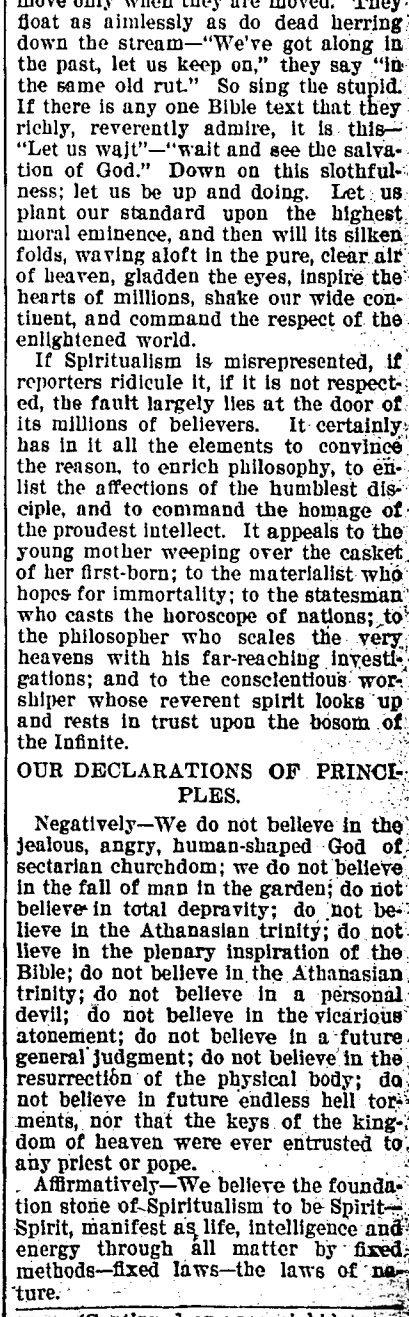


Affirmatively—We believe the foundation stone of Spiritualism to be Spirit—Spirit, manifest as life, intelligence and energy through all matter by fixed methods—fixed laws—the laws of nature.



THE HIGHER SPIRITUAL FORGES

The Law of Sacrifice Fully Elucidated by a Progressive Master Mind.

A SERMON BY REV. JENKIN LLOYD JONES.

WHEREIN THEY DIFFER FROM THE LAWS OF CRUELTY—LIFE MUST SUSTAIN LIFE—COWS CALF AND MILLIONAIRE'S SON BOTH HELD TO SERVICE—EVERYTHING IN NATURE MUST GIVE UP ITS BEING FOR THE GOOD OF HIGHER ORGANISMS.

(Complete text of sermon delivered at All Souls' church, Chicago, May 22.)

When Dharmapala, the Buddhist representative from Ceylon, visited Chicago as a delegate to the parliament of religions, he was so appalled by the figures of our stock yards, that they overleaped for him the whole city. They shadowed the landscape. He was loth to believe in the genuineness of the kindness, generosity, hospitality, and geniality that seemed to exist here. All this, he thought, must be surface pretense, or at least shallow soil, for where there was such a fundamental cruelty as was involved in the daily destruction of such multitudes of pigs, cattle, and sheep there must be little significance in the apparently contradictory facts. This evidence of harsh-

ness, cruelty, and coarseness, sickened him and he fled our city in disgust at the first opportunity, and he has since characterized Chicago as "the great slaughter-house of the world." Unfortunately this paradox of the humane is not confined to Chicago, for the great thinkers of the world have not been slow to recognize this same paradox at the heart of nature, for this is a world of cyclones and tornadoes, pestilence and death. It is true, Jesus taught that God was a loving father, who noted even the fall of a sparrow and listened to the cry of the orphan, but sparrows and men are cruelly caught in the meshes of the great mechanism, we call the universe. Millions are crushed, as it were, by the cogs of the mighty machine every year. From these grim facts John Stuart Mill reasoned against the theory of a loving deity, and even to Tennyson nature seemed "red in tooth and claw."

PARADOX OF THE HUMANE.

This drives home the nearer paradox of the humane. To study the agony of life in its widest range from worm to man, to become conscious of pain and suffering on every hand, to note how deeply all our necessities are rooted in suffering, much of it traceable and discoverable, is to hang a pall over life, to take the zest out of every pursuit, overlook the large fundamental, inevitable laws of life, else it defeats its own end.

Let us frankly accept the facts that make this paradox of the humane. Life must be extinguished continually and extensively or life becomes impossible. On the other hand, to take life as cruelty and seems inhuman. We "must not kick against the pricks." We cannot make this world over. We cannot be wiser than the order of nature or better than the Lord of life himself. In some way or another we must fit the law we cannot unmake. Hence we must grope in search of that reconciliation which must exist somewhere and the discovery of which alone will bring peace and usefulness.

One thing is sure: Wanton waste of life, blind interference with the process of nature, any serious disturbance with the delicate balance of life which nature, uninterfered with in the fullness of time establishes brings severe penalties. The laws of death are as fundamental as the laws of birth in nature, and we must be obedient and respectful to the one as to the other. Another thing is certain, although not as readily admitted or as agreeable to our feelings. An excess of compassion may culminate in terrible unkindness. The very effort to foster and protect life may threaten life most seriously. The introduction of the mongoose in the West Indies and other semi-tropical countries, of the rabbit into America, has been the death of innumerable beings of a higher order than themselves, and in some way they threaten the life of many orders more valuable to the world than they are themselves. In short, this is our paradox. Nature seems to say thou shalt live by killing; all life rests on other lives; the spiral of evolution ascends on the ladder of death, literally, being mounds on stepping-stones of its dead selves. On the other hand, the commandment, "Thou shalt not kill," is written into the moral codes of civilization, is enforced by the diviner instincts of the human, is the prompting of the humane. What are we going to do about it? Obviously there is a confusion somewhere, and a confusion that lies at the foundation of much of our thinking cruelty is of man. The law of sacrifice is perennial, the law of cruelty should pass away.

THE LAW OF SACRIFICE.

Let us look at these two laws separately. The round of life is conditioned upon sacrifice everywhere from microbe to Calvary. The lower must ever be sacrificed in the interest of the higher order. Progress literally builds upon the tombs of those who serve. The world would become uninhabitable in a year were the law of sacrifice to be suspended, did the lower refuse to yield room to the higher, if life at any point failed to give way to the next step upward. The more deeply one is versed in biological science the more impressive is this truth entered. The fecundity of nature unimpaired by this law of sacrifice is simply appalling. The tremendous overprovision which nature has made for the perpetuation

of again the world passes into the dominion of the cow and the forces of nature culminate in the bovine kingdom. Surely domestication greatly adds to the complexity of our problem. Professor Shaler again asserts that man's success in transforming an animal closely akin to the wolf into a shepherd dog, subverting entirely his original instincts, making of the natural foe of the lamb the most skilled, competent, and efficient guardian of the same, outbreaching the shepherd himself, is probably man's most majestic triumph over any organism, including his own. Still the refined and refining pleasures man derives from pets and the companionship of the animal kingdom brings him face to face with this inexorable law of overabundant life, as everyone who loves dogs or kittens knows. What to do with the offspring is one of the hard problems of the fireside, for the supply is always greater than the demand. The humane societies of London and elsewhere have requested that all but one of every litter of dogs and kittens be humanely put to death as soon after birth as possible.

NATURE'S SOLUTION OF THE PROBLEM.

Again, looking at the realms of life anterior to and independent of man's prerogative, there is no doubt as to nature's solution of the problem. She has decreed that the lower order should not only give away, but contribute to the higher order. Life is perpetuated by transmigration as well as transmission. Those living on one level become more living in the next higher, thus justifying Emerson's saying, that

"The poor grass plots and plans
What it will do when it is man."

As vegetation absorbs and appropriates the elements that were infectious and poisonous to animal life, and gives in return the clarified elements necessary and congenial to animal life, so the lower orders in water and on land feed on the coarser or more elusive materials, refine and incorporate them in their own being, and then pass it along to nourishment of the next higher order, finding their apotheosis in serving the cause of progress and knowing the beatitudes of a life beyond their ken. This is manifestly the working of that great law of sacrifice of which man is product and witness, a law which, let us say it reverently, reaches from Calvary to the microbe. This law which in the spirit realm gives us the saint and the martyr, rests deep in the biological realities of life. It is as much a law of the body as it is a law of the spirit.

And this law is benign and not malign. By it is the felicity of life refined and enlarged. We have overestimated the agonies of death. We have underestimated the felicities of life. Death is a momentary spasm. Life is an unmeasured ecstasy. We need a new estimate of life—an estimate that will measure it not by the selfish satisfaction to the individual, but by the contribution the individual makes to the whole. Service is not a voluntary contribution which self-conscious and self-directing man may give or withhold, but service is the divine tax imposed by the master of life upon all the living and it is a tax that will be collected by the bailiffs of God, if not in one way, then in another. If life fails to serve, then we may be sure death will pay the debt. The cow's calf and the millionaire's son are both held to this law of service. When they cannot serve the living by living, then they must serve by dying.

PRACTICAL PERPLEXITIES.

What is the bearing of all this upon some of the practical perplexities of the humane conscience? In the first place what bearing has it upon the problem of human diet? I confess that for years I hovered on the borderland of the vegetarian philosophy. I reluctantly yielded to the manifest economic necessity and order of the universe and the obvious advantage in nourishment. But some such lines of study were here indicated cleared up the question for me. To-day I cheerfully accept from the cow the service which I ought to be willing to yield to the next higher order. When I can serve the upward spiral of life better by getting out of the way than by getting in it, I ought to be willing to go. There is one law that holds good for the mother of man and the mother of dogs. Personal comfort of fish or of patriot comes to a speedy termination when general welfare demands discomfort or, if need be, death. I do not presume to solve the physiological problem as to whether man had better eat pulse or beef. This is a question for the physician and not for me. I am only sure it is a question about which experts disagree, and where doctors disagree it is not for me to decide. But I do feel free to say that there is no ethical shortcut to decide against all meat-eating, until the great economic law of life is thoroughly understood, and I protest against putting a moral stigma on that which has been a historic and appears to manifest destiny in great realms of human life. After the physiological question is settled there still remains the economic question, first as to whether the human family has the pre-eminence right to this world. When it comes to a question of right or man, must not the tiger go? When it comes to a question of the life of horses or dogs being subservient to the human or the human submitting his interest to the wishes or feeling of horse or dog, I believe there is but one answer. The horse and the dog, creatures of man, are the servants of man, are the servants of man, not, indeed, for his own selfish interests, but for the manifest object of nature, the elevation of life, the perfection of being. The great economic question remains: How is the world to be fed from frigid zone to frigid zone, if the great food laboratories of human life, nature's great mills that make grass and corn available to human stomachs, are to be stopped or their products refused? I believe that the terrible famines that periodically sweep over India will continue to devastate that country until this law of the succession of life is recognized and the order of species is subordinated and nature allowed to do her full part in the struggle of life upward. And I believe that upon a close inspection this does not lessen the maximum of felicity in the animal world, and I use the word "animal" to cover all sentient organism, from the microbe to the insect. Who would not much rather be a cow in the dairy districts of the United States than a cow in India, although in the Orient the cow is regarded as the embodiment of some sacred ancestry, the incarnation of the divine, and in Illinois she may be valued for the amount of butter or cheese, the ultimate nourishment she yields to some higher order of being? The metaphysics of India may be right. It is not incompatible with the practice of Illinois. Be the lying principle in the cow what it may, and to my mind we cannot overstate its divineness, I believe there is more bovine joy in one month on the humane farmer's premises in Illinois than there can be in a whole year of the starved, hunted, broken-down life of a cow in India. For death is the law of the cow, both in India and in Illinois. There it must be death from starvation, from old age, from wild beasts, from the inevitable neglect of an unpeopled people. Here it is the prompt, human, momentary transference from the maximum of strength and care to the whatever that awaits the potencies in other forms. Human nature has not yet developed the power of living on hay. Probably it never can directly use resources of the great grass and forest areas of nature. Within an hour's ride of Chicago we come to the great Kanikake bottoms, which are yet beyond the reach of the plow and not amenable to the gardener, but the millions of tons of hay annually yielded here pass through the economy of well-sheltered cow and sheep soon to find their way into the life of a man who does not pay back with interest, love, affection and foresight this debt he owes to the animals that transfer hay and cornstalks into nourishment for babes and food for men and women, they who literally convert grass into milk, leaves into loaves, and rushes into temples.

SOME STATISTICS.

Let me not deal in generalities wholly. Note the significance of the following figures, which the statistician of the Chicago stock yards has taken the pains to furnish: "According to the best authorities there are now living about 40,000,000 cattle in the United States, 15,000,000

of them milch cows. This National herd, fostered, we might almost say created, by the thoughtful hand of man, yields an annual supply of 2,000,000,000 pounds of beef. This helps furnish to the meat consumers of the world an average of about twenty pounds per year. This computation applies particularly to the users of knife and fork at the table; that is, the refined meat-eaters—cut and cooked meats. This is but about one-fourth of the family ration of meat, fish, pork, poultry, and mutton representing the other three-fourths. We find that this beef supply alone is an important factor in the sustenance of one million human beings. These figures do not include the 200,000,000 pounds of commercial butter nor the milk from the 15,000,000 cows in the United States. Look at this mighty industry. During the last thirty-two years there have been received at the Chicago stock yards:

Cattle	54,370,003
Calves	1,930,735
Swine	168,802,696
Sheep	37,277,416

Total.....262,380,910

As many as 311,557 car loads of live stock have been received in Chicago in one year. The total valuation in thirty-two years has amounted to \$4,783,583,562. It is estimated that more than six million homes have been kept thrifty in America on the basis of the live stock industry. Can we conceive of this immense human food-producing contrivance of nature being dispensed with in our inhospitable climate without plunging us into direst famines, sinking us into the lower levels of civilization?

It will not do to say that this energy might have been put into cereals and fruits. Fifteen pounds of ear-corn and five pounds of fodder make a pound of beef on a frame that weighs 1,000 pounds to start with, which basis is formed chiefly by grass and forage plants not available to the stomach of man. Obviously the question is not how to do away with this immense element in civilization, but how to handle it that it will humanize man and beast, for all these sentient creatures were doomed to die at birth and doubtless the average longevity of ox and sheep in the United States is far higher than it would be among their cud-chewing ancestors as they were left in their undomesticated state.

It is in the interest of humanity then to beat into coherency and nobility this law of sacrifice and make it ever opposed to that other law with which it is too often confused, the law of cruelty, this wanton interference with the order of life, the selfish infliction of unnecessary pain. This is the lawless violation of the sanctities of being. The law of sacrifice is the law of God and is eternal; cruelty is of the beast and must eventually be eliminated out of the life of man. Cruelty may come and often does come from interfering with the law of sacrifice. I have already alluded to the great pests of the West Indies, Australia and America. A few years ago the farmers in the Pennsylvania Legislature, solicitors for their chickens, procured the passage of a law placing a price upon the scalp of the owl. After paying in less than two years about \$100,000 in bounty money, chiefly for the extermination of owls, the biological students in the Agricultural Department at Washington showed these farmers how they had lost several millions from the depredations of mice and other small vermin that thrive on the fruit and garden crops. Pennsylvania allowed these to come into undue prominence because the owls, their natural enemies, had been disposed of by small boys for a premium. It is needless to add that the farmers hastened to repeal the stupid law that the wise balance might be restored.

Friends, I have tried to set forth this law of sacrifice that we may more clearly recognize the law of cruelty and that we may rise to the great business of man not only to suppress unkindness always and everywhere, but to eliminate unnecessary violence out of the world, to fight wanton destruction in every way possible. The tiger and the lion, the noxious pests, and the poisonous serpents, and the troublesome weeds, must go, but even they cannot be exterminated in the interest of a void. They must be exterminated by supplanting them. Their place must be taken with a better and a wiser thing. When I tried to present this argument at the meeting of the American Humane Society, at Nashville, last fall, prompt objection was taken thereto and since then that address has given serious offense to some of the humane workers in the country. My contention is that pity must be wise before it can reduce the pitiable facts of life. It takes sense to direct the sensibilities. Sentiment must not be degraded by sentimentality. God has not created this world apparently for the pleasure of dog or bird, or man, but he has put both dog and bird and man into the world that they might serve, not hinder. And I believe that horse and man must come under the domination of this principle and in so far as man has more powers he has more responsibility. He must not only administer the potencies which he has in a certain way called into being in the field, in the barn, in kennel and coop. Take Professor Shaler's striking illustration in the book already alluded to. The fire alarm is sounded a mile away. The innocent horse is called upon to take the engine there in the shortest time. He is driven at the risk of his life; apparently he enjoys it and feels his responsibility. Will the humane society cry "Halt!" and say that that horse has rights which man is bound to respect; he has no interest in the fire; let the house burn rather than be cruel? What does the fireman do on his arrival? He seizes the horse, dives into the smoke at a greater risk than the horse. Suppose fireman and horse both die, as they often do, in their splendid effort to save property and life, do they not die grandly in the line of their destiny? I say it is the divine right of the horse as well as of the man to offer up his life if need be for a great cause, when he can serve it better by dying than by living. My dog is willing to suffer for me if an exigency arises; he would promptly risk his life for me. His death is not evidence to the law of cruelty, but something far higher and nobler.

VIVISECTION.

I will venture to go further here, as I did in Nashville, although I may incur here as there the condemnation of some tender hearts, and ask: What bearing does all this have upon the vexed question of vivisection? Has a man a right under any circumstances to grope through flesh of animal in search of the mystic meaning of life, the law of health, and the nature of disease? I have borne witness in this place to the awful atrocities that have been perpetrated in the name of science. I would put an end to the wanton toying with life and lay the strong hand of the law upon the amateur who with idle curiosity dissects the quivering tissues of life, but in this holy quest for a method to reduce cruelty we must not become blind to the law of sacrifice and forget that ideas are costly things, that somebody or bodies, some order of beings high or low, have paid or must pay with their precious life blood in one way or another for every new and saving idea that comes into the world. From microbe to man the price of an idea is high and the ideas are valuable to the whole order of beings. I will not join in wholesale rebuke or unquestioned dismissal of the great helpers of man, whom we call scientists. I revere too much the temper of such workers and the quality of their work. I will not believe that Pasteur was other than a great and a noble and a kind friend to man and beast, a high server of the cause of life in the world, whatever the final judgment upon the results of his investigations may be. I speak his name and that of his fellow worker, Koch, and the rest of them, reverently, because I believe they have grappled with the awful problems of pestilence and plague with the devotion of intelligent love and that they are on the right track, and they will eventually conquer these great calamities, the awful cyclones of cruelty. If my own arm in the hand of the expert may lead to a discovery valuable to my fellow beings, may point the way by which a thousand other arms may be saved, I offer that arm, as before now I have with a million other citizens of this country. Aye, I will bare my breast to the bullet in the interest of others, when the occasion arises; I will now, as then, guide

E. D. BABBITT'S WORKS.

Human Culture and Cure.
Part First. The Philosophy of Cure. Paper cover, 50 cents.
Human Culture and Cure.
Part Second. Human Development and Social Uplifting. Cloth, 75 cents.
Social Uplifting.
Including Co-operative Systems and the Happiness and Ennobling of Humanity. Paper cover, 16 cents.
Health and Power.
A Handbook of Cure, Etc. Cloth, 25 cents; Leather, 35 cents.
Religion.
Most thoughtful, spiritual and excellent. Cloth, \$1; paper, 60 cents.
Principles of Light and Color.
One of the greatest books of the age, \$5; by mail 60 cents extra.

AFTER HER DEATH.

THE STORY OF A SUMMER.
BY LILIAN WHITING.

Furnished with pure and beautiful spirituality of thought, this story is a revelation to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00. For sale at this office.

THE WORLD BEAUTIFUL.
SERIES ONE AND TWO.
BY LILIAN WHITING.

Two choice volumes, each complete in itself, in which spirituality is related to everyday life in such a way as to make the world beautiful. Each \$1.00. For sale at this office.

OLD AND NEW
PSYCHOLOGY.
BY W. J. COLVILLE.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have constituted the basis of this volume. The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly scientific and at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines hereunto promulgated.

CONTENTS.
What is Psychology? The True Basis of the Science, National Psychology as presented by Aristotle and Swedenborg, with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. The Human Mind: Its Nature and Its Functions. Memory: Have we Two Memories? Instinct, Reason and Intuition. Psychology and Paucity. Mental and Moral Healing in the Light of Certain New Aspects of Psychology. Music: Its Moral and Therapeutic Value. The Power of Thought; How to Develop it. Concentration of Thought; and What It Can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and Moral Evolution. Telepathy and Transference of Thought, or Mental Telephony. Mediumship, its Nature and Uses. Habits, How Acquired and How Mastered; with some Comments on Obsession and its Kindred. Seership and Prophecy. Dreams and Visions. The Scientific Ghost and the Problem of the Human Double. The Human Aura. Heredity and Environment. Astrology, Palmistry and Periodicity; their Bearing on Psychology. Individuality vs. Eccentricity. Price \$1. For sale at this office.

PSYCHOGRAPHY.

Marvelous Manifestations of Psychical Power Given Through the Mediumship of

FRED. P. EVERETT.

"A book you ought to read. Absorbing, interesting, and should be in the hands of every thoughtful man and woman. It is a revelation to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00. For sale at this office."

KAREZZA.
ETHICS OF MARRIAGE.

By Alice B. Stockham, M. D.

KAREZZA makes a plea for a better utilization for children, and aims to lead individuals to seek a higher development of themselves through more sacred relations. It is pure, sane, and should be widely circulated. Price, cloth, \$1.

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION accurately and clearly stated in this volume of 36 pages is amazing. The title, as above given, tells to convey an idea of the richness and completeness with which the subject is treated. The subject, Marriage, or rather, the theme of the first chapter, in which much love, quiet, and earnestness is brought to bear on the subject. This is followed by chapters on Quakerism, Canon Law, Marriage, Divorce, Polygamy, Woman and Work, The Church of Today, Past, Present, Future; and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of information, is not worth the full price of the volume. It is a masterpiece of knowledge well arranged, and interesting from beginning to end. No one can possibly regret buying it; it is a valuable addition to the library of any free and truth-loving mind. Price, \$2.00. For sale at this office.

THE SPIRITUAL ALPS
AND HOW WE ASCEND THEM.

One of those thoughts on how to reach that attitude where spirit is supreme and all things are subject to it. With portrait. Price, 25 cents. Just the book to teach you that you are a spiritual being, and to show you how to educate your spiritual powers. Price, bound in cloth, 50 cents; paper cover, 25 cents. For sale at this office.

PHILOSOPHY
OF SPIRITUAL INTERCOURSE.

This work contains an account of the very wonderful spiritual developments at the house of Rev. Dr. Philip Shafford, Conn., and is a revelation to all parts of the country. This volume is the first from the author directly upon the subject of "Spiritualism," and has stood the test of many years. Cloth, \$1.50; postage 10 cents. For sale at this office.

Joys Beyond the Threshold

A SEQUEL TO
THE TO-MORROW OF DEATH.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH.
THE TO-MORROW OF DEATH was written to develop the idea of the principle of the permanence of the human soul after death, and to show the life in a chain of new beings, whose successive links are unrolled in the boom of eternal space. "The Tomorrow of Death" continues on the same lines, enlarging and expanding the idea by reasons and considerations drawn from science, philosophy, and religion. It is the best means of arming ourselves against all weakness in the face of death, and that the help offered by science and philosophy to that end is far superior to that of any of the religious religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whoever accepts it will not only have been instructed and much pleasure enjoyed in its perusal. Price, \$1.50. For sale at this office.

MEDIUMISTIC EXPERIENCES
OF JOHN BROWN.

The Medium of the Rockies, with introduction by J. S. Loveland. This is the history of one of the most wonderful mediums of the present time. It is a revelation to all who love and seek the higher and finer ways of spiritual experience. Price, \$1.00. For sale at this office.

the horse into the way of the cannon and hold him where the leaden bullets fall, and whether he falls or I, or both of us, our death is justifiable. What to me is conscious service is my dog's unconscious evidence to this law of life. That dog is honored when he is counted in the holy sacrifice. If to me are given thought and foresight which will somewhat relieve my sufferings and reconcile me to my loss or pain, I believe that the love in the dog justifies the thought that he would choose as I choose if he knew what I know. I believe that it is his privilege as well as mine to serve the onward movement of the column of life by living when life serves, by dying when death better serves.

I have not time to argue the final point, the reconciliation of this law of sacrifice to our feeling, a recognition of the fact that the application of the same does not make for cruelty. I do not believe that the stock raiser, the feeder of pigs, or of sheep, is engaged in a depraved or depraving work. I do not believe in the last analysis that there is more cruelty in Illinois than in India. I have no interest in the tit-for-tat argument, but there and not here do we find the cruelties inflicted upon the child-wife victims and the harshness of the law of caste carried to its maximum.

THRIFT AND KINDNESS.

Happily, here as elsewhere, thrift and kindness go hand in hand. The humane man is the successful man dealing with cattle, and the stockman is steadily elevating the life of the cow. Horns were meant for cattle in a state of war. The primitive, uncivilized cow had need of them. To the civilized cow they are a menace and a burden, so the short cruelty of dehorning turns out to be long-ranged humanity to the herd. It is a well-established fact that a herd of horned cattle will commit and suffer more cruelties a dozen times over from their horns than they will from the acute pain of the single operation that makes them peaceful for evermore. Philip D. Armour is quoted as saying: "Hornless cattle are preferred, because there is less bruised beef in their product," while G. F. Swift, another of our great purveyors, is quoted as saying: "There are shippers who are willing to pay from five to ten cents per hundred more for hornless cattle," and I believe that this is in accord with the records of the Illinois and other humane societies in this connection. But more than this, my general contention is that it is possible, nay, that it is necessary, to abate the cruelty in order to lift the law of sacrifice into the law of life, and this is in accord with the experience on the farm and in the stock yards.

James H. Ashby, general superintendent of the Union Stock yards and Transit Company of Chicago, in a recent interview is quoted as saying:

"Ever since the foundation of the Union Stock Yard and Transit company one of the cardinal principles involved in its management has been to, by every agency and method, reduce to the lowest minimum the injury incident to the handling of live stock consigned to the Chicago market. All live stock coming into our custody is handled with the greatest care, the use of whips, prod-poles, etc., being strictly prohibited. In this work the employees of this company are aided by both seller and buyer, prompted both by profit and humanitarian instincts, such as has been engendered by farm life and familiarity with domestic animals. In addition to this, John B. Sherman, the general manager, and practically the founder of this, the first of the great live stock market system of America, was one of the earliest and most zealous promoters of the Illinois Humane society, and has been an annual contributor to its support since its organization. For nearly two decades through his specific instructions, John McDonald, a most efficient officer of the Humane Society, was given supervision, with absolute authority to act in the premises to bring about the greatest good. Through the co-operation offered by the manufacturer of the food product of domestic animals by scientific demonstration and expert dispatch, cruelty to animals has been reduced to a much lower degree than that which could possibly have been obtained under the old methods practiced at wide-spread, out-of-the-way places."

Oh, for wisdom enough to respect the law of degrees, which is the gospel of reason. Because science teaches us how to use the silkworm to give employment to 10,000,000 people on the globe and to convert the mulberry leaf into fabric, must I keep my mouth shut in regard to the wanton killing of the mother heron bird while the young ones are dependent upon her that the tail ornaments of the bird may become the head ornaments of the woman? I rejoice in the skill that can make a hundred pounds of beef out of twenty bushels of corn, enabling us to transfer this finer product to Chicago for 40 cents, where the freight on the grosser product would be \$2.75, adding thereby so much to the feeding possibilities of the world. Must I on that account wink at the wanton destruction of some of the rarest birds just to prove the marksmanship of our "sportsman"? May I not believe with Shaler that the time is coming when hunting for mere sport will be unknown among men because it is the survival of the primal animal instinct to destroy, and still believe that the pig is the poor man's best friend because next to the pigeon he has been improved by the breeder's art; that a place has been made for him in the world, that he might help the world along? There are real foes enough to fight without fighting either imaginary ones or contending with the eternal forces of the Almighty. Only he who recognizes the law of sacrifice, is willing to accept and conform to the demands of the same, can wisely combat the awful cruelties of the world and reduce the atrocities of life.

ANGELS E'er ARE NEAR.

Angels e'er are near us, watching o'er our way;
We may hear their voices mid the toil of day,
We may know their presence, giving strength and cheer:
Weary not, worry not—angels e'er are near.

Sunshine bright and shadows off o'erspread our way,
Joys and sorrows mingle in life from day to day;
Cloud or sunshine mark the hour, still keep heart and cheer;
Weary not, worry not—angels e'er are near.

Tho' the road be dusty and the way seem long,
Smooth it with good feeling, shorten it with song;
Be our aspirations pure, be our vision clear,
Weary not, worry not—angels e'er are near.

Life may seem a burden with its weight of pain,
All its toils seem useless, all its pleasures vain;
Yield not to depression, let your strength appear—
Weary not, worry not—angels e'er are near.

Angels e'er are near us—let us keep the thought,
It will help and cheer us, that we falter not;
Let the pure and lovely in our thought appear—
Weary not, worry not—angels e'er are near.

Hammond, Ind. —Jas. C. Underhill, in Lyceum.

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

"The Watsaka Wonder." To the student of psychical phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watsaka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

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

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every family. Cloth, \$1.50. For sale at this office.

SOUL LIFE.

Intellectual, Moral and Spiritual Unfoldment.

There is no death, but change, and life throughout all the universe; in the atom, the molecule, the ether, the mineral, vegetable and animal kingdoms.

The Brahmin theory of life is that it is involved into the mineral kingdom from the sun's rays, and that it evolves from the mineral to the vegetable, from this to the animal and man, requiring millions of years to ascend the scale of life to perfection; then passing into the life universal, losing all personality. Thus life would have only existence through matter, with no God, or angel loved ones; then annihilation. Such belief we term material atheism.

The expressions of life in all its varied forms of nature have never revealed to us its origin, and nature, fully as yet. We study its action with the microscope, and find it in the millions of animalcules. We conjecture, reason, investigate, and experiment, and are discovering its laws. These methods will ever be requisite, in the study of a molecule, a human soul, or the soul of the universe.

A knowledge of soul life, or spirit, is the foundation of Spiritualism. Nor can we say that soul life belongs exclusively to man. The scientist of to-day is attempting to prove that flowers have a brain and nervous system, and sentient life to some degree. Spirit, or life, is indestructible, and when leaving the material continues to exist in its spiritual form. If not, what law is there proving it does not? Spiritual life no longer requiring sustenance to support a material body, would no longer prey upon the weaker, or lower creation, as in the mortal; so that the existence of any one expression of life should not interfere with the existence of a higher or lower expression. The existence of spirit animals belongs to the planetary atmosphere, and not to the higher realms of spiritual existence; but that they do exist in a spiritual body has been verified by too many truthful, well-developed clairvoyants, to be ignored as a delusion, or denied by theory. As no law has ever been discovered that conflicts with the knowledge of spirit communion, but the fact of communion by telepathy; by one's own spirit, while distant from that body, yet connected magnetically with it; by spirits in spirit realms, with one another and with the mortal—goes conclusively to prove the facts attested by millions, and by such men as Prof. Hare, professor of chemistry of the University of Pennsylvania; Rev. Heber Newton, Baron Carl Du Prel, of Munich; William Crookes, Prof. De Morgan, president of the Mathematical Society, London; the German philosopher, J. H. Fichte, Alfred Russel Wallace, Savage, Beecher, Lincoln, and others.

Beecher believed in the intellectual, moral and spiritual unfoldment of soul power, as man's highest religion; no hell, no creeds and dogmas as useless baggage to impede his grand upward soul progression.

Lincoln believed in a God of justice, and angels of wisdom, to whom he listened through the mediumship of Nettie Maynard in the White House; and an eternity of soul life.

Paine believed in one God, and one humanity, free, godlike in possibilities, with an eternity of soul life; he must have understood mortal life, to have so nobly and truly planned and wrote for its liberty and progression.

The great tendency of the human mind has been to enquire into natural law; listen to and commune with natural forces, in the laboratory, in the depths of the earth and sea, in the caverns and in the limitless ether gemmed with planets, suns, satellites and flashing meteors. It is searching out causes of light, colors, vibrations, their relations and effects. A resume of history antedating Constantine, and running down through the Dark Ages, will be more than adequate to establish how popery, selfishness and ignorance overshadowed and overpowered the grand truths that had been discovered. The inspiration of the later centuries was marvelous, considering the limit of public opinion.

Human liberty born in America formed a straight path in the wilderness, in which the upward trend of the human mind could proceed and broaden, led on by the guardianship of angels, till Hydeville raps could be heard; the trance mediums and speakers, healers, materializers and so on dared to risk their lives for truth. This path of human liberty led out of our wilderness, around the world, liberalizing and liberating for the angels, as the centuries pass, to free nations politically, purify them morally and socially, enlighten them intellectually, and spiritualize them. A true knowledge of soul life and its laws, extending into the spirit realms, possessed by all, would so influence humanity with love, equality, justice and harmony, that its intelligent conscience would be the only law requisite.

Education, organization and liberty are necessary to unfold and protect soul, or spirit, in this and in spirit land, and create this just, intelligent conscience. May seers and philosophers, martyrs and scientists, mothers and fathers, sisters and brothers, as ministering angels of that universal intelligence, highest and best, urge onward the work of soul growth, and may we keep step with their progress in the great labor of love for humanity's future.

Chicago, Ill.

WILLIAM EWART GLADSTONE.

Life is fraught with many burdens, to be borne—by each his own—

To be carried by each mortal till the mortal is outgrown,
But true manhood never falters 'neath the burdens it must bear

In its labors for the masses—for advancement everywhere;

This is taught us as the working of a grand eternal plan;
In the deeds of William Gladstone, rightly called, "The Grand Old Man."

That true greatness lies in goodness all humanity agree;
That true goodness with its motives from all selfishness born free

Is immortal, and forever moves the conscience, free from guilt,

In the labor of its nature—cannot die when bodies wilt—
Here is taught us as the working of a grand eternal plan,
In the life that lies before us, of this truly "Grand Old Man."

All the world now pays due homage to a life of greatest good;
To a life that in its greatness is not fully understood;

To a life that knew no falter when the right should be maintained;

To a life of true devotion to the best that life contained;
To a man that loved all peoples with a love no greater than

That now returned by all in blessings on this noble, "Grand Old Man."

DR. T. WILKINS.

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

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

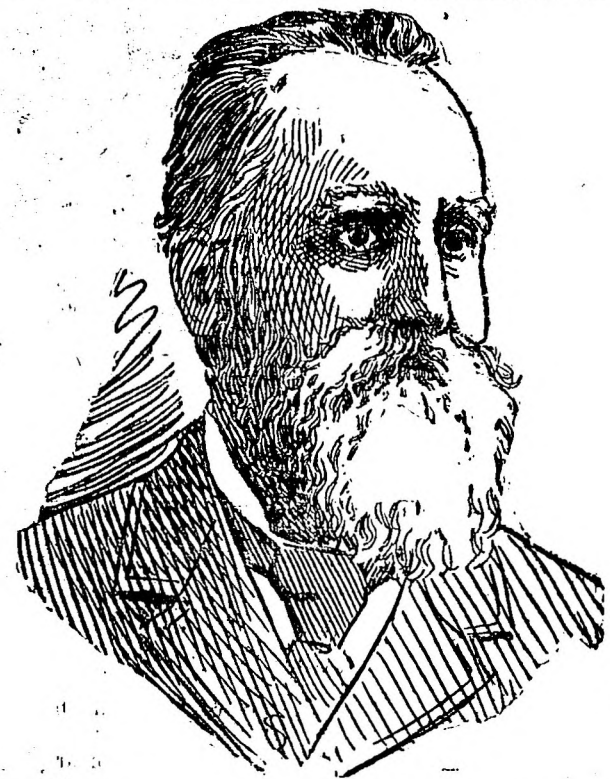
SCIENCE AND SPIRITUALISM

Charles Dawbarn, the California Philosopher, Presents His Views to the Jubilee at Rochester, N. Y.

His Address Was Read by Mr. Frank Walker, and Elicited Frequent Applause.

Such an occasion as this, it seems to me, calls for something more than mutual congratulations. Modern Spiritualism has been extolled as proving human immortality. So far as it has added knowledge to faith it has done good work. But unless its value to mankind be far greater than a mere presentation of the present of certain phenomena, the present Jubilee would be an attempt to crown a single fact in human progress.

tain experiences, and may possibly have thus a friendly and visiting acquaintance with other atoms. But we see that Modern Spiritualism, like science and theology, deals only with molecular forms, of which all that is evidently certain is that sooner or later the form will disappear. By thus making use of the facts of science, and adding to our one great fact of human immortality, we discover that creation is



Other facts must presently claim their rights, and then the king loses his crown, for

TRUTH KNOWS NO SOVEREIGN.

Here is a republic, with every fact demanding equal rights as a citizen. In my present address I shall attempt to show the relation of the fact of "human immortality" to certain other facts which the student of these phenomena has not yet attempted to classify.

The first step demands that we recognize the relation of science to Modern Spiritualism. Grand work has been done by noble men and women, who for a score of years have dared to investigate the spirit side of humanity. The spiritual societies of England and America have sifted chaff from wheat until, to-day, the avowed belief of some of its best-known leaders is, that what not less than four-fifths of the phenomena are based upon man, the mortal, there is

A RESIDUUM WHICH ADMITS

of no other explanation than the existence of humanity beyond the grave. Many members of the Psychological Society are leaders in some scientific specialty. Such men necessarily see that human immortality, if true, is but one fact, having direct or indirect relation to every other fact. Further, they well know that if any one fact be set upon a pedestal, and worshiped as "all-important," the worshippers necessarily become narrow-minded bigots. Human history, both theological and secular, records this on every page. The true philosopher—lover of truth—is ever broadening, as each newly-discovered fact receives welcome in his symposium. I now propose, most deliberately, to disturb and alarm certain of my highly-esteemed brothers and sisters by showing them the relation of some other facts to their one great fact of human immortality.

What do we mean by immortality? If the butterfly be simply an immortal caterpillar, then it is quite correct to speak of the returning spirit as an immortal man. But the next question would go a step further than Modern Spiritualism has yet done. It demands whether the butterfly and the returning spirit are immortal? I know that spirits proclaim their beliefs and asserted knowledge on this subject, through mortal mediums, but their contradictory statements, and the fact that effects, whether we call them good or ill, are only wrought by association into form. The atom itself, the real Ego, although it is apparently ever blended with intelligence and force, can gain no experience of either attraction or repulsion, save by blending with other atoms. Alone it thus stands as an eternal atom. Let it once blend with another atom, however long the journey, it has entered the path which may lead to the archangel and beyond.

That man becomes

IMMORTAL SPIRIT

is now demonstrated to be as true as that caterpillar becomes immortal butterfly. That man immortal carries with him everything but his mortal body has been abundantly demonstrated by Modern Spiritualism. Now add to these facts the great scientific fact to which I have just called your attention. The spirit, like the mortal, is occupying a form composed of particles which either attract or repel one another. In earth life, if they are in harmony, we have health, happiness, and an evolved love which reaches from humanity to an ideal God. But if these particles are in discord, hate, revenge and infidelity, misery and self-reigning supremacy. Of course, either, as so depicted, are extremes. Usually they are so mingled as to permit man of to-day to fight a battle of life to average longevity. When the earth body has fallen off we have discovered by our experiences in spirit return that its future becomes a question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work, and such form must surely travel downwards to total disintegration. If the tendency be towards love, which is the supreme evolution of the law of attraction, the Ego continues attracting that which represents the question of tendency. If that tendency is still to discord, hate, revenge and infidelity, the law of repulsion is at work,

One Year in Advance \$1.00
Six Months in Advance .75
Three Months in Advance .50
Single Copies 10 Cts

Remittance by Postal Note Money Order, Registered Letter, or Draft on Chicago or New York. If sent from other cities, please add postage. All orders must be accompanied by the amount due. Direct all orders to J. H. Francis, No. 40 Loomis Street, Chicago, Ill.

CLASSIFICATION SUGGESTION

As there are thousands who will at first receive only twenty-five cents for this Progressive Thinker, we would suggest to those who receive it to send it to some one who is in need of it. It is a paper that will do more good than any other paper of its kind. It is a paper that will do more good than any other paper of its kind. It is a paper that will do more good than any other paper of its kind.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast this paper will furnish you. The subscription price of this paper is 25 cents. For that amount you obtain one hundred and thirty pages of solid, substantial, self-elevating and self-educating reading matter, equivalent to a most unexcelled book.

TAKE NOTICE

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and no notice will be sent. Whenever you desire the address of your paper changed, always give the address of the place to which it is to be sent, or the change cannot be made.

SATURDAY, JUNE 4, 1898.

PRAYER AND PRAISE.

Sir Edward Lytton Bulwer, near seventy-five years ago, published his "Athens, Its Rise and Fall; with Views of the Literature, Philosophy and Social Life of the Athenians," in 4 octavo volumes. Turning over its well-worn pages the other day, we found some marked passages we had made many years ago in regard to the gods. Commencing on p. 56, vol. 1, of the London edition, we read:

"The early Greeks imagined their gods might be won from them by the more earnest prayers, and the more splendid offerings of their neighbors. How far the jealous desire to retain to themselves the favor of tutelary gods was entertained by the Greeks, may be illustrated by the instances specially alluding to the low and whispered voice in which prayers were addressed to the superior powers, lest the enemy should hear the address, and vie with interested emulation for celestial favor."

Considerably more than two thousand years have come and gone since those times of which Bulwer wrote, when the Greeks were telling their god, in hushed words, how good, how great, and glorious he was. They exhausted their genius and their language in inventing and expressing terms of adulation. The same practice then in vogue is common now, but the "whispered tones" have been changed, as he who attends a revival, or a Methodist camp-meeting, which the spirit controls, will soon discover. They seem to fancy their God is deaf, and elevate their voice accordingly. Flattery may gain favor with the uncultured, but it accomplishes little when addressed to persons of education. Possibly it may be disgusting to a God. Who knows?

This fawning to greatness probably had its origin in the abasement of the subject as he approached the king on bended knees, almost licking the dust, while he implored special favors. Later this process was employed to gain the favor of a tyrant monarch. Hymns of praise, laudation, applause, are sung in all the churches, and are generally employed in family worship. Instrumental music was very generally opposed by churchmen fifty years ago because it lacked the words of abasement which the church had popularized in their prayers and hymns. And the sickening of the church in the form of flattery, is to be prolonged through eternity in one continuous chant of "Holy, holy, holy Lord God Almighty, who was, and is, and will be forever."

Will not the terms become monotonous by the time the millennium year is rounded?

A SCHOLARLY PREDICTION.

A gentleman of large experience and observation, wrote us from New York, on May 1:

"I believe this is the beginning of a long struggle in which the whole world will be more or less involved before the end comes. Limited to the United States and Spain it will be soon over, and there won't be much left of Spain; but this contest is only a prelude to a greater to come later on. It is the curtain-raiser to the great drama of international conflicts which to me seem inevitable. Germany and Austria will probably settle or sympathize largely with Spain, while England will join with Russia, Belgium, and France, and there is danger she will oppose us to punish her rival. Excuses for the interference of the Powers will not be wanting. France will lead in forming a Latin alliance against the Anglo-Saxons."

"But there is a war-cloud beyond all this. Let me prophesy: The ultimate development will be a religious war; the Roman Catholic against the 'infidel'—the Protestant, the Liberal, and all who oppose actively or passively, 'Holy Mother Church.' Rome has her claws already firmly planted in the heart of America, so that if a division should occur she would have the best in the conflict. If the Pope was to call the American Catholics to arms to-day to fight for Catholic Spain a formidable army would be the result. But the time has not yet come for that; but it will come later on after the Latin alliance has been formed. We may not live to see this, but it will come, and be the outgrowth of the struggle just commenced."

We are disposed to put our friend on record, and wait the outcome.

AS A SCHOLAR VIEWS IT.

Moncure D. Conway, one of the brightest scholars of to-day, well wrote: "This one generation, with its vulgar scream whistle, has witnessed the vanishing of more shadows from the earth, than have been seen since the dawn of time. More rays of intellectual light shone abroad upon mankind, than any ten generations which have preceded it. It ceases that shrill signal shall swell to the dimensions of the last trump, bringing to the bar of humanity every creed or institution of the earth."

INTELLIGENCE BEQUESTS A JESUIT.

Rabbi Wise is quoted as most excellent authority on Josephus. Why is he not just as good authority on Jesus? We hold in our hand as we write an octavo volume, entitled, "The Martyrdom of Jesus," by Rev. Dr. Isaac M. Wise, from the press of "The Book Publishing Company, Cincinnati, Ohio."

We quote from page 134, for the deletion of all who endorse that prolific author, and yet believe in the personality of Jesus:

"Intelligence believes no longer in Jesus or the gospels, although faint shadows thereof still hover on the imagination of unlearned and undecided thinkers. As it was at the end of Rome, paganism, so it is now; the masses are deceived and fooled, or do it to themselves; and persons of vicious phantasies prefer the masquerade of delusion to the simple sublimity of majestic but naked truth. Therefore fanaticism is in the minority and without energy, so that the Church is subjected to the same fate as the Roman Empire. The decline of the Church as a political power proves beyond a doubt the decline of Christian faith. The conflicts of Church and State all over the European continent, and the hostility between intelligence and dogmatic Christianity, demonstrate the death of Christianity in the consciousness of modern culture. It is useless to shut our eyes to these facts. Like rabbinical Judaism, dogmatic Christianity was the product of ages without typography, telescopes, microscopes, telegraphs, and the power of steam. These right arms of intelligence have fought the titanic battles, conquered and demolished the ancient castles, and remove now the debris, preparing the ground upon which there shall be reared the gorgeous temple of humanity, one universal republic, one universal religion of intelligence, and one great universal brotherhood. This is the new covenant, the gospel of humanity."

Quotations have heretofore appeared in these columns, made by correspondents from the publications of Rabbi Wise, laboring to make it appear he believed in a personal Jesus, the hero of the gospels, but these are his latest expressions on the subject, and the most pointed.

SPAIN NEEDS CIVILIZING.

Bulwer, in his Rise and Fall of Athens, says the evidence of all history is to the effect that savage tribes owe their civilization and enlightenment to foreigners. "To be civilized they conquer or are conquered, visit or are visited. A tribe neither colonizing nor conquering is not redeemed from a savage state."

Spain made her principal advancement under Charles V., 1500 to 1558, when an attempt was made to overrun all Europe. At the same time she was tyrannizing over the semi-civilized peoples of Peru, Central America and Mexico. But she rested in her grand march forward. Inheriting the spirit of conquest from both her Roman and Carthaginian ancestors, she made but slight advancement in letters. The masses of her population are still sunk in ignorance and superstition. Her literature has been mostly of a religious character. Her arts and sciences betray little advance beyond the Medieval Ages. A dash of modern thought diffused among such a people, will arouse them from their protracted lethargy, and thrill them with a new sense of being. It seems to be the province of the United States, the latest in the brood of nations, to apply the requisite stimulus to advance them in mental, moral and material progress.

Spain has been handicapped and weakened by her extended territorial domain. A country may be prospered for a time with boundless possessions; but finally ruin overtakes her. It was so with the great Assyrian empire; it was so with Greece; it was so with the Phoenicians; it was so with Rome. Spain feels it to-day; Great Britain may feel it to-morrow. Our turn may come in time; for a divided people, with adverse interests tend to dissolution.

Stripped of her outside possessions, her strength concentrated at home, education, and the right of free thought and independent of a crushing and dominating hierarchy, Spain may outgrow her treacherous, cruel and jealous character, and become a great, united, prosperous and free people; but never while under the dictation and control of a tyrannical priesthood, and a usurping church, which rob the people of their liberties in the name of God, and degrade them to the condition of serfs for their own personal aggrandizement.

GRASPING A STRAW.

Sometime ago a very rough wall-scratching was found in Rome, in which perpendicular posts were represented, with a cross bar, forming a sort of portico, with ladders for mounting. Several persons were rudely represented in outline, with names almost illegible written over their heads, among which an active imagination made out Nostulus, Enolugus, Secundus, and finally Pilatus, though of the latter only "il" and "us" appeared.

Now that was not a wonderful discovery, nor a very striking picture, but the great need of the church is such it was interpreted to represent a crucifixion scene, while a hole in the inscription, with CRE on one side and S on the other was interpreted to read CRISTUS. As the drawing man said to grasp at a straw, so the Christian grabs at measurably more trifling objects to aid in sustaining his faith. The whole fabric of this revised Paganism is as baseless as is this "graffito," which pious archaeologists now reluctantly concede they don't know what it means; "it may be a man," they say, "drawn from the mason's scaffolding, as a plan for a rope-walker's acrobatic performance, with the names of the principal actors."

A MAJORITY BECOME INSANE.

It is asserted that "A majority of the nuns of Italy die of madness before they are twenty-five years of age." If this statement is true of Italy, where the statistics have been collected, is it not probably true of Spain? of all Catholic Countries? The world shut out and no ear to take cognizance of their sufferings, is it not probable the prison houses for lovely women under Catholicism in all Catholic countries experience the same torture as do their sisters in other countries?

NOT HEALTHFUL.

"What about the McGiffert case?" inquired a delegate to the Presbyterian General Assembly now in session, and I replied for answer from a clergyman: "I hope there will be nothing done about it. I haven't read the book and will not. It is not healthful to give such subjects notoriety."

INFIDELITY IN THE PRESBYTERIAN CHURCH.

Below is the official text of an overture to the Presbyterian General Assembly, regarding the recent work of the Rev. Dr. McGiffert, which was adopted by the Pittsburgh Presbytery, late in session:

"The Presbytery of Pittsburgh, in session May 3, 1898, feels with deep regret constrained to use the power belonging to it to condemn erroneous opinions which influence the purity and peace of the church. The occasion is furnished by a volume of the International Theological Library entitled 'A History of Christianity in the Apostolic Age,' author of which is the Rev. A. C. McGiffert, D. D., a member of the Presbytery of New York. In this volume the New Testament is ignorantly handled, no special supernatural guidance is ascribed to its sacred writers, the genuineness of more than one-half the books composing it is called in question, discordant and mutually contradictory teachings are declared to be contained in it, and its authority as a divine rule of faith and practice is set aside. Further, in said volume great distinguishing principles of the Presbyterian church and even fundamental doctrines of evangelical Christendom are denied. Against such teachings of said volume the presbytery deems it a duty to bear testimony, to disavow all complicity with them, and to condemn them as false and subversive of the Christian faith. The Presbytery judges it fitting at this time to exhort earnestly and affectionately the people of its charge, to guard against being led away by divers and strange doctrines, to stand fast in one spirit and truth, with one mind striving together for the faith of the Gospel, and to comfort themselves in the trustworthy and blessed assurance that the Word of the Lord endureth forever."

"As the said volume by Dr. McGiffert is a flagrant and ominous scandal, as it treats with open contempt the obligations which author and all other Presbyterians have bound themselves; as it is the most daring and thoroughgoing attack on the New Testament that has ever been made by an accredited teacher of the Presbyterian church in America; as it has already attained signal notoriety throughout the entire English-speaking world, and as it threatens the highest interests of the church at large, the Presbytery of Pittsburgh, mindful that the church of the living God is the pillar and ground of the truth, humbly petitions the General Assembly of this year to take into solemn consideration the grave crisis which the publication of the said volume has created, and in its wisdom to adopt such measures as shall be conducive to the church's purity, peace, and honor, and to the maintenance of the authority of the words of God which have been committed to the church's trust."

IT WAS NOT A CROSS.

In the "Non-Christian Cross," a late English work, mentioning the Greek word staurus, invariably translated cross in the New Testament, it says: "The word no more meant a cross than the English word stick means a crucifix." He adds, on p. 26: "Wherever the word occurs in the pre-Christian classics it is used as meaning impaled, or stake, or affixed to a pale or stake; and has reference, not to crosses, but to single pieces of wood," and then: "We Christians have in bygone days acted, and, alas! still act, anything but ingeniously in regard to the symbol of the cross."

On p. 41: "The works which have come down to us from the Fathers who lived before the days of Constantine make up over ten thousand pages of closely printed matter; and the first point which strikes those who examine that mass of literature with a view to seeing what the Christians of the first three centuries thought and wrote concerning the execution of Jesus and the symbol of the cross, is that the execution of Jesus was hardly so much as mentioned by them, and no such thing as a representation of the instrument of execution is once referred to."

Writing to a fine Greek scholar we cited a portion of the above quotation. He replied: "The word staurus, occurring in the Greek Testament, and translated cross, means simply a stake. And to the message, Col. 2: 14, 'He has taken the cross,' correctly rendered would read, 'affixed to the staurus-stake,' for they used no nails. The word 'nails,' in John 20: 25, betrays a modern hand, either as original writer or interpolator; for nails did not come into use until a much later period."

Though the cross in a multitude of forms was in use as a religious symbol for many centuries before the Christian era, it seems it was not employed as an instrument of punishment on the alleged founder of Christianity. Not until Constantine adopted it as the symbol of his reconstructed Paganism, was it claimed that Jesus was crucified on a cross.

TROUBLE ALL AROUND.

At the Illinois Association of Congregational Churches, late in session in this city, Rev. E. S. Carr, of Stillman Valley, offered a resolution denouncing those clergymen of the denomination who are preaching a modified Universalism, like Dr. Gordon, of Boston, and Rev. Haynes, of Chicago. The committee on resolutions declined to present them, holding that Congregationalism was not setting up creeds at this period in its history. The report says, Rev. Carr was greatly displeased at the action of the majority, and declared he would yet offer his resolution as a minority report.

The suppressed brother sets forth in his resolution that the creed of the Association teaches "the future resurrection of the body, a final judgment, when all mankind will be judged according to their works, and the wicked shall go away into everlasting punishment, but the righteous into life eternal." The Congregationalists, in their inception, were Calvinists. With an educated clergy many of its members have outgrown their creed. Independent in church government they have probably made great advance in liberal thought, but has any other of the evangelical churches. Many of the Unitarian churches of New England were rooted in Congregationalism.

ADJOURNED FOR ONE YEAR.

On account of the prevailing plague in Bombay, the projectors of the Parliament of all Religions announced to be held at Delhi, British India, the coming autumn, has been deferred to 1899. It is well for another reason: The pending war with Spain has greatly abridged travel, and would have prevented attendance from Western countries.

THE GOLDEN JUBILEE

Proceedings Reported by Our Special Correspondent.

The Golden Jubilee of Modern Spiritualism opened at 2 p.m. in the Lyceum theater, at Rochester, N. Y., with an audience of the fullest quota in the lower part of the Lyceum theater. Manager Frank Walker was in the chair and the following program was rendered: Overture by Lyceum Theater orchestra, after which the chorus "Jubilate" (words by Lizzie Doten), was sung by the entire audience accompanied by the orchestra. Mrs. E. L. Watson, of California, offered the invocation, which was followed by a musical selection by the orchestra, after which we were treated to a very fine soprano solo by Mrs. Giles, of Rochester.

The address of welcome was given by Hon. George E. Wagner, Mayor of Rochester, who in a timely and courteous spirit extended a hearty welcome to all. He spoke in part as follows: Ladies and gentlemen: You gather in our city to-day, coming from all parts of our country, for the purpose of celebrating the semi-centennial of the cause of Modern Spiritualism, which occurred on March 31, 1848, at Hydesville, near Newark, N. Y. From to-day to June 1 will be held a fitting Jubilee under the auspices of the National Spiritualists' Association of the United States, and it is evident that a large number of persons interested in the cause of Spiritualism will be present and assist in making this gathering a complete success.

Rochester was undoubtedly selected as the place for holding this Jubilee for the reason that it was the residence of John D. Fox and his family. From our city they moved to Hydesville in the fall of 1847, and there rented a house in which they lived until the fall of 1848, when they moved to Rochester. On March 31, 1848, occurred the first rappings in response to Catherine Fox, one of the daughters of John D. Fox. Soon after the family returned to Rochester from that day for several years, under the name of the Rochester Rappings, is very interesting.

It was in this city that Modern Spiritualism assumed its present form. A full and accurate account of Spiritualism in the city of Rochester was prepared some time ago by Mr. R. D. Jones, one of our prominent citizens, and can be found in one of our local papers.

I will not detain you by any extended remarks upon this subject or go into the details of the numerous public meetings which were held in 1848 and 1849, and the public investigations held at that time in the presence of some of our best and most reliable citizens, and the various committees appointed to investigate as to whether or not deception was being practiced upon the people, or whether it was a genuine manifestation. Numerous public meetings were held in our city and a great deal of excitement was caused thereby; but this is a matter of history, interesting no doubt to us all and well known to each of us.

Spiritualism since 1848 has been introduced in almost every country until at the present time it numbers several millions of people, embracing a large number of the brightest and brainiest men and women.

We are exceedingly well pleased that your association saw fit to select our city as the place for holding your Semi-Centennial Jubilee. It is with a great deal of pleasure that I extend to each and every one of you a hearty and cordial welcome to our city. What we desire is that you make yourselves thoroughly at home during your visit with us, and we hope that your visit will be made so pleasant and agreeable that you will carry away with you pleasant recollections of our city and your visit here.

Response to the Mayor's address was made by

H. D. BARRETT.

President of the National Association, in part as follows: It is with great pleasure that I am privileged to come before you this afternoon to respond to the words of greeting from the chief magistrate of this great city, as well as the greetings from the present hour in the center of the thought of Spiritualists the world over. The difference of thought that which existed fifty years ago, shows that thought moves along evolutionary lines.

Spiritualism to-day teaches us that we are one common people bound for one common immortality. The old cycle of the past fifty years closed in March of the present year. It witnessed the birth and development of the Modern Spiritualism. The new cycle of the next fifty years should mark still greater advances.

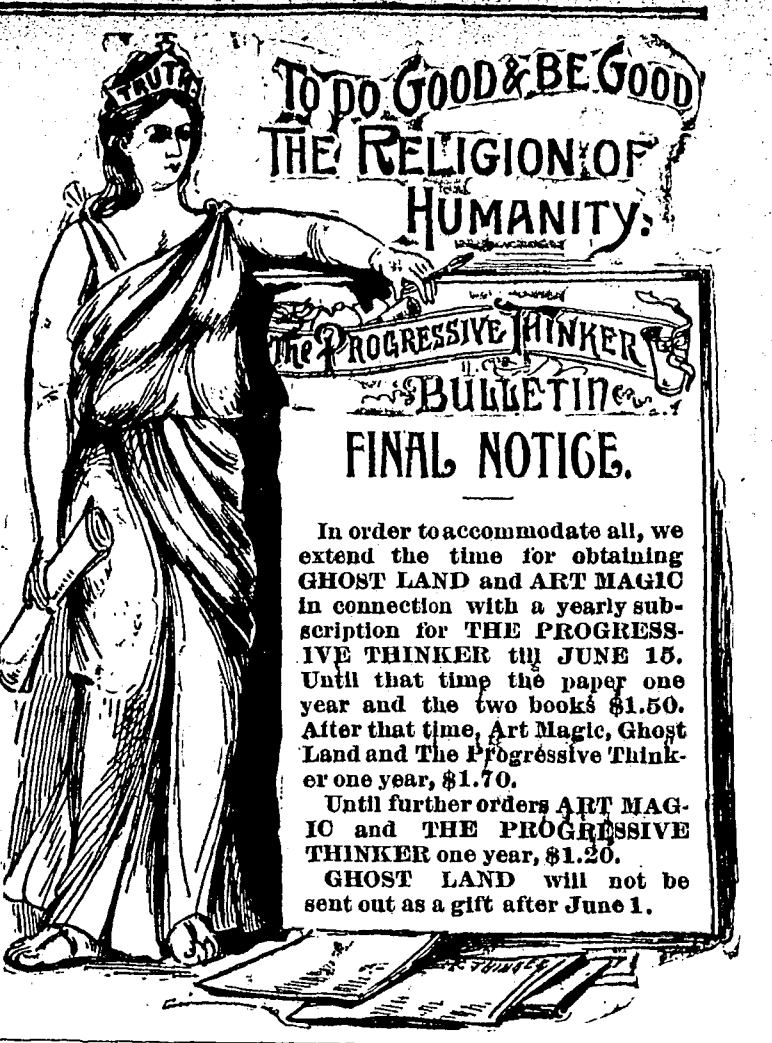
A speaker then launched into a brilliant forecast of the coming progress of Modern Spiritualism. It should teach mankind that instead of electing to legislative halls men who were chosen simply because of their wealth, men should be selected for office because of their sense of justice and truth and their ability to carry out the will of the people. Spiritualists were urged to record themselves as opposed to the needless shedding of human blood—the present war for the freedom of Cuba was pronounced a righteous war—but as engaged in that larger, grander warfare for the recognition of the universal brotherhood of mankind against capital punishment; against legislation that restricted the freedom of the individual; against the violation of the laws of health by the practice of vaccination, which filled the bodies of men with poison in order that other men might fill their pockets.

The speaker boldly arrayed Spiritualists on the side of that other reform movement which began about fifty years ago, the enfranchisement of women at the ballot box. In all these movements of progress and enlightened development Spiritualists are to be the example by living a life of pure desire and earnest purpose to do good. To be good and to do good, should be the watchword of the Spiritualist faith.

After Mr. Barrett's address there was a piano solo by Harry E. Arnold, of New York. E. Adolf Whitelaw, of New York, gave a magnetic healing, to the entire audience, and the effect was most remarkable. Mr. Frank Walker followed in a short address, during which he read an eloquent and characteristic letter from Andrew Jackson Davis, which was received with many tokens of delight and appreciation. He closed by presenting the Jubilee to the National Association.

J. J. MORSE, OF ENGLAND.

was the next speaker on the program, and he was received with a hearty welcome. He brought greetings from the Spiritualists of his own country, and said that, however far we might be sundered as regards distance, we were one in purpose and aspirations, and that while he happened to be born upon



FINAL NOTICE.

In order to accommodate all, we extend the time for obtaining GHOST LAND and ART MAGIO in connection with a yearly subscription for THE PROGRESSIVE THINKER till JUNE 15. Until that time the paper one year and the two books \$1.50. After that time, Art Magic, Ghost Land and The Progressive Thinker one year, \$1.70. Until further orders ART MAGIO and THE PROGRESSIVE THINKER one year, \$1.20. GHOST LAND will not be sent out as a gift after June 1.

and Southwest. He said there were many in the South who knew nothing of the extent of Spiritualism in other parts of the country, and who had no idea of the literature extant upon the subject, and he declared the great drawback to an understanding of the subject was the lack of organization.

A contralto solo was then given by Mrs. Kate D. Hanford, of Rochester, and the session closed with the benediction by Elizabeth Lowe Watson.

EVENING.

A grand concert was on the program for the evening. This called out a large and enthusiastic audience who were well repaid for their time and money. A program that would be credit to an Auditorium audience in Chicago at a dollar admission, was given by genuine artists, for the small sum of twenty-five cents.

This little city of Rochester is favored with an unusual number of high-class singers, and they are doing much to add to the interest of this Jubilee meeting. Mrs. Giles, Mrs. Kate Dewey, Hanford, Mr. Engel and J. M. Hays are a quartette who produce fine harmony. Mr. Whitelaw, of New York, is one of the finest violinists of the country, while Mr. Arnold as a pianist, is pronounced a wonder. It can be safely said that Manager Walker has kept faith with the public in promising the high-class music would be an important factor in the Golden Jubilee.

The evening entertainment concluded with the wonderful fire test, by Isa Wilson Kayner, of Chicago. A committee of eight persons, among whom were prominent local physicians, members of the press, and Dr. Paul Gliber, of the Pasture Institute, of New York, took charge of the medium; they were critical in their examinations and at the close of the manifestations gave in their report to the end that the conditions were entirely satisfactory and the manifestations beyond the ordinary. The large audience was deeply impressed with the scene and is wondering what will come next.

Every session increases in interest and enthusiasm, and the success of the Golden Jubilee is now assured. Among the prominent arrivals yesterday were Maggie White and Edgar W. Emerson, and with other well-known demonstrators of the phenomenal side, the Jubilee is now equipped for the presentation of the phenomena as well as the philosophy. Programs are now arranged and from this time there will not be a dull hour in the entire proceedings.

The Art Department under charge of W. H. Bach, is proving a very interesting feature, and is largely patronized. There is a revealing sentiment of harmony and unity of purpose, and this insures success.

THIRD DAY—FRIDAY, JUNE 7.

The morning session opened at 10 a. m. with Mrs. Richmond in the chair. Subject for discussion, "Shall We Have a Declaration of Principles?" The first speaker to declare his convictions was the world-wide traveler, Dr. J. M. Peebles, who took decided ground in favor of the proposition. He was followed by Rev. A. J. Weaver, of Old Orchard, Maine, who seemed apprehensive that if we allowed such discussions to proceed there was danger of disharmony in the convention and there would be a division among the Spiritualists. Dr. Gliber, of the New York Pasture Institute, was the next speaker, and was followed by Mrs. E. L. Watson of California. Dr. Fred. L. H. Willis read an interesting letter from Judge and Isabella Beecher Hooker, containing greetings to the friends assembled and expressing regrets that circumstances prevented their attendance. Speeches followed by Jennie Hagau Jackson, Hon. A. Gaston, Dr. Smith of Brandon, Vt., and Dr. Willis. The chairman then announced that a conference of the discussion could be looked for at a future session.

There was a large attendance at the afternoon session and plenty of enthusiasm. The session was interspersed with fine musical numbers and they are a feature of the Jubilee meetings. Harrison D. Barrett read an interesting paper by Dr. Dean Clarke, "Shall We Have a Declaration of Principles?" which was well received by members of the convention, at the conclusion of which, on motion of Mrs. Richmond, the address was unanimously referred to the proper committee, to be presented at the annual meeting of the National Association.

Wm. C. Hodge, of Chicago, was the next regular speaker, who took for his topic, "Fifty Years." He referred to the great advance Spiritualism had made in the past, and this without organization, without educational institutions, and without any of the usual means of advancement. He said that he had no houses of refuge, no almshouses, we can console ourselves that as a people we have little need for them. If we have built no jails and penitentiaries, let us be thankful that we have not contributed to the sorrow existing in the world. He said that he had no houses of refuge, no almshouses, we can console ourselves that as a people we have little need for them. If we have built no jails and penitentiaries, let us be thankful that we have not contributed to the sorrow existing in the world. He said that he had no houses of refuge, no almshouses, we can console ourselves that as a people we have little need for them. If we have built no jails and penitentiaries, let us be thankful that we have not contributed to the sorrow existing in the world.

DON'T TRUST THEM.

Jesuits are tendering their services to the government as army chaplains. Don't trust them. Their loyalty to the Pope is superior to their loyalty to the land of their birth.

KISSING THE BIBLE.

The London Lancet continues its war on the dangerous habit of kissing the Bible in court. It calls this habit "a comparatively modern and useless innovation."

THEY JOURNEY TOGETHER.

It is reported that Gen. Booth, of the Salvation Army, is fitting out a contingent for the gold fields of Alaska, while an Edinburgh firm is sending 30,000 bottles of whisky. It is ever thus.

PRESENT STATUS OF SPIRITUALISM

A VERY ABLE, COMPREHENSIVE AND CRITICAL ANALYSIS.

An Address Containing Some Exceedingly Unpalatable Truths, yet Good for All to Know.

Delivered by President H. D. Barrett, at the Golden Jubilee of Modern Spiritualism, Rochester, N. Y.

[This address was kindly furnished for publication in The Progressive Thinker, by the speaker, in compliance with a telegram from this office, desiring to spread it before our readers.]

This theme is at once inspiring and gaudy, and fills the mind with changing emotions of pleasure and pain as one contemplates the present standing of our cause in America. The history of fifty years is now before the world to be read alike by friend and foe, by the purblind partisan and prejudiced bigot, according to the understanding of the respective readers. It is a history of

LIGHTS AND SHADOWS.

Successes and failures, trials and triumphs, hopes and fears, wild speculations and grand realizations, bright promises and bitter disappointments. The waves have run high upon the spiritual ocean, have leaped far up the rocky shores of materiality, bathing the barren soil with the pure waters of spirituality, only to recede ever and anon leaving the rank weeds, the ungainly rocks, and yawning chasms to again offend the eye, until another wave of progress hid them for a longer period from mortal sight.

Evolution has been likened to the swinging of a pendulum that swings far out in one direction and then as far back in the opposite way, but whose return carries the race a little farther forward than did its predecessor, hence these oscillations, to and fro, served to instruct humanity as well as to bear forward the cause of progression. In Spiritualism this figure of the pendulum may well be applied; in 1848 it swung the pendulum of thought away from the direction of spiritual things, but swung quickly back again at the call of the priests and prelates who saw that the spiritual impulse would surely destroy their trade unless they could stay its progress. After a few years scientists, statesmen and rational thinkers were impressed by and with the truths of Spiritualism, and again the pendulum of thought swung in the direction of spiritual progress, carrying with it scholars, statesmen, kings, queens, potentates, princes, and other leaders of men, who were compelled to accept the truths of Spiritualism through the demonstrations given them by honest mediums, who eagerly courted an opportunity to prove the fact of spirit return.

This wave served to popularize Spiritualism and interested all classes of people in its claims. The social reformer, dietetic reformer, political reformer, reformers of every conceivable order came into Spiritualism, hoping thereby to secure the adoption of their special theories through its agency. On the crest of this wave the social reformer managed to secure the first place for himself, and through careful maneuvering succeeded in directing the foremost factor in Spiritualistic work. He rode his hobby very hard and reached the highest position in his career in 1873. Then this wave began to recede, and for twenty years carried the tide of thought far away from everything pertaining to progress along advanced lines of spiritual thought. During the advance of the wave, people who had everything to gain and nothing to lose in character and social standing, sought the

SHELTER OF SPIRITUALISM.

There were the counterfeits and charlatans whose work served to turn the tide of spiritual progress in the opposite direction and did all in their power to make merchandise out of that which is of the soul, hence in truth can never be bought and sold with the money made of material things.

They made good use of the field thrown open to them by the retrogressive wave of 1873. By their simulation of medium powers, they held the attention of many people from whom they unhesitatingly took all the money they could get and even had the effrontery to exult over

THE AGONIES OF SOUL.

Of those whom they systematically robbed. Signs and wonders multiplied during the twenty years of the march that followed the blow of 1873. Accountable to no one, to no body of people, to no chartered institution protected by law, those who were without heart and conscience had a fine field in which to work, and they did not hesitate to make hay while the sun shone. Had the Spiritualists been thoroughly organized, the counterfeits could never have gotten such a strong hold in their ranks. As it is, the door was opened to all classes of people, and good, bad and indifferent rushed in together. Men and women who had been found wanting by other denominations, graduates from penal institutions, and those who had found the church too narrow for license sought Spiritualism as a field where they could do as they pleased and be called to account by no one.

In 1893 the spirit world determined to issue a call for an advance movement on the part of their allies on earth. This they did in one emphatic demand for co-operation on the part of mortals. A new Spiritual wave was set in motion and the pendulum of progress was started by it on its return in the right direction. Obeying to the call of the arisen leaders of the present National Spiritualists' Association was organized September 29, S. E. 45, A. D. 1893. For five years it has held steadily on its way, urging the devotees of Spiritualism to follow its lead out of the realm of disorder and chaos into the calm of spiritual knowledge and wisdom. It has done a good work, and its history is one of which no Spiritualist need feel ashamed. It could have done more had the Spiritualists of America heeded the call of their angel friends and clasped hands with them in the spirit of co-operation for the sake of suffering humanity.

CHANGE FOR THE BETTER.

Within the past five years, yet the present condition of things in Spiritualism is such as to indicate that even greater reform work is to be done in the next few years to come than has ever been

done before. In 1893 Spiritualistic work was divided into three distinct classes, viz.: Lectures, public tests from the platform, and phenomena manifestations in public circles. The lectures were often held and still are followed by tests or demonstrations or messages through a test medium. Spiritualism had come to such a pass that its leaders felt that people did not care to hear lectures bearing upon its scientific, philosophical and religious lines of thought, but would gladly come out to witness the presentation of all sorts of phenomena. They did not care to know the source of these phenomena, provided the people were in attendance at so much per head. During the past five years an attempt has been made to determine the source, which fact has given rise to much discussion among the Spiritualists of America.

The lecturers, public tests from the platform, and phenomena manifestations have been such, now before the Spiritualists, that public number about three hundred and fifty persons of both sexes, varying in age from fifteen years to eighty. From this number societies are privileged to select such ones as they may wish to dispense spiritual food unto the people. A very few of these speakers are personally settled. I do not believe that there are persons who have permanent settlements as mediums. The vast majority of them are in fierce competition with one another, and await calls from the various societies at prices varying from two to fifteen dollars per Sunday. There are not twelve societies in the United States that pay more than fifteen dollars per week to their speakers. The fact is that many speakers are themselves lucky if they secure one engagement per month, and either by means of private test work or the kindness of friends, get enough to live upon from one day to the next. There may be twenty platform test mediums who can be properly classed by themselves. They have more definite plans because they are fewer in number and are in such demand as to give them constant employment, usually at a good wage. Some of these are forced to add to their incomes by means of private sittings. A few of them combine lecture and test work, hence command the largest salaries.

In viewing the present condition of the lecturers and platform test mediums, no rational mind can fail to see that it is

FAIR FROM SATISFACTORY.

They make precarious livings and are often in want of food, clothing and shelter. They are compelled to travel from point to point, and are given no opportunity to improve their minds by the reading and studying of the works of the wisest writers of the ages. They are expected to have a barrel of inspiration ready to tap at a moment's notice, and many there are who care nothing for the kind of inspiration given, provided it is labelled inspiration. They seldom speak more than two Sundays in one place, and the frequent change of speakers has resulted in giving the people a mental dyspepsia that makes them uncomfortable and dissatisfied when fed solid food. This disease can be cured, is being cured, and soon will be cured by thorough organization.

The work of the platform test mediums is of a more character, hence should not be classed with that of the lecturers. From the days of Miss Lizzie Keyser down to the present time, the platform test has been much in demand on the part of many Spiritualists. It originally served the purpose of a waking an interest in Spiritualism and was the means of converting many. The genuine coin can always be counterfeited, this phase of mediumship was no exception. Men and women whose sole object was money, no matter how or by what methods they obtained it, have come into the ranks and under the claim of mediumship have palmed off a series of

PRE-ARRANGED TRICKS.

In lieu of the genuine manifestations of the platform test medium, information bureaus have been established throughout the country, through which these pseudo-mediums have possessed themselves of certain facts concerning many people whose relatives and friends have passed to the higher life. These facts have been compiled and carefully arranged, either in cipher or in print in a little book often referred to as the "blue-book," from which tests ("to be drawn") are taken.

You are all familiar with many of the startling manifestations given by this method at some of our camp-meetings and local societies. These so-called tests nine times out of ten are given to Spiritualists of long standing, whose records are known to this secret brotherhood. I myself was at one time rated as a "dead easy" subject and received the same stock tests from dozens of these pseudo-mediums. I must not be misunderstood in this connection; there are genuine platform test mediums, whose work

IS ABOVE REPROACH.

and are themselves above suspicion in all directions. I do not refer to them, but I do refer to the tricksters pure and simple, and to those who, having genuine gifts, will yet descend to counterfeiting because it is easier for them to satisfy a hungry audience in that way. The exchange bureau is also a factor that must be considered in connection with this matter. A man or woman collects information in a certain city or town, which is furnished to every one who is willing to descend to the practice of fraud when filling an engagement in that place. The informant is paid so much per month by the fraternity whom he serves. Through this bureau the names of all Spiritualists are made known as well as the names of all interested friends, curiosity-seekers and investigators. The bureau of information and exchange bureau partake of the same nature but differ in their methods of work. We find them active and prominent at the present time in connection with bogus test work in Spiritualism. I say again that I do not refer to the true test medium in this discussion.

Let us now consider other phenomenal phases of mediumship very briefly. Materialization, etherization, the trumpet test, independent voices, spirit

photography, etc., are no doubt founded upon fact, but their present status is far from being what it should be. The splendid work of Mary Andrews at Montevia, N.Y., has been supplanted in the field of materialization by that which will not bear careful investigation. Test conditions to-day are not granted, and the medium feels insulted if asked to give them. Those who attend such seances often feel it to be an outrage upon the medium if he be asked to submit to an examination, or give reasonable test-proof conditions. The spectacle of a materialization was demonstrated by Sir William Crookes and therefore it is absolutely unnecessary to again prove it, is the acme of folly. It is a complete begging of the question and opens wide the door for the rankest kind of humbug. In studying materialization in America, I find that the same loose methods of conducting a seance prevail everywhere. Some so-called mediums hold a seance every day, some two or three per day, others one or two, and four times per week, always at fifty cents to two dollars per head admission. From twelve to fifty persons frequent these seances, hence the medium, be he good, bad or indifferent, manages to secure a good income from those who are willing in many cases to be imposed upon by him. Materialization has been demonstrated on several occasions to be a fact in nature, but certain on the truth as I am of the fact of spirit return, hence wish to go on record not as one who believes in materialization but as one who knows it to be true.

Its present condition and the crude methods employed in its presentation are matters of grave concern to every true Spiritualist. The genuine materializing medium is obliged to compete with those who do not hesitate to employ confederates, or to play the "spook" themselves, with those who are determined to make money by any and all means in their power; hence the genuine medium has little incentive to go on with his work, when his honest efforts are so completely ignored or unappreciated. The genuine materializing medium seldom produces ten full forms at a single seance. Above that number his strength will not permit him to go, hence he fails to satisfy the public because the average attendant at these seances expects to see many times ten forms in the course of a single evening. This places the genuine medium at a

FEARFUL DISADVANTAGE.

he gives quality in his work, while his unenterprising competitor gives quantity, which is more in demand by the Spiritualistic public.

Materialization to-day is the height of attainment to many Spiritualists who accept everything given them as gospel truth. A counterfeiting medium is in full tide of popular favor because he can produce from twenty-five to one hundred forms at a single seance. How does he do it? By means of paid confederates and paraphernalia prepared for use before the "trap-doors" sliding panels, back entrances to the cabinet, with confederates in the circle who supply paraphernalia for costumes, etc., account for many of these pretended phenomena. It should also be remembered that sufficient material to make up several forms can be compressed into such small proportions as to be concealed in one hand or a small tube. I have met people who played spook every four or five minutes in many sections of the Union. I know of people to-day whose sole income is derived from the work they do at certain seances and this is by no means the worst feature of the case. People have been approached by the counterfeits with direct offers of money to travel with them to play spook at the pretended seances. The craze for signs and wonders has resulted in producing a condition of affairs that is

SADLY DEMORALIZING.

The licentious practices of the materializing seance-room beggar description. We cannot from a public rostrum give voice to a narration of facts that would make a nauseating atmosphere. Suffice it to say that almost every form of physical vice has been indulged in under the cloak of angel manifestations until these seances are looked upon by the intelligent public as the cesspools of Spiritualism. The angel world now rises up through the lips of those who are endeavoring to promulgate the truth, that unquestionable evidence is at hand to prove that there is scarcely one out of ten who is not simply preying upon the credulity, a portion of the public and feeding upon the weakness of the other.

While I am proud to say that true Spiritualism is not responsible for these awful things, they are yet, as I have stated, carried on in its name and constitute a part of the present status of the cause. There are many other conditions similar material and important attached to the presentation of the phenomena of Spiritualism to-day, that are even defended by many Spiritualists because the parties involved are real or pretended mediums.

In the trumpet test, slate-writing, etherization, transfiguration, inspirational speaking and other forms of manifestation there are many simulations and much pretense. But none of these involve licentious practices to the extent the above do, hence do not require extended notice. With confederates and the power of ventriloquism, coupled with a thorough acquaintance with the exchange bureau, a counterfeited trumpet medium can give a reasonable good seance. By means of prepared slates, with false fronts, or slight-of-hand work, independent slate-writing can be duplicated. The use of chemicals, cosmetics, illuminated cloth and transparencies, will etherization very easy for a counterfeiter. These are facts in connection with the present condition of Spiritualism, that have served to bring it into the questionable state it is in to-day. It must be admitted that fraud in mediumship and pretense on the part of some of our speakers are not conducive to win the respect of the rational, honest minds among men.

From the most reliable resources I learn that there are about

TWO THOUSAT MEDIUMS

in the United States who depend upon their spiritual powers for their living. This number is not less than ten thousand persons who are practicing their mediumship within their own homes, unprofessionally, without regard to the financial profit. The unprofessional medium, the home medium, is doing and has always done a good work; through him the spirit of investigation has been awakened and people led to a knowledge of the truth by means of scientific demonstration. The professional medium will not aid in this good work and will continue to do so just so long as he is true to his mediumship. The simulation of the physical phenomena and the ease with which some of the mental phases can be duplicated, have served to put an undesired stigma upon mediumship itself. To-day the question is how to discriminate between the genuine and the spurious in mediumship. How can the true medium be protected and defended and the public relieved of the possibility of being imposed upon? The public, as well as the genuine mediums, should be given some consideration in this matter. No honest investigator should be subjected to imposition, nor his pocket by the human vampires in the seance-room.

But how can this be obviated? By systematic business-like organization, to the lack of which is largely due the present fearful state of things in Spiritualism. Had the Spiritualists been thoroughly organized, these counterfeits could have been disposed of long ago. Without organization they were accountable to no one and were not obliged to present any credentials as to character and genuineness of mediumship. The presentation of the phenomena could have been arranged in such a way as to make every seance fraud-proof, without injury or prejudice to the medium, if there had been thorough organization in past years. Beyond this also, the public would have been informed of the antecedents of all of the pretended mediums and warned against those who were unworthy of confidence. But the failure to organize properly has given us the present status in media manifestations, and foisted upon our movement the counterfeits for whom we have paid a high price. As Spiritualists we wanted the marvelous and the demand was promptly supplied by these human vampires, whose consciences were closed by every sort of influence and whose natures were perverted as to make them unable to feel for human woe.

Education is also a remedy for existing ills. The overcredulous ones in our ranks should be led to see the right path by honest endeavor on the part of our teachers. The leaders of local societies should be influenced to see that no one should be given credit for a feat in a financial sense. This instruction can only come through legitimate organization. When we have this, the public can soon be made to see that

CHARACTER MEANS SOMETHING

on the Spiritualist platform, and that while we believe in the largest possible liberty, we do not believe in unqualified license. Through its instruction also the world can be made to see that Spiritualism is a reform movement as well as a scientific principle and philosophical cult. We shall then have a scholarly ministry inspired by the most advanced minds in spirit life, in place of the present unsatisfactory condition of our rostrum.

The present condition of our platform demands the serious attention of every true Spiritualist. The mediums of every hundred of our local societies are numerically and financially weak and are lamentably inharmonious affairs in the majority of instances. They hold their meetings upon the third floors of buildings without elevators, and seek to put anything and everything upon their platforms that will draw a crowd. This kind of phenomena, the character of the speaker and the effect produced are as nothing to those who attend circles of these societies, and in many cases to the members of the same. They have what passes for music but it would hardly be recognized as such outside of the halls where these societies meet. The main object seems to make the speaker or medium pay for himself, and if possible leave a few dollars in the treasury, so that the officers and members who play spook every four or five minutes can "draw" an audience large enough to pay his meagre salary.

AT THE PRESENT TIME, I find probably

FOUR HUNDRED MEETINGS

held every Sunday in the United States for individual profit only. These meetings are organized either by every nominal medium or by some one who has influence with a certain class of mediums. The medium or individual hires a hall in his own name, advertises the meeting and charges a ten-cent admission at the door. All money taken in over and above expenses goes into the pocket of the medium. In case the medium is desirous of securing engagements to take part in the meetings, he will aid the development of their psychic powers and perhaps fit them for a broader field of labor for which every one aspires. To these meetings those who have developed mediums and those who are not scrupulous to supplement their real powers with spiritual manifestations as well as the tricksters who are in search of information to be used in their private sittings. These meetings often draw larger crowds than do the legitimately organized societies. It should be remembered, however, that the people who go to them wish to see something rather than instruction, and that the more they see of the philosophy and religion of Spiritualism, the more they are disgusted. The manifestations at these irregular meetings are generally very crude, often ludicrous, and sometimes absolutely

RIDICULOUS AND VULGAR.

The English language is outraged in every possible way, while the tests, delineations and psychometric readings are of an order indescribable. The people present are largely curiosity hunters, full of fun and determined to have a good time. I have heard many people characterize these gatherings by every conceivable title, and state that the "show is as good as a circus." The ten-cent admission at the door certainly places the meetings at the level of the circus, and the more they are attended by the ignorant, the more they are degraded. The manifestations at these irregular meetings are generally very crude, often ludicrous, and sometimes absolutely

their conductors; the mediums work for nothing but the hope of securing patronage, while the conductor pockets the money.

I term this class of meetings, and it is a large one, meetings for personal profit. You will find them liberally advertised in every city where there are Spiritualists and constitute probably a majority of all the meetings held in the name of Spiritualism. They are to be found leagued against legitimate organization, because it would take away the occupation of these conductors and compel them to earn their own living. In my opinion, they have retarded the progress of our cause in many localities and have certainly caused it to be held up to ridicule by our opponents. Whatever of good they may do, and I will admit that they do some good, I must contend that it is completely overshadowed by the ridiculous travesty it puts upon Spiritualism before those who are not familiar with its teachings.

Let us now return to the legally organized societies. They are not nearly so numerous as the class just mentioned, but the influence of the former often overshadows the latter, and does not lead them to assume their proper stations in the communities where they are held. They have the elevated halls, poor music, and the door fee to boot, which I have referred; they also expect every speaker to pay for himself while the majority of the members feel offended if asked to make up a deficit in the revenues. The members are often suspicious of their officers and of one another; they doubt the honesty of the one who collects the fees at the door of the secretary, treasurer, and all others through whose hands the money of the society must pass. All of these difficulties and deplorable conditions, are present facts that must be met and a remedy found.

VENTURE TO SUGGEST THE REMEDY: IT IS

SYSTEMATIC ORGANIZATION.

If fifty or one hundred persons in any community were to sign a paper agreeing to pay one or two dollars per month to the support of Spiritualist meetings, a sufficient revenue would be derived therefrom, with collections taken at the meetings, to provide comfortable halls on the ground floor, good music and the best of platform talent. No Spiritualist is so poor as to be unable to do this, unless he or she be in the almshouse. If Spiritualists will but unite in a legally organized and incorporated body, they can soon determine upon whom they can depend upon and can conduct their business in a business-like manner. The Christian church has set Spiritualists a good example in this direction, and a good example is always worthy of emulation. By this means, Spiritualism will be dignified in every community, and Spiritualists will command the respect of all denominations through their respect for themselves.

The present condition of our true speakers and mediums is also deplorable. Local societies do not hesitate to cancel their engagements, and by every possible means seek to induce them to reduce their prices. I venture to assert that no speaker or medium in our ranks can support himself and family upon the income he derives from our platform to-day. He must have other work. Railroad fares, board, rent, and other expenses must be met, yet our speakers are expected to work for from two dollars to fifteen dollars per Sunday, which is sometimes paid to them very grudgingly by the local bodies. The wear and tear of travel upon their physical forms must be taken into account. They shorten their term of life by the strain of the hard work they are compelled to undergo and through the selfishness and indifference of many Spiritualists. A remedy for this ill can easily be found in systematic organization, through which will come the settlement of our speakers and the proper support of the same.

Spiritualism to-day does not have the influence it should in social, political, industrial and domestic circles. Its force is wasted through the expenditure of energy and money in railroad travel and the lack of proper organization. Sectarian text-books are in many of our public schools, class legislation is enacted by the majority of our States; the avenues of reform are closed to repentant sinners and the politicians refuse to recognize our people as factors in the body politic. Laws against our mediums and many of our physicians are upon the statute-books of

PORTY-FOUR STATES

of the Union. In some states it is even illegal to hold Spiritualist meetings on Sunday, because Spiritualism is not considered a religion. I would be inclined to doubt its being a religion or anything else of value, if it were to be for individual profit only. These meetings are organized either by every nominal medium or by some one who has influence with a certain class of mediums. The medium or individual hires a hall in his own name, advertises the meeting and charges a ten-cent admission at the door. All money taken in over and above expenses goes into the pocket of the medium. In case the medium is desirous of securing engagements to take part in the meetings, he will aid the development of their psychic powers and perhaps fit them for a broader field of labor for which every one aspires. To these meetings those who have developed mediums and those who are not scrupulous to supplement their real powers with spiritual manifestations as well as the tricksters who are in search of information to be used in their private sittings. These meetings often draw larger crowds than do the legitimately organized societies. It should be remembered, however, that the people who go to them wish to see something rather than instruction, and that the more they see of the philosophy and religion of Spiritualism, the more they are disgusted. The manifestations at these irregular meetings are generally very crude, often ludicrous, and sometimes absolutely

ridiculous and vulgar. The English language is outraged in every possible way, while the tests, delineations and psychometric readings are of an order indescribable. The people present are largely curiosity hunters, full of fun and determined to have a good time. I have heard many people characterize these gatherings by every conceivable title, and state that the "show is as good as a circus." The ten-cent admission at the door certainly places the meetings at the level of the circus, and the more they are attended by the ignorant, the more they are degraded. The manifestations at these irregular meetings are generally very crude, often ludicrous, and sometimes absolutely

THE BRIDGE BETWEEN TWO WORLDS.

By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the pure realms of the Spirit-World. It is written in the sweetest and most charming language. Price, cloth, \$1; paper, 75 cents.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 75 cents.

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

"The Bridge Between Two Worlds."

By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the pure realms of the Spirit-World. It is written in the sweetest and most charming language. Price, cloth, \$1; paper, 75 cents.

"The Dead Man's Message," an occult romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth \$1. For sale at this office.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 75 cents.

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

"The Bridge Between Two Worlds."

By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the pure realms of the Spirit-World. It is written in the sweetest and most charming language. Price, cloth, \$1; paper, 75 cents.

it contained that there are one thousand such circles held from one to three times per week in the United States alone. At each of these circles there are one hundred or more persons, let us assume that the average number is twenty who are relieved at each seance; let us also assume that the average number of circles held by each one of these spirit helpers is two; we now see that forty spirits are helped by each of them and that forty thousand is the total number relieved each week. Multiply forty thousand by the fifty-two weeks of the year and you find that two million and eighty thousand spirits are annually grabbed or instructed in the United States alone. If this work has been kept up for ten years, we have the enormous sum of twenty million, eight hundred thousand souls as the number relieved; in ten years more we have a number beyond all reason. I do not doubt that there are dark or evil influences on the other side of life; I do not doubt that some of them can be and are aided by coming into contact with people yet in the form, but I also believe that our spirit friends, those who have been in spirit life for centuries, are

FAIR BETTER QUALIFIED

to take care of the denizens of the spirit world than we mortals are. Therefore, I feel that the tendency to lay too much stress upon the capturing of evil spirits should be checked by calm, dispassionate reasoning. I have no word of censure for those who have drifted into this practice; I merely wish to call the attention of the Spiritualistic public to the growing abuse to the end that it may be obliterated in the near future. The agent to remove it is Systematic Organization.

Despite these untoward circumstances by which our Spiritualism is confronted to-day, its condition is by no means hopeless. In fact, its present status is in many ways very encouraging. Belief in and effort in behalf of organization gain ground every day. Local societies are extending into line as legally incorporated bodies, and are seeking to put themselves upon a business basis. No less than

SIX HUNDRED AND FIFTY

meetings are held every Sunday under Spiritualist management. The present tendency is to become more thoroughly organized, and now that the objects of the National Association are better understood, they are seeking to unite with it. The need of an advance step is apparent to all, and I am pleased to note that it will be taken as soon as the way is shown. There are now fifteen State Spiritualist Associations in existence, twelve having been organized during the past five years. We also report over fifty camp-meetings scattered over the nation which are doing an excellent work.

Schools are now being established and two of them have been agitated under the leadership of Spiritualists, one at Belvidere, N. J., and the other at Mantua, Ohio. Charitable work is also being carried on and a home for aged Spiritualists and a home for aged Spiritualists have been recently purchased by the Veteran Spiritualists' Union. I wish I could report that the said home was free from debt and open to the public. As it is national in character, it should be under such auspices as will lead the Spiritualists of the nation to properly support it.

A few temples and chapels have been erected by the Spiritualists. The number is possibly seventy-five, while the temple and camp-meeting property in the United States alone is not less in value than one million, two hundred and fifty thousand dollars. The tendency is to secure permanent homes for our local societies throughout the land, and the outlook in this direction is at least encouraging. Spiritualism will be estimated at its proper value as soon as the Spiritualists own their own worship schools. The Children's Lyceums or Sunday schools are far from satisfactory but their present condition is much better than it was five years ago. There may possibly be fifty lyceums in the United States. A

NATIONAL LYCEUM ASSOCIATION

has been organized as an adjunct of the N. S. A., and will become a powerful ally if properly supported. Throughout the country I find new interest in the lyceums, hence feel that a bright future is before us if we continue to work earnestly for organization.

Over one hundred journals and magazines have been published in the interests of Spiritualism in various parts of the globe. Forty of them are in the Spanish tongue, twenty in English, sixteen in French, and the remainder divided among the German, Portuguese, Russian, Dutch and Scandinavian languages. It is difficult to estimate the number of books that have been written and published during the past fifty years under the name of Spiritualism. It is probably upwards of one thousand volumes, some of which have gone through more than forty editions. Many of these works are of but little value from a literary standpoint, yet the majority of them will compare favorably with the best works of the ablest authors of other schools of thought. If Spiritualists supported their journals better, they would read more of their best books than have been published, they would certainly be better able to do so for the good of the cause than they are to-day. It is a significant fact that our opponents are better posted with regard to our literature than are our Spiritualists. Our journals are eagerly read by clergymen of all denominations, while our books are studied with care in order that their claims may be refuted. It is a shame that our Spiritualists do not do likewise.

Spiritualism is affecting the utterances of many pulpits; it is finding its way into all of the novels of the age; and is tempering the philosophical deductions of the wisest minds in all departments of learning. It has assumed proportions that its opponents cannot ignore, and is now

RECOGNIZED AS A FACTOR

in the religious, social and reform work of the day. Through its State and National Associations it commands the respect of the secular press and is now discussed with some degree of toleration by the scientific world. It has made it necessary to organize societies for the purpose of studying and forcing its acceptance upon minds heretofore fettered by the lifeless chains of materialism. It is now forcing an interest in political and social reforms on the part of Spiritualists. It is calling a halt upon class legislation, and is ever urging its followers to work together to secure the repeal of every measure inimical to progress. It demands medical freedom as well as political freedom; it stands forth as a champion of the doctrines of a "sound mind in a sound body," hence is opposed to vaccination in every form. In fact, it stands for every measure designed to benefit the human race.

WITHIN OUR RANKS A MIGHTY CHANGE

for the better has been noticeable during the past five years. The consciousness of every Spiritualist has been quickened, and the unanimous verdict of all true Spiritualists is to the effect that fraud must go, that the higher moral tone for the platform is necessary and must be forthcoming; that

ignorance, immorality and crime can no longer be tolerated by Spiritualists, while fortune telling, sooth saying, charm selling and every form of charlatanry have no place in connection with its work. A demand has been growing within these years for a co-operation of energy on the part of speakers, mediums and the societies employing them. Vital energy is now being wasted in long, tedious railroad travel, and financial energy in filling the coffers of the railroads.

In fact, reform is in the air, and every Spiritualist can take courage from the auspicious omens for the future of Spiritualism; with the settlement of speakers for a full year or more over a society, with

FRAUD TO BE ELIMINATED

from mediumship and the platform, with a full, broad and elastic declaration of principles to be placed before the world, with schools, colleges, libraries, hospitals, sanitariums and temples to be established, with missionaries to be supplied, and with the cooperation of a high order of work, we have the promise of a great victory if we persevere to the end. The task can be easily performed if we will each one do our several parts, and defend principles instead of policy. We have the means by which this work can be done; it is organization, pure, simple, business-like organization. Our National Association is our servant, ready, willing and anxious to do the necessary work. If it is properly supported, if its claims are duly presented to the world, it will only take a very short time to eliminate every objectionable feature from Spiritualistic work.

The National Association awaits the orders of its master; it is strong in the affections of the people, but has not yet found its way into popular support. Education is now the watchword of our angel and mortal friends; with that thought in mind, with that word emblazoned upon the banner of progress, the National Spiritualists' Association will be the cloud by day and pillar of fire by night to lead the Spiritualists of America out of the Egypt of fraud, of mediumistic developments, of intolerance and bigotry, of doubt, skepticism, and blind credulity into the Canaan of promise, where Truth is king and mortals and immortals his willing and faithful servants.

MAN! MAN!

Some Cogent Reflections Thereon.

Man is a temple of the living and eternal forces and intelligence of nature; or he is a part of these living forces; or, as the Christian says, he is a part of the living God, and is at one with God; or, in our more liberal language, man is a part of the living universe, and is immortal only in the sense that he is a part of these living forces that are eternally individualized. But that we are eternally individualized, I very much doubt. Because, while we do have a positive proof that we continue our existence beyond this earth life, we have not one iota of a proof that man lives and exists in spirit or soul-life forever. For it is not possible for us to obtain this proof, for not a trace of our past existence has come back from the land of the dead, nor have we any individualized proof that he had reached the "end of time," and had "lived forever."

And when Mr. Schnapenberg makes that assertion he has proved nothing, only he has made an assertion that he cannot sustain. Even if thousands have returned and proclaimed that they live in spirit life forever, it is yet only an assertion, it proves nothing; there is no fact sustained.

So I venture to say that our tradition, that we have not one iota of proof that man is an individualized entity and exists in all the ages of an eternal time that shall last forever and forever.

This proof cannot be obtained in any manner whatever, for the end of time, which would not even be the forever, which would come to us yet; that forever is a long way ahead of us mortals, and we cannot even comprehend how forever is or will be.

THE GOLDEN JUBILEE

A Ringing Address by Dr. Dean Clarke, Read at
Rochester, N. Y., by Prof. H. D. Barrett.

Fellow Spiritualists: You have met from far and near, to commemorate and glorify the greatest event of modern times. It was no less than the opening of intercourse with an unseen, and almost an unknown world. More than that, it was the inauguration of a New Dispensation, and the ushering in of a New Era in human affairs. The then-called "Rochester Rappings," like many other momentous occurrences in human history, seemed at first appearance to the average observer, trivial and inconsequential. Even today, after half a century of astounding developments, the great time-serving and unthinking masses are not aware of their vast significance.

So accustomed have we become, in this age of wonders, to startling events, great discoveries and marvelous inventions, that familiarly with the wonders of Modern Spiritualism, almost obscures their true magnitude even with those who know and best appreciate them. Therefore, those of us who here convene to celebrate the advent of the greatest wonder-worker of the nineteenth century, to glorify as it deserves the birth of Modern Spiritualism.

THE ELECTRIC AGE.
When messages of human thought fly on lightning's wings, annihilating time and space in transmission; when almost a whole civilized world is ablaze with electric light that turns night into day; when the wheels of palatial machinery, and much of the world's vast machinery are whirled by the unseen motor which rolls stars and suns in their stupendous orbits, are we just beginning to see the significance of those things which have been seen only the rush-lights of the "dark ages," as credulous dupes and insane enthusiasts, because we came to this Mecca of spiritual illumination to do honor to the greatest discovery of all the ages?

Only think of it! Those tiny sounds, paltry as they seemed to the superficial observer, were pregnant with results of infinite import to the human race. They broke the eternal silence of the grave, gave voice again to the so-called dead, and brought "glad tidings of great joy," never before equaled in human experience. They furnished, for the first time in human history, a means of communicating with departed spirits, and settled forever the great question of the ages: "If a man die, shall he live again?"

THE SPIRIT OF DEATH.
Through them the Sphinx of Death, that had sat as a monument of despair, grim and silent before the portal of the Great Unknown for untold ages, found voice and answered: "Man is a spirit, and spirit is deathless. I, who have been dreaded as 'the King of Terrors,' am humanity's greatest friend and benefactor. I am the benediction unto life, eternal and for everlasting. Fear not!" And this the only revelation, it would have justified all that can be said or done on this important occasion to glorify that unique event. But it was only the beginning of a great variety of wonders and revelations transcending in importance all hitherto known. Those tiny sounds were another "voice from heaven," saying: "Lo, the King of Heaven is again at hand to fulfill a promise of more light, to establish justice, righteousness, and peace on earth."

They were the tokens of a new descent of the angels among men, women and children, to minister both to their temporal and spiritual needs, and to show them how to make the most and best of this life, as a needed preparation for a spiritual existence of eternal progress. They were the heralds of a great variety of signs and wonders, the symbols of spirit power and intelligence, which have laid the foundation of a new scientific and philosophic religion, that destroys all supernaturalism and superstition, and brings hope, trust, joy, aspiration, and exalted inspiration to the masses and enables all souls that appropriate its great spiritual truths.

SPIRITUALISM A SAVIOR.
We celebrate the dawn of Modern Spiritualism, the birth of a savior, a benefactor, a reformer, a liberator, and a benefactor which baptizes us with divine power, instructs us with the truths of nature, leads us in the paths of mental and moral progress, and cultivates all our higher faculties till harmony, purity and love give us a foretaste of joys unknown before.

We rejoice not only that we can hold sweet communion with kindred and friends who love us still, but also, if we live so as to attract them to us, with saints and sages who have solved the great problems of nature, of life and of destiny, and can give us wisdom, knowledge and occult power nowhere else to be obtained. We rejoice that we have been given a rational religion, which fills the mind with a new and noble ideal, and teaches that spirit is immanent in the universe, so that we

"take no private road
But look through Nature up to Nature's
God."

and have no use for man-made gods in his own image, and hence more human than divine.

SPIRITUALISM EMANCIPATES
its votaries who drink deeply of its fount of truth and wisdom, from all the material and superstitious concepts of by-gone ages, so that they have no use for the elemental, ghosts, goblins, demons, and idols of the mythical past. The supernatural and the miraculous (it brings within the domain of Nature's laws on the spiritual plane of manifestation, and philosophically spiritualizes nature and naturalized spirit, so that we see in every natural object not only a symbol of divine idea, but the objective manifestations of a spiritual entity within.

Its work in the past fifty years necessarily has been largely iconoclastic; it was however

"But the ruin of the bad—
The wasting of the wrong and ill,
Whatever of good the old time had
Is living still."

Having cleared the ground of its rubbish, as we enter upon the new cycle of its development, the work before us is more constructive than destructive. With this understanding, how better can we serve the purpose of this great occasion than to lay a firm and substantial foundation for the Great Temple of Spiritual Religion for which materials have been accumulating during the half century now past? Is it not high time that chaos among us was reduced to order, and the confusion of tongues relative to what Spiritualism is, should be harmonized by a

DECLARATION OF PRINCIPLES.
Having the authority of our wisest spir-

it teachers, and of a consensus of the competent who are its earthly exponents?

The signs of the times indicate a wide-spread demand for a synopsis and a synthesis of Spiritualism formulated as a platform, that all may know where we stand, and on what foundation we build. Surely, we have neither a science nor a philosophy, that can be systematically and authoritatively taught, till the facts and principles which Spiritualism has given us are systematized in logical order and relationship. The Babel and Beldam of beliefs and theories now extant are the result of a chaos of speculations and ideas that have not been competently sifted and scientifically classified. Why all this hue and cry against a creed, or more properly a declaration of principles? Do we not know many truths, and rationally believe many ideas to be true? Do we not hold many doctrines in common? If we have anything more than mere speculation, if we have any real knowledge, as we claim, why not put it into tangible shape, so that all inquirers may know that we have a cult that is not a mere spectre of dubious faith which cannot be materialized in comprehensible form? Do not our organizations need a soul of ideas, facts and principles to vitalize them, and give them an aggressive force for propagation? Must business organizations without a defined purpose and a basis of declared principles, lack cohesive attraction and soon dissolve.

If political parties need a platform, why do not religious and reformatory parties or sects need to define their position and purpose, so that all may know where they are at, and what they are for? If the platform contains nothing but demonstrated truths and well-established doctrines, it cannot hamper mental growth, nor freedom of thought in the least. Truth does not change, nor does it enslave any one, but on the contrary, makes all free! The Constitution of the United States, the "creed" of our Nation, does not enslave Americans, citizens, but secures their unity and liberty. So, too, may a Declaration of Principles of the Spiritual Philosophy be a Declaration of Independence from Error, and be a nucleus of organization and a bond of unity and fraternity, without in the least curtailing freedom of thought and speech. Are we such a heterogeneous mob of "cranks" that we have

NO COMMON FAITH,
no unity of purpose, and no general affiliation of ideas? For one I resent such an impeachment of mental soundness, and insist that all who have understood the philosophy sufficient to render them worthy of ranking as Spiritualists, do hold sufficient ideas in common to make a platform capable enough for all to stand upon, without any one's encroaching upon the freedom of his neighbor, and without feeling in anybody's thought except from envying into delusions and fantasies.

The stars of heaven move in sublime order and harmony, with all the room they need, because they are organized into solar systems around a common centre or nucleus of attraction that keeps them in order, so that they do not fly off on a tangent and wander like comets (and credulous Spiritualists), as aimless, lawless, useless prodigals of creation!

Let us, then, imitate Nature, or rather conform to her laws and methods, and have a nucleus of Principles as a common bond of sympathy and unity around which we can revolve and evolve, each in our own free orbit, but joined to a centre of attraction which unites us, by common ideas and a definite purpose of mission.

The fact that many religionists in the past have been cred-bound, and have persecuted those who rejected their shibboleth, forms no reason, or even a probability that we shall thus belie the genius of our free thought movement. There is

NO REASON TO FEAR
that we shall crystallize and fossilize because we write in scientific and scientific form, some of the great truths we have learned, and need to give to others in comprehensible shape. As our thoughts and knowledge expand, so will our statement be altered or amended. Progression is our motto, and we do not propose that any fixed "creed" shall

"We do not propose to make
To draw nutrition," stagnate and rot,
but we propose that our creed shall "grow with our growth, and strengthen with our strength," if it lacks any essential truth which formulated. A creed on paper to which reason and common sense assent, is not half so dangerous as the dogmatic self-conceit which denounces organization, and scornfully disapproves of every attempt to secure unanimity of thought, purpose, and effort! Bigotry and intolerance do not spring from creeds, but are born of an imperious, conceited spirit, that kicks at all statements of truth not emanating from its own egotistic conceits! But enough by way of answering questions and sophisticated objections to "a creed," which we do not propose to make. Granting that no statement of doctrines or principles will suit some who are nothing if not critical, we have the temerity to formulate a few generally received teachings of Spiritualism, which we offer for the consideration of this august body of representative Spiritualists. Though necessarily brief, and therefore incomplete, it contains some of the most essential cardinal principles of our philosophy, and we hope may serve a good purpose.

DECLARATION OF PURPOSE, ETC.
We as Spiritualists organize in local societies, State and National Associations, that we may more effectively cooperate with our spirit helpers in philanthropic labors, some of the objects of which are as follows:

1. To demonstrate man's existence after death.
2. To renew social intercourse between mortals and spirits.
3. To reveal the self-conceit which denounces organization, and scornfully disapproves of every attempt to secure unanimity of thought, purpose, and effort! Bigotry and intolerance do not spring from creeds, but are born of an imperious, conceited spirit, that kicks at all statements of truth not emanating from its own egotistic conceits! But enough by way of answering questions and sophisticated objections to "a creed," which we do not propose to make. Granting that no statement of doctrines or principles will suit some who are nothing if not critical, we have the temerity to formulate a few generally received teachings of Spiritualism, which we offer for the consideration of this august body of representative Spiritualists. Though necessarily brief, and therefore incomplete, it contains some of the most essential cardinal principles of our philosophy, and we hope may serve a good purpose.

pet the fear of death and all other superstitious fears; and give to mortals a foretaste of the life divine.

PRELIMINARY.
While Spiritualism demands unrestricted liberty of thought, and is on the "right of private judgment" in all matters of belief, and hence does not allow of a fixed and inflexible creed, it does not forbid, but requires a manifestation of its cardinal doctrines as a basis of organization, to the end that all may know what Spiritualism is, and what the organization is designed to promulgate and promote. In accord with this understanding, the following articles are adopted, subject to change whenever found to contain error, or to be too narrow for the growth of ideas.

PRINCIPLES AND TEACHINGS.
1. In its most comprehensive sense, Spiritualism teaches that the universe is the manifestation of Infinite spirit, or inherent energy, which is the creator of all organic forms; the primal source of all life, motion, sensation, and intelligence; whose material evolution is Nature; whose vital expression is natural law; and whose spiritual manifestation is in universal mind.

2. That man is the highest known manifestation of the Infinite Spirit; that intrinsically he is a spirit, clad with an ethereal, and a physical body, whose separation is called "death," but is really his birth into the spirit world.

3. That as a spirit having a spiritual body the counterpart of his mortal body, he is unchanged in powers and faculties, and enters by the law of attraction into environment corresponding to his spiritual development, where he progresses in the ratio of his efforts and capacity, continually graduating, as prepared, into higher spheres.

4. That as mind acts on mind and matter, here as here, by mental telepathy, he may communicate with mortals, or through the psychic force of mediums, may produce physical manifestations to the same end.

5. That the spirit world is in space, and its first sphere or grade so interblends with ours that we are constantly in the presence of kindred spirits, who come to us to aid or be aided; that the spirit spheres are as diversified as the nature and character of spirits, and are as subject to change and to them as earth is to us.

6. That heaven and hell are conditions, not localities, and are the effect of our thoughts and deeds; that through the law of compensation and retribution, we reap what we sow, regardless of religious faith or ceremony; that as long as we sin, we shall suffer; and must work out our own salvation by doing good and learning to do well; by so doing all finally become happy.

7. That the Ethics of Spiritualism, based on human brotherhood, demand that we should be absolutely just, honest, dutiful, and charitable—doing as we would be done by, and loving our neighbor as ourselves, forgetting self so far as possible; that we should be spiritually, not carnally minded, and ever strive to live up to our highest conceptions of right.

8. That there is no personal devil, as taught by Pagan and Christian mythology, but spirits that were perverted and degraded while in the flesh, for a while retain their malign dispositions and depraved propensities and do the evil things attributed to a devil and his hounds. It is our duty to help them to a higher condition—overcoming evil with good.

9. That all Bibles are the word and word of man in and out of the flesh, therefore none of them are infallible, nor more authoritative than are spirit communications to-day—all of which should be subjected to the ordeal of reason and science, and accepted only so far as they teach the truths and principles of Nature, the only "divine revelation."

X. That Spiritualism is a science, because it treats upon mental and physical facts; a philosophy, because it teaches the principles of Nature, and explains the facts of science; a religion, because it reveals the spiritual significance of the facts and principles of Nature, and teaches man's relations to, and dependence upon Nature's Infinite Soul.

Now, to rest your minds from the labor to which we have invited them, we offer the following rhythmic tribute to the day we celebrate, which we entitle THE BIRTH OF MODERN SPIRITUALISM.

The years that glide away so fast
We count them only when they lapse,
Now number fifty with the past
Since came the wondrous Hydeville Raps;
That strange event so "big with fate"
To all who live upon this sphere,
Compared with others ranked as great,
In great results has not a peer.

No fluent tongue nor graphic pen
Can bring its grandeur to our ken,
Nor its great value fully tell;
Nay, time alone can all reveal,
Of good for man it had in store,
The most of which doth heaven conceal,
But is revealing more and more.

So great a thing was never done
Where battle-flags in triumph wave,
As that great feat at Hydeville won
When Death was rapped into his grave;
The "King of Terrors" then was slain,
The grave of his great fear was
robbed.

The "dead" to life was raised again
And Life immortal clearly proved,
Not all the wonders of this age
By which we conquer space and time,
Nor any found on history's page,
Compare with that great feat sublime.

It brought an unseen world to view,
Where dwells the vanished human race,
Whose home is in "a starry blue"
Long thought to be but empty space.
Those raps that seemed but empty
Scarcely worth the effort then to hear,
Possessed a meaning most profound
Which greater grows from year to year;

Of secrets deep they were the key
Through which they since have been revealed,
To treasures vast the "Open Sesame"
Whose magic has their use unequalled.
Behind them was a power divine,
With will and purpose firm and strong,
To let the light of knowledge shine
To banish error, vice, and wrong;

It was a power that came to earth
With truth to set the people free,
Which gave a new religion birth
That soon made superstitions flee.
It fiercely smote old faith and creeds
With Truth's all-conquering sword,
And cut them down like grass and weeds
To clear the way for God's New Word.

It made appeal to common sense,
With facts to show its source and aim,
And when attacked, made strong defense
With "tests" to prove from whence it came.

The New Religion was commenced
With facts of science for its proof,
And though it was from heaven dispensed,
All Nature furnished warp and woof;
The spirit world was shown to be
Evolved by Nature's laws from this,
We now are in Eternity—
"Twixt heaven and earth is no abyss.

Man is a part of one great whole,
From which by law doth he receive
Both mortal body and his soul,
As writ of Adam and of Eve,
He is from Nature first evolved,
Without spirit formed to rise,
And Nature's plan is further solved
When death transports him to the
spheres.

Death robes him only of the flesh,
From which, through it, he is reborn
With spirit body young and fresh
As roses are of dewy morn;
He still evolves by Nature's law,
By will and effort as when here,
While mental fault and moral flaw
By growth of spirit disappear.

A grand religion such as this,
In time to come must wide prevail,
The end it seeks it cannot miss
Though sometimes it may seem to
fail;
The progress made in fifty years
Gives promise of complete success,
There is no cause for doubts or fears,
"This bound still faster to progress.

For, armed with truth and mailed with
fact,
The spirit power has cleared the way,
And judging now by all its acts,
"This certifies 'tis bound to stay;
The powers that be" have tried in
vain
To stop its onward wide career,
For it has made a constant gain
With pace increasing year by year.

Already it has won the day
In every contest with its foes—
The more they try its march to stay,
The faster on it always goes,
Though not received in Fashion's
courts,
And by the churches still tabooed,
"Tis undermining all their forts
Whose walls against it long have
stood.

It conquers by the might of Truth
Before whose prowess all must yield,
For though 'tis only in its youth,
The world is now its battle-field;
To those who stand on lofty height,
And watch the progress of its star,
Its day of triumph seems to gleam,
And only mist is coming bar!

Then let us bravely "hold the fort,"
And drive the foe at day's first light,
"Through evil and through good report"
No matter what may be the cost;
And when our last great victory's won
And we from pain and death are free,
We'll hear the angels say: "Well done—
Now hold Life's Grandest Jubilee!"

TWO SINNERS.
A man there was, it is said, one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart
keep quiet

When the blood is a river that is
running riot?
And boys will be boys, the old folks
say,
And a man's the better who's had his
day.

The sinner reformed, and the preacher
told
Of the prodigal son who came back to
the fold,
And Christian people threw open the
door
With a warmer welcome than ever be-
fore.

Wealth and honor were his to com-
mand,
And a spotless woman gave him her
hand,
And the world strewed their pathway
with flowers a-bloom,
Crying "God bless lady and God bless
groom."

A maiden there was who went astray
In the golden dawn of her life's young
day,
She had more passion and heart than
head;
And she followed blindly where fond
love led;
And love unchecked is a dangerous
guide,
To wander at will by a fair girl's side.

The woman repented and turned from
sin,
But no door opened to let her in;
The preacher prayed that she might be
forgiven,
And told her to look for mercy in
heaven.

For this is the law of earth, we know,
That the woman is scorned, while the
man may go,
A brave man wedded her, after all;
But the world said, frowning, "We
shall not call."

—Ella Wheeler Wilcox.
SUMMER IN TOWN.
Oh, for the thrill of a robin's note!
And, oh, for the scent of the clover
blooms!
A song that never was sung by note,
A scent all unknown in city rooms!

Oh, for the meadow's silvery sheen,
Bright in the sun and dark in the
shade!
Waving billows of shadowy green
Where the ground-birds' nest is fur-
tively made!

Every stone of the plighted street
Wears feet have faithfully trod!
Every flower of the meadow-land sweet
Sends a blessing up from the sod.
—Ada C. Sweet.

"Social Upbuilding, Including Co-
operative Systems and the Happiness
and Ennoblement of Humanity," By E. D.
Babbitt, LL. D., M. D., This comprises
the last part of Human Culture and
Core. Paper cover, 15 cents. For sale
at this office.

"Encyclopedia of Biblical Spiritu-
alism; or a Concordance of the Principal
Passages of the Old and New Testa-
ment Scriptures which prove or imply
Spiritualism; together with a brief his-
tory of the origin of the Bible," 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 Spiritu-
alism. As its title denotes, it is a ver-
itable encyclopedia of information on the
subject. Price \$1. For sale at this
office.

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

THOUGHTS.
On Topics of Interest to All
Thinkers.

At the present time what is the ad-
vanced thinker's place and duty? It
seems to me to be a duty to instruct.
To not withhold truths, but hand these
forth to others. In truth, advanced
thinkers are far more scarce than sup-
posed to be. Today I will not tell you
why this is, at present. I will
leave you to find out from my paper if
you are given to thinking.

At the present time we have—the
United States has—a war on hand. It
has been led up to by causes based on
beliefs that are erroneous. All wars
originate because of mistaken ideas as
to what makes right; have their cause
in ignorance of the true, in justice to
follow-men. The present war has been
opened up, in part at least, through
humane instinct in American
breasts, because of inhuman treatment
from one body of people to a less strong
people. Erroneous religious teachings
have led to the inhuman treatment on
the part of Spaniards to the Cubans, and
vengeful God has always made of igno-
rance a vengeful people. "That we have
humane hearts in America, who go
forth to do battle in behalf of suffering
Cuba, is owing to America's greater en-
lightenment. It is more of a civilized
nation than is Spain. Protestantism
rules in America, and Spain is almost
wholly Catholic. Free thought is also
abroad in the United States, swaying
its forces over minds. The Protestant
Christian's God is becoming more and
more loving as minds shake a little free
from the rule of tyrannical popes. How
have the popes and their helpful
priests held minds in check along the
ages? Done this by limiting their re-
search, by preventing them from read-
ing. Have interpreted to their people
the scriptures they claim as divinely in-
spired.

Protestantism, still accepting the
book as having come from God's fingers
or voice, finding, by reading it, points
of difference, thought it wise to allow
of men's reading the Bible. Thinking
to hold their followers to the Bible, and
interpretations thereof, they have placed
thereon. But as "many men are
of many minds" Protestantism has
come to have many branch churches,
each governed by some difference of
beliefs. These, in turn, branch out to
do for self, until to-day America is a
land of varied religious opinions.

Reading is the thinking. The more
we read, the more we think. The more
the wider the range of people, the
deeper the thinking done. And this is,
in part at least, the cause that produced
free thought in minds and has led to
these banding, to some extent, as free-
thought bodies.

Minds lose fear as there is un-
fettered. Indefinitely has become a power
with a purpose. Its purpose is to de-
stroy myths.

Now, there has come, to many coun-
tries, another power. This has taken
holds on minds to an extent surpris-
ing to many. Some of those of all of
the beliefs I have considered briefly
herein, have, in some way or another,
become interested in, changed by this
new active power in our midst known
under the name of Spiritualism.

What are its teachings? They are
numerous and for good reasons. Spiritu-
alism has so far been built upon the
statement of many, very many differ-
ent beings classed as spirits and an-
gels. It has been proven, beyond a
doubt, that men and women and chil-
dren never die. That they exist after
they lay down the physical in the spir-
it world. It is evident, to the things
among this never banded people, that
these men and women we had been
taught to believe dead, or dead to our-
selves at present, retain each their own
opinions. The mind, which lives, and
has the ability to make known this
fact, retains for a time indelible—the
"same opinions still" the person held
immediately before passing from our
mortal view.

So that the fact of their telling differ-
ent tales, or teachings, on returning to
earth friends, is, there as here, but a
mark of their unfettered intellectuality.
Here the stuporous mind—especially the
fearless—unfolds in degree according to
his or her research. Truth comes to the
seeker—but he must seek boldly. As in
"chasing the thimble," one must seek
widely; so if truth be found, we must
ransack all the mind can find to search
out.

And when one has fearlessly, and for
years studiously, been in search of
truths, regardless of what of the old
that has had to be discarded, these are
they whose duty it is to instruct others
in truths. But, as I said at first, how
few have become advanced thinkers.

Spiritualism is this is obvious to all
who think at all. The leading move-
ment for the improvement of the
race, because it alone gives any proof
of a continued life for man. The rea-
soner can understand how very natural
to accept the statement I now present:
We gain most of truth from those "gone
on" who thought most, searched widest,
after facts in nature, or that accorded
with natural laws, while yet remained
mortal. For instance, Darwin gave to
the world facts that overthrow unsci-
entific statements taught by the religio-
nists of the past—when the Bible was
taken as it reads. Darwin would not
return to teach other than as he had
gleaned facts, unless "twere to teach
more advanced scientific research facts.
An evolutionist once, an evolutionist
ever after. Facts are facts, standing
themselves, and men and women cannot go
back on facts.

We would not expect to receive from
the great mind of Thomas Paine—who
lives not alone in the hearts of many,
but is active, in personality still—a re-
traction of his logic, left behind him for
reaching minds to feed upon. He will
tell us heaven is not a place where
saints sit in judgment, and condemn by
far the greater portion of humanity to
tortures unending. Lincoln has not
been retrograding. Our most enlight-
ened minds of the past are our most re-
liable instructors returning to teach us
regarding the conditions as they really
exist in the spirit world.

If the reader does not accept the fact
that these minds are still in existence
as individuals, or the fact that contin-
uity of life is proven, then he or she has
not thought enough to lead to research,
and should awaken from mind lethargy.
And those who do have the knowledge
of spirit return will give evidence of
their own enlightenment, in degree, ac-
cording as these are broad in their
views, and unclouded with fear of, and
faith in, Gods.

You may know a man by the com-
pany of the gods he keeps hold on, in
belief. The more vengeful his God, the
less humane the man. The less he wor-
ships, the more he unfolds in intellect,
and the greater his aspirations for
truths that enlarge his soul-growth, be-
cause these state truths.

ALLIE LINDSAY LYNCH.
Chicago, Ill.

"The Religion of Humanity; a Philo-
sophy of Life," By J. Leon Benwell.
An interesting and thoughtful pamphlet.
Price 15 cents. For sale at this
office.

VALUABLE LIBRARY

...OF...

SPIRITUALISTIC LITERATURE.

MANSILL'S ALMANAC, of Planetary Meteorology, for 1898. This is the thirty-third annual publication of this excellent Astronomical Almanac. Valuable for those on land and sea. By Richard Mansill. Price 25c.

MARGUERITE HUNTER. A narrative of life in the material and spir-
itual spheres, by a co-operative spirit band, combined with chosen media
of earth, given through independent slate-writing. Price \$1.00.

MEDIUMISTIC EXPERIENCES OF JOHN BROWN, the Medium of the
Rockies, with an introduction by Prof. J. S. Loveland. This book
should be in the hands of every one interested in Spiritualism. Price 5c.

MEDIUMSHIP AND ITS DEVELOPMENT, and How to Mesmerize to
Assist Development. An everyday useful instructor in Psychic Science.
By W. H. Bach. Price, cloth, 50 cents; paper, 25 cents.

MEMORIAL ORATION BY COL. INGERSOLL, on Roscoe Conkling,
Delivered before the New York Legislature, May 9, 1888. A word
picture of an illustrious man. Price 4 cents.

MYTH OF THE GREAT DELUGE. A complete and overwhelming
refutation of the Bible story of the Deluge. A very interesting pamphlet.
By James M. McCann. Price 15 cents.

OBSESSION. How evil spirits influence mortals, and how to guard against
the same. A very necessary and interesting study for sensitives. By
M. Faraday. 23 pages. Price 10 cents.

ORMSBY'S GEO-HELIO EPHEMERIS ALMANAC. This is a lesson-
book of Astrology, and business and weather guide, containing Horo-
scopes for each month. By Prof. Ormsby. Price, cloth, \$1.00; paper, 50c.

OUTSIDE THE GATES, and Other Tales and Sketches. Written by a band
of spirit intelligences, through the mediumship of Mary Theresa Shell-
hamer. A most excellent Spiritual work. Price \$1.00.

PEOPLE'S FACES, and How to read them. Physiognomy Defined.
Teaches how to read character at a glance. If you wish to marry learn
to choose. By John Nils Larson. Price 25 cents.

PERFECT MOTHERHOOD, or Mabel Raymond's Resolve. Dedicated to
woman everywhere, that children may cease to be born accursed. By
Lois Waisbrooker. Price, cloth, \$1.00.

PETALS FROM WHITE ROSE. A neat little pamphlet of poems—as
stated on the title page—"The first fruits of inspiration from Cass Guild
in Summerland. By J. C. F. Grumbine. Price 25 cents.

PHILOSOPHY OF PHENOMENA. Physical and Metaphysical. Matter
phenomena and life phenomena. Objective and subjective phenomena.
Hyperbole metaphysical. By Geo. M. Ramsey, M. D. Price, cloth, \$1.00

PHILOSOPHY OF SPIRITUAL INTERCOURSE. Contains an account of
the very wonderful spiritual developments at the house of Rev. Dr. Phelps,
Stratford, Conn. By A. J. Davis. Price, cloth, \$1.25; postage 10 cents.

POLITICAL WORKS OF THOMAS PAINE. Containing the three
volumes—"Common Sense," the "Crisis" and "Rights of Man"—three
volumes in one. Just the book for patriotic Americans. Price, cloth, \$1.00.

PRACTICAL METHODS TO INSURE SUCCESS. A valuable little work,
full of practical instruction in matters pertaining to the physical, mental
and spiritual health. Worth many times its cost. Price 10 cents.

PROPHETS OF ISRAEL. Comprises in the main popular sketches from
Old Testament history. By Carl H. Cornill, Doctor of Theology and
Professor of Old Testament History. Price 25 cents.

PRIMARY FACTORS OF ORGANIC EVOLUTION. By E. D. Cope,
Ph. D., Member of the U. S. National Academy of Science, Professor of
Zoology in the University of Pennsylvania. Price, cloth, \$2.00.

PSYCHIC SCIENCE. Studies in the Outlying Fields—Spiritual Phenom-
ena. How to investigate, form circles and develop mediumship. A test
of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents.

PSYCHOGRAPHY. Marvelous manifestations of Psychic Power, given
through the mediumship of Fred. P. Evans. Beautifully bound in cloth
and gold, and profusely illustrated. Price \$2.00, postpaid.

PSYCHOPATHY, OR SPIRIT HEALING. A book that every Healer,
Physician and Spiritualist should read. By the spirit of Dr. Benjamin
Rugh, through the mediumship of Mrs. Cora L. V. Richmond. Price \$1.50.

<

