

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

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enter the formula of the new and

brighter dawn. The propitiation of angels or ghosts are no longer deemed

of as much importance as improved

We are to live in accordance with the laws of hygiene and physiology, instead of trying to comply with mythical, un-

meaning rites. A positive life of enjoyment is en-

oined instead of a negative, lethargic

self-denial. Life is to be made worth living, death having been robbed of its

errors. Death is no longer considered

an accident-the sting of the fall-but

a matter of course in the order of na-

ture's laws. It is as much our mission

to die as to live. Did we not die, others could not live after us. Our death

makes room for others to live. Others

died that we might appear on the stage,

and when our play is ended the curtain

While we are living we are dying-

such is the ever-changing program of

the economy of nature. It is enough to

prepare for living-dying will take care of itself when the human clock is run

down and we have nothing else to do.

We are more interested in the work of

the living present than in the relics of

the dead past, or in the vagaries of an

unknown and unknowable future.

Whether we are to live again need not

concern us so much as correct living

now. Correct living will insure correct

dying. Belief or faith does not and should

not regulate the standard of human

conduct. A man's conduct makes or

unmakes his character, and not his be-

lief. It matters little what one believes

in regard to the unknown if he makes a

good citizen and discharges his duties

to his fellows. It is this life in which

we are more directly concerned than in

an imaginary existence beyond the

The new theology-no, the new com-

mon sense view of life, death and

eternity-teaches us not to doginatize

where we do not know. It teaches us

to aspire to the highest, purest joys of

the living present, regardless of the

gloomy past or the unknown future,

We are to make the most of life as we

find it, striving always to learn all wo

can of the true relations we should bear

to one another and to the universe of

which we form a part. Our relations to

The seven kinds of Adventists, the

seventeen kinds of Baptists, the seven-teen kinds of Methodists, and the

three hundred other kinds of Christians

God, if there be one, we never can de

agriculture.

will fall.

clouds.

termine.

POPULAR ERRORS EXPOSED. SOME John or St. Vitus, but I must beg that

A Spiritualist Imparts Instruction to a Christian Brother

To the Editor:--My article of March 9, on the Origin of Christianity, has elicited a reply from a good brother out hend. Zeal and earnestness is no eviin Pennsylvania, and as much that I dence of the truth of a proposition, shall say will be valuable to the public, though it counts a great deal for the I select The Progressive Thinker as a medium of communication between us. As I wish no advantage over our very zealous brother, I shall take the liberty of correcting any glaring defect in grammar as far as possible, without destroying the force of his remarks. His letter is as follows: Franklin, Pa., April 3, 1898.

### D. W. Hull. Norton, Kans:

Dear Sir:-I have read your scientific lecture published in The Progressive Thinker of March 9, wherein you give your ideas of Christianity and how it was introduced into the world, etc. Well, I couldn't, even if I wished to, bring any argument against your assertions. But one thing 1 do know, and that is, twenty-eight years ago, God, for Christ's sake forgave my sins, and I was initiated into the mysteries of godliness.

You are well learned in history, but your wisdom avails nothing with a Christian. The scripture says "The wisdom of man is foolishness with God." You are "in the gall of bitter-ness and the bonds of iniquity," and really know nothing as to God and pure Christianity.

There is where the great error exists: Churchianity is not Christianity; neither (is) Catholicism, or Protestautism, or Mohammedanism. To be a Christian is to be converted. I am a real Spiritualist, because I am blessed of the Holy Spirit. 1 know that there are many who are latter-day Spiritualists; believe firmly in spirit return, and I am one of them; but I believe in the Father, Son and Holy Ghost, and worship God in spirit and in truth.

A Christian is "not slothful in busiss. ((and is) fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in pray-God fills his children with all joy and peace in believing, that they may abound in hope through the favor of the Holy Ghost. It is this Holy Ghost power that brings the joy of the Lord. Those like you who have never felt this power are as ignorant as the heathen. Yes, you take it upon yourself to explain Christianity, a thing you are per fectly ignorant on. Have you ever felt the power of the Spirit? Have you ever drank of the spiritual wine of heaven, that makes glad the soul? A power of prayer."-Ibid. 63. Christite is led of the Spirit. They that are Christ's have crucified the flesh. 101 spirit is

honesty of the person advocating it. But it is of the ecstasy that we want to speak more particularly, at this time. Many persons, and my correspondent seems to be one of them, have a habit of referring to their experience, and the extreme felicity they enjoyed when, as they term it, they were first con-verted, as evidence that they are exactly right. When once a person

reaches a condition in which he enjoys those intense feelings, if he is disposed to subordinate his judgment to those feelings he is out of reach of reason, and borders dangerously upon insanity. Indeed, in that one respect he is insane. This feeling is not peculiar alone to socalled Christianity, but is found largely in other religions. The worshipers of Baal no doubt worked themselves up into a fervor equal to that of any modern worshiper of the "true and only God," (I. Kings 18:26-28). Indeed, in many instances what is supposed to be 'the spiritual wine that makes glad the soul," is really an intoxicant that in-duces a state of frenzy, that renders the victim of inebriety dangerous, if controlled by the more animal or brutal instincts. Jesus said "By their fruits e shall know them," not by the ebullition of their feelings. These eestatic feelings have been experienced by the

Hindus, Chinese, Japanese, Mohammedan dervishes, Slavs, Pythian Oracles, Bachantes, Greenlanders, Flathead Indians, Zulus, Shakers, Methodists, and perhaps many others. Says James Freeman Clarke:

"The Bacchic mysteries were gener-ally celebrated throughout Greece, and were a wild nature worship; partaking of that frenzy which has in all nations been considered a method of gaining a supernatural and inspired state, or as the result of it. The Siva worship in India, the Pythoness at Delphi, the Schamaism of the North, the whirling dervishes of the Mohammedans; and some of the scenes at the camp-meetings in the western states belong to the same class as the Bacchic orgies .- Ten Great Religions, vol. 1., p. 305. Speaking of the "God-worshipers" in

China this same author says: "Various striking phenomena oc-curred among them. Men fell into a state of eestasy and delivered exhortations. Sick persons were cured by the

In vol. 2, p. 257 this same author speaks of this condition of frenzy as lows

QUESTION OF THE HOUR the reader will procure this work, as it costs 15 cents, and read it for himself. I have besides a long list of other peculiar phenomena, such as the Whippers, or Flaggellantes, mentioned by Mosheim; the Orusaders, who marched with rejoicings and shoutings to their

death; Simon the Stylite, and other religious zealots, who took the witness of their feelings that they were in the My correspondent tells me that "the wisdom of man is foolishness with

God." This is Scripture, and I suppose it is quoted to show that we are not to accept anything on evidence. At least, no other reason is apparent. The idea is, that the evidence I gave established that what we called Christianity was only Paganism, veneered with the name Christian, and that true Christianity had been subordinated to this Paganism. But we are not to take a thing upon evidence, but upon the state of our feelings. I had the evidence and he had the feelings, and he having been converted twenty-eight years ago, gave his feelings a priority over my evidence. It doesn't matter that I feel different, His feelings are to be the criterion in the matter. It strikes me that my correspondent has incorrectly understood this scripture. It does not mean that God prefers foolishness to wisdom but that Supreme intelligence includes so much more than the most profound wisdom of men, that as compared together one becomes foolishness to the other.

Now a word as to "Father, Son and Holy Ghost," which my correspondent professes to believe in. I fear my riend does not understand the meaning of those words. I am quite certain no one else does. One of the Christian Fathers, if I mistake not explained that the relations of this Godhead were a mystery. A man may assent to what he does not understand, but he cannot believe in it. Our friend perhaps has never thought that such a relation as is said to exist in this trinity is destructive of infinity, and therefore was refutive of the existence of an infinite God. If the three are complete God, then either of the other two or both of he two, are incomplete without the third part. But if God is infinite, he is indivisible. The fact that he may be divided into three parts, demonstrates that he is mutable, and if mutable he cannot be eternal. If God is God with the Holy Ghost, he is not God without the Holy Ghost, for he lacks just the Holy Ghost of being infinite. Infinity includes All, as to space, time and intelligence. Therefore even Satan cannot occupy a place where God is not. neither can be have intelligence which God has not. If the Devil occupied space not filled with God, then God wants just so much of filling immensity, and therefore so much of being God. If God occupies all that the Devil occu-ples as to space or intelligence, then to

## A Declaration of Principles, Considered.

In the Thinker of April 30, is a very suggestive article by Dr. T. Wilkins upon the question, which, till after the National Convention in October next,

will be dominant in the minds of Spiritualists. But it is somewhat singular that so many of our writers persist in talking about, and protesting against creeds. Creeds belong to churches, and cannot be imposed upon Spiritualists, A declaration of principles cannot take the form of a creed, much less embody its substance. A creed is an affirmation of ignorance and uncertainty. It deals largely with the unknown and unknowable. Creeds are founded upon the assumed revelations of the Bible.

Spiritualists, without exception, claim for themselves knowledge; hence, if they make any declarations, they must be of things known, as self-evident propositions, or demonstrated by rigid scientific induction.

The simple question, then, is this: Do we know anything which the world has not known in the past? Have we any revelations, through spirit phenomena, which afford us any new knowledge? If we do not know anything different from past teachings, if the spirit world has revealed nothing new, then it is time we shut up shop and hung our heads in shame over the world-wide

pretense that we have something superior 'to what mankind have ever known before. What are we writing, lecturing and organizing societies for if we have nothing new in principle to teach the world? What is Brother Wilkins, or anyone else at work for? Is it to teach the facts and principles of Spir-itualism? What are those principles? Where can you find a summary of them? Is every ignoramus who chooses to mount the platform, to be endorsed as an authoritative exponent of those principles? Spiritualist organizations ordain and authorize men and women to go forth and proclaim the science and philosophy, in other words, the principles of Spiritualism. But they have no statement of what those prin ciples are; and hence, make no examination as to the capacity of those sent forth to teach. And it is no exaggeration to say that many of them cannot tell the difference between science and philosophy. Indeed, they don't know what Spiritualism means. Take for instance the assertion, made over and over again, on the platform and through the press, that genuine Spiritualism and Christianity are the same! That is just as true, and no more so, than to affirm that Judaism,

there is nothing in our phenomena which is new. That the Bible is full of it; and, indeed, that the church is saturated with it, and the pulpit largely in-fected therewith. What have we to say to these sweeping affirmations? Simply this: They are not true. The

concept of Spiritualism, as it exists in the human consciousness to-day, is only fifty years old. Communication between incarnate and decarnate men, in the use of means purely natural, is a concept born in the present century. The birth of Modern Spiritualism was the birth of a perfect naturalism. Never before was it suspected even that natural law governed spirit operations. And when that idea of naturalism was born in the human consciousness all supernatural dogmas died; and all forms of miraculism were relegated to the cloudland of ancient mystery and superstition. The petted Dagons fell from their pedestals never to be replaced. All ab extra gods are sheer impossibilities. There is no place for them in a natural

universe. Nor is there a place for any of them in a Spiritualist declaration of principles. No Spiritualist will affirm miraculism for our phenomena, or, in fact for anything else. Very few will affirm personality for God. We are

then on good substantial ground for declaring for a system of pure natural-ism; and this means the rejection of all attribution of personal qualities to any supposed Delfic being. We shall reject entirely any acknowledgement of a "Supreme Being," or a "Great First Cause," as there can be no first in that which is eternal. Effect is as old as cause. Existence, Being is uncaused. Effect means change, or motion of or in substance, and this is infinite-unbe ginning and unending.

Does anyone ask "whence came the universe?" We answer, it never came. The universe is infinite, hence there is no place for it to come from. It is, it was, it will be. It can have no maker as it is unmade; and it needs no ruler for it is equal to its own needs.

But, if we are pressed for some more positive statements we say this, science proves that the universe is a live onethat the life principle is as infinite as the universe itself. That its modes of manifestation in and through substance are beyond number, and extend from the lowest forms of matter to the highest consciousness of a spiritual being. But from the lowest to the highest, through all the vast series of life expression, the attribute of adaptation is forever manifest. Two seeds from the same tree will produce the same species with perfect accuracy, but one planted in the open will grow short and hushy, while the one planted in the thick forest will grow tall and slim, with but few limbs. Life spontaneously-automatically adapts itself to the conditions of its environment. Come, now, Brother Wilkins, let the

old soldiers in the cause arise and put royal road to happiness, and no stand-

THE OLD AND THE NEW, Or, The Blue and The True machinery and better methods of Blue.

(Concluded from last week.) Bacon, Laplace, Newton, Descartes, Leibnitz and Humboldt-all grand hewes of science-suffered more or less from the venomed shafts of ridicule hurled at them by an enraged priestboot

But the Rubicon had been passed. Science had reared her enlightened head never more to bite the dust. Its pure, white banner of blessing had come to stay. It would not down at the command or anathemas of mitred prelates. The denunciations of the pulpit fell harmless as straws before the wind. Liberty of thought and free speech could be impeded, but no longer strangled outright. The martyrdom of

the noble men who perished and were maligned for the sake of science and free thought, only added lustre to their already shining light. Every subsequent effort of the church to trail the fair flag of progress in the dirt only added enthusiasm to the ardor of its apostles, and flung its promising folds higher and wider before the gaze of an unwilling but astonished world. Up to this period, say A. D. 1600, the Christian world had literally clanked

with the chains and fetters of heretics forged by the church and pinioned by its slaves on all who dared to doubt religious dogmas or to declare a truth not in harmony with the Bible. The Bible had hitherto been recog-

nized as the only authority for truth The escutcheon of the church was and s inscribed: "Authority for truth;" that of the new era: "Truth for authority." As men began to think for themselves new theory of man's origin, purpose on earth, and final destiny, began to prevail. According to this new theory, vail. According to this new theory, man is considered equally good with all other things; that he is not naturally mean and vile; that it is not wrong to desire wealth, nor to desire the good-

will of our fellow-men, or to aspire to nonor or worldly fame. The new theory teaches further that man needs no reversal of his natural motives; that his heart is not in the wrong place, that he does not need any other than the one he was born with. and that he was not born wrong end foremost. And that instead of his having originated a perfect being and having continually deteriorated, the re-

with their 100,000 mouth-pieces, or preachers, and 12,132,617 communiverse of the dogma of original sin is cants in the United States, exclusive of true; and that the social, civilized man of to-day has evolved from the uncouth cave-dweller, and he from the lower orders of nature. According to the new, there is no

strengthening the muscles. Too much

food is repugnant to the stomach. Too

much light injures the eyes. Too much

drink, even of cold water, dilutes and

lebilitates the natural processes of life.

In short, too much enjoyment or ex-

ercise of any kind destroys the capacity

to enjoy. Too much concentration of

thought on any one subject incapaci-

tates the mind for study on any sub-

ject. Excessive religious excitement is

as harmful as the excessive use of any

Experience teaches that we may

overdo the work necessary in any de-

partment of life, and thus throw na-

ture's methods out of proportion, pro-

lucing undesirable results, ending in

world is indebted for the blaze of civil-

ization which sheds its halo of blessing

on the millions of toilers to-day. To it

we are indebted for all the improve-

ments in science, the arts and ethical

of treasures. By its signal pioneer thinkers have traversed the trackless

ocean of discovery. Its magical sym-

all nations akin, and linked distant

of death

the new channel of thought the

other faculty or organ.

disappointment and despair.

7,000,000 Roman Catholics, Moham-medans, Buddhists, and Confucians in all the world besides, have thus far signally failed to locate God, or define who, what and where he is; or whether,

peace, long-suffering, goodness, faith meekness, temperance, against which there is no law." I close! With all your worldly wisdom, you are a poor ignoramus, as to pure spirituality. Yours for truth,

Write soon. J. McCLELLAN. MR. HULL'S ANSWER.

Norton, Kans., April 15, 1898.

Brother J. McClellan: Dear Sir :-- As per note I sent you today, I propose to answer you through the columns of The Progressive Thinkfor the reason that I wish to present to the public "over your shoulders," some expose of some very popular er-You start out by informing me that twenty-eight years ago, God, for Christ's sake forgave your sins.

Two questions here naturally present themselves. First, what particular crimes had you been guilty of committing? and second, in what way did you find out that he forgave your sins? and a third question might follow after the satisfactory answer of these questions; and that is, whether you have since left off sinning?

To the first two questions we may an ticipate the common answer, that is, they feel it. One man in answer to how he knew he was right and I was wrong pointed to his heart as evidence. This was evidence to him, but not to me, and since the heart is deceitful above all things and desperately wicked, (Jer. 17:9) it should be insufficient evidence with him. We cannot know we are right or are "converted" because we feel that we are right or have experienced a high state of ecstasy. Jesus points out a set of self-deceived fellows that will come up and claim that they have prophesied in his name and in his name cast out devils, etc., (Matt. 7:22-23) and yet he will not acknowledge them. People are too apt to go by impulse rather than reason. God gave us brains for the purpose of reasoning, and when we make the heart do the work of the brains, we are putting it to

a wrong use. I want to cover this whole ground as near as I can, and only regret that my correspondent was not more consecutive and systematic in his letter to me "To be a Christian," he says, "is to be converted." Granted: but how does he know that he is converted? Why should I not claim that I am converted For twenty-nine years and eleven months I have enjoyed the most complete happiness in my religion. It seems

to me that more complete happiness is unattainable, and I am certain that Prof. W. R. Morfill, in a lecture on never enjoyed such sweet peace during the Slavonic Religion, tells us: "Hanusch, who has written an elabthe twenty years I was in the church

And in the exercise of my religion I have been compelled to bear a cross orate work on Slavonic mythology, considers that the nervous affection called St. Vitus' dance took its name that the easy-going church-member from the wild dances which were in who claims that "I am in the gall of bitterness and the bonds of iniquity' dulged in during the celebration of the can but poorly comprehend. Yet I feel Sobolka. He also sees a trace of the a sweet peace in my mind which is a solace. I might dogmatically say a old Pagan worship of the sun in the epithet."--Rel. Syst. World, p. 263-4. peace of which my friend knows noth I might mention in this connection ing; but then I would be asserting that the old Teutonic worship in the forests was characterized by the same something I could not know to be true except I take upon myself his condievidences of ecstasy, but as I can't rections. But is that peace, that happiness ollect just where I read it. I find it impossible to turn to it at this time. As I within my soul, any evidence that I am right? Not a bit of it. On the contrawrite I have before me a work entitled ry, the assurance that I am living up to "The Dancing Mania of the Middle my highest mental light creates that Ages," by J. F. C. Hecker, M. D. This condition within me. I might be wrong was a species of insanity in which all and yet feel that same peace within me, were affected alke, yet it was conta-pop because I was wrong, but because gious. It was called the Dance of St.

Thus the Samoieds of Siberia have diviners who work themselves into a state of wild frenzy before delivering their oracles. The same notion of an inspired madness appeared in the insanity of the Pythian priestesses, and in the Greek diviners who fell into trances in which they lay without ense or motion. Plato speaks of one Pamphilus who lay ten days for dead on the field of battle, then revived when about to be put on the funeral pile, and related what he had seen in the three worlds. "This same notion of inspiration as a

kind of possession or frenzy, found its way into the religion of Greece, where it is seen as an alien element. It appears in the mad dances of the Bacchantes, and the shricks and self-lacera tion of the Corybantes. In the Hindoo religion we find it in the Yoga or one who seeks union with God by wholly withdrawing himself from outward things. The Yoga assumes painful positions and contortions of the limbs, he suppresses his breath, and performs other incredible mortifications.

"So the Greenlander in his freezing climate, has his prophets whom he calls Augekoks. These also, abandon the converse of men, fast and torture their body and remain in a fixed intensity of thought, till they believe that they see and hear spirits. The Flatheads of Oregon, the Indians of Brazil, the Zulus of Africa, have a similar belief in inspiration which comes from fasting. lone liness and self-torture.'

A little farther on this author tells us: "In the great revivals in the begin-ning of this century in Kentucky and Tennessee these phenomena took the name of 'the jerks,' The limbs of the persons who were present and indis posed toward the revival would often jerk violently against their will, and this was supposed to be the influence of the spirit. The dancing of the Shakera and the whirling of the Mohammedar

dervishes belong to the same class of bodily exercises, which according to St Paul, profit little." James Freeman Clarke, from whom we have been quoting, is a believer in Christianity, and therefore cannot be said to be unduly prejudiced on the subject. C. Pfoundes, in a lecture on

"The Religions of Japan, in speaking of some of the Buddhist sects, says: "Some work themselves up to a point of religious ecstasy, just like more or less ignorant and bigoted enthusiastic fanatics much nearer home to-day."-Religious Systems of the World, p. 94.

viduality, then God is robbed of just so much of the attributes necessary to complete a God. If the son is the "Express image of his (God's) person, then he fills Immensity, and has neither body nor passions. But there cannot be two infinite immensities in existence, for they cannot exist without crowding each other in space, which signifies they are not infinite immensities. If God has parts and passions, then he is not omnipresent. But unless he has bodily parts the Son cannot be the "Express image of his person." Thus, our friend cannot be the intelli-

gent believer in the "Father, Son and the Holy Ghost." Thus trinitarian doctrine was nexed to Christianity about the third entury, and in translating the Bible King James translators strained points to carry out this view. The word Holy

Ghost should have been translated a good or consecrated spirit, even though such translation should be the means of spoiling somebody's nice system of the-When we read the Holy Ghost, ology. we should generally read a consecrated spirit. Such is the meaning of pneumati hagion. Sometimes it refers to an inward conscience or monitor, as in Matthew12:31, where Jesus used the word to show that men charging him with being under the control of Beelzebub, were violating their own sense of truth, and therefore never would be able to reconcile their consciences with their acts. Men can never forgive themselves for doing what they know to be

vrong. But, my, brother, I must close, though much must be left unsaid. Yours, for the truth, not as it is in

lesus, but as it appears to us through our best reason and intelligence. D. W. HULL.

ANNOUNCEMENT

To the Spiritualists of Illinois.

I am directed by the official board of our State Association to announce that all societies, which on February 24, 1898 (when the Chicago mass-meeting closed), held charters from either the National Spiritualists' Association, or the Secretary of State at Springfield, will be re-chartered by the new State organization without any additional exense therefor. It is hoped each interested society will avail itself of the privilege without delay, and file its charter application not later than June, 15. Increasing interest in our State work foreshadows a very helpful union of our forces. Effectiveness in many ways will follow therefrom. Let old and new organizations step rapidly into line. The cause outweighs all pettiness

of personality. Charter applications, also constitutions and by-laws can be obtained from his office.

Advise the secretary whenever you wish help in perfecting the organization of a new auxiliary society, or in holding an all-day Sunday revival meeting. The Association will lend you a hand.

MARTIN H. MCGRATH, Fulton, Ill, Secretary.

that extent God and the Devil are one. Spiritualism, it is said, teaches "the In other words, the Devil himself is a Fatherhood of God and the Brotherpart of God. So if there is a Son withhood of man." Spiritualism teaches out God who exists as a separate indinothing of the kind.

But this brings us to the one great disturbing question in the constitution of a declaration of principles. What shall we do with the God question? I answer, settle it, and do it thoroughly. As said before, Spiritualists claim knowledge; they are not agnostics. Therefore, if there is anyone who has any knowledge on this subject let him or her come forth and impart it to us, so that we may be wise. What I now, I can impart to another.

How can we settle this question? In this way. There are few or none who admit the existence of a personal God. They say he is the impersonal Oversoul or Inner Soul of the Cosmos. They

clearly see that the idea personality is utterly insupportable. Personality necessarily implies limitation, hence an anthropomorphic God. In other words, a human or originated being. Well, we will accept, for the time, the impersonal Oversoul. What follows? Why, our God has no personal attributes. There is neither will nor purposeneither thinking nor feeling-love nor hate, in fact, our God is a veritable "king log." Neither creation nor destruction can be attributed to him; and the glamor of a "iender father, pitying his children" is dissipated like the morning dew. We can admit no subterfuge here. God is a person or not a person. If a person, then the Bible is a true revelation of his character and acts, and we are infidels in rejecting it, We know what personality means for we are persons, and if God is a person he is like us-is our father and we his children. And, if "Spiritualism and Christianity are the same," most cer-

tainly we and God are alike, for Jesus ("our elder brother") declared that this personal, jealous, hating, loving, murdering God was his father: hence, ours. Limitation and imperfection inhere in the very nature of personality. "Ah! you are an atheist." Well, if to

reject the concept of personality as an infinite Deity be atheism, yes. And, if to reject an impersonality, whether it be an oversoul or an innersoul, as pos

sessed of personal attributes. yes, again. But so far as the imputation of atheism is concerned our brothers and sisters, with their impersonal God will be reckoned in the same category, unless pantheism be thought a milder term

It cannot he denied or disguised that there is a disposition, more or less prononneed, to "fuse" with the church, on the part of many Spiritualists. Hence, the desperate effort to construct some kind of a mental concept that can be called god, and thus evade the charge of atheism. The calling of our societies churches, and the very general and senseless practice of prayers, under the name of invocations, indicate the trend in that direction.

And let me say to Brother Wilkins and others like him, that this condition is one of the most potent reasons why should work for a clear-cut we straightforward statement of wha Spiritualism really is. The bane of all new movements has been the introduc tion of the falsities of the old. How can it be prevented if there be no def nition differentiating it from the old? We are told over and over again, that

on the armor anew. For fifty years we have taught that Spiritualism was a natural religion and a religious natural-Experience teaches us that there are ism. We declared it to be a rational (not a revealed) religion, and a religious a great many quicksands and pitfalls in life that we should avoid if we wish

rationalism; in other words, that the to be happy. It teaches us that there spiritual instincts and aspirations of are many fruits pleasing to the senses, that turn to ashes and bitterness when man were married to his reason. We eaten. It is experience that teaches us have solemnized the bans and proclaimed no divorce. Let us then have to let alone severely this Dead Sea fruit, and choose that which elevates a declaration that shall leave no place and purifies without leaving the sting for this old serpent of miraculism to of sorrow on our lips. Too much nectar cloys and satiates the appetite. Too creep in with his mysteries of superstition to blight and curse the beautiful much study overworks the brain. flower of naturalism planted by angels much exercise weakens instead of

in the garden of human hope. J. S. LOVELAND.



## Our Republic and the Present War.

SPAIN, THE MOST BRUTAL AND SAVAGE NATION, SHOULD BE WIPED OFF THE MAP OF THE EARTH.

To the Editor:-The Progressive Thinker of April 30 contained an article from the gifted pen of W. P. Phelon, M. D., under the heading of "Spiritualists and Spain," to which, after deliberately reading it twice. I feel very much as though I wanted to enter my protest, although greatly admiring the man, and up to this time, everything I have seen from his pen.

culture. It is the star of hope for a I will admit the truth of what he al race shackled with the thraldom of leges, that "the dominant rich will superstition. Its mission is to sever grow still more purse-proud and unbearable, and the poor still more helpligious intolerance and dogmatism of less" in the case of a war for conques past ages have fostered and entwined or glory only, but totally deny his conclusions when applied to a people strugthe beacon light of progress to open the gling to be free from an accursed avenues of nature's wealth and hapbondage. On the contrary, in the latter case, the grandest and noblest feelings thirsty humanity can quench the laud-able desire for knowledge. Its mystic of human nature are developed and strengthened, and true civilization promoted, not only for the time being, plore unknown seas of thought and acbut for generations to come.

Dr. Phelon incidentally admits that such a nation as Spain, whose whole record has been one of murder and oppression of the weak and helpless, ought to be stricken from the map of bols reduced to the precision of rack and pinion, steam and lever, have made the world. He says: "She (Spain) has always been slaughter-mad. It is time blood-red harvest should her reaped." etc.

in every way is so well fitted to do this grand work in the interest of humanity. and a grand civilization for the future as the people of this Republic? For myself, although of Quaker origin, and loving the beatitudes of peace and kindly feeling toward all men, I think that us the fearful Krupp gun instead of the war club, it has also introduced the we would almost forfeit our right to live if we did not liberate our Cuban arbitrament of the pen instead of the brothers, and drive their bloodthirsty sword. It offers the olive branch of oppressors not only from Cuba, but justice instead of the old-time demand from every foot of ground over which of an "eye for an eye, and a tooth for a her accursed flag floats in the Western tooth." It champions the rights of man hemisphere. V. FELL. instead of enforcing the brutal policy Washington, D. C. that "might makes right." It recognizes

man as a rational being instead of an It is the excess and not the nature of incarnate devil. It recognizes nothing our passions which is perishable .-- Bulsupernatural, discarding all else but the ver. universal economy of nature in the

Falsehood is susceptible of an infinity of combinations, but truth has only one mode of being .- Rosseau.

ard or guide for ethical conduct other a man die, shall he live again? or better than human experience.

Too

Then why need we worry over the vagaries of faith, when the stern reall ties, the practical duties, of life, require and demand all our earnest and honest efforts?

To the inspiration inspired by the new and true view of the possibilities of life and motives to human actions are we indebted for the puff of the locomotive that breaks the sllence of the mountain side, while the engine's whistle shricks over the plain.

The sickle has been discarded for the automatis steel-binder. The ring of the scythe has given way to the rattle of the mower. The flail of our boyhood days has been superceded by the steam traction thresher.

White-winged hope now cheers us with promise of the bright future of progress in science and arts, where the dummies of despair once clouded men's thoughts.

We need not brood any more over the problem whether man has a soul that will survive his body. It is enough to know that we are here now! Let other and future worlds, if there be any such, take care of themselves. If they do not, or can not, they will not compare. favorably with this one. Relegate all theological dogmas to the realms of the mythical and there let them rest.

What man can utilize of nature's powers, let him hasten to discover and apply. Let him chain the lightning and compel it to do his bidding. Let him explore the distant regions of space and learn of the laws and mathematical precision of the movements of far-away orbs. Let him study and appreciate the fact that the universe is governed by law, and not by a whimsical God.

When we penetrate to the bowels of the chains of ignorance which the rethe earth-to secure the mineral wealth hoarded there, we learn of the stupendous changes that have taken place in around the consciences of men. It is the earth's crust during the ages of the dim past. This book-the book of Nature-gives the best known account of piness; the unfailing fountain at which man's origin and purpose on earth; but as to his final destiny, it is as silent as the grave. Further than the grave charm has led inventive genius to exhuman research has not explored: beyond the lids of the coffin science utters tion. It is the "open sesame" to the unno word. wasting fullness of nature's laboratory

As to whether death is an open door of light to a land "fairer than day," or a solid wall of annihilation and darkness, the preacher in his pulpit, or the scientist in his laboratory, knows no more than the Zulu in the wilds of Africa, or the dwarfish beings who, inhabit the Terra-Del Fuego.

The new era ushered in the printing press with its countless pages of knowl-Its teachings prove that all men are "created free and equal" in the struggle edge fluttering on the breeze to every, shore and to every clime. By its enfor existence. "Equal and exact juslightening influence the world is becoming civilized. The angularities of men's passions are being rounded off by the While the spirit of progress has given

constant interchange of ideas. Superstition is fading into its native gloom before the radiant light of a free press. Its mission is world-wide, going forth conquering and to conquer. In conjunction with free thought and free speech, the press is bearing aloft for recognition the claims of man's coworker and sister-Woman!

True manhood is to be valued at its vorth; and woman is to be recognized as never before. She is to assume her place by the side of her brother as his counter-part in the drama of existence. affairs of life, as well as in the agonies As she helps bear the burdens of life, so No whimsical Gods or fiendish devils

(Continued on page 8.)

shores together with the golden chain of commerce. Its tendencies are to Now, Doctor, where is the nation that fraternize the races. tice to all, and special privileges to none," are its mandates. 

# LEAMS OF SPIRITUAL LIGHT. FROM THE TEMPLES

GELIC

In an article in the Times-Herald, Clara Barton writes: ized, authorized civil aid. Will you kindly endeavor to instruct and induct the press of the country into use of the proper title for the American National Red Cross? To say the American Red Cross Society is much the same thing is quite as awkward as to of compound international treaties, the only compound est scale were organized. France was not so well prepared say that of the Postal Union Society. Both are the result treaties in existence, and are simply mediums through hut upward of two million dollars was expended, and which governments communicate in regard to the subject more than one hundred thousand wounded were cared for which they exist.

The American National Red Cross has only its staff officers-no other membership, no stated (society) meetings-but each ready on call, if needed in conferenceno dues-and acting only in accordance with the priv ileges asked for by and granted to it by the international power which ratified the treaty and granted the charter, The international committee asked for and obtained from which privileges were first to work in the relief of suffering by war, second in the relief of sufferings from great national or international calamities, but only when so turned them to their homes. great as to be such. We have never broken nor strained our charter, have never interfered with small relief, never mixed with other work, and with one or two early and time-honored exceptions all that you read or hear of "Red Cross Societies' " work, etc., by the score over the country are self-created, self-named, self-authorized, so far as the national body knows, and in every way unknown to us. Do not misunderstand-this is not said as a complaint, a criticism, but simply as a statement of facts, which grou have a right to possess.

## EXISTS BY A GREAT TREATY.

As already said, the Red Cross is often spoken of as the "Red Cross Society," and sometimes as the Red Cross "Order," as if it had some secret features or some special requirements for initiation into it. By some it is supposed to be a charitable institution for general charity relief. In fact, it is a great treaty, one of the greatest ever entered into, and the nations that are parties to it are Great Britain, Germany, France, Belgium, Russia, Austria, Sweden, Norway, Turkey, Greece, Spain, Italy, Servia, Persia, the Roman States, Switzerland, the United States, Wenezuela, Bolivia, Chile, Peru, Argentina, Japan and this year in the absence of the kindness and mercy inother governments to the number of forty or more. culcated by the Red Cross. They have bound themselves to regard all sick or wounded persons in time of war as neutral, and to care for one another's disabled as they do for their own. A sick or wounded soldier, to whatever army he may belong, into whatever hands he may fall, is a Red Cross subject. His nationality is merged in the humanity of the treaty, and the is tenderly cared for. If cured he is sent to his home as a noncombatant. No days of suffering, relieved only by death, can ensue, even if his comrades have passed besyond reach of him, leaving him to the neglect or cruelty of the enemy as in the days gone by. No starvation, no death from neglected disease, can happen within the boundaries of a treaty nation. The civil arm of the Red Cross can extend through the lines to reach the suffering, although the lines be bristling with the engines of war.

## WOULD HAVE BEEN A BLESSING.

One has but to recall the pitiable conditions of the sick and wounded in the great American war in order to appreciate what the Red Cross might have done had it exsted then. It is true that the Confederate States could not have been a party to the treaty, not being a recognized nation, but the Red Cross Societies of neutral nations could not have been stayed from carrying succor to Libby, Belle Isle and Andersonville prisons.

By the terms of the treaty the hospital flag of every nation must be a red Greek cross, on a white ground, and be so designated.

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UMANITARIANISM IS ONE OF THE CORNER-|Austria had not yet joined, but her citizens raised and STONES OF SPIRITUALISM, AND IT IS MOST applied nearly half a million dollars. Italian societtes BEAUTIFULLY ILLUSTRATED IN THE RED raised nearly fifty thousand dollars. French and Swiss CROSS SOCIETY-A STATEMENT IN REGARD societies aided, this being the first instance of neutral aid. Germany's societies were fully prepared, and more than TO THE AIMS AND WORK OF THE ORDER, three million dollars was applied, and half a thousand WHICH IS IN THE HIGHEST DEGREE AN- volunteers, men and women, were employed. The results of this war fully proved the incalculable value of organ-

> Next came the Franco-Prussian war and the commune, 1870-1871. In Germany more than two thousand committees arose at once, with a central committee at Berlin. More than fourteen million dollars of money was raised. Hospitals, hospital trains, and preparations on the grandfor. Neutral societies also rendered great aid.

## AID TO FRENCH SOLDIERS.

One striking instance was that of 85,000 French soldiers, who peacefully invaded Switzerland in a famished condition, ten per cent of them being sick. Their every went was provided for by the Red Cross of Switzerland. Germany 2,500 incurable French soldiers, supplied all their wants on their way through Switzerland, and re-

The wars of 1876-78, involving Turkey, Servia, Montenegro, Greece and Russia, furnished the next scenes of activity. The work of the Russian Red Cross was the most notable. Regarded with jealousy first by the military, it was soon solicited to take control. It raised nearly \$17,000,000, and applied more than \$13,000,000 of it. In Turkey the Red Cross emblem found its first obstruction. The Turkish soldier regarded it from a religious point of view, and so strong was their prejudice that a red crescent had to be substituted by that society.

The latest display of Red Cross work has been in the Japanese army. How frequently we hear it remarked hat the Japanese displayed such astonishing mercy and civilization, that they are so quick to adopt the ideas of more advanced nations, etc.! In 1886 Japan joined hands with the Red Cross nations. Her ruler, the mikado, became a president of a Red Cross society in a civil capacity, and therein lies the secret of Japan's wonderful development in humane ideas. She has been an adept scholar, and deservedly received the commendations of the world Picture, if you can, the scenes that would have ensued in

## AID IN TIME OF PERIL.

In our own country the war signal has not been heard since 1882, when we entered the treaty, but the elements have wrought sad destruction. Foreseeing these conditions. I asked of the other societies, through the international head, the privilege to include calamities other than war when I organized the American National Red Cross. My request was cordially granted and hailed with enthusiasm. Other nations have since adopted it.

I need only tell in a few words of our own work. If ncludes thirteen fields of disaster in as many years. Floods, famines, fires, epidemics and storms have caused the suffering, and more than \$1,000,000 has been applied in the aggregate by the willing hands of those that have for the most part volunteered their services in behalf of the great cause of humanity. CLARA BARTON.

President of the American Red Cross. -:--:)o(:--:-

## What the Catholic Church Has Done.

A lecture on "Church and Literature" was given by the Rev. James McDonald under the auspices of Phil Sheridan Council No. 72, Y. M. I., in Metropolitan Temple. Friday evening, which packed the building from the stage to the back row of the gallery.

The speaker confined his remarks mainly to the po-The prime thought that inspired the promoters of the in the public schools as being written altogether by treaty was the unavoidable insufficiency of the military prejudiced people, unfaithful and slanderous to the Cathhospital service. History during all time had demon- olic Church. He then touched on the manner in which strated the sad deficiency, but, said these noble men of literature was preserved through the dark ages. "Adthe Geneva Society of Public Utility, the great sympathy mitting the fact," he said, "that the dark ages were all of the people outside of the military will supply means that historians claim them to have been, civilization has administer the relief in co-operation with the military, if whatever knowledge was extant at that time, and has we can secure recognition and protection for them. They handed it down to the present time. If we read a true at its head, a committee was appointed February 9, 1863. Catholic Church, and this alone gives the church a standto forward the movement. That date marks the be- ing in literary history." He then cited many instances conceiving the ideas that culminated in the treaty of Ge- their existence at the present time to the Catholic Church alone.—San Francisco Call. The cat is out of the bag at last. The Catholic Church has confessed what we have always claimed, and that is, tianity were for centuries in the clutch of the Roman Church, and that the Pope and priests, as the agents of 'onstantine and other Christian butchers and rulers, revised all these manuscripts and made them to fit their the "dark ages" bearing upon Christianity.

Esoteric Meanings of Ancient Egyptian

Symbols.

۰.

## BY QUÆSTOR VITÆ.

## NUMBER FIVE.

In addition to the identity of basic principles and of history previously referred to, there is much in the ceremonials, rites, vestments and implements in the Catholic church which an occultist, acquainted with ceremonial magic will recognize, such as the holy water, communion, sacred bread, wine, incense, processions, etc., as an externalized presentation of the symbols used in magical ceremonies and handed down therein from the hoary antiquity of Chaldea, Arabia and Egypt. It is transparent, therefore, that the church represents an externalized system based upon the old secret magical teachings which were held esoteric and handed down from antiquity.

The symbols used in Masonry also show a similar origin as regards that movement. But as in the church generally (outside of some secret schools said to exist in Rome) the Masons appear to have lost the original meaning of the symbols they use. It is probably because of the identity of origin so displayed, because primarily Masons possessed similar knowledge to that held secret within the church, that the latter has so persistently sought to exterminate and obliterate the Masonic fraternity. The aim of the Masonic brotherhood was to obtain the freedom and social progress of the people during the ages of ecclesiastical tyranny and oppression, and was therein in direct opposition to that of the church, which sought to keep the people in bondage and ignorance, so that the pricsts might rule. It is easy therefore to comprehend the persecution of the Templars, of the Knights of St. John and other of these fraternities, by the church during the Middle Ages. Yet in this age of liberty, the original object of Masonic brotherhood has ceased to exist, and from the fact that Masons have lost all occult knowledge, the still existing enmity of the church has lost its rational basis. Yet that this enmity exists still, was revealed in the recent Leo Taxil scandal, and in the fact of the anti-Masonic league established last year among the Catholics, as reported openly in the German and French press.

Yet there still are schools in which teachings of ceremonial magic are handed on under pledges of secrecy which effectually prevent their revealment. But the church must seek elsewhere than among Masons to discover them. Yet this veil of secrecy is essentially unhealthy in its effect. It is true that these teachings are imparted in a spirit and mode in which it is intended that they should only be used for spiritual development and enable the trained adept to more effectually serve society unselfishly. But the influence on individuals of the possession of secret knowledge carries in itself an implied superiority which exerts an unhealthy ethical effect. This is further developed by hierarchical rank and rule. If this were otherwise, there would be no reason for the secrecy enjoined.

It is not in accord with the laws of the universe that any knowledge should remain in the privileged possession of a few. As, in harmony with the laws entailing the general progress of humanity upon this globe, man evolves into unselfishness; into the desire not only to live for himself but to contribute to the general good of the community in which he is a unit; as man comes into sympathetic realization of the solidarity of the human race; of the truth that so as best to live for himself he must be prepared to surrender himself in part to the greater good of the greater number, then the possession of the knowledge of the basic principle involved in these esoteric sys tems will become general. And in fact modern psychie. mesmeric and hypnotic experimental research is laying its hands on the forces which till now have been held secret only because they were unknown to science. As Baron du Potet says in his "Magic Unveiled," it is human magnetism that is the basis of Magic, or the magical element. Dr. Luys has shown how this element constitutes human sensibility or sensation, and is identical with vitalevery person, ambulance or other part of the service must sition which the Catholic Church has taken in the spread ity; how local insensibility can be produced by its local of literature and deplored the historical text-books used transference; how it can be exteriorized and stored (like their work serene above all such littleness. electricity) in certain substances (water, wax, cloth, etc). Professors Boviac and Janet have shown how subjects can be influenced from a distance, illustrating thought transference and how a blindfolded subject can be determined mentally by unspoken commands. Doctors Montin and Joire have shown how men can be made to and nurses in the most generous manner, and they will much to thank the church for, as it and it alone preserved kneel or walk etc., against their will. Doctors Bue and Baretty have shown that this force carried polarity. Dr. Moutin has shown that it carries motive energy and by interested the officials of the Swiss government, and with and correct history we will find that all the works of the its means objects may be made to move at a distance and old classical writers were faithfully preserved by the to produce so-called "spirit raps." Another operator has shown that objects can be transported through space by its means. Several operators have shown that clairof valuable works of literature and history which owed vovance called "lucidity," is produced by its means. De Rochas has shown that the human double is constituted by the exteriorization of this magnetic or vital element and that this double may be made to rise in space, travcree solid walls or roofs, etc., and enter into relations with that all the writings of the ages in the realms of Chris- other human doubles, and with discarnate beings. Another experimenter has shown that such a double may be made to trace an abducted girl; to track detectives, etc. In fact, most of the phenomena called Spiritualistic produced through mediums, may be reproduced by its means, fiendish purposes. There is no authentic history back of by a human operator acting on a human subject, as well as magical phenomena. The existence of this impalpable force has been registered photographically and shown to exude from the organism in a similar manner as the lines of force radiate from a magnet. Dr. Baraduc, of Paris, first found that human magnetism (or psychic effluvia, or sensibility, or vitality, or neuric force as it has been variously termed by different people) impresses images on sensitized plates. His experiments were carried further by Commandant Darget; by Dr. Luys, who laid them before the medical faculty; by Dr. Adam. The chemists David and Brandt found that these effluvia resembled those radiated by a magnet, in their distribution. The fact that this force impresses images on sensitized plates shows that it carries luminosity. and luminosity implies vibrations. Commandant Darget-and Dr. Baraduc affirm that they can direct this emanation volitionally and make it impress predetermined images or forms on the sensitized plates. And in this they illustrate the basis on which the occultists' claim reposes with regard to the production of "thought forms," by the combined action of will and imagination, by which thought is clothed in a substantial form or pabulum and made into a messenger. This action was illustrated in the phenomena produced through Eusapia Paladino, in which visible but impalpable busts, hands were produced. It is illustrated in hypnotic phenomena, in which a suggested idea may assume a visualized form which is more real to the perception of the subject than are the material things surrounding him. Some other experiments by a daughter of Darwin have shown that the human voice carries vibrations that cause substance to assume definite forms. Different notes entail different forms. It has been found that different colors (i. e., modes of vibration) accompany different notes of the voice, thus explaining the force that entails forms. If this force be applied to the vital emanation flowing from man above referred to, it will be seen that there is a rational basis for spells, or "mantrams" or magic words and again for the production of thought-forms and for action at a distance. Further if the relation of this force in self, with the equivalent vital not-self in its many aspects can be known, it will be recognized that magical action may be a possibility on the part of those who are willing to face the responsibility, and may entail influence

Mr. Swan, a London electrician, that musical sound vibrations or words produced definite forms in the phosphorescent film or luminous vortex rings which appear within the eyes in a dark room. This phosphorescence takes place within the optic nerve, and is due to the nervous circulation. It is subjective consequently. But the | Human Calture and Cure. experiments above referred to show that this fluid or element may also be exteriorized and remain subject to the same law. Thus an interrelationship between vibratory forces and the mental activity of thought is suggested and will open up vast fields of research.

Keely again has shown that the same force applied mechanically on the not-self or vital cosmos may alter the gravity of objects and even disintegrate them, which lends support to the magical claim that a word may kill when applied in the domain of self. He affirms that by liberating the polar energy imprisoned within matter, or ether, by striking its consonant chord or key note, he will be able to produce gigantesque force.

Experimenting in another direction, De Roches has illustrated that the fables of sorcery rest on a solid foundation. If man's exteriorized sensibility (vitality, aura, magnetism) is stored in an object and, that object when removed to a distance is pricked or burned, the pain reacts in the subject whose magnetism forms the connecting link.

Thus modern science is approaching the domain of magic, the knowledge which has been held secret (in part) becoming public property.

## (To be concluded.) -:--:)o(:--:--

## Voltaire and Zola.

An interesting parallel might be drawn between some tems in the careers of the two great French Freethinkers, Voltaire and Zola. It was when Voltaire had made his name, and had apparently finished his literary work, that he threw himself into the defense of the wronged Jean Calas, with all the insight and impetuosity which Zola has brought to bear on l'affaire Dreyfus. In 1761, when Voltaire had retired to Ferney, a tragedy of mingled higotry, intolerance, and cruelty was enacted in Toulouse. The scapegrace son of Calas, a respectable Protestant merchant, had hanged himself in his father's shop while the family were upstairs. The priestly party, who expected to turn the son a Catholic, scented crime. The father was arrested for the murder, and was tortured to make him confess. He was first stretched on the rack until every limb was dislocated. This was the question ordinaire. And the question extraordinaire followed. This consisted in pouring water into his mouth from a horn, while his nose was pinched, until his body was swollen to twice its size, and the sufferer endured the anguish of a hundred drownings. As he refused to confess, he was taken to execution. To the priest, who exhorted him at the scaffold, he said: "What, you, too, believe that a father can kill his own son?" He was bound to a wooden cross, and the executioner, with an iron bar, broke each of his limbs in two places before burning the body at the stake. Voltaire spared neither time, trouble, nor money to expose this foul wrong. He himself provided for the widow and son of the victim. He employed the ablest lawyers to vindicate the memory of the murdered man. He issued pamphlet after pamphlet, which he had translated and published in England and Germany. He left no stone unturned to right the wrong, and rested not for over three years, till at length, on March 9, 1765, Calas was pronounced guiltless, and his family compensated.

Alone and single-handed Voltaire procured the reversal of a judicial crime, and this one solitary Freethinker did more to procure the abolition of judicial torture than all the Christians who had lived during all the ages of Christianity. It was while the Calas case was pending, too, that Voltaire composed his noble Treatise on Toleration, a work which caused Catherine II, to promise, if not to grant, universal religious toleration throughout the vast Russian Empire.

Voltaire was, of course, assailed by all the stupid calumnies that in our day have been hurled at Zola. "He was paid by the Protestants. Avid for fame, he sought noloriety by attacking authority," and so forth. These contemptible insinuations usually betray the character of those who make them. Men like Voltaire and Zola do

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General Dufour, commander-in-chief of the Swiss army, ginning of the Red Cross, although the great honor of neva, in August, 1864, belongs to Henry Durant, who had been the unhappy witness of terrible and needless suffering by the wounded at the great battle of Solferino, June 24, 1859.

### NATIONS CONQUERED BY HUMANE IDEA.

The labors of the committee resulted in a formal international conference in October, 1863, and the final convention in August, 1864. So delicate and arduous was the work before the delegates of these great nations m convention assembled for the purpose of mitigating the severities of war-men whose energies had previously been given to the mutilating of men and the conquests of war-that a fortnight was consumed in their deliberations. But it was the greatest fortnight's work even known. The great nations of the earth had been conguered by a humane idea. War had been robbed of its most barbarous aspects. It had been solemnly agreed that henceforth one common flag should be the symbol of mercy, and wherever it floated there should the fallen heroes ind friends and tenderness, there should they be secure against the further horrors of war.

The Red Cross flag has no Christian meaning in the sense that many suppose. It is broader than Christianity iself, because it has neither prejudice nor bounds; Chris ian, Mohammedan and Pagan are the same in the eyes of the Red Cross. The choice of the flag was a well-merited compliment to Switzerland, who had given her kind serve ices in the cause by officially issuing the invitation to the nations of the world to meet in conference, and by providing the place. Her national flag is a white Greek cross on a red ground, and the colors were simply reversed.

In each country that adopted the treaty one national rganization is formed, and that society alone is recogized by its national government, also by each other naional organization and an international committee ocated at Geneva, Switzerland, the latter being the metium of communication and assistance between nations. In order to prevent any possible complications by reason of nationality and jealousy.

## HAVE NO AUXILIARY SOCIETIES.

The national ladies have the right to carry on the work of gathering funds and materials in such manner as they deem best. In those countries where een passed to prevent the misuse of the Red Cross (and tich is the case in most countries) local auxiliary societies ie formed. In our own country no such laws exist: herefore it has not seemed wise or just to sanction sub peleties. With no power to restrain them the tendency local societies would be to overreach and subvert the

Turposes of the treaty. I can make but the briefest reference to the work permed by the societies.

-|-|-|-|-DARE.

Dare to be true to your highest aim, Though others may gossip and jeer,

Heed not the prick, nor heed not the pain, That little minds offer you here!

## Dare to step out of the beaten road,

No matter what people may say, Steady and strong bear your own life-load, And bear it in just your own way!

Dare to do right, because it is right, But not for the gain you may get; Steep are the steps that lead to life's height,

And fierce are the focs to be met!

Dare to break down the fetters and chains. Society forges at will:

Throw off its cares, and throw off its pains, Serenely thy mission fulfill!

Dare to confess the wrong you have done, For this you need courage sublime; Battles with self, are hardest e'er won,

And victory here is divine! Dare to serve truth with ardor and zeal,

Nor look for approval at all; Honor is yours with stamp, and with seal,

For truth will respond to your call! Dare to befriend the friendless and weak.

Nor heed not the heartless, that jeer; Shallow the minds that cruelly speak, And pointless their wit, or their sneer!

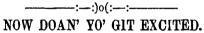
Dare to meet death with calmness and peace,

As friend, not as foe, will it come, Bringing your freedom, bringing release,

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Now doan' yo' git excited, fer dars time fer eberyting; De trees dey doan' begin ter bud foh de cummin' ob de

spring. An' de cattapillah's baby in his lil' wahm cookoon.

Ef he gits in awful hurry he kaint git out too soon.

De lil' squirls am chummin' an' de birds has 'gun ter mate,

An' hit sets dis darkey thinkin'-kinder buzzin' in his pate-

Bout de stories dat dey tells him ob de Bible ez er whole, An' dat now's de time fer lookin' ter de intres' ob his soul. Dey's done gone tole me sartin, dat jist now's de only

time,

An' yit dey says de sinnah dat repents at death kin clim' Up on dat golden laddah jist ez clean ez eny saint, But yit I kaint beleeb it, fo' de Lawd, I sartin kaint.

An' I kaint see how dey reasons when dey reckons up two ways,

An' hit leabs dis yere ole noggin in a kinder sorter daze; But dars nuthin' lak er watchin' all de pints in nachral law

When de preachah an' de deacons am er pintin' ter voh flaw.

No use ter be in moshun when yo should be layin' still, Ner be up an' cummin' airly when dar's lots ob time ter 'nÌl,

Dar's time fer work an' loafin', an' er time ter sing an' pray,

But de time ter whip de debbil's when de debbil cums yoh way.

Termorrer's fer de promise an' de yisterday am gone. But terday's de time fer doin'; de season's allus on; But doan' git in er hurry, you'll be losin' sho's yo' do, Dar's uddah men er gittin' an' dey wants ez much ez yo'. Dar's er season fer de buddin' dat seems sweetes' an' de

bes', L)e growin' an' de ripenin', an' de scason fer ter res'. But yo' kaint push on no season no faster ef yo' tries, An' yer rushin' arter money is er failure when yo' dies. All voh rushin' arter Jesus lak er hongry pig fer co'n,

Wid er tambereen an' corjian an' big bass drum an' ho'n, Kaint onhitch de chains ob nachure more'n de church's clangin' chime,

An' no saint kin git ter hebben much afo' de gittin' time. DR. T. WILKINS.

:---:)o(:---:-

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# ADVANCE THOUGHT-FLASHES.

## **Critical Comments on Current Questions** Confronting the Curious.

## ARE WE BIGOTS, OR TRUTHSEEKERS

To determine this point, I will quote what two or three great minds have told us is necessary to constitute a progressive thinker, as all Spiritualists should be.

Bacon says: "Read not to contradict or believe, but to weigh and consider." How many Spiritualists are willing to "weigh and consider" thoughts which smite their prejudiced or preconceived ideas?

B. F. Underwood further illustrates the point when he says: "What is needed is the habit of verification, openness to new ideas and intellectual integrity. Mental rigidity and inhespitality to unpopular thought constitute the real sin against the Holy Ghost. They cause despotism to steal like a mist over the mind. They give 'intellectual peace at the price of intellectual death." As Emerson says, Ceasing from fixed ideas is a great part of civilization.' Change is essential to progress. It was this mental flexibility which made it possible for Greece; where 'freedom rose like sunlight on the sea,' to become the marvel of all later times."

Though Spiritualists, as a rule, are more tolerant than any other class of humanity, yet even they are far from perfect. We should remember that the more truth is exposed the brighter it will shine, but that error cannot stand the light of reason. Therefore the thoughts I give under this head, if they be error, will be swept into the abyss of oblivion by the power of Reason; but if they be true, then they should be taken up by others and wafted onward until through the refining fires of debate they shall shine like the splendors of the morning sun.

ECHOES OF ANNIVERSARY CELEBRATIONS.

Straws show which way the wind blows, and by noting the straws tossed up at the different celebrations of the Fiftieth Anniversary of Modern Spiritualism, the indications are that a mighty reaction has set in against fakirism in general and the dark seance in particular. Here are a few straws:

When Mrs. Elizabeth Lowe Watson (one of the most successful speakers that ever visited this coast, but who has been retired to her beautiful country home a few years to regain her health), said, in her grand address at the celebration in San Francisco, "Truth is above all creeds and isms, and true manhood and womanhood are above all systems," she struck the key note of the future thought.

Mrs. R. A. Robinson, one of the most successful mediums for private sittings in San Francisco, in her address at the same celebration, said: "We know more about mediumship to-day than we did fifty years ago; we know more of phenomena than we once knew, and we further know that angel visits are fewer and farther between than we once supposed them to be."

Mme. Montague, the angel-tongued orator, who always attracts large audiences to witness her platform phenomena, at the same celebration, entered an earnest and eloquent protest against the public platform phenomena, urging that it should be relegated from the public rostrum to its proper time and place.

W. J. Colville, the noted psychic lecturer, in his anniversary address at Philadelphia, said: "Spiritualism has come to have a new meaning-it means something outside of fakirism and charlatanism." (And it has now been discovered that most of our "wonderful" phenomena should be classed under that head).

Dr. J. M. Peebles, in his address at Hydesville, N. Y.. also sounded the tocsin of the new order of things when he said: "Spiritualism does not rest alone upon, or center in, phenomena. No, no! It centers in essential spirit, and is based upon the consciousness of the race, upon the emotions of a quickened nature, and upon the moral constitution of man, which constitution requires for sustenance, inspiration, vision, trance, clairvoyance and heavcnly impressions from the angel spheres of love and wisdom."

All of the above statements go to prove that the great body of Spiritualists have at last got their eyes open to the fact that "all that glitters is not gold," and that our true mediums are with us in the fight against frauds.

The verdict has gone forth, the era of dark scances and

in darkness have done the cause more harm, and called for more explanations than every other phase of mediumship, and have given the rascals, rogues and frauds all the foothold they ever got, in their field of operation. And the present condition of Spiritualism and the existence of. the "anti" element is directly traceable to dark seances and dark workers. We therefore say, discard them, and all of their representatives, workers and defenders."

THE FOURTH DIMENSION ARGUMENT.

Recently there has been much uncalled-for criticism in he Spiritualistic press of the theory of "the fourth dimension of space," by those who do not seem familiar with the subject.

The theory was advanced by Prof. Zollner, and while t was not claimed as an exact science, yet Zollner's argument upon it has interested more scientific materialists than any other argument ever advanced, and has been the means, directly or indirectly, of converting many. There are many mathematicians to-day who find indications of a fourth dimension, and certainly it is an argument that cannot be disproven, even though it be not satisfactorily established as an exact science,

I will briefly sum up the argument in such a simple manner that any intelligent speaker can use it, without a knowledge of mathematics.

The first dimensional being (whom we will denominate the Pointlander), we will not consider, but the second dimensional being (whom we will call the Linelander) we will describe.

Let us suppose there is such a being as a Linelandera being like a long straight hair, with an eye in each end. This being can move in straight lines, forward or backward, but cannot leave the surface of the earth, nor can it pass over or around obstacles in its path. The nature of its eye will only permit it to see points. It might see the imaginary Pointlander but an other Linelander it could not see as it was-it could only see a point at a time and therefore could have no conception of how it looked.

Now comes the third dimensional being, whom we will call the Spacelander. This being can not only see points, but lines and surfaces as well. He can move to right or left, up or down. Hence he suddenly appears to the Linelander, without the latter seeing from whence he came. It is a mystery. The Linelander sees only a point-not the real form of the Spacelander. The Linelander tells the Spacelander what he looks like. This the latter is unable to comprehend, supposing himself and all nature to be simply composed of points. He imagines his visitor to be a god. The Spacelander cannot describe the beautiful world to him, for he can only see points, and his power of comprehension is measured by that standard.

Then let us suppose there to be a fourth dimensional being, whose power of vision and locomotion is as far superior to the Spacelander (our own sphere) as the Spacelander's is superior to the Linelander's. Measured by our standard of capacity to see and understand, it would be as hard for such a being to give an account of his appearance, and of his modes of life, as it would for us to explain ours to the imaginary Linelander.

It is argued that spirits are the fourth dimensional beings and the spirit world the fourth dimension of space, thus explaining many mysteries.

## CAN SPIRITUALISM BECOME DOGMATIC?

The principal argument thus far against a declaration of principles is that there is danger of Spiritualism following in the tracks of Christianity, and becoming intolerant and persecutive. How any Spiritualist could conceive such an idea I fail to understand. All other religions that have become despotic have fixed upon some one who had lived in past ages as their master, and whatever

that person had said in life, or was reported to have said. was accepted as a law for all time. Spiritualism has no masfers past or present. It says: "Take no man for master; follow after truth, and let the light within guide thee on thy way. Accept all aids, be grateful for all examples of warning and encouragement, but possess thy own spirit and live thy own life." It would be impossible for any body of Spiritualists to adopt a creed not in harmony with this sentiment, and with such a prerogative, how is a dogma to be evolved?

Christianity was formulated into a creed of, for and by kings and potentates, with the priests as their agents, and against the interests of the people; its every precept being to dethrone reason, enslave the mind and make the masses willing slaves of their masters.

On the other hand, Spiritualism teaches

## WAS **GREELEY A SPIRITUALIST?**

# **DON'T BUILD FENCES**

A Letter He Wrote Concerning the Fox Around Your Minds by Adopting a Creed. 111 Sisters.

A copy of a letter purporting to have been written by Horace Greeley, in a strain very favorable to Spiritualism, is in the possession of Mr. Thomas Lees, of No. 1021 First avenue. Mr. Lees is known throughout the city as one of the most prominent Spiritualists in Cleveland, says

Cleveland Leader. All of those in whose hands it has been, Mr. Lees said yesterday, firmly believe it to be in Mr. Greeley's handwriting. Mr. Lees took the pains to take it to the Public Library and to Chase Library and compare it with specimens of the Greeley handwriting. He said yesterday that both the librarians, Mr. W. H. Brett and Mr. Charles Orr, believe it to be an original document.

The letter is addressed to Mrs. Clem, mother-in-law of Edgar Allen Poe, the poet. It reads thus:

Tribune Office, New York, December 7, 1850. Dear Mrs. Clem :- This letter will greatly surprise you, but I trust cannot annoy or disquiet you; indeed, I have written it in the hope that it may prove a solace and a benefit. But I have no time for apologies.

You have doubtless heard something of the "mysterious rappings," or alleged "spiritual communications," which had their first development in or near Rochester some years ago; and have, of course, concluded, with the majority of all who have heard of them, that they are a gross imposture. Well, perhaps they are, but I have seen a good deal of them, and have not yet detected the trick; on the contrary, I have had the most remarkable things communicated to me, as if from the spirit world, which completely baffle my powers of explanation. But let me proceed to what concerns you,

Catherine Fox, a young, simple illiterate girl of fourteen (the youngest of the sisters through whom these communications were originally made), has been living at my house and going to school for some two months past. I do not see very much of her, for I reach home late at night when all are abed, and have barely time to eat breakffast before she is gone to school. But Mrs. Greeley hears the communications every day, and is firmly convinced that her departed son speaks freely and daily to her, and she is not a woman easily deceived. I have listened to them generally on each Saturday or Sunday morning when at home, and have never detected any collusion or juggle, though on one occasion I strongly suspected it. And it is certainly true that the rappings are now heard and understood in two other families in our city within the circle of my limited acquaintance, and where the individuals who appear to be the media of communication are far above the suspicion of deceit. I have heard them in one case, and know they occur in the other. I hear of their occurring here and there-in two families in Boston-but I speak of what I know.

Well, we sat down this morning (being my comparatively easy day) to hear something from this invisible medium, and some responses were received as if from our son. I then asked: ' "Will Edgar A. Poe speak to me?"

There was a prompt and clear response indicating assent.

"Will he tell me in what sphere of the spirit world he is?"

(Answer spelled out by raps as the alphabet was called over). "Well, sir, I am in the sixth sphere."

I then said something to my wife about the probability that he would refuse to answer such questions as I might put to him, when he responded without prompting: "Ask-you need not be afraid."

I then asked with regard to religion and future life-"Tell me what I am to believe."

Answer: "Well, Mr. Greeley, I think your wife has tolerably good ideas about the other world."

Mrs. Greeley is a rationalist of the Parker school, whereupon as she exulted over this answer, I explained that persons in the future state had the same general ideas and tendencies that they cherish here-that a matestand if you endorse them or not, while beliefs are based rialist, a sensualist, a skeptic, would evince similar or corresponding tendencies in the disembodied state. This sentence was thereupon rapped out: "Now, Horace, I know I did not have much faith, but

do you not think I know as much as any spirit here? Yes,

AN APPEAL AGAINST THE ADOPTION OF ANY CREED WHICH MAY HAMPER INTELLEC. TUAL GROWTH AND UNFOLDMENT.

The minds of many Spiritualists have been agitated about the question as to whether we ought to have a set of articles of faith or a code of creeds, and one might suggest a few as follows: We believe that the spirit spheres reach a few miles beyond the moon. We believe in clementary spirits. We believe in Diakkas. We believe in stellar centres. We believe in water sprites. We believe in spirit tobogganing through earth-life and spirit spheres, on through the central soul of the universe, and liding earthward again on another round, etc.

But would it not be far wiser to adopt none, nor build mental fences? We as Spiritualists, may not have learned all, and new and unknown forces may yet be found, and what we term the soul, selfhood, individuality or spirit, can be but very indefinitely described, unless we apply personifications as of old. To say that man is spirit, is as vague as where an orthodox Christian says "I live in Christ." If one means by spirit the beings the media and clairvoyants observe, they can but see their spiritual clothing and form, like one sees the physical here, and not the soul, life-force or individuality-the actual ego or power-centre behind all clothing and form, spiritual or physical.

A still more potent reason why we should not make any declaration of faith is, that in what we are pleased to call psychology, hypnotism, etc., or mental action over the minds of our sensitives, it may some day be proven that we are entirely ignorant of the forces employed, for the mind may only be an incentive agent awakening a latent power unknown to us to-day. Again, by past experience and historical data we may

learn that fence-building around mental possibilities is unreliable and unstable. Martin Luther overleaped the declaration of faith of the Catholic creed, which was quite a high fence in those days. He taught his own views, but in time, as his adherent's grew in number, they adopted another set of declarations of faith, which in like manner became a fence; and to believe beyond that was heresy. Alike fences were built by Calvin around his creed, but all similar fences could not stand the progressive march of thought; and those who dared to think or believe beyond such prescribed articles of faith were termed heretics; hence, from their narrow creeds sprang the multitudes of beliefs all over the civilized world: Presbyterianism sprang up in Scotland, Episcopalianism in England, which also was the birthplace of Methodism; then Quakers, Shakers and many others, until we have twenty-one different Baptist creeds, four Episcopalians. five Shakers, fourteen Methodists, sixteen Presbyterians, four Lutherans, and even the old Catholic Church has four sects. Hence we see that fence building around creeds is but the bigots' highest aims. It is an impossibility to build a fence high enough to hedge in any mind for any great length of time in a progressive age. Make any declaration of faith, even on the most positive grounds, and one single wave of unexplored law may topple your fences like all past restrictions upon human thought. One thing more which modern thinkers must not forget is, that outside of the old Greek school of philosophers, sound reasoning has either been a latent force or an outgrowth of necessity scarcely one century old, for even in our grandfathers' time not one in a thousand dared or tried to think beyond the mere platitudes of trifling mysticism as explained to them, and forced into the infantile minds. The world has progressed in all things appertaining to facts and inventions, though scarcely in humanitarianism as much as it ought to, this last century at an astonishing rate, therefore let us not try to foster any creed to be toppled over before it is scarcely cold, for we might as well try to stop lightning's

upon individual idiosyncrasies. Pocatello, Idaho. C. J. JOHNSON. -|-|-|-

electric spark when it descends to earth. Facts will ever

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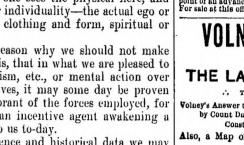
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Real Life in the Spirit-Land.

platform "shows" is past, and the light of a new day breaks across the hills of night.

"Then who like the bigots would mourn For the darkest of days that shall never return?"

The only sensible way to settle the fraud question is to turn the investigation of phenomena over to the Psychical Research Societies and let science deal with it, and Spiritualism, as a religious body, should not consider it a part of their religion to endorse any medium. Our speakers and workers only need refer to the scientifically-demonstrated facts to prove their claims, as to the fact of spirit communion.

## DARK SEANCES.

Much of what passes current as spiritual philosophy is what I prefer to term fakir philosophy-particularly that portion pertaining to the phenomena and its conditions and laws. It was evolved in the brains of fakirs, and many of them being expert hypnotists, by the power of mental suggestion have influenced many psychics or sensitives to repeat it from the rostrum or in the press, these sensitives believing it to be the inspiration of immortal spirits, until this false philosophy has permeated our whole system of teaching. No wonder our opponents say that no two Spiritualists agree upon what Spiritualism is, and call it a will o' the wisp that may be pursued but never found.

The priest says, "Believe or be damned." The dark-seance fakir says, "Believe or get no phenomena."

What is the difference between them? Such statements as "You get at a scance just what is in your mind," is almost too idiotic for consideration. I once attended a materializing seance where the medium had been so highly recommended by those in whom I had the utmost confidence, that I never once doubled that all I would see would be genuine, but I was most bitterly disappointed, for it turned out to be the most transparent fraud I ever witnessed.

I have seen scores of accounts of "test" public darkscance phenomena in the Spiritualist press, but in the light of what I now know there was not one of them that I could not have explained on the hypothesis of fraud, no matter what the test condition.

I know of a number of instances where materializations have been reported by persons of unimpeachable character in their own homes, spontaneously, and in the light; but it is the testimony of many spirits who commucate through our tried and true mediums that the very conditions of the public dark scance would preclude the possibility of any genuine materialization.

By a resolution passed by the board of directors of the California State Spiritualists' Association last fall, that organization has refused to endorse or ordain any medium who uses darkness in the production of phenomena. The result has been highly beneficial to the cause here, and the same resolution should be passed by all Spiritual organizations. It has encouraged some of our grand old workers like Mrs. Watson, who had long since left the field in disgust, to return and take up the armor of truth with renewed vigor.

W. D. J. Hambley, a prominent worker of San Jose, and for several years known as a contributor to the Spiritualist press, strikes the key note for future action as follows:

"It is about time that all Spiritualists discard dark work. If we have any religion, it is the religion of light, and we should have nothing to do with darkness. Dark seances, and the so-called mediums who pretend to work | San Francisco, Cal.

10 sir, I do."

think for themselves and to govern themselves. It is a creed of, for and by the people. Christianity says: "Down with reason."

Spiritualism says: "Reason in all things." Christianity says: "Believe or be damned in the lake of

fire which burneth forever!" Spiritualism says: "Think and reason for yourself, or

be damned by the curse of blighting Ignorance!" Again, some one says a declaration of principles will cause opposition from the churches. Shades of King

Solomon the Wise! Haven't we got opposition now? Not only does it come from the churches, but from all classes, because of our inconsistencies. One of our speakers will denounce Christianity, and immediately all the degs of Christian warfare are turned upon us. Another comes along and denounces such a noble humanitarian materialist as Ingersoll, and forthwith the materialists. who are working to the same end as ourselves, are arrayed against us.

The barnacles that are clinging to our ship are pointed out, and Spiritualism is judged thereby. Some mediums go about claiming to be controlled by God, Jesus, or some of the disciples; others with ordination papers from socalled spiritual societies are found in low dives dancing the hula-hula. And that is not all, but I shrink from further recitals of what may be found in any of our large cities under the name of Spiritualism.

Of course the class just mentioned will object to the principles or anything in the shape of a creed, but the quicker we adopt a creed and dispose of all such barnacles, the better it will be for the cause.

A religion that tries to please all will succeed in pleasing none. We do not expect to please all, but we do expeet to set our hanners upon the heights of Wisdom and say to those who desire to do so, "Come up higher, where ve may drink from the fountains of life and light, and bid farewell forever to the valleys of night."

## HOW MUCH DO WE KNOW?

Often we hear some old Spiritualist, of 40 or 50 years' standing as such, referring to "the stupendous fact of spirit communion and spirit existence!'

Why any more a "stupendous" fact than that we are now existing in the physical form, that we are enabled to communicate with each other half way around the world in the twinkling of an eye, or that the vast congeries of suns and worlds move in their orbits with unerring precision, or any other of the myriad facts in nature that scicnce has thus far failed to explain?

According to Dr. Peebles, if a belief in spirit communion alone constitutes a Spiritualist, then nearly all the teeming millions of Asia, and in fact three quarters of the population of the globe are Spiritualists.

Every psychic who has written a book upon Spiritualism (and there are hundreds of books written upon the subject) has given to the world some new and valuable thought. Sift out these grains of gold from the heaps of rubbish, combine them in one book, and we would have a Bible that would revolutionize the world and make the race to rejoice here and now-and more so as new revelation is added from year to year. There is some truth in all theories and much dross in most of them.

The sooner Spiritualists learn that there is a million times more in Spiritualism than the little simple fact of continued life and spirit communion, the better it will be for the cause. Spirit communion occupies about the same relation to Spiritualism that the alphabet does to a scientific and classical education.

ERNEST S. GREEN.

I then dilated still farther in part to Mrs. Greeley, and in part to my invisible friend, on my notion that everyone's belief and life here must influence strongly what

they see, feel, and realize in the other world, when this was rapped out:

"Well, Mr. Greeley, you have some beautiful ideas. Yes, you certainly have."

"Yes, but are they not true?"

Answer: "A greater part is true," (Then after a pause), "Mark that word "true," (then a pause), "emphasize

I then asked "Is your wife with you in the spirit world?"

Answer (by raps): "Do you think I would be here without ?"

(Here there were rappings of two different kinds, as if from two distinct spirits, then the bars of a strain of music beaten by raps of the two together, as if to indicate perfect sympathy.) I then asked: "What shall I say for you to your mother,

Mrs. Clem?"

Answer (by raps): "Tell her I do not care for all that is said obout me now. I am so happy.

"Shall I say that Mrs. Poe is happy also?"

Answer: "Yes. Say I am happy, too. Tell her we watch over her all the time, and will guide her path and strengthen her though life."

Dear Mrs. Clem, I have given you as faithfully as I can the results of this singular colloquy. Think of them as you will. Yours, HORACE GREELEY.

P. C .-- Should you ever come to our city while Catherine remains with us, or even afterwards, come to our house, No. 35 East Ninctcenth street, and see Mrs. Greeley but if you like to verify this matter, don't tell her or Coty that you were related to Poe, or wish to hear from him, but say you are my friend, and want to hear from your son and daughter. You may thus have a test.

H. G.

## THE SPIRITUAL BANNER.

O, angel world! O, angel world!

il.

Thy pure, white banner is unfurled; And o'er the earth is floating free, Proclaiming truth and liberty.

Thy mortal children all shall wake, And of thy truths with joy partake, And universal love shall be

The watchword of humanity.

Thy spirit voices whispering clear, Proclaim to all that Heaven is near; 'Tis not afar! It may be seen! The veil is rent that lies between.

The angel throng from the other side, With trumpet sounding far and wide, And outstretched hands with open scroll, Are searching every heart and soul.

The spiritual banner! May it ever wave! To free from bonds, o'ercome the grave; The hope of the world, light of the lost, .

We'll guard its honor at any cost. Marlboro, Mass. MRS. E. J. BUCHANAN. ------

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

Dead, and the sun still shines;

Just dead, and the soft winds blowing; Dead, while the blue lake dimples and smiles, And the rowers sing at the rowing.

The world goes on just the same. Scarce a leaf in the elm tree flutters, While the blooming breath of a summer wind

Sifts in through the open shutters.

And this it is to be dead, For I heard them say I was dying; As yet I scarcely knew which was 1, This self or the other, there lying.

'Tis wondrous to be dead, And to be evermore past dying, On wings of eternal youth upborne The stars in their course outvying.

I felt so light and free, I longed through the blue sky to be flying How strange that I should ever have feared This wonderful change called dying.

They have called death the end, When it is only just the beginning-How triffing a life to pay

For an immortality's winning. FLORENCE A. DOAN, Spirit.

## SOME SIGNS AND SUPERSTITIONS.

For a chair to break down upon which you are sitting. denotes coming bad news.

When you move into a strange house throw in the broom first-it will keep away slander.

It is said that if you iron a man's shirt on the back you will iron all his wealth away.

When a clock gives a whirling noise and then suddenly stops, it is supposed to foretell evil.

A coal flying out of the fire in the shape of a purse, predicts a sudden acquisition of riches.

If you find the scissors lying open, close them at once if you do not want a quarrel that day.

To throw away shaving paper after using it, instead of burning it, is a sign of coming wealth.

When soup continues to boil after the kettle has been taken off, the cook will live to a good old age:

If you are homesick or worried over anything, you will be relieved by putting a handful of salt in the fire.

To walk a chair on its legs instead of carrying it signifies, it is said, that one of your near friends or relatives will be injured.

-:—:)o(:—:-

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

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### SATURDAY, MAY 21, 1898.

A HARVEST OF DESTRUCTION. At a teacher's convention lately held at our neighboring city of Rockford, where some 900 pedagogues were in attendance, the mayor of the city, during his address of welcome, is reported to have said:

"I believe each city should appropriate a small amount of money, say from \$500 to \$1,000, according to the population, for the employment of some director who is capable of drilling all the boys above the age of 13, thereby giving them some military discipline. If such was the case it would be of vast Importance and benefit to the nation at large in times of trouble, such as we

are expecting at the present time." The Progressive Thinker, with a constituency many times greater than had Mayor Brown, begs leave to remark that what is called "Christian civilization" seems to be based on violence, and thus the reason why it is proposed to give a military education to boys of 13 years, and teach them the art of human slaughter.

It is had enough to educate men for war when their services are a necessity for national defense. Killing is not so intricate an art as to require it to be taught in infancy to master it, thereby shaping the character of the man for deeds of valor.

We learn that Mayor Brown is a Methodist, He should have learned that "What ye sow ye shall also reap. If you sow to the wind you shall reap the whirlwind." It does not need inspiration to confirm these positions.

War is, and probably will be inevitable until all nations shall learn that there is a better way to settle national disputes than by the waste of life and destruction of property. Those countries the least removed from barbarism will cling the most tenaciously to war as a means of redress for real or fan-

EBTY. 'An Associated Press dispatch, from Berlin, of date May 7, reads as follows: "A private letter received by the Spanish wife of a Prussian general from her uncle, who is a high Spanish official, says that the government has decided, after long opposition on the part of the queen regent, to declare all church property in Spain national property, including the golden treasures, in many famous shrines and cathedrals. 

"'This action,' the letter adds, 'has been taken in order to raise war funds.' "The writer estimates the sum thus realized will amount to a milliard of pesetas."

This would be a good move on the part of Spain in the direction of progress, without regard to the war, and is a thing all countries must do sooner or later, else the church will own everything. Says M. Thlers, in his History of the French Revolution:

"The nobility and clergy possessed nearly two-thirds of the landed property; the other third, possessed by the people, paid taxes to the crown, a multitude of feudal dues to the nobility, a tithe to the clergy, and was, moreover, subjected to the devastations of noble sportsmen and the depredations of their game. The taxes were burdensome,"

etc. Now that is just the condition of Spain to-day. A thousand millions of ent troubles to "the genius of the dispesetas, equal to one franc each, or ciples of Loyola," the father of Jesuit-\$200,000,000, is a vast accumulation of the people's wealth, which contributes in no way to national prosperity. The church deprived of this great treasure there would be hope Spain would cast

off a portion of her superstition, and regain her natural position with nations. The first marked step in the progress

of Mexico was made when she confiscated all the church property in that Republic.

He who looks aright upon the United States, must see that the wealth of our own country is being absorbed by the been a short one; but if the same avarice and cupidity which has marked our own church history for a hundred years, shall continue five centuries longer, and no obstruction shall be

placed in the way of accretion, little will be left which is not under the control of the church. The hope of the world, and of the American Republic in particular, rests upon the probability that education and enlarged knowledge will arrest the

march of the great usurper, whose chief ambition seems to be to tyrannize over humanity in the name of God. Spain, the most oppressed country in the world, because of its religion, may arise from her weakness and stupon when sufficiently punished for the past and become a giant in prosperity and greatness, but never while she is priest-

ridden, as now.

IN TEARS AND DISTRESS.

Late advices from the Vatican represent the Pope quite prostrated by the lives as a redeemer in place of faith in disheartening news of Spain's defeats. Says the dispatch: "The Pope expressed great horror at the loss of life, and repeatedly said he wished he had died before seeing such a war." Poor old man

his tears did not flow when the warship Maine was destroyed and near three hundred of her crew were ruthlessly murdered by his faithful devotees, but they were restrained until the perfidious nation these murderers represent is receiving its just deserts, then tears fall in profusion!

On St. Bartholomew's Day, Aug. 24, 1572, the Protestants of France were invited to visit Paris under a solemn oath | enlarged knowledge. They who have of safety. The King of Navarre was given the largest attention to the subto marry Charles IX's, sister, and the ject say the entire geography of Pales occasion was one for rejoicing and concessions. Thuanus tells the story; The Catholic butchers fell unexpectedly upon the people of all ranks, and butchered them in cold blood: "The streets and passages resounded with the noise of those that met for murder and plunder. The groans of the dying, and the shricks of those about to be butchered were everywhere heard; the bodies of the slain were thrown from windows; the courts and chambers of the houses were filled with the dead, while those who fell in the streets were dragged ruthlessly along, their blood running through the channels in such plenty that torrents seemed to be emptied into the neighboring river. In a word, an innumerable multitude of men, women with child, maid-

REDUCED IN. R. RATES IS THERE A GOD? A SUPERFLUOUS IF. "If the Spanish can be counted a civilized people," said the Chicago Tri-

bune, in the course of an editorial the other day, as if there was a doubt on the subject. Examine the history of that people for the last two thousand years, and if a doubt existed before it

will soon vanish. In acts of cruelty, duplicity, treachery and Punic faith they have no equals in modern times. Instead of advancing in learning, morality and nobility of character they have made scarcely any advance on the Moors, who, with shameless brutality, were either slaughtered or expelled from Spain in 1492, the same year Columbus discovered America. It is the religion of Spain which has held her in check. Like Italy and Ire-

land she has been dominated by the Pope. There is no tryanny like priestcraft, no slavery so profound as ecclesiastical. A people can never rise to their native dignity while their every movement is directed by the clergy. The great inventors, thinkers and discoverers of the ages have bid defiance to the church. The genius of Spain for centuries was exhausted in inventing and constructing instruments of punish-ment for the Inquisition, to rack, torture and burn those who rose above the common level. Silvela, in the Spanish Cortes the

other day, rightly ascribed their presism. Of course he was repulsed; but the outside world well knows the abject condition of that people is an inheritance of ancient paganism, modernly labeled Catholicism.

THEY WANT A NEW NAME.

The Episcopalians, who derive their name from the Greek episkopos, meaning overseer or bishop, seem to tire of their name, and want a new one. This matter is being agitated by the press of the denomination with a view to act upon it at the General Convention of the church in October. Some more defichurches. Our career as a nation has nite name than Episcopal is desired. The National Catholic Church, the Catholic Church of America, and the Catholic Church of the United States, have been suggested as preferable to the present name which was adopted in 1789, when the American branch of the Church of England set up business for itself.

As the term Catholic applied to a church has already been appropriated and rendered very objectionable by its persecution and tyranny, and as its equivalent English word Universal has no stigma attached to it, would it not be a better name than either of

those suggested? Entitled the Universal Church of America, then strike out from creed. ritual and rubric all the nonsensical flummery about a triune God, his anger, with pacification and redemption by a half-God, half-man sacrifice, relegate the barbarism of the Bible to the savage priests who wrote it, substitute scientific knowledge for pretended inspiration, and good works and faultless

a myth, then the church thus organized would be equipped to make its name worthy to contest with all others the right to survive as a Universal church for freemen. NEW STAKES TO BE SET.

It is reported that Emperor William of Germany, is about to visit Jerusalem, to identify and re-locate the sacred places in that city. Helena, the mother of Constantine, is credited with having performed this wondrous duty, A. D., 326. But the sacred places won't stay located. They are constantly shifting,

trying to accommodate themselves to

To the Jubilee at Rochester, N. Y.

Special rates have been secured from the railroads on the certificate plan. To secure them you must buy a ticket from your station to Rochester, N. Y one way, and ask the agent for a certificate to the Spiritualists' Celebration. When you reach Röchester, present the certificate to Frank Walker, who will sign it and have it stamped by the railroad representative in attendance; the holder can then buy a return ticket. over the route by which he came, for one-third the regular rate. Certificates are not kept at all stations. Tickets with certificates can be bought only on May 21, 22, 23, 24, 25, 26 and 27, and must be stamped by the agent in Rochester on or before May 31. They will then be good for a return trip ticket at one-third the regular fare, if presented at the company's ticket office on or before June 3.

These conditions must be strictly observed to entitle the person to the spe cial rates.

The above rates have been granted on all railroads in the United States east of Chicago, St. Louis, Memphis, New Orleans, and Nashville. The roads west of those points have probably granted same rates, which can be learned by inquiring of your ticket will be: agent.

The meeting will be held in Roch ester, N. Y., May 25, 26, 27, 28, 29, 30, 31, and June 1. Everybody come. FRANK WALKER. General Manager

# THE JUBILEE.

## Local Arrangements, Hotel Accommodations, Etc.

The headquarters of the Jubilee and office of the General Manager will be at the Powers Hotel, where all are most cordially invited to call, register their names, and let their wants be known. The principal place of meeting for lectures, entertainments and concerts will be at the Lyceum theatre. The principal place of meeting for

public seances and manifestations will be at Fitzhugh Hall. The old St. Paul's Church, on N. St. Paul street, Assembly Hall at New Osborne House, and several other halls have been secured for special and overflow meetings.

The Spirit Art Department Gallery will be one door south of Main street, on N. Clinton.

The Children's Progressive Lyceum and Young People's Departments will have special places of meeting.

Special day rates have been secured at hotels as follows: Powers, at which headquarters is located, \$3; Whitcomb, New Osborne, Livingston, Congress Hall and National, \$2; Savoy, rooms, 75 cents; the Chapman, Crissey and Kremlin, \$1.25, and other hotels at low prices.

Free 'bus runs to the Powers, Whitcomb, New Osborne, Livingston and Congress Hall, from all trains.

Accommodations can be secured at boarding houses, restaurants and residences at reasonable rates.

Complete arrangements for the accommodation of yisitors will be made, and all persons desiring to secure board or rooms in advance may write stating what they want, addressed as below, and their wants will be met. Police. railroad attendants and committees will give all necessary information. Hotels in Rochester are considered among the best in the country. Spiritualists, arouse! Do not

Address JUBILEE INFORMATION BUREAU, Care Frank Walker, Gen. Manager,

this event of a life time!

# An Argument from the Standpoint of Scientific Research.

COMMUNICATION SAID TO HAVE of evolution, there inheres a natural BEEN WRITTEN ON BOTH SIDES OF LETTER PAPER IN FULL changes to meet the requirements of LAMP LIGHT.

The following communication was re- which fall to make the required change ceived by John D. Vall and the rest of or fail to make it soon enough perish. the circle, at Marshalltown, Iowa, from So as fast as the change occurs they Spirit John Turner. It was given are transmitted by heredity and thus through Mr. and Mrs. Buchanan. preserved they travel down the ages

To John D. Vail from John Turner:gaining strength at every step. To il-lustrate this inherent tendency of an Well, my friend, it has been some time animal organism to adapt itself to its since I passed out. Of course I was a Spiritualist, but little I did know how to live it. Well, I suppose'I knew berexternal conditions, a common ringed snake, which in its natural state is oviparous, was confined in a cage in ter than I did, like many of the Spiritualists, but am glad to inform you, that which no sand was strewn, and it bemas in. say, John, this is about the most wonderful phase I have ever struck since I have been here. It takes for had no eyes nor care but list one quite a while to learn how to one quite a while to learn how to operate it well; it is grand enough to send spring in the lapse of ages developed the first crude beginnings of both eyes our messages to you all. This is the same old "hand write upon the wall." and ears which in time perfected themselves. Those that failed to do this per-Well, my subject to the circle to-night ished by being crowded to the wall by those better fitted for the struggle for

### **IS THERE A GOD?**

life. It had no means of locomotion, Reviewing the law of cause and efbut the need of something of the kind fect, evidences of design, etc. Nature, gave birth in the snake species which like man, has an infinite soul. My atdescended from it to scales, and among tempt to show that by the discoveries the fish species to fins, each adapted to of science the fact has been estabthe elements in which it was placed and [ lished, that there exists an infinite, infinally in the higher species to legs visible and incomprehensible power, which at first were crude and flabby that this power permeates the whole vast universe, that binds the universe into an organized and united whole, which improved with age. Not much of and that every part of it pulsates with any intelligence appeared in the moneactivity and life. ron. But the environment became such with the increase of animal life, that it

became necessary, and faint glimpses

of it began to dawn. As animal organ-

The object of this article is to consider the question: Does that power possess intelligence? The prevailing voice

of religion, appealing to the Bible as au- isms became numerous means of selfdefense began to appear in answer to thority, replies in the affirmative. But what does nature say? Scientists are the need, and horns, and claws, and somewhat reticent on this point and other protective agencies commenced when they do speak they differ in opin- their appearance, feebly at first but ions. All go to nature, but from her all growing stronger with use. Those animals perished whose organisms failed do not get the same reply. As you approach her for examination you are at to respond to the demand of nature. once struck with the fact that she is The breathing apparatus of land aniactuated with the principle of adaptamals differs from the same apparatus tion of one part to another. We see of the sea animals because of the tenvery little of independence of parts and dency in each organism to adapt itself unrelated action, but everywhere is to its surroundings. It must be rememvisible in all departments interdependbered that these developments were not ence, and mutual relationship. Vegeta- accomplished in any haste, but that tion does not grow and life expand ex- they stretched over 100,000,000 years of rept for the presence of sunshine and time and that they reach from the simrainfall. Rainfall does not spread over ple seaweed up to the lily, and from the the land except for the winds; winds do pollywog up to man through many not blow except for the unequal distri- thousands of intervening species. Now, bution of heat; and heat is not unequal dear friends, the question confronts except for the rotundity of the earth, you. Has Darwinism excluded the and the earth is not round except for need of intelligence in nature to acthe liquidity of matter. All this rela-tionship of part to part reveals the law By no means. Though Darwinism has of cause and effect which so far as can in part or in full dethroned the idea of be discovered has no beginning and no an outside personal God who created end, outside of it nothing exists. With- and used nature as a machine to accomplish certain ends above and beyond out it all is chaos. As we travel back into the past every cause becomes the nature, it does not settle the question. It simply shifts the question of intellieffect of some other cause. As you go gence from the outside to the inside of on into the future every effect becomes the cause of some other effect. The nature. It does not certainly empty nature of an abiding intelligence. It does mind looking at these visible facts sees, not prove that nature's infinite soul, as or thinks it sees, in their existence and in the special adaptation of means to surely as a finite body is pervaded by a finite soul. end a design, a purpose, a mind that has an object in view. Its line of rea-While it tends to make void the old soning is simply this, when you see evidence from design, by a new law of with what ease and safety a ship rides evolution, it is well to notice, that this upon the bosom of the sea, you discover new law of evolution, contains in itself the cause to lie in the fact that the

an argument for intelligence in nature builder fashioned the ship to that speperhaps as strong as the one it has sucial end. But the wing of the bird is perseded. The fact that an organism not less equally well adapted to ride adapts itself naturally to its environupon the ocean of air, and a purpose is ments from a self-acting inward law, is not less plainly in sight when you see itself an argument for intelligence withthe engine so constructed that the powin. Fear whence the inherent tendency er of steam is applied to the wheels of to thus adapt itself? Does not inherent olic church ever since it was born in the locomotive, you detect at once the tendency necessitate intelligence? Let

the same. You cannot account for house without connecting it in some way with mind. Is it not reasonable in accounting for a tree to refer it also to intelligence? Nature is an exhaustless study. One man sees intelligence in nature, an other does not. You all will agree, however, in one thing, the boundlessness of nature, the limited capacity of man. Does this power produce goodness? This is the end of my message as I have it here in spirit world. Lovo to all my old friends. Good-by. From JOHN TURNER.

MAY #1, 1898,

ANNUAL CONVENTION

## New York State Association of Spiritualists.

The first annual convention and election of officers of the above association will occur in the city of Rochester. May 27, 1898, at 2 p. m., sharp, in the hall of the Chamber of Commerce.

The work of the convention will be devoted to the business of the State Association and will probably be continued over the the next day. A regular programme was arranged by the board of trustees at their late meeting. The convention being held during the Jubilee celebration gives an opportunity for all to attend at reduced railroad rates. The Spiritualists of New York State should see to it that this association receives their financial support and all should become direct members or its local auxiliaries. This association is duly incorporated under the State laws and has jurisdiction by charter from the National Association. Every society in the state that has not done so is urgently requested to take out a charter. Any society now holding charter from the N. S. A., can relinquish projections, a mere beginning of legs | if and take a charter from the State Asand poorly adapted to their needs but sociation without cost. It is hoped that all will take immediate steps and do it, so as to be represented at the coming convention.

The charter fee to new societies is \$5: individual membership, \$1. Is there any Spiritualist in the state who connot afford to contribute one dollar a year for membership in order to aid in the work?

A number of mass-meetings have been held during the past year and the board of trustees has worked hard and at considerable expense to most of its members to make it an institution of worth to our people. Spiritualists of New York, show that you appreciate that which has been done for the purpose of benefiting you, and support the State Association.

The present officers are Frank Walker, President; Carrie E. S. Twing, vice-president; Tilllie U. Reynolds, second vice-president; Herbert L. Whit-ney, secretary, 953 Madison street, Brooklyn; H. W. Richardson, treasurer; Dr. E. F. Butterneld, W. Wines Sargent, James R. Stone, W. B. Mills, trus-

All societies that have not done so should send their credentials for delegates and annual dues on all of their chartered members at least, to the secretary at once,

Laws will be sent on application.

## Pope Leo and His Catholic Assassins.

During the entire hellish work in Cuba, while over 200,000 peaceful country people of all ages and sexes were starved and murdered by Spanish Catholics, Pope Leo never said a word against these atrocities, to his Spanish subjects and his bishops who blessed the Spanish troops. But now the telegraph informs us how deeply he is grieved with the greatest sorrow of his life because these atrocities have been interrupted by the American heretics. This shows the position of the Cath-

Copies of the Constitution and By-FRANK WALKER, Hamburg, N. Y.

And iildren are structed in the arts of destruction rest assured treason, stratagem and spoils. as well as national defense, will follow as does night the day.

'The "Mothers' Congress," in session in Washington, at its opening on the 2d inst., was addressed by its president, Mrs. Burney, who expressed the idea of The Progressive Thinker. She said: "Boys should be trained to games in which there is no fighting. Mothers should see to it that no toy drum or guns should be given them to foster the spirit of combativeness, and the de struction of human life. Peaceful games should be inculcated."

Don't "sell your garments and buy a sword," even if a God so directs, nuless you are smitten on the cheek, then if you punish the assailant no censure will come from this office, sure.

KNOWLEDGE WANTED.

Prof. Chas. A. Briggs, of the Union Theological Seminary, by formal letter to the Presbytery of New York, has made announcement of his withdrawel from Presbyterianism, holding himself free, as he puts it, "to unite with that part of the holy Catholic church which assembled in the church of St. Mark, God in his grace" calls him. Since then he has been formally received into the Episcopal church, and is a candidate

for holy orders. To gain admission into the Episcopal church every applicant, besides indors

ing the trinitarian creed, is required to subscribe to the following: I do believe the Holy Scriptures of the Old and New Testament to be the Word of God. and to contain all things necessary to salvation; and I do solemply engage to conform to the doctrine and worship of the Protestant Episcopal church in the United States.' Prof. Briggs showed conclusively in his higher criticism that parts of the Bible were corrupt and false. He incurred the displeasure of the Presbyterians because of those criticisms. How joicing was omitted that was usually much does a subscription to the article of belief quoted above fall short of a recantation? Will somebody learned in theological quibbling tell?

### GOOD SUGGESTIONS.

The Spanish Bishops made application to the Pope a few days ago, for permission to sell the treasures in their churches to raise money for the war against the United States .- News item. The Progressive Thinker has a suggestion to those Bishops which will add value to the proposition to raise funds for the war from the sale of relics and the stealings of the churches. Let those Bishops organize a brigade, and give the command to the Cardinals. Make the priests subordinates and members of companies. Arm them well, and let them go to Cuba. If the whole caboodle do not go into hiding the Pope will have occasion very soon to release them from purgatory. Spain, in the in-terim, will profit by the experience of her dons who have delighted themselves with spitting in the faces of pris pners, who, fortunately, are now held in custody by those same prisoners who were outraged.

ens and children were all involved in one common destruction; while the gates of the king's palace were besmeared with blood."

Thuanus estimates 30,000 were thus slain, and others fix the number butchered throughout France at 100,000. When the news of this slaughter reached Rome the Pope and cardinals Legislature sustained it. The average

and in the most solemn manner directed the people to give thanks to God for so great a blessing conferred on the See of Rome and on the Christian world. "On the Monday after," says the his-

lory, "a solemn mass was celebrated in the church of Minerva, at which the Pope, Gregory XIII, and his cardinals were present. A Te Deum was chanted, after which it was declared a jubilee shall be published throughout the whole Christian world, and the cause of t shall be declared to be, 'to return thanks to God for the extirpation of the enemies of the truth and the church in France.' In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city was illuminated with bonfires; and no one sign of re-

made for the greatest victories obtained in favor of the Roman church." above. This shows the Pope's tears only flow when his Catholic ox is gored; but when heretics fall by the hands of midnight assassins of his own faith he rejoiced, and would do so now when American freemen are slaughtered if the church would not be prejudiced by the act. It s needless to say, we have no tears to and also send the requisite amount for mingle with the Pope on this occasion. the books.

TREACHEROUS SPANIARDS. The traveler in Spanish countries says his real danger to life comes from attacks in the rear. While pursuing his way along an unfrequented road he receives a stiletto thrust in the back. and falls to the ground dead. A cowardly wretch had concealed himself

from observation until his victim passed, then, noislessly, he sprang forth and struck the deadly blow. His object was to avenge some imagined insult. That was almost a parallel act which destroyed the warship Maine, and mur dered her sleeping seamen. The electric button was pressed, the mine was exploded, and the terrible consequences necessarily followed.

tine, as given in the Bible, is that of the 12th century, probably picked up during the Crusades. Kaiser William will do well, if he has the requisite education and independence of character to investigate that claim before he drives his stakes too deep in the shallow soil of the Holy Land.

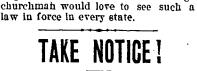
APPROVED STRATEGY.

In a bread riot at Talavera, Spain, on the 4th inst., a Jesuit church was burned by the mob. This indicates that the people have a correct idea of, the source of their difficulties. How would

it do to draft the Jesuits into the military service, then imitate godly David who placed Uriah in the front of the battle, knowing he would fall by the hands of the enemy? That would be a species of strategy, my boy.

CHURCH AND STATE.

In the state of Delaware they have an old law by which the county pays \$5 a year to each Sunday-school taught therein. An attempt was lately made to repeal this law, but a majority of the



For the hundredth time we wish to state that all orders for Ghost Land or Art Magic must be accompanied by a year's subscription to The Progressive Thinker. The two must come at the same time. That is, you cannot sub-scribe for the paper, and then one day,

one week, one month or six months thereafter send for the premium books If you wish to avail yourself of this magnificent offer, and obtain these books, the order for them must be accompanied with a year's subscription. No attention hereafter will be paid to letters of inquiry desiring the premiums on any other terms than set forth

There are thousands of subscribers on our list who did not know when they subscribed for the paper that Art Magic or Ghost Land would be offered as premiums. In order to obtain them, they must renew their subscriptions to The Progressive Thinker for one year,

A soul without reflection, like a pile without inhabitants, to ruin runs.-Young. What is fanaticism to-day is the fash-

onable creed to-morrow, and trite as the multiplication table a week after,-Wendell Phillips. A man really looking onward to an mmortal life, on whatever grounds, ex-

hibits to us the human soul in an ennobled attitude.-Whewell. My name and memory I leave to men's charitable speeches, to foreign nations and to the pext age.-Bacon.

I have from the beginning, and I hope shall to the end, pursue to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole .- Washington.

Rochester, N. Y

Music at the Jubilee Among the talent that has been se-

cured to assist in the musical exercises of the Rochester Jubilee Celebration, is that of a gentleman who is considered by musical critics to be the equal of any planist. His name is Mr. Harry Arnold, of New York City, whose marvelous skill and soulful expression is the wonder and admiration of all lovers of

good music. Mr. Arnold is a graduate of the Berlin and other schools of music and stands with Paderewski and Joseffy in

the highest rank in the profession. Prof. Hans Mettke, professor of music, from Tennessee, vocalist and cello player of rare merit, will be there. Other talent has been announced previously and arrangements are being made to secure more. Under the proficient management of Prof. E. Adolf Whitelaw, our people may rest assured that music of a most charming character will be one of the leading features

of the great Jubilee. It is seldom that people have an opportunity to hear any really great ar-tists in the musical line without considerable expense; while at the Jubilee there will be an opportunity to hear some of the very best at a nominal cost. So arouse! ye Spiritualists! Go to Rochester and help make this convoca-tion one that will long be remembered as an occasion of great rejoicing and

spiritual uplifting. The Spiritualists who stay away will be filled with regret when they hear from those who attend of the grand and glorious work accomplished



## To Lecturers and Workers.

It is nearly time for the Great Jubilce. Repeated notices have been printed and circulars sent out, urging you to send your names and addresses to the under-signed, that correspondence could be

Many have paid no attention; it has been impossible to learn the addresses of some well-known speakers and me diums; some have been written to and have not responded.

It has been desired to secure the best talent and to have Spiritualism presented to the world by those who are best capable of doing it. Not every public worker can be put on the programme for a leading part. but all are wanted to take part in the general exercises.

You are, therefore, most cordially and fraternally invited in behalf of the Na tional Spiritualists' Association to attend and assist in making this celebration an epoch in the history of Spiritual-ism and the world.

Workers, let us on this occasion make a united effort, so that the International Jubilee celebration shall be of such magnitude in numbers and enthusiasm that we may astonish the world.

Hoping to meet and greet you all at the Jubilee, I am, Fraternally Yours,

FRANK WALKER, Gen. Man.

intelligent adaptation of means to ends. But the fact that the roots of trees find in the soil elements of matter suited to first, and coming down through millthe growth of the tree is equally an example of the adaptation of means to end. In order to retain life it is necessary the blood of the human system shall come in contact with the oxygen of the air. What work of man displays more intelligence to accomplish that purpose than the construction of the the lungs and the whole breathing apparatus? The telescope of the human Can you find such an example? Yes, in eye is built upon the same plan and apthe idiot or in the man who has softenparently for the same purpose and it acing of the brain. In him you see power complishes the same end. Some things without intelligence and what do you exist for which you can see no purpose behold? Acts which are in no way rebut is it not reasonable, dear friends, lated, to each other, and which tend to to suppose that there would be some obto definite end. Acts fragmentary, and jects among the works of an infinite be disconnected, inconsistent, and contraing, the reason for whose existence the dictory, acts which are just the oppo-

finite mind has not yet found out? There is much yet in nature to be

course, the acts of a man devoid of inlearned. There is, however, abundant telligence may be for a while consistproof of intelligence, you do not see. ent, and connected, but when they are How the fish is adapted to the water, so, it is by chance. There is no inherthe stomach to the digestion of food, ent tendency to act to a certain end. the foot to locomotion, heat and light to the production of life. Everywhere your eyes are turned nature swarms solutely unreliable. Thus you must with evidences of intelligent purpose. conclude nature would be, if she lacked This is called the argument from deintelligence. But nature is unlike this sign. It has been relied upon for ages in every respect. No merely finite into prove the existence of a God both by telligence can be found so consistent Christian and Pagan, by believer and skeptic, by Socrates, Parley and Vol-of man, nowhere is there display of intaire, and by it God was termed the Ditelligence equal to what you behold in vine Architect, and the greatest design-er. Now some admit all the living ornature. I am so glad I can come to this slate-writing medium, and thus conganism in its environment on which the vince you all of this intelligence. Now, some incredulous friend would say, argument from design is built, but they account for the law of adaptation in a well, it might have been done by elecdifferent manuer, they claim it comes tricity. You can say to them, John, from what they term nature selection. To understand their argument it is necelectricity does often leave the trace of its presence, but its fraces are helter essary to consider what they teach. skelter, like the scratching of the fowl Some of their doctrine of evolution, is in the yard, which shows power, but no that the material universe located with intelligence, and your friend will be vegetable and animal organisms came silent. He knew as you know that into its present form not by creative mere power could not put this writing force without, but by the law of evoluupon this paper and slates. Nothing tion from within. There was a time, out intelligence could do it. This · is when life on earth, did not exist. By a what makes believers in Spiritualism. natural union of element along the seaand with this medium, you are conshore vegetable life appeared in the vinced the writings on the slates and naper were the work of intelligence, form of seaweed. About the same time in the ocean bed existed a slimy subjust as sure as you are when you look stance which science has named proat the beautiful flowers in your gartoplasm. If a speck of this be taken up den, that no mortal hand made them. and examined, it is seen to be a small and you are convinced that no mere globule of a jelly-like substance with power put this writing there but intelli-

site of those you see in nature.

consistency enough not to break apart gence and power. There are people who as it is rolled over in the hand, with no behold the writing on these slates and head or feet, or limbs, or organs at all, yet deny it was the results of invisible apparently lifeless with no color and no intelligence. So are those who deny the living rose the work of an infinite definite form, a speck of thickened water. Yet this is an animal, the first intelligence. But to thus deny in either animal that ever existed on earth. It case is not rational nor consistent from is called moneron. It has no lungs, but the standpoint of observation, which breathes all over. It has no digestive your mind occupies. When you look at apparatus, but when a fragment of the beautiful cathedral you know that food comes to it, it spreads itself around it and holds it in its embrace magnificent pile existed first in a human mind, and could not have been but till it absorbs what is nutrient. It is for intelligence. So when you all open your eyes upon nature, with her castles neither male nor female but propagates its species by bisection, it contracts in of stone and her cathedrals of over

its middle and finally breaks into parts arching trees, you see an infinite inteland each part becomes an animal. From this beginning, step by step, one ligence, holding all these, and all other of nature's glories in its fast embrace species of animal life after another was factory is an organized industry proevolved, the last a little higher than the ducing results in certain goods; nature one before till the whole animal creais organized activity, showing results in tion came into existence. The doctrine trees, grasses, flowers and fruits. The of natural selection is that in every liv-ing organism thus produced by the law Analogy would teach that nature was

fraud at Rome and destroyed the original Christianity. What it has done in us see. The changes produced by inherent tendency have been from the Cuba is the same it did in the Netherlands, when it could spend in vain \$800,-000,000 in the Spanish war against lib ions of years have always continued to be in one and the same direction, viz., erty; but now, sunk in bankruptey, it calls in vain upon Catholic Austria to from the lower to the higher. Would this naturally be the case if these save it from destruction. If all Spain and its Catholic population had been changes were the product of power done, without intelligence? To answer sunk in the ocean five hundred years this intelligently you must look around ago, the world would be far more yon, and see if you can find an example lous, prosperous and enlightened than of simple power, without intelligence.

it is to-day. JOS. RODES BUCHANAN. San Jose, Cal.

FINAL STATEMENT

Regarding Mr. Coonley and His Exposures.

I have been accused by some of my critics of stating (in my article in The Progressive Thinker of April 23) that Spiritualists should place Mr. Coonley on their platforms and defend him; and these accusations have been made by well-meaning friends of mine. I never insinuated such a thing unless Mr. Coonley's motives and assertions were what he claimed in his expose in San Francisco, and I have since received abundant evidence that his statements are wholly unreliable. However, he has taught us many shrewd tricks of impostors, and we should accept the facts and appropriate them for our defense hereafter, regardless of the channel through which they came.

Spiritualists show as much human nature as their orthodox brothers. Unless a fact comes through the right channel they will not examine it to see if it is a fact or not. We should seek truth for truth's sake, and not stop to investigate the channel through which it came

The time to arrest fakirs for obtaining money under false pretenses is when they are actively engaged in robbing the people, and not wait until they have themselves confessed. To me it looks like cowardice to wait until a mau confesses his guilt, and then kick him when he has fallen, without having dared to strike the blow that caused his downfall. It is like kicking a dead lion. The time to act honorably is to meet the foe while he is in action

Even the man Foulke, whatever his motives and however low his character. has done Spiritualism a service in exposing one trick that has deceived thouands of shrewd investigators. It is an fill wind that does not blow some good. As my motives and intentions may be again misconstrued and misinter preted, I will say right here that I wish t disticily understood that I am not defending the character of anyone, but only advise Spiritualists to beware of fakirs, whether they are confessed fakirs or still in the business

ERNEST S. GREEN. San Francisco, Cal.

## Belvidere Seminary.

Belvidere Seminary is a pleasant, healthy, home-like place for children during the summer months. Kind and impartial treatment guaranteed to all. Terms moderate. Address BELLE BUSH, Belvidere, N. J. 443



## 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 localifies by sending the dates at once to this office, with names of secretaries.

### LILY DALE CAMP. CASSADAGA CAMP. Programme of Speakers for Old and New Attractions for 1898. Visitors.

To the Editor:-We arrived at Lily Our mid-summer programme, which is nearly completed, we consider the Dale on May 1, from Chicago, and saw strongest as to ability and brilliancy with delight the dear old place had lost ever presented by the C. L. F. A. Be- none of its many charms, but fresh lieving our friends who contemplate beauties in its surroundings greeted us visiting the camp during the coming no every side, the air seems purer, the season, would appreciate a little fore- grass greener, and all things fresher taste of the pleasures awaiting them, after our absence. Truly Lily Dale we present the same for their edifica- grows more beautiful and charming every season. Its lofty hills, its sparktion

July 15, Pioneer Day; 16, Mrs. E. L. ling lakes, and glorious old woods make Watson, of California; 17, Lyman C. it, as many people say, a perfect heav-Howe; 18, Conference; 10, Lyman C. en on earth. Everything points to a of large and prosperous season, and al-Howe; 20, Mrs. J. B. H. Jackson, Grand Rapids, Mich; 21, Lyman C. ready numbers of people are arriving Howe: 22, Mrs. J. B. H. Jackson; 23, from all over the country. The im-Mary E. Lease, of Wichita, Kansas; 24, provements are great and many. The J. B. H. Jackson, Rev. W. W. Hicks; 25, Conference; 26, Mrs. E. L. Mrs. Pettingill, its owner, has under-Watson; 27, Rev. W. W. Hicks; 28, gone a magic change, and visitors to this charming hotel will be greatly Mary E. Lease; 29 and 30, Moses Hull,

Mary E. Lease; 29 and 30, Moses Hull, this chi of Buffalo; 31, Moses Hull, Mary E. Lease. August 1, Conference; 2 and 3, Prof. W. M. Lockwood, of Chi-gago; 4, Moses Hull; 5, Prof. W. M. genial w The Grand Hotel has been leased again to Mr. Frank Cook, who, with his genial wife will make things very pleas-Lockwood; 6, J. Clegg Wright, of Amelia, O.; 7, Rev. W. W. Hicks, J. ant for their guests. The many cottagers who rent rooms during the sea-Clegg Wright; 8, Conference; 9 and 10, son are fixing up and improving their Prof. H. D. Barrett; 11, Mrs. Cora L. V. Richmond, of Washington, D. C.; 12, J. places, giving those who prefer home life an ample opportunity to enjoy it. Clegg Wright; 13, Mrs. Cora L. V. Rich-There will be found every accommomond; 14, Mrs. Cora L. V. Richmond dation for the multitude at prices to and Rev. E. L. Rexford, of Columbus, sult the times, our programme for this Ohio; 15, Conference; 16, Rev. E. L. season is the finest that could be pro-Rexford; 17. Mrs. Cora L.V. Richmond; cured, and mediums, both physical and 18. Rev. E. L. Rexford: 19 and 20. Hon. mental will be here in large numbers, Dr. W. H. Montague, of Toronto, Ont.; representing every phase of medium-21. Willard J. Hull, of Columbus, Ohio; ship, and of the highest type; so there-22. Conference: 23. Carrie E. S. Twing. fore, ye Spiritualists and investigators, of Westfield, N. Y.; 24, Willard J. Hull; here is your haven of rest and brain food, and the beauties of nature to feast 25, Rev. W. W. Hicks; 26, Carrie E. S. 'Twing; 27, -----; 28, Carrie E. S. the eye upon, for this is the largest Twing. camp-meeting in the world devoted to Spiritualism. The board of directors

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

Mesick. Mich., Camp,

Mesick (Mich.) Camp-meeting will testify to their endeavors, and all visitopen July 31, 1808, closing August 14. ors may expect a glorious time, for the All good mediums and co-workers are supply of spiritual food and physical cordially invited. Those expecting to enjoyments are unlimited. For those attend, send in names before the first of who wish bodily enjoyments we have Anne, to have them on printed pro-boating, fishing, bowling, billiards, to-

# THE BIBLE, GHRISTIANITY AND GRIME

Not only do the examples and pre- | them subject to the will of their mascepts of the Bible foster and encourage | ters. Hope and fear are the motives that crime, but in addition thereto the teach-

control the lowest criminal classes. The Christian religion never inculcated ings of the Christian theology exert a vicious and corrupt influence on the right-doing for the sake of right. The minds of evil disposed persons who accept them as truth. As a starting point, world in its estimation is utterly corcriminates the whole human race. rupt by nature, and can only be moved Man is a "child of wrath, sold under by bribe or threat. The central idea of sin." In Adam all have sinned and Christ's teaching was reward and pun-come short of the glory of God. Jesus ishment: Believe aid be saved, believe come short of the glory of God. Jesus not and be damned. Heaven was promrepresents the heart of man as being the abode of "evil thoughts, murders,' ised to those who were selfish and theft, false witness and adulteries. mean enough to accept his humiliating Poor, ignorant fanatic! He did not terms of salvation, and he threatened know enough about chemistry to un- with endless torment those who had honesty and self-respect enough to rederstand that salt never lost its savor. nor of physiology to realize that the hu- ject his wild, unnatural and absurd the man heart is a hydraulic machine, in- ories.

There is no merit or spiritual growth stead of a "Pandora's Box." in working for reward, or refraining Paul declared that the carnul mind is from wrong doing to escape punish-ment. Hope and fear constitute the at ennity with God and not subject to law, neither can be. Paul was simply long on animal propensity and short on practical religion of the penitentiary. moral sentiment, and sized up mankind All the inmates are convicts, and so is from his own deprayed condition. all the human race, according to the Luther at a later period voiced the dis- Christian theology. The warden of the tempered sentiment of Jesus and Paul, penitentiary tells the convicts that if and pedigreed man as follows: "We they obey the rules he will credit them have altogether a confounded, poisoned with good time and shorten their term and corrupt nature both in body and of service, disobey and he will flay soul; throughout the whole of man is their backs with the rawhide. This nothing that is good." With such an method restrains the convicts, but does idea of himself, it is not strange that not reform them, because it appeals he denounced the liberty-loving peas- only to their selfishness.

The ecclesiastical wardens say to the ants of the Netherlands and urged the German princes to destroy them. He universal convicts under their system: declared that they were faithless, lying, Confess your guilt and unworthiness perjured, disobedient knaves and vil- have faith, join and obey the rules of have faith, join and obey the rules of lains, rebels who have deserved death the church, and we will give you abso of body and soul many times. There- lution for all your sins in this world, and a harp and crown in the next; but fore let us smite, choke and stab them publicly or secretly whoever cau, and if you refuse to confess your lost and fallen condition, and deny the faith, remember there cannot be anything more poisonous, injurious and devilish "the wrath of God abideth on you!"

We cannot see how any scheme of re than a rebellious man." This truly ligion could be fabricated that would Christian appeal from the founder of appeal more strongly to the selfish in-Protestantism to the Bible-believing stincts of man, than does the Christian princes had the desired effect, and over system. During the Dark Ages when fifty thousand of the peasants, includ-Christianity held supreme sway and ing women and children, were merci dominated secular authority, the prev alence of crime was simply fearful; and the reason why the Bible and Luther instead of suffering remorse for the grewsome part he had acted in church do not produce the appalling this awful tragedy, boasted of it in the conditions to the same extent to-day, is following manner: "I, Martin Luther, because modern skepticism and free killed all the peasants in their revolt, thought have developed humane senti for I commanded that they should be ment, forced literal interpretations of killed. All their blood be upon my the Bible, and elevated the masses head; but I throw it off on the Lord God, for he ordered me to do it." That above the possibility of reducing to practice its examples and precepts. is just what Guiteau said when he shot

When we finish our treatise on the Garfield. When will this old deific "Bible Christianity and Crime," we monster, the God of Abraham, Isaac may devote a few articles to the origin and Jacob, and of the Christians, of crime and the proper means to erad cease to order his Moseses, Joshuas icate it. and Luthers to murder innocent people Some Christians bitterly censure me

who are minding their own business, for opposing the Bible, and aver that whether they be Amorites, Midianites they are consoled and spiritually beneor the industrious, frugal peasants of fited by its teachings. The Bible teachings are two-fold-theological and eth-John Calvin, the notorious hereticical. The theological part was written burner and contemporary of Luther, by some parties designated as Moses, states in his famous "Institutes," once the prophets, evangelists and apostles accepted by the Protestant world as and its tendency is most immoral and standard Gospel truth, that "In vain do vicious. The ethical part of the Bible we look into our natures for anything was plagiarized or stolen from the that is good. Everything in man-the writings of the pagan philosophers, and will, the understanding, the soul and it is from these pagan teachings that honest-minded believers draw their inthe body, is polluted. Man is nothing else but concupiscence." With such spiration. It is the theological part of views as to the nature and condition of the Bible against which I am offering man, is it any matter of surprise that my earnest protest. We have spent Calvin never manifested one single time and money enough to test it, and laudable trait of character in his life weighed in the scale of experience it is career, so far as known. Such are the found to possess not one single redeemeffects of the Bible on persons ignorant ing feature. Its mentally deluded and credulous enough to believe its ofdevotees, not content to propagate it at home, have forced it on the heathen, to fensive rot. It simply qualifies them for the unbridled exercise of their lowhis detriment and injury. - John Wesley in one of his sermons est animal instincts, and deadens and

used the following language: "Let any one survey the state of Christianity in the reformed parts of Germany, Switz-erland and France; in Sweden and Denmark, Holland, Great Britain and Ireland. Have they more justice and truth than the inhabitants of China ter was simply a practical proof to what depths of degradation the Chrisand Hindeostan? Oh. no! We must tian religion will sink selfish disposed acknowledge with shame and sorrow, men and women. He was properly conthat we are far beneath them!"

tyrs before. The offense for which Mr. King suffered all this imprisonmen disgrace, outrage and cruelty was that of performing labor on his secluded little farm during the Christians' Sunday. he having devoutly kept Saturday as his Sabbath, in obedience to the requirements of the ten commandments. To my certain knowledge, thousands of worthy men and women who are too intelligent, honest, truthful and humane to accept the villainous doctrines propagated by Jesus and Paul, are being ostracised, and in a treacherous way proscribed and persecuted as heretics. Christianity is wrong in principle and hence cannot be right in practice.

Criminating the entire human race and condemning it to endless torment for the sin of Adam, and then crucifying and torturing an innocent party to atone for this transmitted or entailed guilt, is a monstrous insult to justice, truth and intelligence. Christians glory in the cross. If I had one whom loved, put to death by an instrument of torture, I would hold that instrument in atter abhorrence and detestation, instead of reverencing it.

But then, I admit there is some consistency about Christians, after all. They have adopted for their coat of arms the cross and the crown, one the insignia of torture, the other of tyranny -fit emblems of a people who have exerclsed more tyranny and perpetrated more revolting cruelties than any other people ever characterizing the history of our religion-cursed world. WARREN SMITH.

Fort Du Chesne, Utah.

Touch of a Vanished Hand.

It is not long since one of the great Chicago dailies published what claimed to be an exposure of Modern Spiritualism, based upon the confessions of Henry B. Foulke, of Theosophical fame. It would appear that he had practiced professional fraudulency as a steady habit without compunction or apology. Getting into trouble, he gives away his former secrets, to save himself from more trouble. What we are obliged to think of his honesty in the first place, of practicing fraud for gain, throws suspicion upon his motives in the confession as well. If he falsified in the materialization, as he claims, and explains how he did it, perhaps he misrepresents to get out of jail.

One of his strongest "exposures" was the materialization of hands from dark cabinet, and he said it was accomplished by kid gloves stuffed with saw-

dust, and set on ice to cool for two of three hours. There was a cut of the glove, the sawdust, and the ice. That proved the whole thing. That a glove, stitched down the back in three rows stuffed and chilled, should deceive any sane person, even in the dark, into thinking a real hand had shaken his own, seemed so preposterously improb-able, that the writer's interest was excited to visit a materializing seance and see how it really was. Finding the best one to be discovered

an investigator with a friend or two went to the private residence of Mr. and Mrs. Hatfield Pettibone, at 3155 Groveland avenue and 31st street, to watch the proceedings. A slight cabinet, just four plain uprights, with a straight drapery of black cloth, and lights on; there was not much talk; the mediums, in a few quiet, well-chosen words, explained the theory of the de velopment of form, as a photographer in his dark room. A little music, and quite a stir behind the curtains, which had been vacant before. Hands (without any stitching down

the back) began to appear, and motion and gesture to different persons in the audience, and keeping a pretty time with the music, with rapid gestures, as it were, sprinkling little electric cur-The writer, rents through the room. seated near the cabinet, but remote from any possibility of coming in contact with any other person, felt a genial hand grasp the right arm, and give it a good, cordial squeeze. Another patted the sitter's cheek, a hand exactly like anybody's hand, warm, responsive,

**REGARDING ART MAGIC. IN HIS OWN** A Companion to Chost Land Straight Talk From Doctor

That is its Equal in Coonley.

Reading an article from the nen of

Ernest S. Green, in No. 439 of The Pro-

gressive Thinker, explaining some of

my work and in part my position, I de-

sire to place myself and my work in its

proper light before the public. I wish

to firmly impress on the minds of all.

first, that I am a Spiritualist, a clair-

voyant, clairaudient, trance, inspiration-

al and musical medium: second, I am

not antagonistic toward Spiritualists,

Spiritualism, or honest mediums; third,

I am fighting with you against fraud

and trickery, and to clean the ranks of

Spiritualism of vile impostors, charla-

tans and tricksters, who are defiling

and defaming the grand truth of Spirit-

ualism by making a traffic of the souls

of your departed, and preying on the

credulity of the superstitious and ignor-

Spiritualism, to me, is a grand relig-

ion and truth, and as such I determined

to render it a service which I, as a pub-

lic worker and firm Spiritualist, am the

first to undertake. I sincerely believed

it best for Spiritualists to crush out the

fraud from their own ranks and not al-

low any other religious or sectarian or-

It should be the aim and purpose of

all true Spiritualists who have the ulti-

mate good of the cause at heart to work

to this end. To them and them alone

should belong the honor of crushing

I have sacrificed a good business

home and many friends, to accomplish my purpose, and have spent hundreds

of dollars in my work of ferreting this

matter to the very root or foundation.

In this work I have spent nearly six

years of time and given it a thorough

I know many true and honest medi-

ums who are working for the good of

Spiritualism, but in my investigation I have failed to find one physical medium

who even believed that spirits returned

to give physical maniestations, and I

have been "in" with the best of them

In your comment following Brother

Green's article you state; "In Chicago

there are independent slate-writers,

spirit artists, trance and test mediums.

etc., whose manifestations are true in

all respects, and it is an exceedingly

easy matter for the skeptic who is seek-

ing truth to find it here." Then follows

a description of how to obtain a spirit

picture, and then this: "Mr. Coonley is

altogether too broad in his denials, and

if in this city he could become con-

vinced at once that there is an abund-

ance of genuine mediums here who give

I have honestly and earnestly sought

for truth from every available source

and have the honor (?) of knowing

many of the physical mediums, slate-

writers and spirit artists of Chicago,

and know their methods. I have spent

hours of time in their company. I have

had sittings, been the recipient of num-

by the public are deceived and duped,

I have parted with good United States

coin for "mediumship," and I stand

ready to duplicate the work of any so-

called independent slate-writer, spirit

ical medium, in Chicago, New York,

It is time Spiritualists awoke to the

nefarious practices which have been

perpetrated in the name of "medium-

ship." and see to it that the terrible

business of commercial and "grafting"

mediumship is stamped out as you

I have heard the old, old cry of "no

counterfeit without a genuine," until I

am disgusted with the paraphrase.

phys-

A de-

artist, materializing, trumpet or

Boston, or elsewhere.

would a viper.

erous methods from their hands where-

only genuine manifestations."

throughout the United States.

and honest investigation.

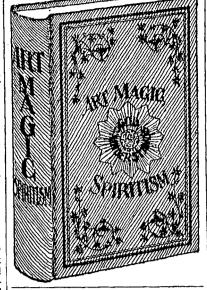
that hydra-headed monster-fraud!

ganization to do it for them.

ant, under the guise of "mediums."

Every Way.

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



Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no sepulcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

REASON AND TRUTH.

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

CANNOT BE CRUSHED.

Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepre sentation; by all the fraud and charlatanry and exposures of fraud and charlatanry; by all the individual divergences and intricate and almost unsolvable problems along the line and within the outstretched arms of its many themes, theories and philoso-phies; by all the burdening barnacles of destruction that have become attached by reason of selfish desires and aims: of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned up, once in a while and oiled; if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

OUR PROMISE FULFILLED. We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal com-

pilation of valuable literature, so HERE WE ARE AGAIN

with a neat and invaluable work, a book of nearly four hundred pages. beautifully bound and plainly printed on clear book paper, and from type large enough to rest the eye from the strain necessary to obtain the current news from the secular press of to-day, large enough to read at night without injury to the eyes.

THANKS FOR PAST FAVORS. boat, plow or reaper? A demand cre-We have no.aing but words express- ated the original. From whence came ive of the highest appreciation for the the old religious dogmas and beliefs? A manner in which the Spiritualists of the demand created them, and so with country received our last premium many so-called manifestations book, Ghost Land. We appreciate their mand on the part of Spiritualists creeagerness manifest from the first in ated them, and the old adage does not procuring that most wonderful work, apply. More has been demanded of the and as we know each one who has been mediums than the spirit-world could so lucky has received more than his supply, and the result has been the money's worth many times over, it is origination of the "wonderful phases of only with a feeling of thankfulness. mediumship, in slate-writing, etc. hope and implicit confidence that we I admit there are thousands of good. present to you this, our latest publication. Thankful our effort has resulted in affording a means to a higher spirit-

and for publication, of Ghost Land.

after that date.

terms.

this rate.

the accompanying \$1.20.

TERMS FOR ART MAGIC.

UNPARALLELED OFFER.

would ask those who advance that idea, where is the original of the first locomotive, telephone, or telegraph? Where the original of the first steam-

gramme, Address Jacob Bullian, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabee, state organizer.

## The New Era Camp.

Their many friends on the Pacific coast will be glad to learn that the management of the New Era. Oregon camp has secured the services of Mrs Loe F. Prior and Mr. Chas J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south re cently. Mr. Anderson, known as the 'boy orator," is conceded by such a discriminating judge as Dr. J. M. Peebles to possess marked ability as an inspiraones. tional 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 i May and sent to all who apply to Walter P. Williams, Salem, Orc., who is the corresponding secretary. The Brockways are at Portland.

Ottawa, Kansas.

The Leavenworth County Spiritualist 'Association will hold a camp-meeting at Forest Park, Ottawa Kansas, from July 27 to August 2, 1898, inclusive Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.

We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, making two weeks' time, including three Sundays. We have made arrange ments to use the fair grounds again, as we can do better there than any other place.

We have no one engaged to speak as yet, but think we will have Will C. Hodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have In our city four Spiritual societies.

T. P. KELLEY. Sec'y. 211 E. Fourth St., Topeka, Kan.

Grand Ledge Camp, Mich. Grand Ledge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

## Mt. Pleasant Park Camp.

The sixteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleas ant Park, Clinton, Iowa, Sunday, July and will close Sunday, August 28 81, The best of talent has been secured Circulars giving full information will be issued about June 15. For full in-formation address Martin H. McGrath, secretary, at Fulton, Ill.

stituted to become a literal bogganing, while for the dancers there tive of church theology. Sullen, mois plenty of floor and space, with the rose and gloomy in disposition, filled music of the celebrated Northwestern with hate and malice toward all man-Band kind, with no trace of love or sympathy

have spared no expense or trouble to

make this an ideal resort, and those

who have been here in the past can well

Hotel Leolyn, under the direction of

lessly butchered.

the Netherlands?

dwarfs all of their higher faculties and

Calvin was a true illustration of the

evil tendency which the Christian the-

ology exerts on a mind capable of ac-

cepting and practicing it. His charac-

refined sensibilities.

The Young People's Society of Lily in his nature, he typified the lowest Dale is in a very flourishing condition, degree of mental and moral degradaconstantly receiving new members and helping the spread of truth. Mr. W. H. Bach, that indefatigable vorker, has left for Rochester, where he, as the superintendent of the Art the world to come, until the last ves-Department, is busy making that detige of humane feelings fied the confines artment a success of his callous nature and left him the

We are pleased to announce to our literal embodiment of all that was tymany friends throughout the country rannical, heartless and cruel. He exthat our new and commodious house a emplified more the character of an inthe entrance of the grounds is about carnate fiend, than that of a human completed, where we shall be pleased being. The Bible had so perverted his to welcome old friends and make new men on the scaffold, and burned the

F. Corden White, platform and tes distinguished Servetus at the stake, benedium, is already installed at his pretty cottage for the season, and by fensive vagaries. Such is the tendency the time of the June picnic we and effect of the doctrines of "innate have an array of mediums to suit all investigators. No man accepting it can ever cherish We have built a large gallery devoted aspirations for a higher life. It chains exclusively to the exhibition of our

spirit portraits, which we are now givcan never rise. ing especial attention to. Therefore, we say, Come one, com all, to beautiful Lily Dale, and find food for the soul and health and enjoyment

for the body. CAMPBELL BROTHERS.



To the Editor .-- Will you please state in regard to the Rochester Jubilee, May 25 to June 1, that if a party of fifty or more can be got together to start from Cleveland, O., round trip tickets can be obtained for five dollars, good for six . days. For further information, and those wishing tickets, address me at 1021 First avenue, Cleveland, O. THOMAS LEES.

Presentation of a Portrait.

A very interesting meeting of a general character was held at Weiber's Hall, on Sunday afternoon; the absence of a regular speaker was more than made up for by the services. At the opening, W. I. Frink presented a large, handsomely framed portrait of Mrs. H. S. Lake, the gift of herself, which was accepted by J.H. Taylor on behalf of the society, and he was requested by vote to write and publish a letter of acceptance. A special feature of the meeting was the singing of a group of little girls from the East Side Lyceum, under the instruction of Mr. Fred Weimar, which was heartily en-

joyed. The following was accepted as the sentiment of the society: Whereas, The Cleveland Progressive

Thought Society has been presented with a beautiful large portrait of herself, by Mrs. H. S. Lake;

Resolved, That we accept the gift with due respect and in the spirit of love which prompted it, and will exhibit our gratitude for the favor by remembering the donor and sending her our highest thought and best wishes for the work of humanity in which she is an esteemed co-worker. in esteened Strength For the society, FRED HAYES, Pres.

Cleveland, O.

That we who by thy name are named, The heathen unbaptized out-sin."

Here Wesley emphatically declares that in truth and justice, Protestant Christians are far beneath the heathen and that the baptized Christian vastly tion to which a human being can dete- discounts the pagan Hindoo in the comriorate. He meditated on the "lost and mission of "sin," This confession fallen" condition of the human race in should be sufficient to cook the missionthis world, and its "eternal torment" in ary business. The Rev. Canon Tay lor, at a church congress held at Wol verhampton, Eng., in November, 1887. quoting from the missionary report stated that in the year 1886, 840 mis sionaries in India spent \$240,000 in making 297 converts, or \$875 to each convert; in Ceylon, 374 missionaries se cured 207 converts at an expense of \$293 sense of right that he executed honest each; in Persia, Arabia and Egypt 109 missionaries expended \$59.020, con verts, one. All for sweet Jesus' sake, cause they refused to accept his ofand the delectation of as worthless a set of clerical deadbeats as ever fattened on the ignorance and credulity of depravity" when honestly believed! their fellow men. But what is the result of all this tremendous outlay of

wealth? We will let the Tablet, a leadhim to a sordid plane above which he ing Roman Catholic paper of England, inswer as follows: "By converting the natives of India

After criminating the human race and rendering it bankrupt and hopestatus. Their natural morality is so less, the Christian religion recommends high, that although they become Chrisa plan of redemption that further degrades it. No criminal can be reformed tian, we cannot make them as immoral as we are ourselves. We should conexcept by convincing him that his reformation can only be accomplished by tribute our pennies and our energies to the exercise of self-reliance and selfhelpfulness. The Christians' plan of recountrymen in place of trying to dedemption discourages all effort in the stroy the morality and religion of a line of right-doing, by branding human righteouspess as "filth and rags." It people who in truth should send missionaries to convert us!" Here is an admission from high ecstrives to convince the penitents that

they are hopeless bankrupts, paupers devoid of all self-merit, and that they clesiastical authority, that converting the heathen to Christianity lowers his cannot now, nor never will be able to morality. Considering the effect of the Christian religion on our own people, this is no surprise to me. Like causes pay one farthing of their stupendous ndebtedness entailed by the sin of Adam. It brands them as convicts "alunder like circumstances invariably ready condemned," with nothing left produce like effects. -

them but a "fearful looking-for of We know that Christians are so deep-ly prejudiced that they are wholly blind to the permicious features of their After convincing its dupes of their system, and they hold me in utter deguilt, moral bankruptcy and utter helpessness, it forces on them the ordeal of testation for telling the unpleasant complete self-abuegation, a renunciation of all claim to merit, and a confession truths which they cannot gainsay. They would still answer these truths that they are leprous with sin and with dungeon, stake and fagot if they had the secular power to authorize worthy only of God's wrath. After hus humiliating the penitents and robthem to do it. The tiger's teeth are extracted, but his thirst for heretic blood bing them of the last vestige of self-respect and self-reliance, the church gras just as voracious as when they kindled the fires around those matchless ciously informs them that on certain philosophers and heroe's Bruno and conditions Jesus is willing to become Servetus. They threw George Francis Train in the Tombs of New York and exposed him to the horrid phases of

prison life for the crime of polluting The Christian's cunning scheme is so formulated as to keep its devotees in a naked extracts from the Bible without comment. Mr. Wise, of Kansas, was arrested, impoverished by unjust and cruel litigation, and sentenced to prison simply for sending to the Rev. Mr. Vennum an extract from the Christians' a constant sense of their own unworthi-Holy Bible on a postal card, and the orthodox and secular press approved this medieval outrage. Mr. King, of Henry

county, Tennessee, was arrested in religion, after having criminated man, 1892, dragged from his humble home. pleading wife and helpless child, and carried to jail and worked on the chain gang with hardened felons, until nature could endure Christian outrage no fort; but the merit of the individual longer when death came and relieved was entirely left out, the better to ham- him from his Christian persecutors, as per the ecclesiastical slaves and hold it had done millions of tortured mar-

electric, and caressed all near with movements that gave a magnetic influence, inexpressibly soothing and agreeable. It was not a bit like sawdust packed on ice. There were the little corrugations upon the finger nails. the wrinkles at the knuckles, the different finish of different fingers, which enabled one person after another to recog nize an old-time friend or acquaintance Slates were handed into the cabinet, were written upon invisibly, and hand writing recognized when returned out from the cabinet. Every guest was invited to look within the cabinet, and many did so, but at this time, nothing was to be seen. Sometimes faces and forms appeared, and sounds were heard, and anyone desiring further explanations can learn of the methods on Friday evenings at the address mentioned, and on Sunday evenings at Lakeside Hall, corner Indiana avenue and Thirty-first street. CH. F.

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

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from the moral improvement of our own lively to severe." It is a book to h treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily printed and bound. Price \$1.

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

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

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this "Nature Cure." By Drs. M. D. and

Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "doubl consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For gressive Thinker one year, Art sale at this office. Price 15c. Magic and Ghost Land.

honest mediums (not physical), who would not countenance fraud in any form, and I know there are others who nal education for the masses, hoping are apparently just as good and honest for a continuation of the interest in our who are not adverse to receiving a liberal offers we present ART MAGIC "test" to give out at their meetings nor to the public with all confidence in its who have any fear in reading the inpower, as a literary work, to give the scriptions on tombstones. I know othperfect satisfaction that has been so ers who have been struggling along enthusiastically expressed, privately with their mental mediumship, honestly and earnestly, and they see some ras-

cally slate-writer and physical medium Art Magic will be ready for distribucome into their city and by his nefarious practices take the bread from the tion June 1, but orders sent in now will be put on file and filled immediately mouths of themselves and family, and then they, too, resort to fraud to make One dollar and twenty cents (\$1.20) a living, and because Spiritualists have. will get The Progressive Thinker for one year and Art Magic. All orders in the majority, become phenomena hunters, and will allow a good honest

placed on file after the date of this mental medium to starve while they crowd the sennce-room of the fakir, and pour their hard-carned money into the paper will entitle the subscriber to Art Magic. No order will be filed without coffers of unscrupulous rascals. ART MAGIC AND GHOST LAND.

And so it has gone from bad to worse, until the ranks of Spiritualism have be-Art Magic is a companion to Ghost come undermined with the network of Land, written by the same author and issued by the same editor, Emma Harfraud, and the sooner the Spiritualists open their eyes to the true state of afdinge Britten, and until the first of fairs and determine to pull the tares June we will furnish The Progressive from the wheat, and do so, the better it Thinker and Ghost Land at once, and will be for Spiritualism, and the sooner Art Magic as soon as published, for true Spiritualism will take its place in \$1.50. We will also continue sending the world as a respected, honored and Ghost Land up to June 1, on its present advanced religion. Until it does this the same fight must be fought, the

If you wish to get Ghost Land as a same struggle gone through with, and gift, you had better send in your \$1.12 in the end the work of cleaning house at once or you will lose the only onnordone after all. tunity you will probably ever have at

It seems foolish to me to see Spiritualists refuse to attend an expose of the methods of fakirs and even denounce such from their platforms, for fear it will "hurt Spiritualism;" and I have Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before seen Spiritualists stand in front of my halls, when I have given an expose, and been such remarkable offers made to warn people away, that is, Spiritualists, the Spiritualistic public in the matter of high-grade literature that have been and these people seek truth.

Spiritualism as a truth will ever stand; but where fraud and trickery up to their representation? We are obliged to make this slight difference between the price of The Progressive are found, in the name of truth, Spirit-Thinker and Ghost Land and The Proualists, let us crush it. Stand together. gressive Thinker and Art Magic, owing I am for higher, truer, better Spiritualism-are you? Then let us put our to the advance in the material of which the latter is composed. It makes but a shoulders to the wheel together and few cents difference on each book, but wage a warfare of extermination against this tidal wave of fraud that to the one who furnishes ten or twelve thousand books it makes quite a perthreatens to capsize our grand bark. centible deficit, and the offer still re-I may seem harsh and broad in my

statements, but they are made without Send in your orders now and they fear or favor, and I have no retraction to make in any particular. I stand ready to prove every statement.

I have sought the co-operation of Spiritualists and Spiritualistic papers of the coast in my work. One society has said, "It would not do." One paper has said, "I would not dare." Seekers after truth, forsooth, while from many of the most prominent Spiritualists have received words and letters of

praise, and to these I extend my earnest appreciation. I find my most blitter antagonists among Spiritualists them-

(Continued on page 8)

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

mains unparalleled.

the bargain. By sending us \$1.50 before the

their paymaster, cancel their awful responsibility, and save them through his The Christian's cunning scheme is so

state of constant dependency and humility, to prevent the reassertion of self-respect and its consequent apostasy. The only alternative left the devotees of this system, is to labor under

ness, beg God's clemency, and become his eternal beneficiaries. If this degrading system of so-called

had given him a chance to work out his own salvation, some of the lamentable effects of the "innate depravity" theory might have been overcome by self-ef-

udgment and fiery indignation."

atoning blood.

# 

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

WRITE PLAINLY.

here below and a happy future life beyond. His half-hour discourse was listened to by an appreciative and intelli-

association, auxiliary to the N. S. A.

a conscientious worker."

Secretary writes from Sturgis, Mich.

ing of the First Spiritual Church of

Buffalo, N. Y., for the election of offi-

cers for the ensuing year, was held in the temple Friday evening, May 6, and

elected A. G. Atcheson, president, 274

N. Division street: Mrs. J. H. R. Matti-

son, first vice-president; Mrs. D. C.

secretary, 102 Garner avenue.; Mrs. L.

II. Eggleston, financial secretary; J. W.

Beebe, treasurer; additional trustees,

Ella Atcheson, W. F. Albee, J. C. Spen-

cer and C. Whittemer. The regular

meetings are well attended Sundays,

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Progressive Thinker is set up on a by Mrs. E. W. Harper, Mrs. Mary Linotype machine that must make Jewel, and Charles Hoefstetter. Dr. speed equal to about four compositors. McAboy then made announcement that That means rapid work, and it is essenas the First Spiritual Church had not tial that all copy, to insure insertion in the paper, all other requirements being missed one Sunday service since it was organized, the people could expect it favorable, should be written with ink would continue. And he gave them all on white paper, or with a typewriter, a free invitation to come every Sunday and on only one side of the paper. If night, and as we conduct our meetings you are not a fairly good penman, as other churches (free admission), he please have your communications copied by some one who is, and oblige thought and hoped we would continue to have afull house at every meeting." The Progressive Thinker.

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

Miss L. Gordon writes: "The Universal Society meets at Hopkins' Hall, No. 528 West Sixty-third street, Englewood, over postoffice. Mrs. L. M. Trudell lectures and gives tests every Sunman and the fatherhood of God. day at 2:30 p. m.; also conference and tests at 7:30 p. m. All are invited to these meetings.

Carrie Fuller Weatherford, in addition to her Sunday work at Columbus, Ohio, visited Nelsonville, the 5th inst., and Pickerington, the 6th, lecturing and giving tests in both cities. Other cities in Ohio wishing her services for weeknight engagements should address her at once. Will also answer calls to attend funerals. 89 W. Goodale street. Charles J. Anderson will attend the New Era Camp, in Oregon, from July 2d to the 25th.

Mrs. Lora Holton would like an engagement at some of the camps, as musician or test medium. Address at 104 North Harding avenue, Chicago.

Secretary writes: "April 27 Mrs. Dr. Hilligoss, of Anderson, Ind., closed a very successful series of lectures at Danville, Ill. While Mrs. Hilligoss was here the First Spiritual Church was organized; also a Ladies' Aid Society. Mrs. Hilligoss is a worker in the cause that any society might be proud to have. During the month that she served the society she added about twenty-five names to the roll of membership, and is the only lecturer who ever increased our membership. The society was so well pleased with her ability and her efforts that they engaged her for a term of ten months, beginning September 1, 1898. Mrs. Hilligoss had an engagement at Chattanooga, Tenn., for e month of May, and wil probably divide the summer between there and

Nashville, Tenn." J. C. F. Grumbine, assisted by W. W. J. C. F. Grumbine, assisted by W. W. and the people are reaping a fine treat Tatum, the well-known medium for of spiritual food and instruction under clairvoyant and physical manifestations, will hold services, under the aus- Mattie Hull, who labor with earnest pices of the Order of the White Rose, at Handel Hall, each Sunday of June and July, and hold classes and seances in inferesting the people. The Young the city. Mr. Tatum is a stranger in People's Spiritual Institute which was the city, but is said to be a fine medium. He sits at each seance under absolutely test conditions. President Edwin R Eldridge, LL. D., of the State Normal

Mrs. S. C. Scovell writes: "We are on College, Alabama, wrote of Mr. Tatum's the eve of leaving Kansas City, and re-work: "Professor Tatum's mediumistic gret the change very much, but busihigh order indeed ers are of a

The Independent Club, of Newbury-port, Mass., of which Dr. C. W. Hidden is grand master, has closed its hall meetings for the season with all bills paid, money in the treasury, and a snug sum in the bank, to serve as a nucleus for its building fund. During the sum-mer the club and the Haverhill Spiritual Union will unite in a series of picnics in the woods and at the seashore. Mrs. Maggie Stewart, of Piqua, O., has accepted a month's engagement with the First Spiritualist Church of Washington, Pa., commencing on Sunday, May 15. All correspondence will reach her there for the month. Correspondents writes: "I speak gent audience, and was highly com-mended. He was followed with tests your wonderful offer of two valuable books and your paper, to everyone who comes in. Many who are acquainted

with both desire me to ask if it is possible to get more from the same pen, and hope you will be able to feed them mon such food for some time. The author of those books writes from experiences and they are worth a carload of theory. Prof. Geo. W. Walrond is taking a needed rest after two years continuous work. He works more hours than any worker in Denver, and accomplishes more in a business way than M. St. Omer Briggs seems to be doing any four mediums here. One of the a good work in Hamilton, Ohio. May 1 few exceptions that combines many she lectured on the "Needs of the phases with business ability. He has Hour," a patriotic address, Gen. Benj. held public meetings for a longer time F. Butler being the controlling intelli-gence. May 8, he took for his subject with greater success than any other worker here for several years. During "The Condition of Spirits in the Lower his absence the meetings are continued and Higher Spheres," which was a by Dr. N. F. Ravlin, of San Francisco, grand lesson. As we sow, so we shall and L. W. Van Dyke. Mrs. Bedell is reap. The audience was carried in holding private meetings weekly, which words and description from the time are well attended, and there is renewed

of

the spirit left the body to its search for interest shown among investigators." heaven and loved ones, back to witness the mourners at the funeral of the mor-H. F. Coates is now located at 2420 Indiana avenue, where he will hold dark trumpet circles, which have tal. The condition of those who passed away in the war and stained with proved very satisfactory in Chicago. blood, were described as difficult to D. W. Hull has been engaged for the work out of. But as the world became camp-meetings at Liberal, Mo., August sniritualized wars would cease. Then 20 to 28, and Carthage, Mo., September we should recognize the brotherhood of 10 through the meeting. Would like engagements in that direction before or P. C. Mills, state agent, writes that after that time. Address, Norton, Kan, Mr. M. D. Wood, of Centralia, Wash., P. J. Barrington, M. D., writes from has been duly appointed financial agent

Webster City, Iowa: "Just arrived at for Lewis, Pacific and Wahkiakum this place this evening. I will remain counties, to receive and solicit funds to here perhaps two months. The grand meet the expense of arranging for and old Progressive Thinker grows richer carrying on a convention of Spiritualand rarer as the years come and go. ists of Washington, to organize a state How I do enjoy its pages every week it comes.

Mrs. Frances Ruddick is with the 'Mrs. R. W. Barton, now of Grand riends at present in Lafayette, Ind., Rapids, Mich., was with the Harmonial holding seances and giving slate writ-ings very satisfactorily. She wishes Society of Sturgis, Mich., Sunday, April 24 and May 1. This was the first time engage for camp work. She will be that she had lectured for the society, at Haslett Park, accompanied by Miss and, although a stranger, and in a Pearl Lucas, the noted girl trance mestrange church, did remarkably well. dium of Lafayette. The tests she gave after each lecture

Dr. Juliet H. Severance has open were good, and nearly all said they were true. She held one private circle dates for the next season after close of camps. She would like to correspond during her stay here, and gave to each with committees in reference to lecture one of the twenty-eight persons in the engagements as soon as possible. For circle a reading. I believe Mrs. Barton to be a true woman, good medium, and the present month address 661 Milwaukee street, Milwaukee, Wis. N. H. Eddy writes: "The annual meet-The First Spiritual Church of Dan-

ville, has Mrs. India Hill, of Decatur Ill., as speaker, and Mrs. A. E. Kibby, of Cincinnati, O., for tests, for the month of May. These ladies are said to be very efficient workers, Major C. H. Mathews, of New Philadelphia, Ohio, who has been an earnest

Metherell; L. C. Beezing, corresponding Spiritualist ever since March 31, 1848. eing near 79 years old, and feeling unable to attend the Jubilce at Rochester. N. Y., has sent to W. H. Bach for exhibition 22 pictures, spirit photographs, crayon drawings and copies of slate written messages; all genuine and many of them gems of art produced from the other side of life. He sends the ministrations of Moses Hull and greetings and words of encouragement



Ohio.

## To Improve' Spiritualism.

No doubt every earnest worker for Spiritualism desires to improve the public cause, and every worker should unceasingly endeavor to do so. We need more who are willing to set aside self-help, making personal emolument and public plaudits secondary to the good they may don With all the despotism and desire for power manifested by the Christian churches, they have had self-sacrificing men and women who have earnestly sought to benefit humanity and alleviate suffering. Spiritualism has ever been advocated

as the cause of humanity. We talk of a desire to help human beings of all classes, and at the same time decry affiliation with persons whose character may be tainted, or with whom gossipers may be taking liberty. Talmage has just preached for a church of wealthy and poor to commune together: and that would vastly improve the Christian Church. And I feel like raising my voice for Spiritualism to be a refuge for both good and evil human beings, with all classes added thereto. Truth is no respecter of persons; and immortality is the destiny of all.

What right have we to condemn? It is this petty spirit of caste that has destroyed the usefulness of the Christian churches, and is barring the progress of associated Spiritualists to perform useful spiritual labors for humanity. It has destroyed too many local organizations, and is the great preventive of resent ones.

What humanitarian efforts are we putting forth? Our local cause is compelled to be managed for financial sustenance rather than for a diffusion of spirit messages and spiritual truths to the people. There is little soul in our efforts! Mediums and speakers must work for a bare sustenance, and cannot get help to "give of their gifts" to the spiritually needy. Too often are work-ers unwilling to use their gifts unless compensated by money. And that has greatly been forced upon them by the lack of support and by the itinerant system of labor. Every localized me dium knows the taxation made on his time and strength by social demands and by the poor and needy who are

crying for help. Having done much of continuous local labor in various localities, I can tell of demands exceeding ability of strength and justice. The Spiritualist exacts the most-and is often, very often-the most unwilling to financially help. Our cause suffers for money in this age of gold. When the spiritual era dawns, then we may be able to labor without price. Now we cannot do so all the time. But we must be able to do so some of the time. We must learn to present spiritual truths and spirit helps to the world freely, sustained by local public sustenance. The Spiritualists should create an or-

ganized body, freely sustained financially, with employed mediums to min ister unto the spiritual needs of every communicant who seeks. That is why we need a Spiritual church! A church

is the conservator of charity and spirit ual help. The medium can become a useful laborer when fully equipped to utilize gifts of the spirit without fear of necessary food, clothing and shelter. Our local cause would then assume vast proportions of public utility and not be isolated and struggling endeavors to hold together for desultory labors. Yes, we need harmony and cooperation! We need a National Association fully sustained to ability of help-

fulness for each struggling local so iety. We need individual Spiritualists to sacrifice more (or at least a little) for the cause. We need to back spirit help by mortal help. We need a more selfsacrificing class of speakers and mediums. We need no Spiritual politicians to hold high places, but must make it possible only for merit to attain the

pinnacles of honor and utility. We do The Akron Spiritualists, and many warm friends of Harmon J. Clark were condemn itself. We need only search has been and done in the world, it is

From Light, London, Eng. ON THE SIDE OF THE ANGELS.

gling man the making of an immortal spirit, have seen how all man's destiny is determined from within, and how that destiny cannot fail of its fulfilment.

in these latter days, taught this on the highest reaches of thought and seership, of inspiration and prophecy. He said

Man as yet is being made, and, ere the crowning age of ages, Shall not aeon after aeon pass and

touch him into shape? Prophet eyes may catch a glory slowly

Till the peoples all are one, and all their voices blend in choric

ished, man is made!"

umph of spirit over the flesh? And, if so, is not spirit the great reality? This is the sublime teaching of poetry; and it is the teaching of all life which, at olution or the being "born again." Or, last of all, try it

ON THE SIDE OF RELIGION,

every form may be defined as a mode of manifestation of spiritual emotion; and even Mr. Frederic Harrison's plea for Religion, from the Positivists or sheer Secularists' point of view, proceeds from and carries us back to the purely spiritual forces of the inner spiritual self, and bases itself upon an ideal of human life which has for its motive negative of the brutal and an exaltation of the spiritual and ethical self; and his ideal world, so often and always so charmingly described, would, if realized, be a world of happy spirits, using the material body and all mate rial things as means to an end-that end being the reign of pity, justice, sweetness and light and love, all of which are purely spiritual. In fact, Mr. Frederic Harrison's no tion of religion

### IS PURE SPIRITUALISM

on its practical side, and is not far removed from that divine description of St. Paul's; "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Living for these, and living from these, he called "living in the Spirit"; and, from the point of-view of Religion, properly understood, are not these the great realities-the great creative and uplifting forces?

Then, beyond this which, after all, only relates to man's development and life here, Religion, in all its forms, as generally understood, has always been inspired by a consciousness of, or by communion with.

## THE UNSEEN POWERS.

tarnished by the billows of contention, This, of course, does not prove the vaenvy, greed, personal ambition and un-dignified and unnecessary ventilations lidity of the world's religious trusts;

A JUNIOR QUAKER KITCHEN CABINET FOR \$5 ON 30 DAYS' TRIAL A Quadruple Silver-Plated Teapot, worth \$5, FREE with Every Cabinet.

A Guidarnaple Silver-Plated Teapor, worth \$5, FREE with Every Cabinet. If plensed, remit in 30 days, if nod, refurn at our ex-pense. The Junior Cabinet has withtwood top, 27x22 in., hard-wood legs and frame, further and with a structure in the structure of the structure wood legs and frame, further and the structure of the structure of the structure of the structure wood legs and frame, further and the structure of the structure of the structure of the structure wood legs and frame, further and the structure of the stru

All I

the second needs no discussing; it is

will say is, that if what I have ad-

vanced is true, the immense probability

ality; if to be a spirit is to be a pro-

moted being, lifted into the larger and more subtile life of causes at first hand;

aginable; and the only wonder is that it is not universal and continuous-as

perhaps it may be when we are fit for

AT ALL EVENTS,

TO THE JUBILEE.

Will Not Be There.

A few days previous to the time this

issue of The Progressive Thinker

reaches its thousands of readers and is

being perused, it is hoped there will be

gathered at Rochester, N. Y., the birth-

place of Modern Spiritualism, the

largest representation of the cause that

has ever been massed at any one time

on the globe, and yet there are thou-

sands who must stay at home whose

presence would be highly appreciated

by all, but for reasons known only to

All factions, and that means not a

few in Spiritualism, will be represented

at the Jubilee, and every representative

of every faction should go with but one

aim, the success of the Jubilee, and

that means much. It means that the

must be subdued, must be laid aside.

it means that all ambition of in

dividuals to rule, to dominate or dic-

tate, must be burled beneath the sur

face and kept there during this great

session, for the sake of harmony, dig-

This Fiftieth Anniversary Jubilee of

Modern Spiritualism should only go

into history as a peaceful, enthusiastic intellectual assemblage of honest

soulful, considerate, dignified, reason

ing men and women for the purpose of

commemorating the birth of the proof

of immortality in this nineteenth cen

tury. If each one does a duty that the

inner conscience prescribes, when the

Golden Jubilee shall have become a

thing of the past and the firm old rock of truth shall remain unmarred and un-

nity and the cause, and for success,

opinions

divergencies and personal

themselves they will not be there.

it and want it.

simply a matter of experience.

subject which belongs to that which is PUBLICATIONS most vital in the history of the human race; and yet, before I turn from it, - OF answer—"Even though all this is true, how does it prove the truth of what is there is one question I ought perhaps to known as 'Spiritualism'?" Does that

question really need an answer? Spir-itualism has two sides—the one relat- A LIBRARY OF SPIRITUAL

SCIENCE.

MAY 21, 1898.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and expiratn the vast ar-ray of facts in its held of research by referring them to a common cause, and from them arise to the laws and conditions of Man's spiritual heing. Third edi-tion. Price, 73 cents. is that the Spiritualists are right all through. If spirit-life is the great re-

RELIGION OF MAN AND ETHICS OF SCI ENCE.

if the sphere of spirit-life nearest to us Not service trust to the Gods. sut knowledge of the laws of the world, hellef in the divinity of man and his cternal progress toward perfection is the founds-tion of this book. Price, si. is probably the sphere of the ether-ocean; it seems to follow that spirit intercourse is the most probable thing im-

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THE PHILOSOPHY OF SPIRIT AND THE something to loathe and put down, SPIRIT-WORLD. must be taken as indicating a form of

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Atheism of the worst kind, none the ess deplorable because it claims to be every step, needs the explanations and the defender of the Faith. promises of spirit, molding and conquering the flesh, and consoling the struggler under the sharp process of ev Greetings from One Who and here our difficulty is as much where to begin as where to stop. Religion in

SUGGESTIONS,

Or try it on the side of poetry, always remembering that by poetry I mean insight set to mental music. The foolish think poetry is only fantastic phrasing or pretty spinning out of syllables and rhymes; but the wise know that true poetry belongs to the well-springs of life, to the "fountain of the great deep" in man-to love and hate, to hope and fear-ay! to all that differentiates man from mere beast, and makes him indeed a living soul. As Browning has it—It is the poet who knows. And practically all the poets have been "on the side of the angels," have seen in poor strug-

TENNYSON,

ing to spirituality, the other relating to phenomena. The first I have discussed:

gaining in the shade,

Halleluiah to the Maker-"It is fin

THE SUBTILE NATURAL LAWS have produced a Florence Nightingale, by slow degrees, from the sharling brute in forest and cave; and a Father Damien has taken the place of Caliban Has not the process been wrought out from within? Is not the result a tri-

ness matters pertaining to the settleand I commend his exhibitions to all ment of my father's estate, and duty to students of practical psychology as bean aged mother, make the move a neing full of phenomena extremely incessity. We leave here with an anxious teresting and suggestive to the lover of desire for the future good of the cause. that science, now recognized as being Notwithstanding the terrible weather at the foundation of all human educaever since our coming here, our audition and culture." Mr. Grumbine and Mr. Tatum will give a limited number by actual count. This shows an awakence has averaged two hundred people. of lectures and seances in the adjoining ening of many who have never investicities in the States of Illinois, Michigan, gated Spiritualism, only on the phenom-Ohio and Indiana. Address Mr. Grumenal plane, but who are now awake to bine, 7820 Hawthorne avenue (Station the philosophy. The spirit friends P), Chicago. seemed to realize the needs of the hour.

tion."

Mrs. Claman is now lecturing in and when our hearts were filled with Kansas City, Mo. She can be ad- regret at leaving so many hungry souls dressed there for engagements at No. asking for the spiritual bread of life. 309 East 11th street. Brother and Sister Claman came in

Mrs. A. E. Sheets will serve the lonia Society of Spiritualists. Sunday, May main a few weeks at least, and perhaps by the time they are compelled to re-22, morning and evening.

turn home, some other workers will be Julia Steelman Mitchell, lecturer and sent here. Mrs. Claman in well-chosen platform test medium, has regained her words accepted our trust, and with the usual good health and will attend the assistance of a good musician and a Inhilee. Has June and September choir, who promised their help to her as open dates. Will go South for January o ourselves. Sunday, May 15. she will and February, 1899. Address Station take our place at Woodland Hall. Mr. Scovell and I will take up our work in A, Newport, Ky.

M. E. Foster writes: "Please say to M. E. Foster writes. France cost the Jophin and Galena, where with spiritual and material matters to look after we efficient superintendent of Mt. Pleasant will have plenty to do. Galena, Kansas, Park Camp, and all wishing to engage will be our home as long as my mother ents or rooms before the opening of eamp must apply to him at Mt. Pleasant Park, Clinton, Iowa." not accept outside work beyond the ter-J. M. H. writes: "I am with Will C. ritory of Webb City, Joplin and Galena, Hodge on doing away with dark se-inces, to lessen fraud. 'Give us more only for funerals or weddings, not for public work."

W. W. Hancock writes from Moons-

light.' Hon Warren Smith, April 23, zives us many good shots on Crimes ville. Ind.: "We had Brother J. N. Hilliand Murders in Christian Lands." goss, of Auderson, and C. J. Barnes and 'Mr. M. B. Sheets, father of the speakwife, with us May 6 and 7. The Doctor er, Mrs. A. E. Sheets, lies critically ill

gave us two fine lectures, one on the at his home at Grand Ledge, Mich. subject of Life and one of Love. The Frank T. Ripley, test medium and Doctor is a new speaker and is very inmeaker has open dates for June, July spirational. Mr. Barnes gave us two

seances which were very successful. and August, and can be addressed for camp or grove meetings. He is now Mrs. Barnes gave us some very beauti-ful tests, which were very convincing speaking and giving tests at South Bend, Ind., for the First Spiritualist Soo all present."

clety. Address all letters to him for M. M. Comstock, secretary, writes May, to South Bend, Ind.; for June, to from Wheatland, Mich.: "I am sorry to Oxford, Ohio. have to announce that circumstances are such that it is thought best to aban-

Mrs. Mary Miller writes from Louisdon the camp at Birdsell's Landing, ville, Ky.: "The First Spiritual Church of Louisville elected officers for the en-Devil's Lake, Mich., for 1898, and that all persons who paid their membership sning year as follows: President, H. F. Markes; vice-president, A. Shellberg; fee, except the members of the official board, can have their money by refinancial secretary, Dr. Thomas Mcquesting the same; or, which I think Aboy; treasurer, Mrs. F. F. Markes; corresponding secretary, Miss Mary Miller; librarian, Mrs. Mary McAboy; better still, turn it over to the State or National Association. Any questions will be cheerfully answered as far as rustees, Charles Hoefstetter, Mrs. possible by addressing the secretary. Lizzie Cane, and Mrs. Mary Jewel. A Mrs. C. R. writes from Ridgeway great proof of the harmony prevailing Mich.: "Dr. P. T. Johnson, of Battle the re-election of all the officers. It Creek. Mich., has been with us, and we was then decided to call on some of the Lyceum girls, so that the strangers have had a very enjoyable meeting at present could see how the Spiritualists Mooreville. His able and logical leceducate them so as to bring them out tures there were most favorably reand make them co-equal before the ceived, and the improvised poems were The chairman simply grand. We think the Doctor public with man. one of our ablest workers, and his terms laimed that the Spiritualists had done are very reasonable. Societies in need more to bring ladies to the front, in the of his services will not be disappointed ast fifty years, than all other religious in engaging him." lenominations together. After these Farmer Riley writes from Marcellus, Mich.: "I wish to notify my many ixercises Mr. F. W. Harper, of New libany, Ind., was called upon. He was ducated for a Methodist minister, but friends who write me, I am laid up in ifter preaching that doctrine for sev-bed with fever and inflammatory eral years his progressive mind forced rheumatism. Tell them all I will anhim to grow out of the church, and swer as soon as able, if I ever get betafter investigating Spiritualism he got ter on this side of the divide. I have in to a broad platform, which he said been sick a long time and am worse

will lead any investigator to enjoy life now than ever."

A CONTRACTOR OF STATES

greatly shocked Sunday morning, May , to learn of his sudden transition, which occurred at the residence of his sister, Mrs. Amelia Kingsley, of Willoughby. Ohio. Brother Clark was the proprietor of

the Buchtel Hotel, of Akron, at the time of his transition, also one of the leading members and supporters of the First Spiritual Society of that city. He was born in Chardon, July 24, 1832, and was therefore nearly 66 years

old. At the time of the civil war he was the first man to enlist from Geauga county, serving as First Lieutenant in the Geauga Rifles, and continuing his Oregon much interest prevails. Three service all through the war.

"Uncle Harmon," as he was familiarvoted to the welfare of humanity, and the practical exemplification of the beautiful teachings of his loving spirit friends. By nature endowed with an active mind, with a very earnest and sympathetic heart, and with a strong purpose to carry forward any work tic houses.

which he considered beneficial to his fellow-man; his earth-life was but a continual reflection of noble deeds, high aspirations, and unselfish love, that haracterized his individuality. In all that makes life beautiful, in deep earnestness, in kindness coupled with tenderness, and in doing well what

one undertakes, Brother Clark was preeminent. His genial, loving nature, and quiet, spiritualizing influence, will be sadly missed by the many friends who had grown to love him. The funeral took place on Tuesday, May 3, at his old home in Willoughby,

and was largely attended by many friends from Cleveland, Warren, Akron, Zanesville and other towns. The services were conducted by Dr.

Schermerhorn, of Akron, a special friend of the family. The Willoughby Independent speaks as follows of the ervices: "His remarks were delivered inspira-

tionally, and it is seldom that one is privileged to listen to an address so hopeful, so consoling, so full of encouragement, and withal delivered in such in eloquent manner." H. J. Clark leaves a sister, two broth-

ers and a large number of nieces and nephews who feel that "Uncle Harm" will still continue to guide and encourage them from his new home, where he has gone to reap the rich harvest he faithfully sowed in earth-life. For many years Brother Clark has

been a subscriber and sincere lover of The Progressive Thinker, always keeping his Spiritualistic papers doing active missionary work by passing them around among his many friends and acquaintances. COM.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testamert Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of infomation on the subject. Price \$1. For sale at this office.

for truth, justice, honor, integrity and zeal-and these will be fully and freely exposed for our recognition,

G. W. KATES. Rochester, N. Y.



## Their Work in Portland, Ore.

To the Editor:-The cause of Spiritualism is growing and gaining favor in the northwest. In the metropolis of

societies hold regular meetings weekly, while a corps of local workers and mely called, was universally known as an diums advance the light of truth. Mrs. ardent Spiritualist, whose life was de- H. C. Westlake, of this city, is not only a reliable medium, possessing rare spirituality but is a lady highly gifted in song. Her instrumental and vocal music are an attractive feature of the weekly seances held by the Brockway family, at the auditorium, to enthusias

> The Brockways are well and favorably known on this coast, and their remarkable mediumistic powers have awakened unusual interest here. Mrs. Brockway gives public tests of independent slate-writing,or written messages on some article of apparel, by her hand merely coming in contact with the same. Charles Brockway, the son, in his "proof positive tests," exhibits wonderful power in reading sealed letters verbatim, giving full names and correct answers to all questions, and convincing tests by his accurate delineation of personal matters known only to the immediate parties. So unaccountable are his powers, the modern skeptic raises the cry of "fraud." At the last scance one of this class asked that a committee be allowed on the platform to see if the sealed letters were tampered with, and to discover the trick as they stated. This request was frefused on the grounds of inharmonic conditions, the one thing to be elimitiated from a successful seance. In order to satisfy the most skeptical prefent, Mr. Brockway said that he would not touch an envel-

> ope nor go near the table on which were piled the sealed letters. He accordingly remained on the front of the rostrum during the evening, and read a large number of sealed communications, giving in each and every case full and complete satisfaction of the power of spirit to overcome matter and reveal

things hidden from mortal sight. Many convincing tests were given to strangered present, who testified there was no pos sible way in which the medium could personally know of them, their friends or affairs. The enthusiastic manner

with which these statements were re ceived by the audience, demonstrated the fact that the only fraud apparent was the fraud hunters themselves. The work of this trio of mediums in this city as well as elsewhere, causes many to marvel; others ponder, while a greater number recognize the truth of the philosophy that

"There lies around us like a cloud, A world we cannot see," and that our friends who have passed

mortality's veil are still near us, and can and do communicate. HANNAH M. WALSER. Portland, Ore.

only the word of truth and soberness to say that the belief in the unseen powers and the expectation of continued connection with them after what we call death, must be classed amongst the supreme realities of human nature and human life.

It is here that we come up with the glorious hope of a world of FURTHER DEVELOPMENTS osophy, in our science, that the past

beyond the borderland of sense and

time: and it is here that we part company with Mr. Frederic Harrison and those who, like George Eliot, believe in living on only as an influence in the lives of others, and whose

"O, may I join the choir invisible!"

only means-O, may I do something that shall help me to live on in a height ened general good to which I contributed!

WE DO NOT WANT A HEAVEN

for the historical ones and for the finer cultured few, we want a beaven for the whole race; for the modest, and the retiring, and the poor, and the crushed; for those defeated in life's battle, be fore they had endured the smoke; we want a heaven for the little loving martyr souls-children, who, acting on the instinct of the eternal, shared their crust with their playmates and passed away before life's bud had blossomed; passed away-not in history, not in posthumous influences, not in the future life of manhood, but all lost as influence for the good.

WHAT HEAVEN OF INFLUENCES

is there for the thousands, whose wings and aspirations have struggled all their life in the mud through having to scrape for paltry pence to eke out a bare subsistence; what heaven of influence is there for those who have been known to possess lofty thoughts that might have "pierced the night like stars" had they not been held to the earth by the rocking of too many cradles; by the washing of too many pots, by toiling at the bench and the desk for too many hours? When all this had been done, they had not energy enough left for the higher, though germ of the higher was in them. If this cosmic idea were all; this after life all; it would be but a tomb for millions of broken hearts, and frustrated purposes and blossoming hopes, and splendid lives crushed in premature decay. Our sense of unity demands conservation and the transmission of moral and spiritual energy, the indestructibility of moral and spiritual forces, the transference of it all by the laws of science to higher realms in the unseen. DOES ONE CALL THAT A DREAM

call it the finest blossoming and the richest fruiting on the tree of human life-the promise of something that will remain when

Dalaces.

faded.

ITS TWO SIDES.

of pent up anger, all can l the time of this meeting with pride, and in the silence of their reflective moments commune with their own mem ories in sweet appreciation of the by gone days of a loving Golden Jubilee. This is not all. The world must be shown the light that has so long been kept under the bushel. People must know that there is a higher Spiritual ism; that there is something in our phil

generations of prophets and philoso phers only dreamed of, that all Christianity has hoped for and the world mentally and spiritually longed for proof of immortality and a sweet and loving communion with those from whom they were torn by the angel of death in the dark days of superstition and belief in a hell and an angry God. It is hoped that harmony will prevail during the entire session, and that the Jubilee will be conducted in a manner

LET US ALL SING.

Many are the sighs that are taken from the heart By the knowledge that this life is not

the all. Many are the tears that are wiped

away in part By the voices of the loved ones as they call:

"Coming. coming. coming in the twilight of the day;

Coming, coming, coming from our home across the way."

Many are the blessings and the comforts in this wave That is sweeping from the rich immortal shore;

It has robbed us of a devil and has opened up the grave. And has proven our existence even

more.

'Coming, coming, coming when the moon is shining bright;

Coming, coming, coming in the silence of the night. Many are the brave ones now passing

over there To that country where the spirits are

all free; Many are the kindred now waiting

everywhere For the coming of the Golden Jubilee

"Coming, coming, coming in their purest, highest glee; Coming, coming, coming to the Golder

Jubilee." DR. T. WILKINS.

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Formation of Circles and Cultivation of Mediumshin

Jubilee will be conducted in a manner that will do credit to the entire manage ment and make all who were not for-tunate enough to be there in person, feel proud of the representation and the presentation of their beloved cause to the world by this band of earnest work-ers, enthusiastic men and women and able advocates and demonstrators of eternal life and eternal love. ...Greetings to all from one who will not be there in person, but whose spiriti is with every movement towards the unfoldment of the highest spiritual fac-ulties in man, such as be hopes will be the predominant desire of everyone present. LET US ALL SING.

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And, like this insubstantial pageant

Leave not a rack behind."

-"the baseless fabric of a vision?" I "The cloud-capp'd towers, the gorgeous The solemn temples, the great globe itself, Yea, all which it inherit, shall dissolve,

But here I must leave this fascinating

# THE PROGRESSIVENTHINKER.

# QUESTIONS \* 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.

Orrin A. Burlingame: Q. If you ever put the Ques tions and Answers in book form, put me down as a subscriber. I think it would make the best missionary book possible on Spiritualism, and there is need, for do you not think the prospect discouraging?

A. This has been repeatedly suggested by correspondents, and perhaps some passages worthy of preservation | the beauties of forest and fields and drifting skies. might be culled, but new and living questions are constantly pressing to the front, and there is not time to more than retain that portion of past labor which assists the future. It is the questions which shape and give cloud, through calm and storm, into the deep broad curvalue to this department. It depends for its inspiring rent of manhood's grave career. The bloom of innocence that flushed the face of youth begins to fade, the light of their questions.

We ought not to be discouraged by the prospect. bearcely fifty years, and the new belief, the substitution of knowledge for blind faith; the relegation of all spiritual phenomena, to law; the exaltation of man as divine and immortal by heritage; the crumbling of all creeds and logmas; the breaking of the floods of light, all these have | sphere of industry and usefulness. en realized, and the most ardent could not ask for more. \_iscouraged! We ought rather to rejoice at the advancement, and take new strength.

"Reformed Minister": Q. I have been a minister of an orthodox church many years, but have become by personal tests, thoroughly convinced of the truth of Spirit-The old and the new antagonize and it seems ualism. impossible for me at times to stand up in my pulpit and teach what I know to be false. I come to you for counsel. What shall I do, remain, or enter the ranks of spiritual teachers?

A. By all means remain and lead your church members out of the marshlands of theology as far as you can, by adroitly preaching as much of the new as they can bear. It will be ample time for you to leave when they rebel against your heresy. You will find that preaching has not been conducive to the new sphere of public lecturing, and simply having received "tests" and been convinced thereby, is scarcely the first letter of the alphabet of the language in which the new science of spirit is written.

The tests and experiences, which are of such vital import to you, are duplicated in the experience of almost every Spiritualist. Stay by your church until you have studied well the science and philosophy and have it digested and assimilated. You do not know how far your church will go with you, much further than you now think, and having the confidence of its members you have an opportunity which you can never have again of teaching them the new ideas of life, death and the life hereafter.

Henry B. Olson: Q. Can the spirit of a man return and appear as a woman, child or beast?

STATE OF

A. I read between the lines of this question, the corespondent has met with just this experience and it has raised grave doubts in his mind. If he will look deeply into the methods by which spirits appear, he will have his waters and stills the tumult of the troubled soul? doubts removed. If spirits came and appeared objectively they could only be seen as they are. This they are not often able to do. They appear subjectively, that is by making such a vivid impression that the recipient mistakes the thought image for an objective form. This is well illustrated by hypnotized subjects who see whatever objects the operator wills them to see. In the same manner the spirit makes the medium see it in whatever form it may please, dressed in such clothes as the garments worn on earth, and given as a test of identity. If, however, the medium, ascended from this phase of impressibility, and became clairvoyant, which means seeing with his own spirit-vision, then he would see the communicating spirit as it really was, and not as it desired to be seen.

## The Star of Truth, the Eternal Guide of the Soul. Born of the spirit of love, of light and life, of the illimitable and eternal; clothed with the elements of water and earth, of air and fire; shaped by the impress of

vibrant spheres, and nourished on the breast of nature's bounteous store, the captive soul awakens to behold the world of limitation that surrounds it and to feel the bondage of its life to forces that environ it. From the deep darkness enveloping the mystery of that holy calm which precedes the dawn, the young mortal enters the firmament of light. The soft dews from heaven kiss the luxuriant foliage of sleeping nature, the golden rays of the morning twilight flash from that horizon where the rising dawn heralds the approach of day, and the twinkling stars slowly fade from view. Then the beams of the morning sun flood the skies with myriads of streaming energies, and the newborn mortal feels the stirring of an cation of to-day. It is indeed reassur-irresistible impulse within its breast, urging it on toward lng, coming as it does in the midst of irresistible impulse within its breast, urging it on toward | the restless sea of human activity; and in obedience to the law of progression it is borne away upon the astral current of time. In the early morn of its earthly day it drifts along upon the happy stream of childhood, where the past two years. It is well said by the rinnling waves of pulsating life softly murmur the theabove writer that the fraud howl furthe rippling waves of pulsating life softly murmur the lullaby of perfect joy. Youth listens to the babbling brooks, feasts on the perfume of the flowers, and revels in

But swiftly the stream of life moves onward with the passing years. The dawning ideals that thrill the soul with the glow of life lead ever on, through sunshine and purity that beamed from the eye grows dim. But an unscen guide gives courage to the faltering soul in moments of despond, a silent voice is present in the tumultuous hour when hope struggles with despair, and with the magnetic power of love the angel of man's better nature inspires him with light and faith, and leads him into a

Life on earth is not all sunshine, for it is here that the metal of the soul is tried in the fierce conflict with temptation and sin. Here man is taught by love and hate, by hope and fear, and is moved from smiles of joy to blind ing tears of grief. When the burden is heavy and the heart is sad, the soul goes out in questioning to know the purpose of its existence. Why is it here and what is to be its destiny? What reward awaits the faithful to compensate for the years of grief and toil spent in the struggle for existence? We look up into the heavens at night and behold the countless suns and worlds moving with magical equilibrium through boundless space. In the perfect order and harmony of their movements we see the evidence of a wise design. We look about us and see in all nature the manifestation of a silent and ceaseless power. expressing itself in every blade of grass, giving symmetry and beauty to every tree and plant and flower. In all animate creation below the race of human beings there is the guiding presence of an instinct whose monitions are unerringly followed by the untaught creatures of earth. We see a manifestation of this presence in the active life of the bee as it gathers honey from the flowers in distant fields, and returns in a straight course to its native hive. We see this presence manifested in the migratory instinct of the birds as they come and go with the changing seasons of the year. The carrier pigeon, when freed from captivity, rises and circles in the air above and takes an undeviating flight to its distant home. Then man, the highest manifestation of existence, man, to whom was given command over all things, man, who has conquered the earth, the sea and air, who has enchained the lightnings, who converses with the stars, and traces comets as they illumine the trackless spaces of the might avert a great calamity, and conuniverse and pass on to sparkle in the eternal depths, surely his existence is not purposeless in this universe of law, surely he is not left alone to wander over the sea of spirit without chart or compass to guide him! Where, then, is the guiding star of his life, and whence comes the voice that speaks the word of peace to the storm-tossed

The fixed star of truth is the eternal guide of the soul's

# SPIRITUAL GUIDANCE. A FRIENDLY CHAT WITH SOME OF OUR GORRESPONDENTS.

## COMPLIMENTS SARGIS.

We are lead to believe by the tone of M. T. C. Flower, St. Paul, Minn., a her letter, which we will not publish just yet, at least, but which we will sincere Spiritualist, "every inch of him," to use a common phrase, thinks that too much is said in regard to fraudulent mediumship in the Spiritualhold in reserve for the benefit of our fraudulent mediumship in the Spiritual-istic press. But, his own words express bis continuents to the second seco reflection just about the time he begins that tour. This lady has known him his sentiments better than a mere comment. He says: "I desire a very little space in the for several years, and more intimately,

popular Progressive Thinker, to public of course, for two years, and promise all the information needed to down the ly express through its columns my apchap in his contemplated tour. We are preciation of and unequivocal, hearty pleased to make this kind of Spiritualendorsement of the article in No. 437, ist a co-worker in the cause. April 9, by 'Sar'gis,' and to tender the writer my sincere thanks for the pro-

duction of an article so full of wisdom and logical, deep thought, and to the ed-Under the head "What Is Spiritualitor for its appearance in the columns ism?" C. P. M., Moline, Ill., gives the following as his individual solution of of the widest circulated spiritual publithis great question, upon which there the avalanche of fraud writings, and Spiritualists, as upon the God question uncomplimentary epithets of the writ-ers, bestowed upon Spiritualists, which among Christians:

"Spiritualism is a knowledge that have pervaded the spiritual press for man exists as an embodied spirit upon this earth, and the knowledge that he nishes the ammunition for the Coverts state, as spirit and refined matter and their ilk. Again, he says, after reading this fraud clamor for a year or nity. more can only recall one case where the offense was denounced by naming the

party.

"I, too, have for more than two years been reading these clamorings and can corroborate the above statement. The numberless.

Spiritualism, unadulterated is nature's religion, therefore a natural religion. tion of man's present existence, and of

### NO CREED!

Spiritualism is making rapid strides

BISHOP A. BEALS.

ethics. She illustrates her subject with

the attention of the readers of The Pro-Relevant to the above subject, C. G.

class criticised)to the article by 'Sar'gis,' with an urgent request that they read mously assert our ignorance of the knowledge of a continuity of life, of the and re-read it until its truths are stamped upon their conscientiousness." possibility of communicating with those who have passed beyond the ma-

THE SANTA FE ORDER.

this subject but will forbear and call

terial spheres of existence-in fact of The following dispatch of recent date, truth-and supplant it with the dread, old-time uncertainties of belief which copied from the Dallas (Texas) News, and sent us by J. H. Peters, speaks loudwe for so many years have struggled to ly about the spread of Spiritualism, as overcome and outgrow. also about one form of restriction to be "It would be as reasonable for Spiritplaced upon believers in Spiritualism ualists to go back to playing marbles, in some lines of business, especially riding hobby horses, playing tag, leap

that of railroad engineers: rog, etc., as to confine themselves to "The Santa Fe has issued an unusual the narrow limits of a creed, for creed and very unique order. It appears that is the assertion of belief of the facts many of their engineers have become and truths in question, and Spiritualstrongly interested in Spiritualism, and ists have long since replaced the ever that the belief is spreading rapidly, so shifting sands of belief with true at least it is stated. Several engineers knowledge, and were they now to subclaim that they have been warned by scribe to a creed, they would not only departed comrades to go slow at certain give the lie to their own words by their points and to look ont for trouble at act, and bring the finger of scorn of an others or to expect a wreck somewhere "I told you so" world upon them, but else. All this tended to bring about a would build a barrier insurmountable disregard of orders causing great conaround them, their spirituality, their fusion. An order, therefore, was prounfoldment; voluntarily place themmulgated to the effect that the enginselves in a position of non-advanceeers must either give up their Spiritualment, and he who does not advance istic doctrines or their positions, and i cannot truthfully be termed a Spiritremains now to be seen which they will ualist. adhere to, the job or the spirits." "The Spiritualists' God of to-day is

To the above the correspondent asks, not the God of yesterday and the Spir-"What next?" To which echo answers, "What next?" itualists' God of to-morrow is not the God of to-day, for as man unfolds, so

It is easy enough to see to what exdoes his ideal advance, his God adtent these warnings might prevent en-gineers on a railroad obeying orders, vance, for man cannot conceive beyond his ideal. As he grows he will always and on the other hand it is easy enough find his ideal in advance. This is eterto see that the heeding of a warning nal progression."

siderable loss of property. No doubt many warnings are only given by me-Letter From Bishop A. Beals. diums who fear for their safety and To the Editor :-- I reached here all wish to go on record as preventing a right and with renewed vigor and spirdisaster. But there is no earthly reaits, delighted with the change of clison for such a boycott by a large trust mate and country. The transition from upon its employees, and it sounds a Htupon its employees, and it sounds a million of the new dry season of Cantornia, its the like a strike at our cause by a very tyrannical enemy with the power of its scenery, to one of fresh loveliness, of scenery, to one of fresh loveliness, and

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will so continue to exist in a future through the ages of a never-ending eter-"What does it teach? It teaches the science (knowledge) of the philosophy, (law) of life and of immortality, past, present and future. Its radiations are "Why am I a Spiritualist? Because, spiritual press has teemed with fraud

this same Geo. L. Behrens."

DEFINES SPIRITUALISM.

howlings, they are not confined to one but are found running through all, and and in it is contained the embodiment yet not more than one in a hundred of of the only true and scientific explanathe articles name the offense, where committed, or by whom. I feel an inhis future destiny," spiration to write a lengthy article upon

gressive Thinker (and 'especially the S., Detroit, Mich., says in part: "In subscribing to a creed we unanl-

It may be replied that when such objects were seen the person who saw them was perfectly normal, wide-awake and unconscious of any influence. The fact that he saw, proves that he was not normal, but under control of an inlelligent being, for a spirit cannot be seen by the physical eye.

Reader: Q. What was the language of Adam and Eve, in which they named all created things?

A. The arrogance of the Jews taught, and the Christian world has believed that the Hebrew race began with Adam, and all other nations were inferior branches. Hence, of course the language of the first pair was Hebrew, and this vanity was expressed in the Talmud, which states that this holy language is to be the speech of the future, and of the angels in heaven, and God will call to judgment in the last day in pure Hebrew. We presume that on that dread day, another miracle will be wrought, that the various nations may understand the harsh and barren form of speech.

The absurdity of the story of the creation is made apparent by the necessity of such a conclusion, which cannot be avoided if the Bible is accepted literally. The story of Adam and Evc as a phallic myth is exceedingly interesting and valuable. As the beginning of the Christian scheme of the fall and redemption of man, it has worked the most incalculable harm to the races that have received it.

.C. Petersen: Q. What is Christian Science, and does Spiritualism accept it?

A. Christian Science is peculiar in the fact that it is not Christian, and the very antithesis of science. It asserts everything and proves nothing. Its claims as to the power of spirit over matter, belongs to Spiritualism, as well as about every statement it makes that is truthful. Its extreme doctrines are not accepted by Spiritualism, simply because they are not true. This question has been discussed at length in preceding numbers.

J. H. McElroy: Q. (1) Where shall I find this pastage: The children being partakers of flesh and blood, I akewise take part of the same?

(2) Who are these children?

(3) Do we create our own immortality?

(1) Hebrews 2:12; but the above is not an exact A. quotation.

(2) The children are believers. (3) We cannot create our own immortality, for it is not senferred because of belief, but is our birthright:

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existence, and its rays beckon from afar. Its light flashes vail, even among corporations, in the from those inner spaces that are divine, and sheds refulend.

gent rays upon all planets in the universe of life. The voice of the silence is the consciousness of the higher self within the soul of man, an inseparable part of the consciousness that is omnipresent. To follow its monitions unerringly in all things is to have an infallible guide and an ever-present supply of power and wisdom, of love and life. It is the breath of life that whispers the word of love, and awakens in the human heart an insatiable yearning whose aspirations are the wooings of the Infinite. In the sanctuary of the soul the word of truth abides, and its presence may be felt by the one who can silence the activity of the objective mind, and will listen with concentrated desire to know of the voice that is soundless. In this holy of holies shines the immortal flame which is fed by the fire of divine love. This is the innermost shrine of the temple of man, where the finite comes face to face with the Infinite. The voice of the higher self calls often to every soul. Every aspiration of the soul for truth, every longing for the good, and every silent prayer for the unattained ideal, is the outbreathing of the spirit, whispering its message of love.

It was the love of truth that lifted the soul screne above the consciousness of pain, when the fagots' flames, kindled by the hand of bigotry, withered and scorched and burned the form that held a martyr's soul. It is love that lightens the burdens of life, love that animates to ccaseless toil, love that nerves the patriot in his country's cause. It is love that makes existence sweet, love that builds the nation's homes and fills the world with all the luxuries of life. It is the influence of love that refines the soul and makes sacred the circle of a happy home.

Then may every soul draw nearer the bright and beckoning star of the soul's supreme ideal where the angel of love forever dwells. May all abide in the secret place of the most high, that the purifying light of the all-seeing eye may search out the dark places of each life and with the omnipotent fire of Divinity consume the cankerous thoughts of limitation and sin.

If you would gain access to the hidden fire, seek the truth and live in harmony with your highest conception of the invisible ideal. Let intuition discover in the silence the principle of being, and recognizing that principle as the universal cause, allow it to penetrate the depths of your mind and illuminate the faculty of reason, until within the soul there is received a true conception of infinite law. And day by day, as the faculties of your soul are brought to the center of contemplation within the depths of spirit, and you seek earnestly to know, and strive faithfully to follow the monitions of the voice in the silence, you will soon feel the thrill of conscious power, born of that life whose dominion is from everlasting to everlasting. This consciousness of divinity is the at-one-ment of the triune principles of existence within the soul. It is the inflowing breath of the Infinite uniting with the spark within, the union of which creates the inextinguishable flame whose light sheds its glorious rays upon the endless pathway of the soul's progression through realms eternal. URIEL BUCHANAN.

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tender greenery, interlacing boughs and leaflets, the pure purling streams flow-ing through living vales of green, and

## A NOTED MEDIUM.

rock, over chasms deep, into basins of liquid dreams, reflecting the sleeping R. H. R., writing from Los Angeles, Cal., regarding the receipt of the ten premium books recently sent to as picture of nature, all conspire to fill one with a deeper reverence for the good and beautiful and to praise the giver of many subscribers at that place, takes life with devout thankfulness. The time and opportunity to tell of the proggreetings of old friends and loved ones ress made in a developing class at the after an absence of long months sets home of a once noted materializing methe heart athrill and the pulses beating dium, Mrs. Annie Stuart, now Walling, with renewed life and health-giving pleasure. There is nothing that gives a who used to be a resident of Terre Haute, Ind. All old Spiritualists will greater impulse to one's being than a remember the name that for many years was familiar to all who read the trip across the continent, that stirs one with a deeper impress of the signifi-Spiritualist papers. It seems she has cance of life and this important age of two daughters and a grand-daughter who are good mediums. The youngest progress as one realizes the advantages we have with the agencies of steam and daughter and grand-daughter are with electricity bridging over time and space. her, and from the account given by this writer they have some grand manifes-With the advantages we have in mechtations at their home, the particulars of anisms of art and sciences there is still which are so similar to like seances the greater growth of mind in spiritual with other mediums that we need not knowledge linking this life with the unseen and breaking the cold barriers of mention each grand test. Other languages than the medium's gave the messages to kindred tongues in the cirloubt, through the light of intuition. that X ray of the soul, and gradually cle. Remarkable manifestations are rethe two continents, the seen and the unseen, are one, where the waters flow ported all through the seance. together and are intermingled.

## THE CLOCK STRUCK ONE.

here in this conservative city and the cause is gaining ground and a demand S. G. W., Baltimore, Md., says that no for its higher teachings. The new spirglass of any description has broken in itual temple here is filled to overflowing his home recently, although he has used each Sunday to hear our Moses, the inone new and an old puttied chimney on stalled pastor, and the enthusiasm is his lamps since Christmas. He has unabated. Everybody is preparing to attend the Jubilee to be held at Rochesbeen blessed, however, with what he considers a good test. A little round ter, and a good time is expected and lock that has not run for many months pentecostal feast of glad tidings prostarted up all of a sudden when no one claimed to all men. This is our Jubilee was near it and struck.one. The hands year and proclamation of principles deindicated 4:55 and by another clock fining our position before the world-a near it the time was: 5:15. He then religion without a creed, a church withstarted the little clock; but it would run out a Bible. only a minute or two and would stop Buffalo, N. Y.

without striking. .... He sends a dialect poem; entitled "The Warship Dixie," by F. L. Stanton, from

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CALLS HIM BAD'NAMES.

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### THE OLD AND THE NEW. (Continued from page 1.)

is she to reap of its joys and pleasures. Paul's simpering about woman's inferiority is now known to have been pious cant. Woman is coming to the front despite the aspersions of a designing priesthood. She should no longer be a slave to man's lust, but should be his equal in the work of progress, if not his superior. She is to reign the queen of love and beauty. Before her temple of holiness we bow with manly pride. If anything in nature's domain is divine it is a pure, good woman.

of true millennial times. The everwidening field of scientific discovery is being surveyed with a mathematical accuracy instead of a dogmatic "thus saith the Lord." Nature is now known to have evolved the universe as we behold it. The Mosaic cosmogony has been relegated to the vagaries of the infancy of the human race. We have outgrown the swaddling clothes of the past. The dry crusts of the ohurch are not suitable pabulum for men aud women. The vacillating notions of childhood are being discarded for the wisdom of riper years. We need to turn to the portals of nature for salvation from the ills of life. Faith in Gods and praying to ghosts and angels will not supply our wants. We must take hold of the plow-handles of thought and action, turn over the clods of ignorance, seeking knowledge at the fountain head. Following the dictations of science, reason and common sense, we can rarely go astray. Necessity is said to be the mother of invention; and as our needs are legion, let us seek out new methods by which to soften the burdens of labor, and thus bring joy to every household. Let us worship at the shrine of honest toll. Banish the thought that labor is a curse; rather look upon it as the avenue to happiness. Labor comes with healing on its wings; without it there could be no joys in the mansions of the rich or pleasure in the hovels of the poor. Labor represents the luxuries of the wealthy as well as the bread and butter of the indigent. The laborer is the hero. the redeemer, who saves the world from starvation and want. He is the mud-sill of society, and upon his broad shoulders and brawny arms the entire fabric of political economy rests. All honor to him who labors with hands or brain to push forward the car of progress and thus ameliorate the conditions which environ our race. Let not houest toil go unrequited. The toiler is nature's nobleman and worthy of our highest meed of praise. All hail to the new era wherein man is to rank high in the scale of being. woman is to be adored, not only for her beauty, but for her worth and work; a free press is to dispel ignorance and intolerance; and free thought is to be the rule, and universal mental liberty preyail. Philadelphia, Tenn.

## IN HIS OWN DEFENSE.

selves. They who should be the first to welcome truth, however disagreeable it might be. I am still-and will continue to be-a worker in the fields of right and truth, and an instrument for the enlightenment of my fellow-beings, and will pursue my, work as a public lecturer in Spiritualism and a medium in true mediumship, and I hope occasionally to let the light in on fraud. and thus put Spiritualists on their guard against fraud and trickery, and save them from the clutches of fakirs.

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