

The Medium of the Rockies, with introduction by J. S. Loveland. This is the history of one of the most wonderful mediums that ever lived. 167 large pages.—By MORRIS HULL. Price, 50 cents. For sale at this office.

to individualize the race; we will say that it was a proper movement in its time and place, and had humanity dealt with it always in the same mood and condition as when it entered upon the earth-plane, it would not have needed any new movement to take its place; but the people have drifted into that shilly-shally way of doing business; they have no conception of the real principles which lie back of phenomena, and consequently clamor for the surface work, and leave out that finer germ of Spiritualism, the principles embodied in phenomena.

I am not speaking against phenomena; the world is full of it; I hold a body which is simply the result of phenomena. It is a phenomenon, to say the least, as a result from the everlasting principle of building.

DANGERS TO AVOID.

But I say to you, when you deal with phenomena, and you do not know the causes lying back of it, you are dealing many times with that which will prove to be dangerous to you. None of you would like to receive a strange packet through the mail in these serious times; you would carry it right to the police station the first thing you did; place it in the hands of somebody who you felt would understand better about the nature of explosives than you did; and yet I think that this is just the way that these untrained minds are placed when they are reaching out to receive phenomena of every kind and description, without knowing what directs it, without knowing what lies back of it; and if you would be preserved from this condition which ignorance alone of course would bring, do, I beg of you, be cautious how you deal with phenomena. But I would advise you to interest yourselves in a study of the physical life; of the life that is constantly being acted around and about you; studying the nature of your own bodies, and studying to know, if possible, who you are, and what you are, from whence you came, and why you came. These things will bring you evidence enough of phenomena. As you deal with these subjects you will be unfolded in that very realm from whence phenomena comes; and with eyes and ears trained, you will know better how to deal with the subject of Modern Spiritualism than you have ever known before.

Now, as I have said before—for I will not tire you longer—here stand these two great factors in the world's unfolding, Modern Spiritualism and Theosophy. They stand wide apart to-day, because people have placed them there. Within themselves the principles are the same. The movements have been started by the same powers; and, as individual actors upon this great stage of physical life, if you bring yourselves together as one common band and study the principle underlying both of these great movements, you will at another anniversary day find that you have gained more of the knowledge of what Modern Spiritualism really is, than you have in all of these many years of the past, for you got through studying a long time ago, and have just simply been accepting. Now, the old-time Spiritualist did study; the old-time Spiritualist did seek to know what these things meant which were brought to them in these various forms and phases through mediumship. But to-day the crowd does not study them; they simply accept, and rush hither and thither for a test. Yet they do not need to know of a test of the life beyond, because they have already had hundreds and thousands of them; that has been well demonstrated. What is it a test of? It is a test that strange things can be done.

WONDERFUL SPHERE.

O, wonderful region of life that holds within its great storehouse the causes that are constantly doing strange things. O, wonderful universe of life that gives to the human mind just what it asks for. O, wonderful spirit of life, that breathes upon the earth and gives to it vitality; that makes its demands upon the sands of the shore, and lo! out from the very depths, under our very feet, come surging the whispers of a past so wonderful, and yet recorded in thy great pages of memory.

O, wonderful sphere of life, I wonder, as I look at thy blossoms, how it is possible that you can be so strange to me; I who have lived so many ages; I who have slept, unfolded, as it were, in the very bosom of the earth; I who have penetrated into the caves, and through the mysteries of cave-life; I, who have dwelt with the fishes in the sea; who have touched animal life in its every stage and career; I wonder how it is that you have escaped me; and that only as I come into physical life, even after I have lived years upon this mortal plane, that I can turn to you and see that you are wonderful. And yet it is true, life is so wonderful. Every face is a wonderful thing; yet eyes, nose, hair and mouth hold for me a lesson so much more wonderful than all that physical life outside of the human can portray; for I know in every face I can see the varied cycles as they come and go; I can see the principles as they are represented of all planetary life; I can see the wonderful rays of the sun as they beam out and stream through human windows, until they affect the whole human race. I can watch the formation of the nose, and lo! rising before me I can see that wonderful system of order that sets everything in its place, and brings out of everything that perfect system which we can recognize even now.

And then these ears so wonderfully constructed—do they mean just that I may hear your whisper; that I may hear the roar of the sea; that I may hear the faintest vibrations of sound? O, no; they mean something more than this. What do they mean? They mean that life is full of wonderful things for us to study; for, as we study the formation of the ear, we study the formation of every object that brings to us sound. We stray out beyond the power of the eyes to see, and lo! we are upon a different plane; sound greets us that to us would be unknown if we depended wholly on this little drum of the ear as we recognize it; and then I find that esthetically there is a life-principle that is far more wonderful than that which esthetically is presented to me. And lo! I am a different being; then I stand no longer upon feet made of physical clay; but I rise upon the wings of the mind, and I float from one sphere to another, and I gather up the treasures that have been given to me through the long ages of the past, and I bring them back and lay them before you that you may know what you are, as individual beings. The fact of life means this to me; it means it to everyone; it means it to every child of the mortal world—that you and I, traveling the self-same path, joining hands and interests, can read the self-same lessons from the self-same pages. And lo! no longer will life be such a mystery if these two great movements will cement themselves together, and make a concrete unity rather than an idea of separateness.

Thank you, friends, for this hour of communion. Let us work together for the good of the whole.

WAITING.

Close by the river I'm waiting,
Its beautiful shore I can see;
"River of Life" and boatman,
Who waves a signal to me.

"Hither, come hither, frail mortal,
Up higher bright laurels are won;
Finished, thy work on the earth plane;
The race of immortals begun.

"At last the fetters that bound thee
Are broken—thy spirit set free;
The wavelets of time around thee
Flow on to eternity."

MRS. E. J. BUCHANAN.

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SYMBOL LANGUAGE.

An Explanation of Clairvoyant Symbols.

At the close of the week, when weary of the cares of the home, the shop or office, one loves to wander through the forest and study the handiwork of nature. In different localities the lessons vary somewhat, but the final result is the same. Out on this Pacific Coast the distance from the sea level to the lofty mountain's summit is in some places but a short distance. In the few miles one would have to travel from the ocean to the mountains, there are many lessons of great value to one studying this symbol language—the only perfect language.

We find the willow growing near the sea level or on the river's bank where plenty of moisture can be secured, and as we reach higher ground we find the ash, oak, fir, and last the pine.

In many localities where the distance is great from the valley to the mountains, as in the Mississippi Valley, where one has hundreds of miles to travel over valley, hills and plain before reaching the mountain, one will find the cottonwood, elm, ash, hickory, oak and many other useful varieties of trees before reaching the fir or pine of the mountains.

We can retrace our footsteps back to the sea level and river's bank in the low valley, and find yet another class of useful trees, those planted and cultivated by man; these are tender. In the orchard we find fruit trees of tender varieties—the orange, peach, plum, cherry, pear and apple. We could go over the same ground many times, and each time take one single department of nature and learn a valuable lesson, if our hearts and minds are right. The flowers and birds met with on the way are of no less importance than the trees, in this symbol language. These are in the material world, and each different tree, whether forest or fruit tree, has a meaning in the realm of nature.

The finite cannot understand the things of the Infinite. In nature there seems to be many departments, and each department seems to have a well-written language of its own, and a way of recording its history of passing events. The declaration that "God is a spirit," is an improper translation; it should read: "Spirit is God." There is all the difference in the world in the two translations.

Trees, flowers and birds, from a material standpoint are like every other material thing. They pass so rapidly away, or from one form to another, they are properly called shadows. To say, then, "there is only spirit," or to say, "there is only God," is to speak truthfully, for all material forms are but crystallization of one substance, spirit. When we say "there is only spirit," the meaning is that as matter changes form so rapidly, the real basic principle is spirit, the only real substance.

When we enter Silence and behold how perfectly the Spirit answers our questions in clairvoyant symbols by the use of trees, flowers, birds, and other material things, we say, "how simple and wonderful." I am not able to tell why the Spirit answers a question by sending an oak tree, instead of using any other kind of tree. I only know it is the case, and I am not complaining that it is so. Every student of mental science knows that such is the case, where the student has advanced far enough into the science to be able to read the symbol language, coming from clairvoyant sight while in Silence.

Heaven is not far away. "Heaven is within you." How little the materialistic world of to-day knows of heaven. Many a traveler, footsore and weary, has turned aside on a warm summer's day, and finding a shady retreat, has gone into Silence, opened the gates of Heaven, and has feasted his soul on the wonders of that other world, which is so far away to so many, and yet so near to a few.

A person rambling through the material forests sees trees, shrubs and vines in all degrees of perfection, from the tall stately pine to the decaying fallen tree that was once the proud monarch of the forest. One sees here and there branches, and small trees and tender shoots, broken or cut down.

When in Silence, when forests come floating by, the different scenes changing with lightning rapidity, and we see in the realm of Spirit what we have seen in the material forests, we then wonder in which realm, the material or spiritual, we should have taken our observations. Trees in clairvoyant symbol always mean persons, birds and flowers mean success and enjoyment.

When we ask in silence about the welfare of any person, and the spirit answers by sending a live tree, that person is well. If a dead tree is shown, then that person enquired after is dead.

Now comes the singular part of the symbol language: An apple tree has a meaning of its own, different from a forest tree. A mental scientist in Washington State, learning the name of a lady editor and publisher of mental science literature, residing in New York City, asked the spirit to give him some information relative to this lady publisher. Instantly there appeared in clear clairvoyant vision a thrifty, healthy peach tree, planted in rich ground and pleasantly surrounded. A more complementary answer could not have been given. The man understood the symbol perfectly and was fully satisfied with the answer.

The same party on a former occasion was interested in the welfare of a party who was being tried on a criminal charge in a matter that greatly affected the prisoner's honor. In silence the mental scientist asked the spirit how the matter would terminate. The answer came in the form of an apple tree with nearly every limb torn from the tree, only one single limb left remaining. Soon after that the trial came off. The case was taken under advisement. The party made another enquiry as to his welfare. This time there appeared an apple tree, perfect in limb, but far out in a field alone, not a tree of any kind near it. The final termination of the case was, the defendant was allowed to go on his good behavior, subject to being called to account on first violation of the rule he had previously broken.

Late in the night a party was awakened from sleep, when there appeared before him an oak tree. The tree was dead. At the instant the tree appeared there were five axes of different sizes each with a short handle, and by unseen hands these axes were hurled against the dead tree. The next morning the party learned a friend had died at the same time of seeing the vision.

Why, after we dream of wading snow drifts, or see snow in clairvoyant vision, we have to wrestle with poverty and cruel adversity, I am not able to tell you. I am sorry it is so. If poverty is in store for you, your spirit will tell you so, and let you get ready for the ordeal. I could ask for no better fortune than to have you relate your dreams of gathering flowers—sweet, fragrant flowers, or see birds hopping about in search of food. Fortune and happiness would then attend your every effort.

Are you satisfied with the above illustrations? I can give you hundreds of them, but I cannot convince you there is any reality in the wonderful symbol language unless you direct your mind into the spirit realm, and away from materialistic thoughts. It may be only too true that only a few learn the sweet lessons the spirit has to impart. The way is open to all who want to learn. You ask: "Where can I find an instructor?" The deity within you will instruct you cheerfully, if you will only keep silent and let him. It is not safe to trust to anyone else to instruct you. This school needs but one scholar, there is only room for one in the realm of spirit. When you have learned a few lessons in this wonderful symbol language, your spirit will give you other lessons in the realm of usefulness, such as you little dream of now. "There is only Spirit." F. P. WAGNER.

Vancouver, Wash.

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DONS' SWAMI'S ROBE.

Mrs. L. V. Comer Becomes Priestess of an Oriental Cult.

SEVERS WORLDLY TIES—TAKES THE NAME OF SHRADHDHANANDA, MEANING "FAITH IN BLISS"—QUAINT CEREMONY OF ORDINATION TAKES PLACE IN THE ROOMS OF THE ADWAITA SOCIETY.

Before a rude altar, says the Chicago Inter Ocean, that had been reared in the apartments of the Adwaita Society, Cottage Grove avenue and Twenty-fourth street, a woman stood last night and renounced the world and all earthly possessions and ties that make life dear to the majority of her kind. Before the strange rites which betokened such sacrifice were solemnized, the woman had been known as Mrs. L. V. Comer. After her vows had been spoken she became the Swami Shradhdhananda, which signifies "Faith in Bliss," and which will be her title henceforth.

The newly ordained Swami is the first American of her sex to be thus exalted. In fact, the ceremony has been performed in the Western World but four times all told, and never in Europe. According to those of the same spiritual persuasion as the new Swami and the Swami who ordained her, she has reached the highest state that exists. For she is God, they say.

That the little band of faithful who witnessed the ceremony were sincere in their belief of the literalness of this condition, there could be no doubt. That the candidate for the high honor was herself convinced of its infallibility, was equally manifest. Hers appeared to be no feeble conviction, the result of feverish hysteria.

During all of the solemn and trying function her face was as serene as a clear sky. She had earned the ochre-hued robe she was wearing for the first time, and she bore her honors with no evident sense of false pride or worldly vanity.

FEW PERSONS PRESENT AT THE CEREMONY.

The ceremony was private, only members of the five branches of the order, which is the most ancient order of monks in the world, and of Hindoo origin, being present. Long before the ceremony began the air had been made heavy with burning incense, which glowed in the censers back of the altar. This had been covered with snowy linen cloths and rich tapestry, which, by the way, was one of the few reminders of the Oriental splendor of whose nature the ceremony partook. From frames on the altar itself and from the walls back of the altar, the faces of Christ and some of the saints recognized in the Catholic and Episcopal Churches looked benignly down, and grouped with these appeared portraits of the dark-skinned prophets of the East, exponents of the Buddhist faith, for the order recognizes neither race nor sex nor creed, and preaches only universal love and truth. Their doctrines are the synthesis of religion, morality, and philosophy.

To the right of the altar stood a pan-like furnace, upon whose sides rested seven pine sticks, grouped so as to form a triangle within a square. This arrangement was significant of the three forms of divinity—creation, preservation, and destruction. The square signifies absolute unity.

DETAILS OF ORDINATION SERVICE.

Swami Abhayandana, who has been at the head of the order in Chicago, performed the ceremony. She led the candidate before the altar by the right hand, and, after a moment of profound silence, explained the purpose of the ritual. Both the Swami and the candidate wore robes of ochre serge, double-breasted to the right, and twice encircled by a girle of the same hue. The ochre color means purification by fire, the double girle stands for "twice" born, and the manner of fastening the garment to the right signifies that the wearer is a Brahmin. During the initiation of the candidate, the officiating Swami set fire to the contents of the pan, the candidate for initiation replenishing the blaze by pouring oil upon the flames, from a vessel that had been handed to her. A part of this formality was also the clipping of a lock of hair from the candidate's head, which lock was placed upon the flames and the fumes from the ashes inhaled by the candidate.

The meaning of this was explained as the renunciation of all flesh and worldliness—the purification by fire. A staff and a water pot were also handed to the candidate, the former signifying her position of teacher, and the latter the only possession of Sannyasin. Then came the most solemn moment in the ceremony.

SOLEMN WORDS OF CONSECRATION.

"Let the power of your love go to her!" said the high priestess, impressively. "Let us surround her with our love." There was a deep silence which lasted several minutes, after which the candidate was relieved of the staff and pot, and told to face the four quarters of the globe with uplifted hands. As she turned each time she repeated after her instructor:

"From to-day let no being be afraid of me. I will injure no one, by thought, or word, or deed." Then the following vows were taken: "I give up all attachment to personalities; I give up all ties that mean separateness; I declare that all is One, all is the Spirit of Spirit; I give up desires for wealth, fame, honors; I give up all things that belonged to my former life. They have all become the Lord's, and not mine. I take the vow of celibacy, of absolute continence, of poverty, of non-resistance, of service to all beings in the universe."

After the burning of the lock of hair, the high priestess said: "Thou hast become fearless. Thou art above name and form, above time and space; but so long as this body shall last you will carry the name of Shradhdhananda. Henceforth, Pure One, let the wide universe be your home, the sky your canopy, humanity your family, the animals your care and solicitude."

During the ceremony the speaker invoked the spirits of Moses, Buddha, Shanker, Jesus of Nazareth, Ramana, Madhaver, and Plotinus, and other great ones to surround the candidate with their love. And there were a number of the audience who declared they saw the spirits of these, upon the premises, aiding in the performance of the ceremony. They described the spirits in detail and designated the positions they occupied with reference to the altar.

The newly ordained Swami has followed the calling of a divine healer. She claims to have cured 5,000 persons through prayer. Before she joined the order of which she is now a member she was an Episcopalian.

THE AWAKENING.

Alas, is it here,

In this country so dear,
Is it here I must bury my soul?

Is it in this cold clay
That my spirit must stay
Whilst the years of eternity roll?

So I thought in the past,
And my soul was o'ercast
With the chill of the infidel pall,
And enwrapped in deep night
That hid all things from sight
I feared in Death's arms to fall.

But a voice o'er the grave
From the gloom did me save,
The voice of one loved long, and lost,
And I watch and I wait,
With a hope grand and great,
For our meeting when death's wave is crossed.

Chicago, Ill.

VERE V. HUNT.

FLOWERS AND A GRAVE.

As Illustrated by the Editor of the New York Herald.

A dead soldier! That is the conventional phrase, but it contains a false statement. If we can place any reliance on our faith, unless we have indulged in a dream and called it religion, he is not dead, but more alive than when, under the flag of the country, he met the enemy and fell. He was somebody's son or father or husband, and he simply left a lower sphere of activity for a higher in obedience to a sudden call which could not be disobeyed.

I wish the word death could be eliminated from our language, for it has no place there. If death is really death, then it is a pity we are alive. We should find it hard to hold any relations whatever with the Lord if we thought him a cruel despot who at one moment said "Live!" and at another moment said "Die!" Religion is utterly impossible unless it covers immortality. If there were no other life the moral restraints of this life would be greatly lessened, if not obliterated. One cannot live like a god if he knows that he is to die like a dog. It is his future that makes a man large or small.

When I think of our soldiers who are not with us I think of them as brave, undying souls who have left their uniforms behind and their knapsacks, and are now dwelling in some land not on our maps. And I know that the courage and self-sacrifice of those awful years did in a mysterious way transform many of them—developed their characters as a century of ordinary experience could not have done, gave them a new view of themselves, aroused new desires and ambitions, furnished a wholly new outlook, and fitted them for entrance upon a new career in heaven. The demands of the war broadened their narrow village life, the constant presence of mortal danger filled them with serious thoughts which no preacher could have impressed upon them—thoughts which they never spoke of in their letters to dear ones at home—thoughts which enlarged their souls and made them heroic and noble.

The spiritual life of the soldier is seldom referred to by us, and he very seldom referred to it himself. But the man who left the quiet pursuits by which he obtained a livelihood and, imbued with a great idea, went forth to meet whatever might come, had many an hour of serious meditation. He recognized the uncertainties in which he was enmeshed, he communed with himself, and on the eve of a great battle saw what might possibly happen or what would probably happen. Under such circumstances no man can be thoughtless, and we do our soldiers grave injustice if we regard them as impelled by a tremendous excitement only or moved only by an irresistible enthusiasm. They knew what they were about, and I have no doubt that in the stillness of the night in camp or when doing picket duty in the dangerous outlying district they had strange spiritual experiences, for they were alone with God and death, which was the equivalent of a new birth.

The best part of religion came into their hearts—the religion which tells us that we are in the hands of Providence, and that whether we live or die on the morrow he will be with us and care for us. I do not care what kind of a man a soldier may be in ordinary times—uncouth, ragged, desperate or immoral—I am sure that when in actual service he thinks deeply and solemnly of matters to which he heretofore has given no heed. I like to dwell on that side of the soldier's life, for it is the loftier side—loftier than his recklessness in the field. If you could gather the thoughts which pass through the minds of an army corps on the night before a battle they would be so impressive, so pathetic, so solemn, that the whole world would weep.

We do well therefore to place bright, fresh flowers on the graves where sleeps the dust of our dear ones. Perhaps they see what we are doing, and are made happier by the tribute. As the faint echoes of music are heard in distant hills, so the loving remembrance of brave sons and fathers is noted in heaven. They are not dead, but they have been ennobled by the sterling characters which battlefields have developed. Not dead, but more truly alive than we are. Not dead, but on another shore with the cloud of smoke between them and us. Not dead, but in the Father's presence, in the Father's home, in the mansions not made with hands, where some time we shall meet them. It is well with them, better, perhaps, than it is with us.

Flowers are a token of kindly remembrance. We never send flowers to those to whom we are indifferent, for they speak only the language of love and admiration. As a symbol of a nation's gratitude they should be given without stint. But when we place them on a grave it ought to be with the feeling that we pay our tribute to the dust only, and that a blessed immortality has claimed the loved ones whose memory we cherish.

GEORGE H. HEPWORTH.

SILVER MEMORIES.

When you look into the mirror

At that mass of snowy hair,

Do you feel that you are nearer

To that land so bright and fair?

Do you think when life seemed dearer

Or was freer from dull care;

When your eyes discerned much clearer

Grandest beauties everywhere?

Do you see within the olden,

Back of toil and care and pain,

That same head of hair—a golden

Or a black or brown again?

Do you see just how beholden

To Dame Fortune—just how vain—

How your pride did once embolden

Youth's ambition for life's strain?

Do you hear a baby cooing

There upon its mother's lap,

While those eyes of love are viewing

In that face thy future's map?

Do you hear that song, imbuing

Little eyes to take a nap?

While a mother is renewing

Baby's stockings, dress and cap?

Do you travel o'er the highway

Or the pathway of the past,

O'er the rough and winding by-way

Where your lot of life was cast,

When you thought, "If I had my way

Time would never fly so fast;

I would fashion life all thy way,

Happy childhood, to the last?"

That silvered head is but a token

Of a journey nearly o'er,

Of many ties by time unbroken,

Formed in blessed days of yore;

Of kindly words and harsh ones spoken,

And of souls made glad and sore;

Yes, all those locks are but a token

Of the days to come no more.

DR. T. WILKINS.

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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 small investment will furnish you. The subscription price of this Progressive Thinker thirteen weeks is only twenty-five cents. For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a well-stocked book.

TAKE NOTICE!
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SAURDAY, JUNE 18, 1898.

ALWAYS IN THE LEAD.

It must be plainly discerned by all the Spiritualists of the land, and even of other lands, that The Progressive Thinker never does anything by halves. In order to give a full report of the Jubilee and as many of the addresses as might be handed in, we used two issues of the paper, to the exclusion of much other matter of importance.

Although holding the serious objection, previous to the call for a Jubilee, of having the N. S. A. or any of its officers or any one else engrossed in an undertaking so inauspicious and so promising of failure, after the call our pages were thrown wide open to its advertisements of every description, and we made a donation besides in cash, to help the sanguine leaders to make it a success. But all our work and all the work of others combined could not more than make it an intellectual feast and a financial failure.

We have published all that has been sent us spontaneously and all from the pen of our special correspondent. We have done more than all other papers combined and are willing to stand the curse and the praise and let one balance the other.

The Jubilee is now a thing of history as an occurrence in the life and movement of Spiritualism. It is now duly recorded as having passed the half-century mark. What will be its progress in the next fifty years?

IGNORANCE AGAINST EDUCATION

To retain the old-time faith of the churches it is very evident a retrograde movement must be made in regard to education. An educated ministry can never preach the religion of hate. It can never antagonize the sciences. It can never believe the Bible story of creation, or of a universal flood. It can't believe the Red Sea was ever divided, so as to allow a struggling band of fugitives passing through on dry land. Neither will they believe the sun was retarded in its action at the caprice of any man; or that the day of time was turned back by command; or that a band of mountain robbers could have a longer day in which to slaughter their enemies. Neither will they credit virgins with motherhood, even to give birth to a God.

And educated laymen can never welcome the doctrine of endless damnation, or purgatorial fires, nor the reward of sinners by the death of a God. All the heroes and heroines were deities to hold the ignorant in restraint to the will of the priest, who professed to voice Divinity. Abolish the whole system of education; relegate the clergy to the Middle Ages, when very few of them could read or write; make the ignorant herd tools of the educated few, who profess to have an inspired word of God in their keeping, but it is too sacred for ordinary mortals to look upon, then the clergy will be lauded in glory again, and the people will be its pious slaves.

A NEEDED REFORM.

A very earnest movement has been set on foot to arrest the destruction of our native birds. It has been found that they are decreasing at a rapid rate, and insects are multiplying in a like ratio. Continued for a series of years, and our natural songsters will give place to the pests, which, living, they destroyed.

As the destruction of the forests have dried up the springs, causing the severe floods, making waste our bottom lands, so the farmer and the horticulturist has cause for great alarm, as he sees his co-laborers in the destruction of the enemies of his fields slaughtered. Bills are now pending in both branches of Congress proposing to remedy this great evil. Every reader of The Progressive Thinker will gladly lend a hand in aid of this movement.

PAGAN EASTERS.

Five thousand pious and godly Christians, labeled Roman Catholics, attended a lion and bull fight on the late Easter Sunday in the city of Mexico. Why not? The bull fights, the cock fights, and the animal contests of every variety are inheritances of the gladiatorial sports of the ancient Romans.

The goddess Eastre was a personification of the opening year, the beginning of spring. It was a period of joy, in which all Nature sympathized. The Persians celebrated the day as did the Romans. It remained for Christians to bring the day into disrepute by farcical exhibitions, in which the clergy joined, reciting from the pulpit stories and legends, with a view to the laity to laugh at it was a day of boisterous joy with the Romans, which grew into license with Christians. Protestants have attempted to reform the use of the day, but in all Catholic countries, it is the same "Sunday of joy" which their Pagan ancestors enjoyed, when the slaves received temporary freedom, and engaged in the general mirth.

PROTEST OF PHYSICIANS.

Two score of medical practitioners, who believe state supervision of their profession is too severe, met a few evenings ago at the Great Northern Hotel, this city, to effect preliminary arrangements for the organization of a local branch of the National Liberty League. The primary claim of those present was that the public should be privileged to choose who shall minister to its ailments, regardless of license. The objects of the association, when formed, will be to prevent legislation which, in the minds of the members, is derogatory to their interests and to secure the enactment of laws which will protect unlicensed healers. Charles M. Hovey, secretary of the national organization, acted as chairman of the meeting, and there were addresses by Dr. J. H. Randall, Dr. G. B. Charles and Dr. J. H. Gregory. Another meeting is about to be held, at which officers will be elected. Thus reports a city exchange.

Is it not true a revolt should be made against the tyranny of legislation in the interest of the medical profession, though falsely claimed to be in the interest of the people?

They who lived seventy years ago knew of but one school of medical practice in America. Blood-letting, blisters, emetics, cathartics and leeches were the principal remedial agents employed. Calomel was an indispensable in the medicine case, and was called into service on all occasions. A few old-school practitioners noted the ill effects of this pernicious treatment, which had wasted if not destroyed the life of Washington, and organized a school of their own where remedial herbs took the place of mineral destructives. This system gradually grew in popular favor; the old school modified its practice; the homeopaths sprang into being with their minute doses, and though warning for years all schools seem to have melted to crush out medical reforms, unless inside of one of the legalized systems. They act as power all ways does, whether in church or society, to crush all opposition.

If perfection has been attained by either of the three schools of medicine; if there is no possibility of further progress, or if practitioners are so wise there is nothing more to be learned, then it may be proper to restrain, by act of law, further attempts to enlarge medical knowledge. But somehow there is a feeling that the ultimate truth of human progress in medical lore has not been reached. If so then a great wrong is being done by legal enactments, which, to an outsider, looks as if, instead of discouraging quackery, it is an effort to encourage it.

The Progressive Thinker, in the interest of true science, welcomes this new movement, and sees in it a germ which in its full development may accomplish a vast good.

THE DIFFERENCE.

Two scholars commence a search for the origin of Christianity. One discovers its beginning was a myth. He tells the people so, and produces a long list of facts and quotes authorities, in support of his position. He shows that every step of Christian progress rests on fraud. He details those frauds, and shows they were of priestly origin. He was an honest man, reputed as such by every one before he made his discoveries. Perchance he occupied a Christian pulpit, and stood at the head of his profession as a scholar, a teacher and a moralist. But for no wrong but telling the truth he is branded a skeptic. If he does not voluntarily leave the church he is pronounced an infidel, and, probably, a tissue of falsehoods are invented to tarnish his reputation and destroy his influence. He struggles with adversity; the clergy and their clackings combine against him, and he sinks into obscurity, robbed of his character, perhaps branded an Atheist—the foulest whelp of the church.

Another occupant of a pulpit discovers the same lack of evidence as did his heretical brother. He avoids giving publicity to the truth, but gathers up what he knows of forged evidence and thrusts those forgeries in the face of the credulous as revelations from heaven. He forges interviews between Jesus and Pilate; he manufactures a Moabite stone, and destroys it that his fraud may not be detected; he produces letters which he alleges were written by Jesus, and a handkerchief on which he represents that myth imprinted the picture of his face; he exhibits pieces of wood which he says are parts of the original cross; he shows the coat of a God, a shirt, too, and the bones of his grandmother's wrist; he makes books and fills those forged books with interpolations as his needs demand, in aid of the general fraud. To detail all his crimes would fill volumes; but he is welcomed as one of the staunchest defenders of the faith; he is selected to occupy the highest places; his purse is always filled with the generous contributions of the wealthy; and when he dies lying epitaphs adorn a costly monument erected to his memory, and a nation mourns his loss as a benefactor of his race, and a favorite of God.

LOSING PUBLIC ESTEEM.

Says the Congregationalist: "The ministry as a divine calling in recent years has been declining in public esteem." As the people become educated they know the claim of the clergy to inspiration from heaven is a sham, a delusion, a fraud, and when they find the morals of those holy cheats fall below the average of those in other learned professions, almost on a level with the criminal class in wickedness as regards the social relations, a large majority preaching what they do not believe, of course little "esteem" is felt for them.

Let the preachers become honest, and truthful, if possible, cease to talk about God's will and plans, and his requirements; teach only what they know, and instead of sinking their manhood and native independence in a creed formulated by ignoramus hundreds of years ago, let them declare the truths of science, then they may regain self-respect and the approbation of those they would serve. Till then they will, and justly, sink lower and lower in public esteem.

AND THOU, ALSO, SAM?

The Rev. Sam Jones gives it as his opinion that every preacher who falls from grace—that is, rejects the holy trinity and an endless hell—should be hanged.

THE JUBILEE OVER WITH, LET US NOTE THE RESULT.

Should We Not Cease to Play for Glory at the Expense of the Cause.

Spiritualism has much to contend with that seems needless, and it is not all along the line of the phenomena either. To be afflicted with slander on the outside and scandal on the inside is indeed a very serious condition for any kind of an organization, but to this dual affliction add the button-holer, the wily wire-puller, and we have a complicated case on our hands.

The rapid advance of Spiritualism has come from the coveted truth that lies beneath it, and the almost innumerable methods of investigation accompanying it.

Looking back into the remote past through all histories available, Spiritualism is summed up as the oldest and MOST DEEP-DELVING AND FAR-REACHING cult that ever puzzled the brain of man or touched the consciousness of spirits.

Mentioned as the Lord, the angel, the God, the meaning is ever the same—"Spirit"—whether it be the embodied ego or the disembodied personality, it is ever the spirit of man.

Prophets and statesmen, and even kings have held to the philosophy of spirit return and in their divergencies and their egotism, in their pent up ambition to rule the ignorant, priest-ridden masses of their day, brought on religious wars, carrying millions upon millions, frenzied to a fiendish thirst for blood and vengeance, into the battles of the most savage nature, to fight and perish for the mere interpretation of a religion, for the vindication of that which was given them for truth.

There are still a few descendants of those wily old patriarchs—roaming about the earth, and some have invaded the sacred possessions of Spiritualism, but the masses are not so ignorant or priest-ridden, except in certain sections of the world, as they once were; in fact the masses are becoming so grandly enlightened that they have little recognition for self-constituted intellectual giants who would herd them as cattle. In ninety-nine cases in a hundred those

WHO SEEK TO RULE

any cause are but the victims of bigotry, of egotism, and a selfish ambition. The man who just fits the place seems born to fit and will arise out of the midst of discontent, out of the nervous desire that prevails among people where necessity is making a demand for its own eternal fitness.

This will be the case in regard to the proper leaders for the successful upliftment of Spiritualism from its condition of divergence, inharmonious and financial incompetency. The right leaders are among us, but are yet behind the scene, while upon the stage are a host of actors, stars in oratory and profundities.

Oratory, science and even poetry are often the means for the accumulation of a fortune, but it does not follow that the most accomplished orator, profound scientist, or sweetly poetic person is an organizer, a financier, or possesses any executive ability. Again, one may be a faultless parliamentarian and lack the very trait necessary to hold the forces to be thus controlled in working order.

THIS IS NO WORLD OF CHANCE

or a human world, to be owned and controlled by man, but a universe controlled by fixed principles that know no failure of purpose nor equivocation for the interest of man more than for the beautiful flowers and the rippling rill, the busy bee and the crawling worm. Each is born to fit a niche, and each niche has been drilled by the selfless power of nature, soul, if you please, that is the same in all things, animate or inanimate, for the coming being and is ready when that being arrives. This power seems to be the executor of intelligence or of ideas, systematic, mathematical and at once demonstrable.

As believers in Spiritualism we are taught that in formulating our plans for the highest advancement of man we are ably assisted, if not controlled by wiser spirits out of the body. But these wiser spirits

ARE NOT YET PERFECT,

and often differ as widely upon the proposition as to just what advancement means and what the correct mode of operation, as do those whom they purport to control or who seek their advice.

Again, according to the philosophy, as spirits pass from the body to the realm of spirit, they are born into a higher state of existence, taking with them their education, born of earthly experiences, which differs as much as do all their personalities and experiences, and that by the time they have been unfolded into the wisdom of the higher life they have in a great measure, if not entirely, been born out of all care or concern for the insignificant manipulations of man's material interests or his modes of executing the plans of his own mind.

Nevertheless, spirits who were once interested upon earth in the cause of Spiritualism, and who have more recently joined their spirit guides in the work from that side will, no doubt, for a time give us the advantage of their clearer perception of the best and most efficient methods for bringing about the best general results, regardless of all personal ambition and selfish motives of mortals who imagine they are born and built to fit that niche.

We have had leaders who were efficient, and Spiritualism has grown. We have had misleaders and Spiritualism as an organization has failed, only to again be raised from the ground floor into prominence by efficient men and women. Its strength to rise again has shown plainly to the world

THAT TRUTH IS ITS BASIS,

and the world is rapidly making its own new discoveries along this line and utilizing those discoveries.

Had we not been burdened with any destructive environments there is no estimating exactly what our growth might have been, and the fact that we have had them and still have them to withhold our more rapid progress is too well known to need comment here, but that they are not all at the bottom, or base, in the phenomena, is plainly evident to all who have eyes.

We have no fault to find with the personnel of the present management of the N. S. A., nor do we make any personal reflections upon their work as officers, although there is an occasional flying rumor from prominent sources as to the inside inharmonious and wire-pulling to "oust" some and "boost" others and as to the outside dissatisfaction with the inside schemes.

We do not know that any one now in office sought the same, but

THEY HAVE WORKED HARD

and have simply kept up the organization. This is more than has ever before been accomplished by the Spiritualists of this country, and aside from a small resolution adopted by the first convention, it has been accomplished without any special "creed" or "declaration of principles." They have had their by-laws and constitution, and a brainy, energetic, sincere band of officers and ambitious agents, building up auxiliary societies throughout the land, but they have about exhausted their work.

INFLUENCE IN THIS WORK

and should rest. There are others, and still others who have done but little and are capable of much more they placed where they had to work. This comes not from a spirit of envy or personal ambition for any position whatsoever; in fact none would be accepted under any circumstances, but it is sensed as the best thing to do.

The Jubilee, for the purpose of pausing from our strides of rapid advancement we read so much about, of telling to the world that Modern Spiritualism has reached the half century mark, was an undeniable success, but the same money laid out in other ways would have given to the world more benefit and the cause a more substantial standing among the important institutions of to-day and among substantial people. Besides there had been local jubilees held all over the country but a short time previous.

Spiritualism, through a superstitious prejudice long drawn out, and from a reluctance in keeping the best and most perfect sanitary condition within its possessions, has lacked prestige, has lacked that quality of business tact to inspire confidence in its power to fulfill the requirements that would naturally accrue to an institution that set forth such broad claims. Here the N. S. A. has filled a niche, but there are other niches farther up. In a business way, or rather, in the material transactions that should put it on a good financial foundation, the cause has been

DRAGGING ALONG IN THE REAR,

as an organization, but its truth has permeated all the religious denominations on earth, and inspired science with ideas heretofore a perfect blank, a stopping place. On, on the force of spirit goes, manifesting here, demonstrating there, and saying to those who hold to their souls the cause most sacredly clasped, "I appeal to all the world! You hold no mortgage on the spirit; that is general and common property!"

Our ideas cannot be too broad and unselfish; neither should we impose upon the health or generosity of those who would step down and out of the harness. There must be others in the ranks as competent, who can step in fresh and vigorous, and move the car of progress another length ahead. If there are none capable and willing, then let it stand that these are the rightful officers and owners of the institution.

We do not believe in too long a

CONTINUATION IN OFFICE

any more than we believe in the potency of the royal family and its ownership of the crown for the masses, and know that an occasional change is for the best in all organizations, political, religious or secret. Too long a term is not compatible with our republican form of government, or to the best interests of Spiritualism.

The report from our special correspondent at the Jubilee indicates that the affair was financially a most disastrous failure. To say that the National Association made a serious mistake in inaugurating it, is putting it mildly. The whole project was carried on to its final failure through its instrumentality, and it must alone shoulder the consequences. It was inaugurated when the great body of Spiritualists was under an exceedingly severe financial strain in order to sustain the National Association and local societies, and it seems as if its promoters had lost their heads or common business judgment in increasing that strain to a high tension, when really no especially practical or wise ends could be subserved. Jubilees had already been held only a few weeks previous by local and State societies, and they were conducted in a most successful, painstaking and enthusiastic manner. We allude to the anniversary exercises which occur each year, and which have become a component part of Spiritualism.

The National Association, seemingly inflated with too much confidence as to its influence, at once

ORDERED ANOTHER JUBILEE

to supplement those already held, indicating that it might have a slight touch of "cranial enlargement," which nothing but experience could suppress or cure. It has had the experience, and now it must swallow the results, however unpalatable they may be.

There is no use in disguising the palpable fact, that this failure has already so weakened the status of the present National Association, that a change in its personnel in some respects is being demanded on the part of many prominent Spiritualists. They say they will not calmly consent to remain under a management which inaugurated such a failure as the Jubilee proved to be. It was a dismal failure as to numbers, and how could it be otherwise, when each one who went there, even from near-by States, had to incur an expense of \$50 or \$100 each.

There are several reasons why this failure is felt keenly. It poorly becomes Spiritualists to inaugurate such an expensive project as this Jubilee proved to be, while there is not an eddied home for destitute and worn-out mediums in this broad land; and while there is so little to exhibit to the outside world of philanthropic work in behalf of the poor and downtrodden.

The National Association had conducted with excellent results to Spiritualism large mass meetings in several large cities, and under the impetus probably that they imparted, it wanted to crown this noble work with a grand Jubilee, and thus more securely establish itself in the hearts of Spiritualists. It simply overestimated its influence and capacity, and the financial capacity of Spiritualists, and in a measure has destroyed its influence for good.

It is all right to use every possible means at hand for the

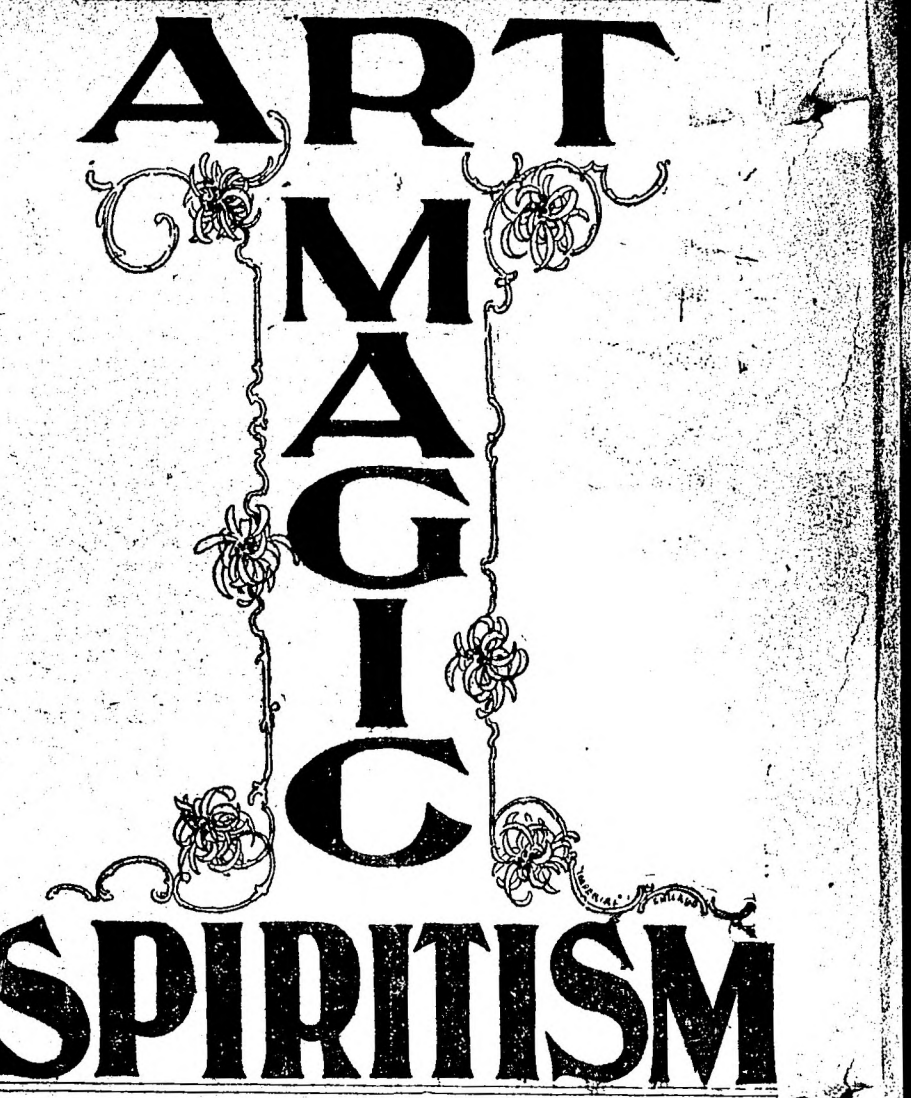
EXTENSION AND ELEVATION

of the cause into the higher walks of life as well as the lower, but it is not right to go beyond our means. No one with any conception of the financial condition of Spiritualists should have sprung such an elephant upon them as the Jubilee proved to be.

The Progressive Thinker did all to make a success of the Jubilee that could be expected of a paper that could not sanction such an undertaking, that could not see the prudence in such an act, while there is almost a superhuman effort being put forth to support the N. S. A.

It is usually easy enough to ascertain what assurance can be had from the people that there is a demand for a general display or exposition of the advancement made in any department of life, and any financial necessity can be better and easier obtained with a grand, good time, a big thing for the cause while that "big thing" is in prospect than after the affair is over with. It is unnatural for people to be very anxious to pay for a "dead horse" they had no interest in and didn't need, dead or alive.

We are truly sorry that such a clumsy failure has been made, and presume we shall be criticized by many for this criticism, but had we spoken as we felt previous to the Jubilee we would have been accused of working against the cause, with no proof to the contrary. Private parties have had to be responsible for the deficit. This is wrong; it is a bad precedent; it is an imposition upon the generosity of an able, willing person, but it is an object lesson that the projectors and movers had to have, even at the expense of the whole cause of Spiritualism.



"ART MAGIC."

Key to Nature's Secrets and the Mysteries of the Ages.

Were it possible to focalize all the wisdom of all the sages of all the ages into one volume, together with all the revelations in the vast fields of psychic or occult science of to-day, we might say that task has been accomplished by the mysterious author of "Art Magic," and the able editor of his work, Emma Hartridge Britten. Although it is by the same author as "Ghost Land," it has no resemblance in character to that book, save in its high literary style. In "Ghost Land," the author gives his almost superhuman experience, when a boy, as a somnambulist for the materialistic European occult secret societies, in which his magnetizers caused his soul to leave the body and visit all parts of the world, communicating with other similar societies, etc., and, later, after the death of his strange master, he continued his investigations of psychic science and philosophy independently, in all parts of Europe and Asia.

In "Art Magic" the author has discarded many of the fantastic dreams of his youth, which pervade "Ghost Land," his earlier work, and has firmly placed his foot upon the rock of psychic science, after having studied deeply the works of all the great mystics of the past, and having investigated thoroughly the revelations of Modern Spiritualism, as well, in all parts of Europe, Asia and America.

I have read the 72 chapters on "Natural Magic," by Henry Cornelius Agrippa, "The Master Mystic of the 16th Century," and many other occult works, but I find in "Art Magic" the kernel of them all, with the shucks missing, while vast funds of knowledge are added. Copies of the first edition have sold at as high as \$25 each, and then the supply was not equal to the demand. And no wonder, for it is worth its weight in gold to the true ethical and spiritual student.

The author is not dogmatic, but lays before his readers the result of his lifelong researches, in which he has wrested many secrets from the bosom of nature by experiences through which none could have passed but for angel ministry and guidance, and leaves it to the reader to accept or reject any of his teachings that do not appeal to the individual reason. To illustrate how he would have his book read, he quotes from Agrippa's fourth book of "Occult Philosophy," as follows:

"There be four sorts of readers—sponges, which extract all, without distinguishing; hour-glasses, which receive and pour out as fast; bags, which retain only the dregs of spices, and let the wine escape; and sieves, which retain the best only. Some there are who take in all, and to them I present this Occult Philosophy, knowing that they shall reap good thereby."

While there will be many who cannot accept all in this rare book as truth, yet it contains a vast fund of historical, spiritual, philosophical and occult teaching which will prove of priceless value to all.

It was my intention at first to write a general review of "Art Magic," for The Progressive Thinker, but when I discovered that every page scintillated with the most brilliant gems of new thought—bright stars in the firmament of infinite wisdom—I concluded that the book was not reviewable, unless in a volume at least half the size of itself. Therefore, I must be content to give a few examples from its pages selected at random. In the introductory chapter occurs the following illustration of the author's method of reasoning:

"Oh, how long! how wistfully, and yet in what agonizing yearning for light—light upon the mystery of self, knowledge, light upon the problems of who am I? what am I? whose am I? whence do I come? and whither am I bound?—has the I Am of mortal existence waited? Can the answer ever be rendered? If so, it must come from the realm of true knowledge, the esoteric innermost from whence and to which the exoteric is but a temporary pilgrim. Those who have stood face to face with this esoteric sunbeam, who have beheld it vanishing behind the clouds of matter for the span of a mortal term of existence, but emerging again into the clear noonday radiance of a day which knows no night, a firmament whose unbounded vistas enshroud no mysteries, a realm of being limited only by the capacity of finite perception—such an one surely has the right to say, I know, and such an one writes and alleges he will reveal the order of Divine wisdom as manifest in human existence, and declared by the souls who have lived and struggled behind the veil, broken their way by the sword of death through its misty envelopment, and finally attained to that breadth of vision where cause and effect cohere like pearls on the unbroken thread of destiny, where past and future lie outstretched in the boundless panorama of a never-ending, never-ending present."

"Any attempt to elucidate the problems of being, conducted in one direction, and by one method alone, must fail.... When every method has been exhausted, and all avenues to the way of light have been carefully traversed,

then, and not till then, can the soul of man venture to affirm, I know, then, and not till then, are we in a position to challenge the bigoted adherents of a single school, or a solitary method, and say, "I have entered upon a grander vista of truth than you—follow me!" Emerging from the many branching avenues of knowledge which the study of spirit and matter, fact and theory, intuition and phenomena afford, let us lay out the scheme of the Universe, and then proceed from its underlying principles to such results as their action have given shape and organic life to."

In chapter two, the author speaks wisely concerning theology as a factor or non-factor in considering the deep problems under discussion when he says: "We can accept nothing, learn nothing, hope for nothing from modern theology; for it teaches no philosophy, owns allegiance to no science, and is amenable to no requirements of reason or justice."

All that is needed is a concordance to make "Art Magic" the Bible of Spiritualism—not as an ultimate authority, but as a key to help us to interpret the mysteries of life here and hereafter; or rather, as a key to the interpretation of "nature's divine revelations." "Ghost Land" was but a forerunner of this marvelous work, which is not, like its forerunner, to be read and laid aside, but every chapter should be studied until we can read between the lines all the vast ocean of wisdom which the author seems to have possessed.

He who has mastered the lessons of this book, and who has in addition the weekly illustrations and object lessons of its teachings in The Progressive Thinker, cannot be less than a mental giant among men, for he will have attained as near to the gates of infinite wisdom as is possible for mortals at the present time. What the near future may reveal, we know not.

Notwithstanding the almost priceless value of "Art Magic" and "Ghost Land," the two are offered in connection with a year's subscription to The Progressive Thinker—a triple combination—all for the ridiculously low figure of \$1.70. They are worth at least \$100 in gold to any thinking man or woman. This combination should be placed in every home where the Anglo-Saxon language is read, and every Spiritualist should appoint himself a committee of one to aid in doing it. (When I say "himself," I also mean herself, all mankind, of whatever sex, but use the masculine pronoun for brevity, according to custom). Were these suggestions followed out, then would we behold the dawn of the new day, when the mists of ignorance shall arise from the world, the morning of wisdom shall dawn and where kings and lords of lords, for whose Reason reigns, there will Justice, Truth and Right abide.

ERNEST S. GREEN.

Off to London, England.

The delegates to the International Congress of Spiritualists, to be held in June, sailed on the steamer Kensington from New York, June 8. The party consisted of Mrs. Richmond (vice-president of the N. S. A.), Mr. Richmond, Dr. J. M. Peebles, Mrs. Jennie H. Jackson and Mrs. M. E. Cadwallader, vice-president of the First Association of Spiritualists of Philadelphia, the oldest association of Spiritualists in the world. At the late Jubilee at Rochester, it was recommended that the Philadelphia Society send Mrs. Cadwallader as a delegate to the International Spiritual Congress, to represent this pioneer association, over half a century old. The question was put to vote and unanimously carried. Mrs. Cadwallader goes also as a delegate for the Young People's Spiritualists Union, organized at the late Rochester Jubilee, thus representing the oldest as well as the youngest association of Spiritualists in the United States. Mr. J. J. Morse, the delegate from England to the Rochester Jubilee, was the escort of the party.

CORRESPONDENT.

ART MAGIC and The Progressive Thinker
One Year, \$1.20.
ART MAGIC, Ghost Land and The Progressive Thinker
One Year, \$1.70.

INDEPENDENT SLATE AND LETTER WRITING. 250 YEARS OF INERTIA.

The Laws and Logic of This True Philosophy Clearly Explained.

The following lecture on "Independent Slate and Letter Writing" was received in a well-lighted room, at a public lecture, which consisted of fourteen persons, at Mr. Booth's home in Cedar Falls, Iowa, through the mediumship of Mrs. M. Buchanan, of Marshalltown, Iowa, May 22, 1898, and was addressed to Mr. C. C. Buren, one of the officers of the First Spiritualist Society of Waterloo, Iowa, by the spirit who wrote it.

The writing came upon paper, which previous to the lecture had been hidden in another room, but which was dematerialized by the spirits, and brought to the room in which the lecture was held, and there materialized under the table and between the slates (which were held under the table in the medium's hands), by the spirits who wished to communicate to their earthly friends.

This independent writing is placed upon the paper with such lightning-like rapidity that one hundred and twenty closely written pages have been written within eight minutes of time.

This lecture is only one of the many long communications received by members of the circle at the lecture above mentioned, and several skeptics received most convincing messages and tests on paper and also on slates, as Mrs. Buchanan also possesses the mediumship of slate-writing.

Mr. and Mrs. M. Buchanan are doing a noble work for the cause of Spiritualism in this State, and the Spiritualists of Iowa are proud of them and thoroughly appreciate the good work these true mediums are doing for the advancement of the convincing truths of Spiritualism.

F. M. SCHNARENBERGER.

INDEPENDENT SLATE AND LETTER WRITING.

Dear Friends:—The occult phenomena of independent slate and letter writing is a fact so well established as to defy contradiction. Where then is its logic? What does it prove? Well, I will tell you this:

First, that there is a force outside of this pencil and human contact, that moves it.

Second, that the force has human intelligence.

Third, that it has memory of the past events, and that it has the mental characteristics of persons that have passed away.

Now, this can be produced in daylight when good conditions prevail. There is no opportunity for deception, or the work of magic, and you know, dear friends, that there is no magic, living, and that no one ever did live, or could or can make an inanimate fragment of stone perform an intelligent act.

What, then, causes this well-known phenomena? Science has been unable to explain it. Well, I can tell you all here that there is a spirit world, and these evidences are true.

The soul does live after death, preserving all of its knowledge of earth life, retaining all its love, friendships and memories of the past. Then is the explanation, simple and easy, for who can dare say from any knowledge possessed by theologians or savants that the spirit, that does yet live, why not return?

Spirit life does exist, and it can be satisfactorily proven, that is, by the evidence of its actual existence, and this cannot be done by faith and hope alone. Neither can it be accomplished by written or printed page, no matter how much they may be revered as divine revelations.

Science recognizes no so-called "holy" books as evidence in her laboratory. She accepts no theological dogmas, or creeds of churches, in her investigations, but she worships facts with all the ardor of a devoted scientist.

The earthly organization, that once held the soul of your friend, has long since been resolved into dust of its original parentage. It no longer lives, and if the mentality which it possessed in the life, depended upon the combination of the thirteen elements, that formed its home while here, when these elements had become dissipated by death and decay, the combination would vanish into nothingness. But if that mentality can come back to you and by any means whatsoever write the history of its past by mutual memories, loves and incidents of its earth life, as they have hundreds of times, you can positively know that the soul you all loved so dearly is not dead, but lives and can communicate with you through the mysterious phenomena of spirit manifestation.

Now, dear friends, this is the logic of this beautiful philosophy. This is the evidence, which we call a demonstration, not only of a future life, but also a continuance of your mental personality.

The phenomena of spirit return are becoming more and more convincing, and it is clearly demonstrated that the unseen intelligence that possesses all the characteristics of the human mind, and a most convincing feature of this evidence is that this intelligence, under all circumstances, when and wherever it is manifested, tells the one story that is true: "I once lived and loved as you do. I did not die, but only passed into another and more perfect state of existence."

Now, dear friends, may you not logically conclude that the force that causes these phenomena possesses sufficient intelligence to know its own parentage, from whence it comes and why it so manifests itself to inquiring minds?

If, then, it is not spirit manifestation, when sage, savants and scientists are searching patiently for its origin, is it not passing strange that it does not aid them with some slight suggestion of its mundane character?

Of course, like other phenomena, it is governed by natural laws. Why, then, should nature's laws so persistently falsify to honest inquiry by asserting a spirit origin to a force that is only inherent in matter and evolved from chemical combination of the elements of the human organism?

If the so-called spirit phenomena are not from the spirit world, why is it that when the intelligent force is asked by the investigator: "What are you, and from whence do you come?" that it does not point to the crucible, the microscope, the spectroscopic or the alembic and say: "Search for me there and in time you will find me?"

But no, if it belongs to this earth and life alone, then with the tongue of Ananias, or Sapphira, it persists in repeating falsehood.

I am a decarnate spirit. Jugglers can only perform feeble imitations. No candid inquirer who will honestly and patiently investigate this phenomena within easy reach of your observation, will fail to discern evidence of the operation of an invisible intelligent

force. What it is or by what certain fixed laws it is governed, is yet a mystery.

It is easy for jugglers and showmen to perform feeble imitations of its wonders, but it is impossible for them to produce its actual results. No magician ever lived who could by his art alone, write an intelligent sentence on the surface of two slates, or on paper, as we are doing here to-night. He might as well try to raise the dead, or compel the winds and the sea to obey him.

Immutable laws govern the realm of mind as well as matter, and those laws never falsify to man. You may not understand them, it is true, and for this reason sage and savants may formulate erroneous theories that apparently fit the universe, and yet it is soon discovered that they have clipped the universe to fit their theories.

The most learned anatomist never sees anything but matter at the end of his scalpel, nor the chemist anything but matter in his crucible, alembic or retort, and therefore their theories are as circumscribed as their means of knowledge.

The elements of the realm of mind do not exist alone in the physical organizations, or material forms, but outside of them, while matter is their obedient servant, and moves and acts in accordance with their irresistible demands.

No scientist has ever yet discovered the faintest evidence of mind, or intelligence, existing in matter because of its combination with the whole material universe is a demonstration of the operation of an Infinite Mind that designs, guides and controls it.

If matter is purposeless it is mind alone that has a purpose and directs matter to perform it. The fixed, unalterable laws settling the same effect on the same cause. Could any but a knowing, prudent being cause such matter and assign such laws?

Science has demonstrated that all phenomena are governed by immutable law, that everything that happens is but a link in the great chain of cause and effect, and that while in the Infinite Mind of the universe there can be no succession of events, all past, present and future being eternal, now yet with finite beings there must be a series of incidents, all the events of antecedent time, and the study of these forms, the scientific theories of the various schools of philosophic inquiry and research.

Science has also demonstrated that all matter is inherent, that it has no power to put itself in motion when at rest, or at rest when in motion. This vital inertia can only be overcome by some force external to matter itself, living, and that no one ever did live, or could or can make an inanimate fragment of stone perform an intelligent act.

It is certain that an inanimate fragment of stone cannot write an intelligent sentence unless it is moved by a force directed by an intelligent mind. One of the attributes of mind is memory, and when manifested by the action of matter you are as certain of its presence as you are of that matter itself.

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Presbyterians Congratulate That They Have Not Advanced!

On the 22d of May, the General Assembly celebrated the 250th anniversary of the adoption of the Confession of Faith and Catechism of the Westminster divines, at Wilton, Lake, Ind. The general assembly, by the moderator was made of Westminster oak, and was over 600 years old. It was an orthodox gavel and so dry and hard that when it was used to call to order, it flew of the handle and struck a press reporter. It was very significant and emblematic.

It is the desire of The Progressive thinker to keep his readers posted in the spiritual and religious news of the world, and hence mention is made of this somewhat notable affair. The assemblage of men accredited as being learned and profound thinkers, congratulating themselves that they are exactly where there leaders were 250 years ago; that there has been no advance beyond the Westminster catechism, is of itself remarkable. That that nation, which Presbyterian children have been all these years taught to learn, nothing can be more untruthful or damaging.

One of the leading speakers claimed that Presbyterianism was the foundation of this country: "The men of the Westminster standard are the men who made this country what it is," and again "The men of the Revolution are the most without exception were believers in the Westminster catechism." The amazing "ah-ha!" religious news of the world, and hence mention is made of this somewhat notable affair. The assemblage of men accredited as being learned and profound thinkers, congratulating themselves that they are exactly where there leaders were 250 years ago; that there has been no advance beyond the Westminster catechism, is of itself remarkable.

That Thomas Paine and Jefferson lived and ruled during the Revolution and had such noble following that the Declaration of Independence they wrought was received, is enough to cause such wanton falsifiers to blush with shame. It is not true that this government is founded on the Westminster catechism, or that Presbyterianism was especially active in its creation. Our government is due to the "infidels" more than any other class, for its form and excellence.

It is true that it made no progress until it broke from the bondage of this same Presbyterianism, and half the energies of the advancing mind has been absorbed in the battle with the doctrines and the effects thereof, of that concrete formalization of superstition and ignorance—the Westminster Catechism.

The climax of self-laudation was reached when Gen. Beaver flunelinated a speech. He was more reckless in his statements than the theologians. His definition of "the people," is ingenious: "Who are the people? History has named kings and queens are not the people. They have never been for the people. The people have always had to stand for themselves. As society is now organized the rich are not the people; they are against the people. Those who disseminate anarchy are not the people. The idle pleasure seekers and paupers are not the people. You can guess now who the people? Why the Presbyterians are 'the people,' and all the people of the least consequence. Their number, according to Johnson's Cyclopaedia, less than a million members of the true blue kind, for slight as the difference may be, the Congregationalists and other minor branches are 'not in it,' and not the people! Then he contradicted himself by saying:

"The people made the Presbyterian church. The obligations growing out of this means that they must stand by the Word of God as the infallible rule of faith and practice; stand by the sovereignty of God and the divinity of Christ; stand by the holy Sabbath and stand by our system of education."

The Presbyterians are the people, and the people make the church, which must stand against the world, the flesh, and the devil. The dogmas of the lauded, blue-eyed theological despots since Calvin burned the noble Servetus for daring to think contrary to him!

Well, right in the middle of his most astonishing periods, General Beaver fell over in a fainting fit and was carried from the rostrum, not like a warrior on his shield, but like a limp rag, and brought round with sal volatile and smelling salts!

The grim orthodox did not recognize the "hand of God" in this fainting fit. They do not see how weary God must get with listening to the thousands and millions of Presbyterian prayers, and sermons. One cannot imagine a more trying place than God's in regard to that church!

That the general fainting fit is not remarkable. His recovery after his reckless assertions is the astonishing part, and proves that "check" and "prossuming ignorance are not necessarily fatal."

We call attention to the claim that the catechism made 250 years ago, remains the bedrock of belief. All else has changed. Scarcely an idea in science but has been modified. The Bible has been "revised" until the very texts on which the catechism is based have been revised out of it, yet Presbyterianism has remained unchanged. It ruthlessly persecutes every one who would modify its galling dogmas, and with the complacency born of that egotism which comes from ignorance of the great reaches forward in all directions made by the thinkers of the world, it boasts of its inertia, and plumes itself in being a brake on the wheels of progress.

HUDSON TUTTLE.

OUR LOYAL MOUNTAINEERS.

What mean these strains of martial song?

These shies with banners rainbow spanned,

This concourse of the brave and fair,

Mingling their shoutings o'er the land?

See yonder rising, brilliant star,

As it comes drifting from the sea;

Its birth from out the throes of war—

A child of Mars of high degree.

It shines with an effulgent light;

Born of the spirit of the free;

It rises from the realm of night

To join the hosts of liberty.

"Old Glory" gives to thee her power,

Her sympathy on spears and wings.

Thy cry is heard, and in this hour

She speeds to thee relief to bring.

We send to thee our boys in blue,

Strengthened with love, begemmed with tears,

None more courageous and more true

Than these, our loyal mountaineers.

MORGAN MORGAN, Spirit.

A Case That Will Excite General Interest.

DEWEY'S NEPHEW BACK AS FROM THE GRAVE—MYSTERIOUSLY DISAPPEARED FROM HIS HOME, AND AS MYSTERIOUSLY RETURNED.

While Admiral Dewey has been winning fame in the Philippines his relatives and friends in Vermont have combined their admiration for the naval hero with wonderment over the return of a prodigal member of the family.

Edward Blackwell, a nephew of Admiral Dewey, has just turned up after an absence of nearly two years, and plus a strange yarn to account for his mysterious absence.

His return last Monday was as unexpected as was his departure twenty-one months ago. It was as though the grave had given up its dead.

Mr. Blackwell's wife is a daughter of Charles Dewey, Admiral Dewey's brother. He left his home on September 15, 1896. He visited Burlington and Brandon, and then went to Boston, where he transacted business at several places. He attended the theatre with Edward R. Houghton, his nephew, and then disappeared as though the earth had opened and swallowed him up.

Mr. Blackwell was for several years cashier of the Montpelier National Bank, and later was connected with the Thomson-Houston Company, manufacturers of electrical supplies. During his connection with this firm he was instrumental in placing upon a paying basis many electric light plants, which had before been running at a loss. He severed his connection with the Thomson-Houston Company to assume the management of the Consolidated Lighting Company, with offices in this city.

His accounts were found to be absolutely correct, and his family and business relations were most congenial. His wife's strange story is told by himself: "Overscored it all," he told me, "I realize now the words of warning that were spoken to me by my friends at that time, but I did not realize that the brink was so close. I remember leaving home that September day and going to Burlington, Brandon and Boston, but can't recall, only in a vague way, my transactions in the last named city."

"It seems many years ago. I remember going to the theatre with my nephew and leaving him after the performance, but from that time for many days my mind is a blank. When I came to my senses I was on board a ship in a very hot climate and lay on a mattress placed on the deck of a large ocean steamship. I felt that I had been ill. How I came there I did not know. I was feeble, and my mind was not clear. Those on board the ship were kind to me. They called me by a strange name. They asked me if I had been ill long before I came on board, and I fell in with the idea that I had been ill. Day by day I became stronger."

"I ascertained that we were sailing in the Caribbean Sea, and that the ship on which I was a passenger was bound for Colon, United States of Colombia. When I was able to be about and walk the deck I looked over the ship's books and found that I had been put down under a name that was not my own. The passengers, however, called me by that name, and I naturally reluctance to telling that I had just recovered from a fit of insanity forbade me from giving out any information regarding myself, so I allowed them to address me by the name that had been given on the ship's books. It was not long before Colon was reached."

"My mind was yet in a weak state, and I feared to do anything to excite myself lest it should turn back again to the channel from which I had had so many escapes. I remained in Colon a few days, but did not like the country and, deciding to get back to civilization, went to Panama and crossed the isthmus, going up the Pacific Coast to San Francisco."

"I had about \$200 with me. I was depressed and broken down, but was shown great respect on the way. I believed that I had returned to America to die. My family believed me dead, I supposed, and I was as good as dead to them. I was yet in a dazed state, and for fully eight months after leaving Boston I was not completely myself. One of the first things I did with the small amount of money I possessed was to purchase a bicycle."

"With this, during the time I was in California, I traveled more than 4,500 miles. I rode out into the country, because I realized that I must build up my worn-out constitution. I became a wanderer, and I was with me, and through his kindness remained at his place two months. I took hold and tried to make myself useful about the place, my knowledge of engines and machinery being of much help to me."

"A large part of the ranch was irrigated, and there was a large engine to pump water from a spring. The engine was out of order owing to insecure foundations. I easily repaired this, and the work so pleased the owner that he gave me good food for me, and when I came to go away he was sorry to have me depart."

"This work was the first that I had done. It braced me up to think of something besides brooding over my unfortunate condition, and I felt a hundred times better for it. My next move was to become agent for a magazine. I rode from place to place, taking orders, realizing that out of door work was what I required to rebuild myself. But I won the Board of Aldermen over, and the company of business men I represent holds the franchise to-day."

"I worked hard to get news from home, without revealing my identity. Business interests that were confined to me gave me my first opportunity to come East, and I left San Francisco about a month ago."

"The above remarkable account is from the special correspondent of the New York Herald, Mr. H. H. Miller, Vt., and illustrates a clear case of obsession. New York City. LUCRETIA.

Prof. Lockwood's New Work

The historical phase of Prof. Lockwood's Objections to Reincarnation and Re-embodiment will be found to be valuable to all classes alike as it outlines those cosmic changes which impress the ancient Hindu with the ideal of transmigration, and cites the phenomena occurring in nature that gave rise to the omnipotence and omniscience of the Gods of past and present forms of worship. This pamphlet will be on sale at this office.

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

"Edith Bramley's Vision." Vild de- scription of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"The Great Roman Anacanda." By Prof. Geo. P. Rudolph, Ph.D., ex-priest of the process of Cleveland. A sharp and pointed letter to Bishop Horstmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

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

"The Priest, the Woman, and the Confession." The book, by the well known Father Cheligny, 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.

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

CHARMING ONSET.

The years glide swiftly by, bringing their joys and their sorrows, their hopes and their disappointments, all educational and uplifting if we interpret them aright and profit by the lessons they bring us. This is the twenty-second anniversary of the dedication of Onset by the Spiritualists, and what an auspicious power for good has been brought to bear during that time. It is predicted by many that this will be the grandest, the busiest and most largely attended season yet experienced. Several who formerly summered at other and more exposed resorts along our shores, we understand, have lived cottages for the coming season at Onset, it being more sheltered from the enemy's gaze should they by any means attempt to carry off a flag, that might prove more forcible than agreeable.

The management propose to extend the camp-meeting one week longer than last year, commencing the first Sunday in July and ending the first Sunday in September. Some of the speakers engaged are quite new to this platform, making the programme more varied and interesting.

The favorite Bridgewater Band, R. H. Ferguson, leader, will discourse sweet music, as formerly.

Mr. A. J. Maxham will be with us to lead the singing all through the season, instead of the first half as has been his custom heretofore. Other musical talent will also take part.

We are pleased to announce that Dr. Geo. A. Fuller, a gentleman highly esteemed for his integrity and loyalty to the cause of Spiritualism, has been engaged for another season as the platform president of this camp.

Mr. Gifford will have charge of the Headquarters Book store.

The auditorium has been improved, an addition of more office room made, and a waiting room for the talent added, also another entrance for the band, which will relieve the necessity of crowding at the entrance.

More ornamental trees have been added to the grounds.

The Onset Improvement society are to hold a mammoth fair in the Temple, the 1st of August, to continue one week, for which the residents have been industriously working through the winter, also others in their several homes, and it is expected a handsome revenue will be the result of their labors, the same to be used in improving the acoustic properties of the temple, which is very much needed, also to repair and improve the arcade.

The Children's Progressive Lyceum has continued through the winter and is in a flourishing condition. Meetings for lectures and tests have been held regularly at Fitch's Hall.

But few cottages have been built since last season, the most noticeable of which is that of Mrs. Kate R. Stiles, on W. Central avenue, which is an ornament to that location.

The steamer Genevieve will make her trips as formerly to Monument Beach and other places of interest. Fishing and sailing yachts will be available at all times. Bathing facilities are numerous, and the bathing good.

The following are the names of some of those who have been called to the spirit side of life since last season: Miss Harriet J. Miner, whose pleasant face and cheery smile has greeted us for many seasons, passed away in January; Mrs. Wm. Whitwell, a resident medium; Mr. Hiram Tilton, who formerly kept a grocery store here; Mrs. B. Haines, who lived on W. Central avenue; Miss Lydia Atwood, of Onset avenue; Mrs. Fairbanks and Mrs. West, of Longwood avenue.

The Onset Wigwag Society intend to open the Wigwag for free healing and test circles, July 15.

The Onset Harvest Moon Society was the first auxiliary society formed in Onset, in 1883, under the name of the Ladies' Industrial Union, which in 1890 disbanded, and reorganized again in 1892 under the present name, and with its former officers, its object being twofold, viz., to perpetuate the Harvest Moon Festival at the request of its originator, the late Dr. I. P. Greenleaf, and to build a memorial hall with library and reading room, also relic room for the use of visitors and residents alike—a place where strangers can be made welcome and feel at home. While it was under its former name much good work was done, a small society, averaging but seven working members, it accumulated upwards of seven hundred dollars. Some of its proceeds was used for buying books and flags for the Children's Lyceum, which was large and flourishing at that time, also for buying shoes and clothing for such children as could not otherwise attend the lyceum. It also bought the first street lamps, 25 dollars, for Onset, and maintained the lights of the town for several years; and last but not least this society was the first to entertain and agitate the idea of the necessity for a fire department in Onset, giving the first \$200 donated for that purpose.

A charter was obtained in 1895, since which time more interest has been taken in the work of building a library, and its membership and finances have increased to such a small society, averaging but seven working members, it accumulated upwards of seven hundred dollars. Some of its proceeds was used for buying books and flags for the Children's Lyceum, which was large and flourishing at that time, also for buying shoes and clothing for such children as could not otherwise attend the lyceum. It also bought the first street lamps, 25 dollars, for Onset, and maintained the lights of the town for several years; and last but not least this society was the first to entertain and agitate the idea of the necessity for a fire department in Onset, giving the first \$200 donated for that purpose.

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..GENERAL SURVEY..

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

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that *The Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, with a hard, black, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

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

Ervin A. Rice, president writes: "Mrs. Cora L. V. Richmond has accepted the call from the Church of the Soul, for the month of September, after which she will return to Washington. Possibly we may have her with us later in the season for a few weeks."

Professor Geo. W. Walrond, of the Opera House Block, Denver, Colo., was suddenly prostrated last week with heart weakness and general derangement of the system, brought on principally through overwork. We hear he is progressing favorably toward recovery and will resume public meetings at an early date. He holds public meetings every Sunday evening at 8 in his Occult School in the Opera House Block, and developing sciences every Friday evening.

Mrs. Lizzie Giles writes that Mrs. McGibney deserves honorable mention for the good work she is doing in conducting a spiritual mission on Fulton street, near Reid avenue, Brooklyn, N. Y. The mission is in an orthodox locality, but bids fair to blossom out in a society at no distant day.

E. A. Doty writes from Albany, N. Y.: "The cause of Spiritualism is not in as flourishing a condition in this city as I had hoped to find it, when coming here a few months since. The Unitarian church society seems to have absorbed most of the old-time workers in the spiritual vineyard. Under the able leadership of Rev. Wm. M. Brundage, a former Methodist, the cause of Liberalism is growing rapidly. Rev. Minot J. Savage occupied the pulpit for a few weeks since, and delighted his immense audience, which packed Odd Fellows' Temple, where the regular meetings are held. A few evenings afterward, at a church society meeting, a paper was read on 'Immortality,' after which Mr. Brundage requested each one present to give his or her best reason for a belief in immortality, and stated that he had talked with Mr. Savage here, and that he (Mr. Savage) was a believer in the intercommunication between mortals and the so-called dead. Some of the Spiritualists present availed themselves of the opportunity and gave their reasons. Last evening Rev. B. Fay Mills, of Boston, formerly a Presbyterian minister of this city, occupied the pulpit and gave us a magnificent discourse on 'Twentieth Century Religion.' During the delivery of which he was frequently applauded by his large and appreciative audience. In a private conversation with Rev. Mr. Brundage he assured me that more than one-third of his church membership were Spiritualists. Are we being absorbed by Liberal Christianity?"

J. W. Brinton writes: "I had the pleasure of attending the services at the Spiritual Hall in Marion, Ind., on Sunday evening lately. A large audience greeted the speaker, H. C. Andrews, who is now serving that association. Subjects were handled by the speaker by the audience, each one of which were handled in the usual easy and able manner by his guides. For a closing subject, some one gave the doctor a white rose with the request that he should improvise a poem from it, which was done in a manner beyond the ability of my tongue or pen to describe."

J. S. writes from Louisville, Ky.: "During the month of May Mrs. Josephine Ropp, of Indianapolis, Ind., occupied the rostrum of the People's Spiritual Church of Louisville, Ky. Her tests were given in quick succession, with the names of all concerned, correct and convincing, giving undoubted satisfaction to the audience."

W. C. Mann writes from Louisville, Ky.: "Mrs. Josephine Ropp, of Indianapolis, Ind., has just closed a five weeks' engagement with the People's Spiritual Church of this city. During the five weeks she was here, she gave 122 tests, and all but five or six were recognized. She can be found at her home, 1414 Washington street, Indianapolis, Ind., for the present. Mrs. Annie E. Thomas, of Newport, Ky., has been engaged for the month of June. She commenced her labors in this field Sunday evening, June 5, to a large and intelligent audience. After her lectures she gave fifteen tests, and they were all recognized."

Mrs. Virginia Barrett writes: "I am open for engagements with camps and societies as test, musical medium. I will make positively satisfactory terms. I want to say to the friends that I shall be glad to send them a circular of the 'Grand Psychic Circle Association,' to those desiring to become members. It is a great international circle. I am honorary secretary for the state and elsewhere. Address: Mrs. Barrett, 810 East Sixteenth street, Indianapolis, Ind."

J. Q. Adams writes: "The Englewood spiritualist Society, though only three months old, has set a pace in its march of progress which many thinkers have heretofore pronounced impossible, and we hope to see many others get up a little more steam and come alongside. Every other week at 2:30 in the afternoon we give a trumpet service in the public hall, and each alternate Sunday evening at 7:30 we give a materializing seance in the same place. Our success has been beyond our expectations. May 29th Mr. H. P. Coats gave a trumpet service which was well attended and many messages recognized. Mrs. True-dell, our pastor, feeds our souls on spiritual manna on all other occasions. Our feast of good things is so diversified and abundant, that many who are hungry and thirsty for the knowledge that will enable us to beautify our life here and our hopes in the life to come, are breaking away from the churches

of the season. The society will hold but a few more Sunday meetings, as vacation time is approaching."

E. W. Sprague and wife have the following engagements for the season: Cassadaga, N. Y., June 17, 18, and 19; Maple Dell, Ohio, July 20 to August 5; Grand Lodge, Mich., August 6 to 11, inclusive; Lake Brady, Ohio, August 17 to 21 inclusive; Haslett Park, Mich., August 27 and 28. They would be pleased to make other engagements for time not taken, and are also open for monthly engagements for the coming fall and winter. Address them at 416 Newland avenue, Jamestown, N. Y.

Carrie Fuller Weatherford conducted the services at Summerland Beach, O., Sunday, June 12, and the Columbus society added to the pleasures of a Sunday outing an out-door service of lecture, tests and improvised song.

James F. Raymond writes to the Spiritualists of the Northwest: "Receiving, as I do, from day to day, letters making inquiry relative to our usual campaign, I am, much against my inclination, compelled to say that the Northwest Spiritualist Association will hold no camp this year. Another year, however, we are in hopes will bring things about in such a shape that our annual gathering will take place, with the customary attending happy results."

L. S. Burdick, president, writes: "The Spiritualists of Southwest Michigan will hold their annual mass-meeting in the popular resort grove, at Lake Cora, Van Buren county, Mich., Sunday, June 28, 1898. Talent engaged: Mrs. Adah Sheehan Horman, of Cincinnati, and Mrs. Anna L. Robinson, of Port Huron, Mich. Excursion trains will run to the meeting from Kalamazoo, Grand Rapids, South Haven, Benton Harbor, and Chicago."

E. A. Brooks, president, writes: "The First Spiritualist society of Harlan, Ind., will hold their second annual grove meeting on July 3, in A. W. Brooks' grove, one mile south of Channahon. Mr. Geo. H. Brooks will lecture on the great subject of the day. We anticipate a large attendance, for the people and religious ministry are very much stirred up by the efforts of our social society."

P. Tower writes: "Those who were present at the first lesson in the course of study given by Mr. J. C. F. Grumbine, were highly entertained with the beautiful and instructive thoughts presented. These courses as referred to in your valuable paper, will prove a benefit to all who are interested in these lines of advanced thought and mental culture. We hope many will avail themselves of this opportunity, and also hear the able lectures given by Mr. Grumbine in Handel Hall during this month and next."

Jacob Rummel writes: "Herewith find a list of names of a few subscribers in addition to my own. If you could so arrange that the spirits of the grandmothers would peep out from behind *The Progressive Thinker*, while it is being read, you could get a million subscribers in a few weeks; but the deep scientific subjects, and great philosophy taught in its columns, are not appreciated by the great majority of Spiritualists. I do not ignore phenomena, as I consider it the base upon which will rest the future superstructure of Spiritualism, but in my opinion too many people are satisfied with the foundation and fail to build upon it; but I also recognize the fact that the evolution of the psychic mind is slow, and it will require a long time before the race generally will develop to the true status of completeness on this planet; therefore I am content to labor and wait."

C. W. Hartung writes from Akron, Ohio: "The good work is going on. Last Thursday and Friday nights the well-known medium, Mrs. Hattie Tiffany, of Minerva, Ohio, was with us, holding large circles in Mrs. Jay Sherbondy's parlor. She also gave us some private sittings which have proven to be very satisfactory to the patrons at Bondy Hill and vicinity. She is invited to return soon, and it is hoped that she will accomplish great good."

Dr. Dean Clarke, who for a long time did an efficient work on the Pacific Coast in behalf of Spiritualism, can now be addressed for engagements at Wellesley Hills, Mass. He desires from three to twelve months' engagements. His experience and ability, with high inspirations, ought to give him constant employment.

Mrs. A. C. Crossfield, of Muncie, Ind., writes: "I have just completed a six weeks' engagement for the Muncie Society of Spiritualists, and I believe my work will have been much good. Our audiences were composed mostly of skeptics who were much interested in the discourses. I find the public sentiment of all denominations changing and gradually submerging into one general belief in regard to the final destiny of the human race. Our society has discontinued its meetings until after the camp season, when we hope to see much good done in the cause we love so dearly."

E. J. Bowtell is engaged at Freeville (N. Y.) Camp. For dates at other camps and for season of 1898-9 he may be addressed at 111 South street, Binghamton, N. Y.

Subscriber writes: "The First Spiritualist Society of Port Huron, Mich., closed their season of Sunday lectures, June 5. The attendance has been good. The growth of the society steady and sure. The young people here have shown a great activity and have a public hall society as an auxiliary to the main one. At the business meeting, June 7, Mrs. Anna L. Robinson, who has already served the society five years was unanimously chosen pastor for the coming year. She has, however, already made some outside engagements, which she will fill. The remainder of the time she will give to Port Huron. The society feel to congratulate themselves on securing her services if only for a part of the year, and to feel she is still their pastor. The Lyceum children are delighted to know they will still have her help a portion of the time at least. As a worker among the young people she has no superior. 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QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
(Address him at Berlin Heights, Ohio.)

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

HUDSON TUTTLE.

John Price, Ellitsburg: Q. I send you a printed sheet of 1860, written by Andrew B. Smolnekar, in which the following prophecies occur; as I think you maintain the power of prophecy possible, I would like your opinion of these:

"There will be a great destruction in this country as there is in Europe, if it shall not be stopped by receiving and spreading our mission of peace. According to our knowledge, whoever is elected president he will be a curse to this republic without a knowledge of what has been performed in our mission to the nations. The measure of iniquity is so filled in this country, that if it does not break out before, it must break out during the next presidential administration, if not prevented by elevating the people from the existing degradation and corruption upon the platform of this message."

A. Dr. Smolnekar was elevated by his critical studies to a high place as Professor of Biblical Literature in the Catholic church. Like many others susceptible to spirit power, he was pushed on, out of that church into Protestantism, and then he stood alone. Like all others who have thus come out of the churches, the old forms and methods of expression cling to him, the wine of new thought is retained in the old goat skin bottles. Yet of his mediumship, and the correctness of his forecast of events there can be no doubt. That there was a great and prolonged effort of a band of spirits to avert the awful struggle of the rebellion has been again and again reiterated in spirit communications. In Abraham Lincoln they found a mind they could in a great measure mould to their great purpose, and through and by him they nearly reached the mark of their high aim. His death was the direct result of counteracting forces which at the last moment gained ascendancy.

Geo. A. Wood: Q. (1) When did the orthodox religion originate; what was the beginning and what did they call themselves?

(2) How many different religious beliefs are taught in the world to-day?

A. (1) The church at Rome, arrogating, falsely, to have been founded by Peter, and by its situation in the imperial city, reflecting the prestige of the capital, claimed to be the central church, and its bishop became known as papas, and at length as pope. It also set up the claim that its doctrines and power made it more than Roman; it was the universal, or catholic church. When the patriarch of the Byzantium began to assume equality of power, the dissensions of the churches of the east and west, hastened as much as any other cause the downfall of the empire. Until the eighth century there was only one acknowledged head of the Christian church, that of Catholic Romanism, although there were numerous schismatic sects. Then with the division of the empire came the division of the church, and the Greek church became almost as strong as the Catholic.

The name Protestant came into general use in 1529, after the Edict of Spire, as designating all those denominations which protested against the pope.

(2) All denominations or sects differing from the Catholic, are called schismatics. The more noted in the early times were the Ebionite, Novatian, Militant, Arian, and these continued until the consolidation of Catholic power enabled that church to crush all who doubted or opposed. Since the Reformation the activity of thought caused by its liberation has given rise to almost countless sects, differing on slight shades of doctrine, yet vindictively opposing each other the more as the differences of faith were less.

The number of these may be stated from one to three thousand, as the distinctions are given greater or lesser weight. However, there is not more than a dozen great and well-beaten Protestant thoroughfares said to lead heavenward. The others are slight deviations drawn from the forced or ignorant rendering of scripture texts. All these Protestant sects, in the eyes of the true and only Catholic Christian church, the church that retains all the traditions of the fathers, and the early beliefs sacred, as having been supposed to come in unbroken descent from the apostles themselves—are damnable heresies leading direct to perdition.

About all there was of the primitive Christian church, the church as it stood consolidated by the centuries down to Luther's time, was the very principles he and his Protestants protested against.

T. N. Travis: Q. (1) Is Father Chiniquy yet in the body?

(2) Is Molly Fancher yet living, and how is life maintained in her case?

(3) Does Theosophy deny spirit visitation, and does it teach that Spirits lose their individuality between periods of reincarnation, and also lose all the experiences gained in a former embodiment?

A. (1) Father Chiniquy is yet able to do earnest battle against the superstition of the ages as embodied in Catholicism.

(2) Molly Fancher yet remains a mystery to the medical profession, and setting to naught the theories of science. She is a demonstration of the superiority of spirit over matter. Her life is maintained because there is such a slight draft made on the functions of her body, although her spirit is intensely active.

(3) There is such a wide difference in belief between those calling themselves theosophists, that it is not possible to define their belief as a whole. Many are Spiritualists, while others are not. The spirit must remain the same individual, and retain its former experiences, or the purification and progress for which this reincarnation is performed would be defeated. All recollections, however, between the states is lost. This must be held in order to rebut the evidence of the senses. Many claim, however, to have more or less faint memories of former states, when they were famous personages, kings emperors or vagabonds! Sometime, in the last embodiment, all the experiences will come back to memory and make up the final character. In the parental Theosophy, this last state is reached, at the same time the spirit meets final absorption in the bosom of infinite nothingness.

"The Watseka 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 Watseka, Ill., and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

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

FOLLOWED BY A VOICE.

An M. D. Relates a Very Curious Experience.

I was raised near the town of Ottumwa, Iowa, and until almost eighteen years of age I had not been out of the county of my nativity. During the summer of my eighteenth year, 1886, I went to my uncle's place near Council Bluffs. In the fall of that year I was aware of being followed by an invisible something which fitted from tree to tree, or bush to bush, making a noise similar to a katydid and somewhat louder at times.

This noise was incessant and uncanny. I found by a close search that it was not a bird or a katydid, or any other thing visible. This made me think of ghost stories and I felt uneasy and nervous. So at the beginning of winter I went back home.

I remember that winter of hearing that noise in a leafless tree in which a bird could not have hidden, and neither could such a thing as a katydid have been there; this was double proof and it quered me.

The noise ceased then for the winter; it always did that way, and began next spring. It got louder and louder as the years went by.

In 1889 I went to Texas; during that year I experienced a trance. It was near 9 o'clock at night, some time in August, that I was lying on a cot, wide awake, when I began to feel strange. I placed my hand over my heart to see if it was beating regularly, when it made two or three hard beats and stopped.

I then experienced the sensation of dying. A warm sensation passed over my body, then came a chilly sensation, oh, so cold. Then I was unconscious for an instant; then it seemed that I became conscious but separated from my body, and some unseen power ushered me into a strange desert country, where the light was dim like starlight.

On that desert plain I saw an uncountable number of black rocks. As soon as I had noticed these things there came a bright, sun-like figure rising above the eastern horizon. Before it had reached the zenith it had changed to a human form. This figure said with a loud voice: "Arise, dead." Then all the rocks on the plain assumed human form. They were as black as coal. I was held by an unknown power far above the plain, and at this juncture was forcibly returned to my body.

I slept none that night. Under the strain of this vision I joined the Baptist Church in 1890.

I returned home that year, my parents living in Missouri at the time. During the summers of 1891 and 1892 my companion, the "voice," grew louder. I hoped to get away from so ghostly a companion, so I went to California in December, 1892, thinking that such a long ride would carry me away from that strange noise; but no, it only seemed to aggravate it.

In the summer of 1893 the Christians (Campbellites) were holding a revival in a tent in Anaheim, California. I went down there one day and joined them. I was working that year for a farmer, W. J. Smith, some four miles from Anaheim. On the evening of the day that I joined that church I rode from the farm in a road cart with a friend to the camp-meeting. All the way along the road I heard the "voice" fit from tree to tree and from bush to bush, uttering a warning cry. However I went right along. When I came to the tent door I saw a large crowd of men and boys outside about the door of the tent. The "voice" angrily and warningly flitted to the top of the tent. I found a seat in the crowded tent and sat down. The "voice" suddenly became as loud as a mocking-bird or whippoorwill and assumed a position right above my head about ten feet from the ground.

The crowd outside suddenly became quiet; most of them left. The people sitting near me became pale with fear, and it seemed as though my heart was in my mouth. This noise lessened when I started away.

I came back to Missouri in 1894. In 1895 I began studying medicine under the instruction of a doctor who used to live near my present postoffice. One evening while I was staying at the doctor's house, he being gone, his wife and I were alone, she heard the "voice," and noticing that it was uncommon, she asked me: "What kind of a katydid is that?" But I quickly turned her attention from it, for fear she would become scared.

At the medical college at Keokuk, Iowa, during the term of 1895 and 1896, I became acquainted with two students to whom I told my psychic experience. One of them borrowed a book from the town library, called "The Law of Psychic Phenomena." I read the book and saw that my case was like that of Socrates and his daemon.

During the last two winters "raps" or knockings have "evolved" in my presence until lately they are tolerably loud. They make no replies to questions.

I would like to know how to get sensible answers from the questions I ask them?

Ever since the memorable night in Anaheim, I have grown suspicious, and at last disgusted with the church. Finally went over to freethought. I have my own ideas about these strange things.

I could tell you of several other strange things. Other people may tell stories, but I know that the above experience is true.

B. S. M.

SOME SIGNS AND SUPERSTITIONS.

If a slat falls out of the bed, it is a sign of coming riches.

When working in pastry never cut the dough with a knife.

Many icicles hanging from your house are a sign of wealth.

If you sing while making bread, you will cry before it is eaten.

To forget to put coffee in the coffee pot is a sure sign of a prize.

If a cork pops out of a bottle suddenly, you have an unknown enemy.

When one breaks a pair of scissors it is a sure sign of a divorce in the family.

If the door key persists in getting rusty, some friend is laying up money for you.

If a knife be thrown off the table and falls on its back, it is a sign of a wedding.

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is heartily recommended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"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 Cure. Paper cover 15 cents. For sale at this office.

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

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

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

SOURCES OF FRAUD.

Laws of Cause and Effect in Deception.

To the Editor:—The war waged against fraudulence and deceiving mediums of late assists greatly in purging Spiritualism of pretenders, and a great deal of misunderstanding entertained by church-goers in general; but the question has never been raised: How did these instruments in the hands of the angel host (the media) ever lose caste and practice dishonesty? Now the dishonesty practiced in most cases are effects, the causes of which we may try to trace; and such causes hold good in materializing as well as in other trance mediumship, to-wit: As a rule, a trance medium is at first unconscious, or nearly so; then what is given is subject to conditions of the sifter, the media and the ones controlling; and in most cases where truth is sought, truth will be given. Later on, as the medium becomes more conscious under control, and the sifter may be overanxious to obtain full data and tidings, and tests extremely explicit; and the communication given partakes of the channel it passes through. Still later in the experience of the medium he or she becomes nearly conscious of all there is said, and at times feels that the communication given is unsatisfactory to the sifter but in order to satisfy, the medium in trying to explain or enlarge in flowery words may add inferences which may not be intentionally misleading, but at times prove effectually so.

Again, this medium has to earn a living through the course his or her destiny or the angel world has pointed out, and the sifter feels that effect; but sickness and unfavorable conditions of the body, thus becoming a bar to spirit control; still it was advertised, and there is bread and butter to earn, and said medium will give what is termed "impressions"; and here the first great mistake is taken, for the bright, truthful control will be supplanted by spirits of a lower order, who do not think that the sifter and guess-work is a lie. These spirits then will impress such medium that they deem slight prevarications harmless, and the medium in turn draws his or her control from that class; hence we have mediums who are very reliable at some times, and very unreliable at others; but if they are once deceiving, they must bear the stamp of "fraud."

Now if our test mediums were paid by Spiritualist organizations, like the orthodox preachers are treated, and having the gaudy wolf of hunger standing at their doors, there would be no excuse for deception. Mediums, as a rule, when caught in what is said, will try to please; and I hope that only few use deception from love thereof.

For more than 30 years I have been an earnest student of Spiritualism, without the least bias, and I have found the above facts to tally with the other; and also found that mediums as a rule, have more to contend with from non-physicals in Spiritualism than from honest orthodox investigators. These first-named ones are the ones who in spirit mediums will misleading questions, and they invariably receive a lie in return, or the same material they brought; and then they cry "fraud!" I pity a falsifier more than I condemn; but who can wonder that deception issues from these mediums at times, when many of the ones visiting them are teeming with the wild restlessness of the stock board, the modern courts and bars, the legislative halls and the tricky politicians' dens; and remember, that each one brings his own spirit friends, be they ex-gamblers, preachers or thieves.

I think my destiny's star that I was never blessed with any perceptible mediumistic gifts for the unthinking ones to ridicule, and for pharisees to despise. All I wish to impress upon the reader is, "Search for truth, and you will find it"; and if you have outgrown the eating of dead dogs, dressing for show mainly, valuing gold above honor, partisanship above patriotism, defending a criminal offering a big retainer, doing good for reward only, thinking yourself better than you are, and using policy in your dealing with your fellow-man, then throw the first stone.

C. J. JOHNSON.
Pocatello, Idaho.

TRIBUTE TO A. E. TISDALE.

Presented at a reception in Boston, by Dean Clarke.

With honors due, we greet our brother
As brethren should greet one another,
And, as a tribute just to pay,
We offer him this humble lay.

An unpretentious, modest man,
He has achieved what few men can,
And well deserves the high regard
Which is true manhood's just reward.

Though long deprived of outward sight,
He now has ample inward light,
And though the paradox seems queer,
He is in fact a wondrous seer.

Kind spirit friends, who love us all,
In his misfortune heard him call,
And in his youth came to his aid,
And soon, of him a speaker made.

His inspirations high and grand,
Have made him noted through our land,
And he must be a stupid wight
Who does not hear him with delight.

His words are not mere empty sound,
But symbols are of thought profound,
Yet, though his thought has range immense,
All that he says is common sense.

Although he wields a mighty hammer,
He never breaks the rules of grammar,
Hence, he as speaker, always "draws,"
And is an honor to our cause.

Though not a preacher, church-in-stalled,
He sure is one whom God has "called,"
And one whom angels now employ
To preach "glad tidings of great joy."

With "spirit gifts" most richly blest,
He ranks as speaker among the best;
And what was best in Nature's plan,
He's more than speaker—he's a Man.

No blessings need we ask to fall,
For many of them come from all
Who've listened to his silver tongue
On which with rapture they have hung.

The angels who are with him now,
Have twined their chaplets 'round his brow;
So let us mortals bring a crown
Of well-earned honor and renown.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies with their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents.

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

CATHERINE LINYARD.

She Conducts an Investigation.

SHE RECEIVES A COMMUNICATION FROM THE OTHER WORLD THROUGH THE MEDIUMSHIP OF FRED P. EVANS, THE NOTED SLATE-WRITER.

The Sunday Telegraph's photographic studio is the scene of many strange experiences, but nothing more odd than an incident which happened the other day has probably taken place at any gallery. Catherine Linyard was one of the figurants and the other, Fred P. Evans, a psychic from the Pacific coast.

Miss Linyard is not a believer in Spiritualism, but consented to pose with Mr. Evans in a demonstration of slate-writing before the camera. Several who have claimed to give an expose of slate-writing have given their version of the art before the camera, but this is probably the first time that any one claiming to produce the manifestation has consented to do so under conditions permitting of photography. The scene took place under the usual glass skylight, which excluded only the direct rays of the sun and seemed to render impossible any attempt at trickery.

As a first step a number of ordinary slates were produced from which Miss Linyard selected two, which she carefully cleaned with a cloth, after examining carefully for any trace of writing. One was laid on the table and placing thereon a small piece of pencil, Mr. Evans covered it with a second slate, fastening the two together with a rubber band. He then directed Miss Linyard to write upon a slip of paper without permitting him to see it, the name of some deceased friend from whom she desired a communication. This was done, and the paper slipped, writing slide down, under the band. After a short pause, during which the sound of writing was heard, the slates were unfastened, and it was found that one side had been covered with a communication, incomplete in itself, and again two slates were fastened together and subjected to the same test. This time, when the slates were again examined, it was found that both were covered with writing, completing the communication begun on the first, which Miss Linyard declares treated of matters which could not have come to the knowledge of Mr. Evans, and signed by the friend whose name she had written on the slip of paper.

One more slate was fastened together, and this time a general communication was received, done in several colors, and later a message purporting to come from Edwin Booth, was found on another slate.

On the first slate the message was written in an easy, flowing hand, and however it was produced, certainly induced an uncanny feeling in those present in the gallery, for the surroundings were certainly not conducive to manipulation of the fingers, and as far as the communication of the spirit world was concerned, it was determined by those present were open to no suspicion. Miss Linyard in particular was greatly amazed at the success of the experiment, for she had previously expressed her skepticism at any practical results being secured under these or any other conditions, and when she began the sentence, made many laughing comments on the foolishness of attempting to secure any communication from the spirit world with an unbelieving camera looking on.

—New York Telegraph.

PASSED TO SPIRIT-LIFE.

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

Leonora Palmer Shull passed to spirit-life, from her home in Allen county, Ind., on Sunday, May 29, 1898, aged 55 years and 8 months. Deceased has been an ardent Spiritualist for many years. She leaves four children to mourn her loss in the physical form, but conscious that she is often near them in spirit. The writer officiated at the funeral.

F. D. DUNAKIN.

At Downey, California, May 22, 1898, Jesse Scott passed to spirit life, aged 75 years. Funeral services by Dr. Andrews, of Los Angeles. He was buried in Greenwood Cemetery, with his comrades soldiers.

WM. B. MORRIS.

A. W. Pierce, of Londonderry, Vermont, threw off the mortality to put on immortality, May 30, aged 79 years, 11 months and 4 days. A close student of nature, he early embraced the teachings of our harmonious philosophy, and became one of our most earnest defenders. He leaves a wife and ten children, all honored members of society, scattered from Vermont to California. Alonzo Hubbard of Tyson, Vermont, an inspirational speaker, brought words of cheer and consolation to heal the wounded heart and cause us to realize that death, so-called, was robbed of its sting.

D. D. WAIT.

Passed to spirit-life, May 28, at her home in Northville, Mich., Mrs. Mener-via Smith, aged 60 years, wife of Mr. Asa L. Smith. It was the first Spiritualist service ever given in the place, and a large audience assembled to listen to the funeral services conducted by Mrs. Anna L. Robinson.

XX.

Passed to the higher life, from his home in Hardwick, Vermont, May 22, 1898, C. N. Shedd, aged 73 years, 9 months and 4 days. He had added to his faith, knowledge, he and his wife having been true Spiritualists over forty years; so he was fully prepared for the change that awaited him.

He has passed through years to a ripe old age.

In the book of his life there's no blot on a page,
And in heaven they placed another bright star,
When he passed through the gates for him left ajar.

'Twas only transition to heaven from earth,
When he wakened and found 'twas his new spirit birth
In the land he had dreamed of—a land just above.

Where all are received and greeted with love,
O, sing not a requiem, one chord that is sad,
But join with the angels in feeling so glad.

That a mortal has stranded his barque on their shore,
Where the palms of the earth-life can reach him no more.

S. S. N.

"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 15 cents.

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