerand test medium, will hold meetings ever Sunday at 3 p. m., at her parlors, 8517 Indiaua avenue, for investigators of Spiritualism; also will hold meetings every Sunday at 8 p. m., at Newman Hall, 63d street and Stewart avenue.

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

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

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

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Christian Spiritual Society holds meetings in Hygeia hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m.

Liberal Spiritualists' Meeting. Hall, 107 So. Paulina, corner West Madison street. Each Sunday evening at 7:30 under the auspices of M. L. Schaffer, assisted by able speakers and mediums. Good music. All cordially invited. Church of the Star of truth, Wicker

Park hall, No. 501 West North avenue. Services every Sunday evening at 7:30 A Swedish meeting is held every Sun-

day, at 2 o'clock p. m., at Phoenix han, 324 E. Division street, near Sedgwick street. Dr. Elis Isidorous Jacobson. lecturer. Admission free. Universal Spiritual Society, Hopkins' Hall, No. 528 West Sixty-third street,

Englewood, (over postoffice). Carrie Fuller Weatherford lectures and gives messages and improvised songs during April at 7:30 p. m. Hatfield Pettibone, the well-known

demonstrator of spiritual phenomena, will hold meetings regularly each Sun-day evening, at Lakeside Hall, southeast corner of 31st street, and Indiana

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Annilos, Colo.
Annilos, Colo. spectfully, April 22, 1898.

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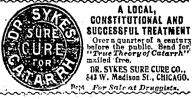
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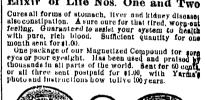
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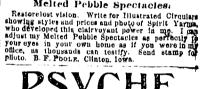
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