



WASHINGTON DOINGS.

Mrs. Cora L. V. Richmond's 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 been filled by new members; and there is more harmony, a more united purpose and more ardor in the association than ever before.

The last annual meeting of the association was held the evening of April 10. There was a large number present. The same officers and board were unanimously elected, viz.: F. A. Wood, president; J. V. McIntyre, vice-president; W. H. Crowell, treasurer; Dr. L. T. Squibb, 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 Macabene Temple. On behalf of the Ladies' Aid Mrs. M. L. Wheeler-Brown made the following brief address:

"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 borderland that separates the seen from the unseen, was a dweller in the happy grounds of her dark-skinned race. This maiden, 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 men.

"Again, after many harvest-moons had come and gone, in the fullest of time there was born another maiden, of a different race, but alike 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 Quina, and her alter ego, her other self, greetings and blessings evermore.

"And now, dear Mrs. Richmond, taking advantage of this evening, in the privacy of your boudoir, 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 Quina 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 anniversary.

"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, Godward.

"By way of signaling this event, the ladies here, following a custom from the past, have sought to make light of the 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, emblematic of the number of 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 unnumbered milestones in your earthly journey, we remain ever your friends.

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

Quina responded with her imitable grace. Remarks were then made by Mrs. G. S. Clendinning, 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 Julia with selections upon the piano.

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

REPORTER.

A PAULINE EPISTLE.

As It Comes from the Spirit Realm.

To the Editor:—Some of your readers may find interest in the accompanying, those who know the truth of spiritual communion and yet 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 communications 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 signed "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 your Master's will, and if you remember, in my letters to the Capitalist 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 fire 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 sojourners here below. I will help you teach the great and grand law of charity—faith, hope and charity; but the chief of these is charity that overcometh all things. I will teach you that, 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 the salvation of men, but make the love of Christ the power to bring men to him. I would constantly keep the light burning so that others seeing my words would do accordingly. I would hold out my hands to the weary and oppressed. I would help them to reach the divine Ladder of Hope. I would assist to ascend the ladder that Jacob saw, with uplifted hands, with firm footsteps, until they could look back upon the path of their journey with the smile of hope and say, "It is well done." I would spread broadcast—not the Christ-crowd, 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, 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, Godward.

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REPORTER.

A FORECAST.

The Jubilee, and the Outlook for 1898.

Modern Spiritualism, though young in years, has matured wondrously. Far more is it advanced in its age, than any other religious movement that has preceded 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 quenchless, it will still live on, bearing fruit of truth and everlasting joy.

How little it was apprehended in the days of its early history, that it would 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 people. For long enough have they been used upon husks of old theology, which has proven unsatisfying, 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 glory.

The agitation now taking place will have its effect, of course, in various ways, and for a time the step of progress will seem retarded, but having been built on the foundation of truth and virtue, its builders, the "Angels of God," think you a collected few of earth's material viceroyants can destroy the fundamental principles of Spiritualism? No, they will rather have a tendency 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. I believe the disciples 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 and subvert the false, that in the season fade away into utter insignificance.

We may never expect, however, to 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 of the grandeur of spiritual reality. Yes, I fully believe from my point of view the Jubilee will be a golden opportunity that is much needed, just at this time, 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' wilful 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 before.

Oh, friends, broaden out of life's material and live above its discords, ever seeking for and aspiring to the spiritual state, that will advance you, as you are called to that higher home, dismantling the earthly tenement, for the brighter garb of the spirit, and may it reflect with pure thoughts, kind and noble deeds, and the love to help on the cause that will regenerate the world from its selfishness, and enlighten others to the grandeur of spiritual reality.

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GERTRUDE R. GILLETTE.

"THERE IS NO DEATH."

The tree may lose its strongest limb, Its leaves may wither 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 deep.

And says, "There is no death." Fierce storms may come and devastate Man's work, and even man, And food and flame make desolate The plain, and yet life's plan Again will raise o'er ash and earth Another beautiful scene, Another man and wife have birth And shout—"There is no death!"

The earth may quake, the mountains burst, 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.—Lowell.

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 plow And be working for nothing, I fear.

I strive for a place in this wonderful race, But I'm pushed, and I'm trampled upon.

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

And give over to slumber, afar, The curtain of night will unfold you 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 be dead, the richly strewn seed From its planting, will take root and grow.

MRS. LIZZIE GILES, Brooklyn, N. Y.

"THOSE WAIFS."

It Is More Blessed to Give 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 Centerville, Wash., the third from Florence, Wash., the fourth from Galveston, Tex., the fifth from Chattanooga, Tenn. The medium and her band unite in hearty thanks for this good will. This blessing 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 privately.

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 when work is to be done; and this is just as often as he can find work to do. Since writing this appeal, I have talked by his side. His employers are partial to both him and his work. He is, in fact a favorite with them because of his energy 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 on by themselves alone, the instructions from the spirit-world being implicitly followed in all cases.

EXTRACTS.

From answers to donors are appended, omitting names:

"Wonderful indeed it is how our development for spiritual work all hinges on the cultivation of gratitude. When the spirit world undertakes to prepare a good subject for their use as an instrument to uplift humanity, in many cases out of ten, they proceed to reduce them 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 hereafter."

"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 a better class of spirits, by the law of the law of divine truth and eternal right, they will go on ascending, just as she is doing now. To such as these, mediumship 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-tenth of all their income, as a relief fund for those still more needy than themselves; very truly 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 Spiritualists, 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 aroused great enthusiasm among the Spiritual workers, and created great interest among unbelievers. We then employed Mr. Theodore F. P. for four months, and he has done excellent work, both as a speaker and test medium, and leaves with the good will of everybody and a cordial invitation to come again. We also had the renowned Maggie Gault for two evenings as test medium, and as she always does, she created a sensation, convincing 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 will 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 mighty and will prevail.

J. S. HUEN, Secretary.

Sedition is bred in the lap of luxury, and its chosen emissaries are the beggared spendthrift and the impoverished libertine.—Bancroft.

W. have more power than will; and it is taken by the way of excuse to ourselves that we fancy things are impossible.—Rochefort.

MRS. LIZZIE GILES, Brooklyn, N. Y.

WERE THEY MYTHS?

Flavius Josephus and Pontius Pilate.

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

W. A. Croft, of Washington, D. C., recently wrote 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 communications 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 years."

Octavius Augustus Caesar began to reign about the year 27 B. C. The fourth year of his reign was twenty-four 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 procuratorship between Anno Domini 25 and 36. And Josephus, if not a myth, was thirty years old when Pilate quitted Judea. He 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 genuineness of the manifestations.

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

Come back, my beloved, come; Forget, sweetheart, that thou hast died; 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; Say me thy tender thought, So soft in love's divine dream, 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 dust Feels nothing but thy 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;

I 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 harmony of peace, putting their hands confidently together in the sweetness of 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 back together each Sunday. I am at the back and earnest 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 away.

Bishop A. Beals is casting his bread upon 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 set to do.

The local talent here is good, the gaudy 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.

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 harmony with other denominations and the people of the United States at large on the question of Americanism just at this time:

"The most correspondent of the London Daily Chronicle says: 'Archbishop Martinelli, papal delegate to the Roman Catholic church in the United States, has called 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.'"

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PENSIVE PENNINGS,

And Notes of Rejoicing from the Pacific.

To the Editor:—After a lapse of several weeks your unwatched paper greets me again. How lonesome one feels without its peerless face, its volume of good news and instructive reading. 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 can 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 Waukegan, Tularia county, Cal. This gentleman has mourned her 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 earnest student, as well 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 same as 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 genuineness of the manifestations.

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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 writers and from the Spiritualist press. That these discussions will result in a better understanding among Spiritualists, 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 such a plan, and endorsing a declaration of principles, preferring to leave this important matter with older heads and wiser minds.

How to improve the present conditions in local societies, is a question which constantly appeals to my reason, demanding an answer, and a practical demonstration. After giving nothing 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 house circle instead of the public seance.

In November last, we began our winter meetings with Mrs. Loe F. Prior on the platform, holding two meetings 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 stand to the heretofore fathers and mothers, from the frivolous to the earnest; thus demonstrating that genuine spirit messages will attract the intelligent. 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 miracle simply because it is popular or because it is old.

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 a part of the season of 1897. Our attendance is now larger and more representative than at any time since the society was organized. Harmony between ourselves, and Spiritualism has regained its former prestige in Atlanta, and much to our credit,

VISITS FROM A SPIRIT.

The Spirit of a Maine Doctor Makes Calls on Old Friends.

WAS ANTE-DEATH PLEDGE—PEOPLE WHO LIVE IN THE HOUSE TREAT THE SPIRIT WELL—THEY LIKE HIS MIDNIGHT CALLS AND DO EVERYTHING POSSIBLE TO MAKE HIS STAY PLEASANT.

The haunted house, which is not an uncommon thing in the State of Maine, is usually situated in some out-of-the-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 devoted 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 house 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 own.

SEES HIS WIFE'S SPIRIT.

When they had seen both of their children well settled and in comfortable homes, where they did not need any help from their parents, they entered into a compact that when either died the fortune should go to the other, to be held as long as the survivor lived. About seven years ago Mrs. Holmes was taken ill and died, but before her death she was influenced by some of her relatives 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 very small income on which to live during his declining 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 say:

"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 night, 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, which could be no other than that of Dr. Holmes, they said.

On this occasion the ghost became more bold and wan-

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. Peabody, 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 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 people.

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 could not get if there were people in the house who were skeptics. The spirit of Dr. Holmes, they say, knows that they are not worried by the visits, and is gaining strength all the time from them, which will enable it to come there and continue its manifestations long after the family has moved from the house. In other words, it is getting ready to make life miserable 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 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 eye has its own little picture, but use has enabled us to blend the two into one; and because the view of each eye is different, we can estimate the distance of the things we see. If you doubt this, close one 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 auricle 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 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 yardstick 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 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 enshrouded in the flesh. But by and by they will join us, and then, as good Elder Wilder said, "We will all proceed together."

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 is the being bound to earth after the dissolution of the fleshly tabernacle, though humanity and love will lead us to make frequent visits here; while our spirit world is our own, and it will take us countless ages to work through 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.

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ADVANCE THOUGHT-FLASHES.

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 "anyone 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 use their powers in this manner. That is their mission—not mine. We all have our missions to perform.

All species of animal life exhibit kindred sentiments or emotions, such as love, hatred, fear, sympathy, revenge, etc.

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 of 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 because it is Europeans or Americans who have been the civilizers, it is "Christian lands." (?)

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 telescope 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 Free-thought luminaries that will totally eclipse it, even though they should chance to dwell in "Christian lands."

Christianity has taught the world to throw away reason, 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 Free-thinkers 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 organization.

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 of time.

We do not advocate a system founded upon mythology or any past revelation, but upon such facts as have been proven and scientifically demonstrated in this age, and 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 their being humbugged.

A "Declaration of Principles" would be subject to re-

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 triune 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, respectively—not 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 learned.

One might store the brain with all the knowledge to be obtained at Oxford, Harvard or Yale, yet if the soul remained 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, tyranny and greed have long ruled the world, but joy shall come in the morning of the new day, when the age-long night shall pass and the shadows flee away.

NATURE VS. "THE FALL OF MAN."

Has man fallen from a high estate? If he once dwelt as a high angel in elysian fields, somewhere in the celestial realms of the empyreal heavens, it is possible, but if we refer to things material, every page of the book of nature denies it.

All perfection in nature is the result of affliction or change. In so-called inanimate nature, each disintegration and re-constitution 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 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. It suffers heat and cold, drought and flood.

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

The present age of affliction among the nations of mankind is for the unfolding 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 affliction 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 earned its heaven, it will never find that blissful abode "where the wicked cease from troubling and the weary are at rest."

San Francisco, Cal. ERNEST S. GREEN.

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 over 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 love. He will no longer roam the street. Nor face again the wintry sleet.

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.

Galesburg, Mich. ALMA GAULT.

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—AND—

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PART I.—METAPHYSICAL PHENOMENA. Chap. I. Philosophy of Phenomena; 2. Metaphysics; 3. Heat; 4. Functional Phenomena; 5. Matter; 6. Gravity; 7. The Principles of Philosophy; 8. Who by searching can find God? 9. Hyperbolic Metaphysics; 10. The Unknown God, Whom we Ignore; 11. The Unknown God, Whom we Ignore; 12. The Unknown God, Whom we Ignore; 13. The Unknown God, Whom we Ignore; 14. The Unknown God, Whom we Ignore; 15. The Unknown God, Whom we Ignore; 16. The Unknown God, Whom we Ignore; 17. The Unknown God, Whom we Ignore; 18. The Unknown God, Whom we Ignore; 19. The Unknown God, Whom we Ignore; 20. The Unknown God, Whom we Ignore; 21. The Unknown God, Whom we Ignore; 22. The Unknown God, Whom we Ignore; 23. The Unknown God, Whom we Ignore; 24. The Unknown God, Whom we Ignore; 25. The Unknown God, Whom we Ignore; 26. The Unknown God, Whom we Ignore; 27. The Unknown God, Whom we Ignore; 28. The Unknown God, Whom we Ignore; 29. The Unknown God, Whom we Ignore; 30. 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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.

FRAUD!

Programme of Speakers for 1898.

An Earnest Plea for Its Continuance.

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. Believing 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 edification:

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. W. Hicks; 25, Conference; 26, Mrs. E. L. Watson; 27, Rev. W. W. Hicks; 28, Mary E. Lease; 29 and 30, Moses Hull, of Buffalo; 31, Moses Hull, Mary E. Lease. August 1, Conference; 2 and 3, Prof. W. M. Lockwood, of Chicago; 4, Moses Hull; 5, Prof. W. M. Lockwood; 6, J. Clegg Wright, of Amelita, 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. Richmond; 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.; 21, Willard J. Hull, of Columbus, Ohio; 22, Conference; 23, Carrie E. S. Tving, of Westfield, N. Y.; 24, Willard J. Hull; 25, Rev. W. W. Hicks; 26, Carrie E. S. Tving; 27, ———; 28, Carrie E. S. Tving.

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

Mesick, Mich. Camp.

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed programme. Address Jacob Bullman, Mesick, Westford, 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 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 Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., 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, Ill.

TO BE HELD SATURDAY AND SUNDAY, MAY 14 AND 15, 1898.

Saturday afternoon—Words of welcome, Mrs. Lou Gay.

Response for State Association, President Warner.

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. Warner.

Reading and tests, F. E. Lotgreen.

Recitation, Emma N. Warner, M. D.

Platform tests, C. H. Figuers.

Sunday morning—9:30—The medium's hour.

10:30—How Shall We Educate, C. P. Johnson.

11—Woman in Spiritualism, Nettie E. McGrath.

11:20—Lecture and tests, F. E. Lotgreen.

Sunday afternoon—2:30—Lecture, G. H. Brooks.

Platform tests, C. H. Figuers.

Sunday evening—7:30—What Does Higher Spiritualism Teach? Emma N. Warner.

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.

LOYALTY IN OBEDIENCE TO TRUTH.

A Companion to Ghost Land That is Its Equal in Every Way.

IT WILL SPEED RADICAL REFORM IN THE HOUSEHOLD OF SPIRITUALISM—A LECTURE TO THE READERS OF THE PROGRESSIVE 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 arrayed 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 opposites from the Church of Rome down to the Church of Christ?

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

Suppose we do assert that we love the revealed truth of spirit communion, 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 declaration 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—yes, 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 allegiance to the system of religion under which we were born. We must either don the armor of defense, or living truth, or wear the mental fetters, which a neutral position gives us. Many good people are like weary carts, rolling on deep and narrow 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 curiosity 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 truth," 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?

Do the words cause a tremor, akin to fear, to pass over you? There is no greater cause to dread or fear than the spirit of apathy slowly and silently stretching forth its poisonous tentacles, beumbing and dwarfing our interior selfhood, lulling to partial slumber our soul's finer and purer perceptions of spiritual truth—sweeping the delicate laws which transmit to our interior manhood the higher forces which place the soul guard against innovation, that might, if tolerated in the individual, become contagious, and weaken, and in time degrade the entire household.

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

Those who received the heaven-born gospel of the century were fully conscious of the object of the revelation, and they recognized that the seal of purity and goodness, which carried with it an atmosphere of a pure and self-sustaining earth-life. Noble men and women went forth into the ways of life, empty-handed, but hearts and souls ablaze with spiritual love and truth, trusting to the wisdom of their spirits for support.

They labored for the love of the truth, and the spirit world provided for their wants, through the liberality of those whose souls were moved by the power of the truth.

We are told by many that such a course now would encourage the habit of neglect on the part of the people, and "mediumship" would be degraded. This 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 churchly souls can be influenced to give in support of the genuine spiritual-minded medium.

Does the costly array of rich vestments worn by many of the exponents of the truth, compare well with the wide-spread poverty—yea, suffering, that is resting like an incubus upon thousands of our fellow men and women?

Are the little "gatherings" of Spiritualists scattered over the land cared for by the many mediums who are calling for invitation to Calabrese societies? Why not? Because we are unable to raise the \$25 for two lectures, and entertain the medium in the best home in the community.

Are we to think that wise, generous and loving spirits guide such teachers? Certainly not!

The custom of securing all remuneration before the work is done, has been supported by the orthodox church, which craves payment for every service levied upon all honest organizations. They will not save souls by the free grace of their god unless this money is vouchered for before they begin to pray or bless.

May the spirits of just men in the higher realms speed radical reform, that will teach all men their duty to aid the teacher of truth, that will in its onward march turn the mental gaze inward, 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 and power, but merely a ladder, without which we are subject to all manner of contradictory theories, and are unsettled, not "grounded in the truth."

Loyalty in obedience to the truth will speed "radical reform" in the household of Spiritualism.

Dowagiac, Mich. C. F. COLE.

are still bowing at the shrine of paganism.

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 literature?

Are our spiritual papers subscribed for and read by all who can afford to pay for them? [No] Not one in a hundred Spiritualists takes any Spiritualist paper.—Editor.]

Are we as a people "free from every weight" with mind and soul open to the 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 knowledge?

We believe that eternal progress is our birthright. Have we begun in reality to progress?

I do not mean, have we an extensive experience in witnessing physical phenomena 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 knowledge?

Are we gathering the rich gems of thought which fall around us like the dew of evening?

Is our spiritual perception clear enough to select from this bounteous supply such food as our interior manhood 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 failure to cope with the events of earth-life, is due to a lack of soul-force to grasp the realities of our relation to the spirit-world, in which eternal progression is the order of eternal life.

At the base of physical growth lies an important truth that must be recognized, if physical manhood is to be expected result. That is, conditions that will meet the demands of our Mother Nature. She is the most imperious dame in the universe. She never overlooks a neglected duty. She never forgives a willful or innocent violation of the laws of her household. Our stern mother, who holds all the wealth of the universe in her grasp. She bestows no gift upon the sluggard. Her treasures must be wrested from her hand by physical and mental effort, and physical existence can only be made pleasant by responding to her laws.

But there is something higher, grander, nobler, whistling through the physical, and it developed, it will control all the baser elements which pertain to physical life.

When this immortal entity is awakened to action by the knowledge of the source of its being, and its true relation and birthright, its first step is radical reform, not in the realm of personal behavior, but in the realm of 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 are repaired in the light of truth. The spirit is strengthened by spiritual food. The soul becomes strong and self-possessed, ready to stand for truth and purity of life.

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, we would stand as a beacon light for truth and justice, in the front rank of moral progression.

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 stand strong, the inexperienced taught wisdom, the erring brother and sister sought out and returned to home and friends, who love and care for their development in spiritual life.

Alas! for true Spiritualism, when selfish pride and egotism take the platform, and the spirit of envy and jealousy, toward those who are more zealous towards the truth, and seeking public applause more than the spiritual unfoldment of their fellow men and women. Then, radical reform in our spiritual fold is in order.

It is a sad fact that the high and holy gifts of spiritual mediumship has, in many instances, been degraded.

It was once a distinctive being, the seal of purity and goodness, which carried with it an atmosphere of a pure and self-sustaining earth-life. Noble men and women went forth into the ways of life, empty-handed, but hearts and souls ablaze with spiritual love and truth, trusting to the wisdom of their spirits for support.

They labored for the love of the truth, and the spirit world provided for their wants, through the liberality of those whose souls were moved by the power of the truth.

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Dowagiac, Mich. C. F. COLE.

ART MAGIC.

The subjects of improvement, advancement and spiritual progress ought never to grow old or tire some to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole.

How are you trying to be happy? "What are you doing for happiness?" These 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 were or less so a few years ago. The Chicago men and women are no longer considered the correct thing for a thinking, intelligent man or woman to go about the world 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 opinion 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 victim of 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 mastered in its effects upon all good work or quality of life, they further declare, and as unnecessary as it is unwholesome. 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 VARIOUS MEANS adopted toward the end of that pursuit which the Declaration of Independence declared to be one of the "unalienable 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 "the 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 detectable land of joyousness. The philosophy underlying the doctrine 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 temporary, of a given attitude and spiritual condition, cannot be overestimated, so important do scientists and physicians find it. One reason why so many people find it hard to be happy lies in the fact that their natural instincts, both inherited and acquired, all point toward depression and the blues. Shake such people out of their morose and gloomy, frequently borrowed, fanciful, and unreal, into which their mental and spiritual machinery has run, and they will find, to their surprise that happiness, more glorious and delightful than they had dreamed of, is possible to them. The right condition of mind once enjoyed, it is for a moment, it is more easily retained. So, if a man or woman wishes to grow happy, we endeavor to make him or her so for as long a period as possible. By continued effort 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 of 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 metaphysical organizations which were born of the popular rebellion against the encroaching melancholy of the times. Christian Science, theosophy, the White Cross societies—every one of the religious and semi-religious movements which have influenced modern thinking—did its part in teaching men and women that unhappiness is unnecessary, crippling, belittling in its effects. The people of the West of late years, the most recent predecessor of the thought which declares that happiness is a necessity of human 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 generally with which the clubs with "Don't Worry" for their watchword like spring into existence all over the world.

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 blessings.
4. Realize that worrying is an enemy to your happiness.
5. Realize that it can be cured by persistent effort.
6. Attack it definitely as something to be overcome.
7. Realize that it never has done and never can do the least good.
8. Help and comfort your neighbors.
9. Forgive your enemies and conquer your aversions.
10. Induce others to join the "Don't Worry" movement.

The fourth rule of this list is the one most highly approved by the happiness seekers, who, 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 and strive after popular recognition of this fact. Busy people say they have not always the time in which to commit

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 the bargain.

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

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 today, large enough to read at night without injury to the eyes.

THANKS FOR PAST FAVORS.

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

ART MAGIC and GHOST LAND.

Art Magic is a companion to Ghost Land, written by the same author and issued by the same editor, Emma Hardinge Britten, and until the first of June we will furnish The Progressive Thinker and Ghost Land at once, and Art Magic as soon as published, for \$1.50. We will continue sending 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 Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualist 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 Progressive 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 to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains 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 the bargain.

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

STUDIES IN SPIRITUAL THOUGHT.

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

Worry is a discordant influence, an enemy to spiritual thought, a foe to spiritual growth. Caring care and the uneasiness of anxiety are far from conducive to the evolution of spiritual-mindedness.

Hence the formation of "Don't Worry" Clubs may properly be hailed as welcome 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?" These 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 were or less so a few years ago. The Chicago men and women are no longer considered the correct thing for a thinking, intelligent man or woman to go about the world 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 opinion 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 victim of 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 mastered in its effects upon all good work or quality of life, they further declare, and as unnecessary as it is unwholesome. 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 VARIOUS MEANS adopted toward the end of that pursuit which the Declaration of Independence declared to be one of the "unalienable 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 "the 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 detectable land of joyousness. The philosophy underlying the doctrine 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 temporary, of a given attitude and spiritual condition, cannot be overestimated, so important do scientists and physicians find it. One reason why so many people find it hard to be happy lies in the fact that their natural instincts, both inherited and acquired, all point toward depression and the blues. Shake such people out of their morose and gloomy, frequently borrowed, fanciful, and unreal, into which their mental and spiritual machinery has run, and they will find, to their surprise that happiness, more glorious and delightful than they had dreamed of, is possible to them. The right condition of mind once enjoyed, it is for a moment, it is more easily retained. So, if a man or woman wishes to grow happy, we endeavor to make him or her so for as long a period as possible. By continued effort 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 of 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 metaphysical organizations which were born of the popular rebellion against the encroaching melancholy of the times. Christian Science, theosophy, the White Cross societies—every one of the religious and semi-religious movements which have influenced modern thinking—did its part in teaching men and women that unhappiness is unnecessary, crippling, belittling in its effects. The people of the West of late years, the most recent predecessor of the thought which declares that happiness is a necessity of human 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 generally with which the clubs with "Don't Worry" for their watchword like spring into existence all over the world.

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 blessings.
4. Realize that worrying is an enemy to your happiness.
5. Realize that it can be cured by persistent effort.
6. Attack it definitely as something to be overcome.
7. Realize that it never has done and never can do the least good.
8. Help and comfort your neighbors.
9. Forgive your enemies and conquer your aversions.
10. Induce others to join the "Don't Worry" movement.

The fourth rule of this list is the one most highly approved by the happiness seekers, who, 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 and strive after popular recognition of this fact. Busy people say they have not always the time in which to commit

scripture verses and other cheering and encouraging items to memory; there are unhappy people in the world also who do not care for that sort of thing and must be comforted in some other way. Hence the philosophy which directs people who wish to be happy not to commence operations by following rules and the evolution of spiritual-mindedness.

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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.

(Address him at Berlin Heights, Ohio.)

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

HUDSON TUTTLE.

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 bad 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 authors 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 well-thinking 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 capital 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 it 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 confessions, it is a ghastly farce little removed from brutal butchery.

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 advancement 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. 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 ought 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 age. 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 control.

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

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 not?

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 Gehinnom 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 Brahman," 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 eons 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." I 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-projections 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, whereso'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 flock the soul's blue sky;
Beautiful the soul's bright robe, in high endeavor 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.

—James C. Underhill, in the Lyceum.

SUNSET ON THE SEA.

O, billowy sea, O, restless waves,
Like warriors groomed for the race,
The 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 gleam 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 steep,
White waves, dark waves and arms interlocked;
The ominous clouds overspreading the sky
Enclose 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 chilling,
The moon rises proudly the evening's bridesmaid,
And the ocean and sky are athrill;
The ocean aglitter 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.

BISHOP A. BEALS.

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

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

A FRIENDLY CHAT WITH SOME OF OUR CORRESPONDENTS.

FEELS INSPIRED.

Mrs. L. G., of Brooklyn, N. Y., feels inspired to say regarding spirit presence: "Having been brought into the light of Spiritualism, after passing through the shadows of dogmas and creeds of orthodox, I feel I must voice the sentiments the influences bring to bear upon my life, the spirit's life. Their force is ever around me; I sense their presence always, and have the satisfaction of knowing that they have ready hands and willing hearts to assist me 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. The 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 church. Now there is no foreseeing the 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 discipline 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 caustic letter regarding the Foulke exposure of Spiritualist mediums. Such things may add somewhat to the prejudice already held by the world of church-goers and agnostics, but in the meantime it is spreading the name of Spiritualism abroad throughout the land to many who never heard the name before, and it is confidently expected that our old boat will weather the storm as it has many such in the past. We would advise the correspondents who will not search for the result of these awful blows. Note the Spiritualism is imperishable. Enough has already been given in these columns 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 estimable paper such an array of priceless knowledge, scientific truth, spiritual beauty and trust that I cannot restrain my desire to urge others to carefully read and preserve this number," and plies the "bigoted" prejudice of those who will not search for 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.; "Communism With Higher Worlds," by Prof. J. R. Buchanan; the communication of Mrs. Colby Luther through Mrs. Cora L. V. Richmond; "Do Angels Have Future Life?" by J. L. S. Jones. The article is finished with a marginal note saying: "Your Ghost Land is beyond praise."

This mark of appreciation of this particular number, coming without solicitation, is regarded with pleasure, but just how any one can single out a special issue of The Progressive Thinker as one 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 furnish the most profound Spiritual and scientific literature, and data of church infidelity 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 me 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, spirally 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 cruelty, further butchery of innocent, law-abiding women and children of a people striving to throw off the yoke of slavery; to prevent human beings, our neighbors, 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 error to restore peace and prosperity to a downtrodden race, to help the universal spirit of independence adjust itself to a more harmonious state of existence, of self-reliance, a state natural to each human being according to the teachings of Spiritualism.

HITS THE FAKERS.

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

"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, 1908. 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 that must be based to throw side with all counterfeiters, good and bad, indifferent, whencesoever they may come. But do you know whose

knuckles you are rapping the hardest by publishing Conley on page 2, and your editorial thereupon? Not genuine mediums, but fakirs!

"Before the late war our country was flooded with broken bank bills and counterfeit money, then came pamphlets—'Bank Note Detectors.' Who dreaded those pamphlets? Not the holders of good bills, but the holders of wild-cat money, and just so it is in this case. Both honest mediums and fakirs have long been looking for this (or a similar) blow to fall, but wondered who would have the moral courage to touch the fake to the counterfeit.

"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 winsces'; you will soon know whose horns you have trodden.

"Soe et tuum," Mr. Editor. I think I will write up some of my Conley exposures 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 Thinker, comes to us from one made "sore" by the publication of the Conley-Green write-up of fakes.

Conley 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 make up on a legitimate business in mediumship. His statements are rather contradictory where he says: "If you want genuine slate-writing, 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 prepared to say that there is no such thing as slate-writing, and that the medium, pet-speak, bullet-reading, or anything called physical phenomena in public scenes. I do not say it does not occur spontaneously in private houses."

These statements are the ones objected to by the correspondent whom the public have patronized for several years, and so far as we know, have found no genuine medium. The article criticizes The Progressive Thinker for publishing such a thing. We have already sufficiently explained our position in the premises and have no words to recall or make plainer.

The critic takes serious exceptions to Conley's statement that he "approached one of the most noted slate-writers, and 'got on the inside' regarding the process, 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 the rascal."

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 fakes or imitators he must know who some of them are, therefore, why does he not reveal their names, as he asks Conley to do? It certainly 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 Spiritualists 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. Those who take on the fraud, posed, and whose work makes the true medium'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 Shakespeare, 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 Spiritualism, 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 mediumship, 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 doorway, 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 matter there would be no employment for the Foulkes, or Conleys, or Hagamans, and the secular press would lose a sensation in their attempt to injure our cause.

This is given with the deepest feeling of reverence for the true medium it is our nature to possess, the kindest feeling for the critic, and the most profound and candid desire to elevate Spiritualism.

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