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

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SPIRITUALISM IN FOREIGN LANDS.

Our Status Beyond Where the Creat Salt Waters Roll

tries of Europe

IN ENGLAND

there is a national federation, like our National Association, which includes a large number of societies in all parts of England. There are also as many and probably more, lyceums than in

Some of the greatest scientists of England are directly identified with the movement, or with the Society for Psychical Research. Among them I may mention Sir Wm. Crookes, F. R. S., in ventor of the Crookes tube of X-ray fame; Prof. Oliver Lodge, F. R. S.; Prof. Alfred Russell Wallace, a worldfamous chemist and discoverer of many inventions; Lord Balfour, Queen Victoria, and many other noted per-

Two very able weekly journals are also published in England-"Light," of London, and "The Two Worlds," of Manchester. "The Lyceum Banner," of London, is an able advocate of the Lyceum movement, and is edited by

IN FRANCE

the movement is represented by the following periodicals: Revue Scientifique et Morale du Spiritisme, 5 Rue Manuel, Paris; Le Progres Spirite, Paris; La Revue Spirite, Paris; Le Phare de Normandie, Rouen; La Paix Paris; Annales des Sciences Psy-chiques, Paris (Rue de Bellay, Docteur Dariex); La Curlosite, Nice; La Tribune Psychique, Paris, and Le Spiritualisme Moderne, Paris.

The general condition of the movement in France has been summed up ligious aspect, and not comprising a in a few words by the noted lecturer complete comprehension of real knowl and able editor of La Revue Scien edge, there should be no closed creed tifique et Morale du Spiritisme, Gabriel but one which is progressive, which Delanne, in his magazine. He says: marches ever onward in accord with up grade. To-day there is no town which does not possess one or more circles in which the public can gain in-

IN ITALY

the movement is in a highly flourishing condition, in some respects more so than in any other country in Continental Europe. Among the periodicals when they merit the profound respect devoted to the movement in Italy are: of all the pure manifestations of the Il Vessillo Spiritista, of Vercelli; soul to the adoration of its Creator, re-Mondo Secreto (The Occult World), of dence; but we deprecate all rites and Naples; Rivista di Studi Psichici, of ceremonial cults as unnecessary and Milan; Rivista Magnetica, of Milan, prejudicial to the disciples of Spiritual-

Technical Institute of Alessandria, in truth," as the Evangelist said, with-Province of Piedmont, in an article out special or preferred places, liturcontributed to L'Avvisatore della Provincia, giving a review of the movement in all the principal cities in Italy, portance that no disciple should nesays: "Among twenty-two new members of the Unione Kardichina of Milan (which has Prince Alexis Trubetsvoy and Colonel Vicenzo Levrone on its board of managers, and the Marchion ess Maria Capronica del Grillo as one of its warmest supporters), we find the names of two learned professors, an artist, a physician and four army

In speaking of the conditions at Rome, Prof. Falcomer says:

"The Pope is perplexed, as are the clergy in general, as to how they can appropriate the movement to their profit, as both he and they find it a serious obstruction. However that may be, he is not permitted to ridicule Spiritualism, on pain of being charged with read of it recently, and fear it has susignorance; nor to combat it, lest he pended. should be considered a great fool."

The movement in other cities is also shown to be in a flourishing condition. Milan is the headquarters of the International Kardecian Spiritualist's Union, which has for its official organ Il Vessillo Spiritista, of Vercelli. More information concerning this inter-national organization of Spiritualists will be given under the heading of

SPAIN.

Here we find Spiritualism in about the same condition as in Italy, with the exception that more of the religious Spanish and Brazilian exchanges that and less of the scientific element prevalis. Although there are societies and Spiritualists in that country. The peperiodicals representing all shades of riodical mentioned is Revista Espiribelief common among Spiritualists in tista do Porto, Porto, Portugal. O Psythis country, yet the Kardecian Spirit- chismo Revista, of Lisbon, is probably ualists predominate by a large ma-

Before proceeding it may be proper to state who Allan Kardec was. He was a noted inspirational teacher and medium in France, founder of La Revue Spirite and a man of a deep moral and religious nature. Although he passed beyond the limits of mortal up to the time of the war between the life some thirty years ago, like the famous John Brown, "his soul goes marching on." His works are trans-"his soul goes lated into all European languages, and in most countries there are societies devoted to the study of his works as Christians study the Bible. His teachings were much the same as Colville's Cora Richmond's and Annie Besant's. The basic principles quoted below will give a further idea of his teachings:

The Spiritualist periodicals of Spain are: Lumen, Barcelona; La Irradiacion, Madrid: La Revelacion, Alicante: La Union Espiritista, Barcelona. Within stitions to oblivion. the last year three or four others have At least two Spiritual periodicals temporarily suspended, including one have been published monthly and diswhich had been issued regularly for tributed free to all who would read thirty years—La Revista de Estudios throughout the republic. I do not re-Psicologicos, Barcelona. These sus-member the name of the first, but the pensions were due to the financial latest periodical so distributed is O Fim crisis caused by the Cuban and Phil- do Seculo, published in Italian and ippine wars.

stonal federation like our own National other periodicals in this country are:

During this, our Judice year, might be well to give a concise statement of whither the soul of Spiritual-union, with headquarters in Italy.

The Spanish federation is know as La Bouluities Kardecians de Cat-During this, our Jubilee year, it Association, but affiliated with the Innight be well to give a concise state ternational Kardecian Spiritualists' it has wrought in other lands than that aluna. Its official organ, La Union Esof its birth-particularly in the coun-piritista, of Barcelona, for June, devotes nearly all of its thirty-two pages to a report of the proceedings during the last annual convention, including constitution, by-laws, basic principles

> At this time it will be of special interest to Angle-Saxon readers to know what our Spanish brethren believe, therefore I will give a translation in full of the basic principles adopted. Though we could by no means endorse all their principles, yet they have some exceedingly strong and progressive points which we might imitate with

> 1. La Uuion Espiritista de Cataluna affirms and proclaims as true the Doctrine of Spirits, as obtained and compiled by Allan Kardec in his fun-damental books—"The Book of the Spirits," "The Book of the Mediums," "Evangelism According to Spiritual-ism," "Heaven and Hell, or Divine Justice," "Genesis or the Miracles and Prophecies," and "Posthumous Works."

> 2. In conformity with the progressive character and with the integral science which characterizes Spiritualism, according to the above mentioned works of Allan Kardec, the Union recognizes that the doctrine it proclams should be indefinitely elucidated, developed and amplified, but not modified in its fun-

damental principles.
3. La Union Espiritista Kardeciana Universelle, Lyons; Le Journal du de Cataluna will not proclaim, accept Magnetism, Paris; La Lumière, Paris; nor consider as an integral part of the La Chaine Magnetique, Paris; La Spiritual doctrine, all new developments Humanite Integrale, Paris; La Religion Universelle, Nantes; L'Initiation, a profound study of comprehensive experiences, and which have not merited the sanction of a Congress or General Assembly of the delegates of the Union.

4. La Union Espiritista Kardeciana de Cataluna considers Spiritualism in its philosophic, scientific, moral and reedge, there should be no closed creed, "The Spiritualistic movement is on the science and reason, and in accordance with these definitions we proclaim it a science, a philosophy, a moral and a re-ligion. We know also that if it is attempted to curtail any of the said aspects of Spiritualism, it will remain incomplete.

5. The Union recognizes as good all cults of divinity (sincerely practiced), Annali dello Spiritismo, of Turin; Il specting its mission, love and confiism, for its doctrine teaches that we Prof M. T. Falcomer, of the Royal should only worship God "in spirit and gles, or sacramental formulas of any kind; but we consider it of great imglect the interior adoration of supreme cause, as it is an inexhaustible source of instructive inspirations and spiritual blessings.

IN AUSTRALIA

Spiritualism is in about as flourishing a condition as in the United States. The Harbinger of Light, though published but once a month, is one of the oldest and most ably edited periodicals in the English language, devoted to Spiritualism. It was founded by W. H. Terry (who still edits it) over twenty five years ago. It is published at Mel bourne. This World and the Next, also published at Melbourne, was also an able periodical, but I have not seen or

New Zealand has at least one society and many Spiritualists, but mostly too scattered to organize.

IN SOUTH AFRICA

progress is also being made. There are at least three societies—the Capetown Psychological Association, the Diamond Fields Spiritualist Association, and the Johannesburg Spiritualist So

PORTUGAL.

Although I know of but one Spiritthere are several societies and many sta published, though I have not recently seen it mentioned.

THE WEST INDIES.

Spiritualism has a large following in the West Indies, particularly in the islands of Cuba and Porto Rico, Among the periodicals published there (at least United States and Spain), are, Revista Espiritista de la Habana, Hayana, Porto Rico, and two that are now de funct, formerly published in Porto

Spiritualism has spread all over South America, Central America and Mexico, but in Brazil it seems to have gained its firmest foundation. There it is sweeping all the religions of antiquity before it and hurling super-

wars. Portuguese, published at Rua do La-Spanish Spiritualists have a na- vapes no. 6, Sao Paulo, Brazil. Among

A Luz, Coritiba, Estado do Purana; Verdade e Luz, Sao Paulo; A Religiao Spirita, Cidade do Rio Grande; Revista Bahia; Revista Spirita do Brazil, Rio de Janeiro.

In Buenos Ayres there is, or has been published, Revista Espiritista, Lux de Alma, Constancia, La Fraternidad, La

The Argentine Republic has La Re-vista Espiritista, published at Mendoza. Uruguay has El Plano Astral, published at Montevidio. It is the official organ of "The Society for Esoteric Studies," and is devoted to Theosophy as much as to Spiritualism.

GERMANY.

Spiritualism is in a flourishing condition in Germany, but has a hard fight for existence between superstition on one hand and scoffing materialism on the other. However, thanks to a few leading scientists, such as Prof. Zollner, and men of letters, such as Count Alex. Aksakof, the materialists have mostly surrendered, but superstition still fights.

Among the magazines and periodicals

published in Germany is Count Aksakof's Psychische Studien, of Leipsig; also the able Uebersinnliche Welt (Supersensitive World), of Berlin, edited by Max Rahn; and the Neue Spiritual-istische Blaetter (weekly), also of

Count Aksakof has translated all the important works of Andrew Jackson Davis, Prof. Wm. Denton, Prof. Robert Hare and others, into both German and Russian. The German translations are for sale in Germany by the Psychische Studien, and in this country at the office of Lichstrahlen (Rays of Light), West Point, Neb.

RUSSIA.

Though the medium Home married into the royal Russian family, and the present Czar is said to be a firm believer; though through Count Aksakof and others whom I will mention later, all the leading works of Davis, Denton, Hare and Allan Kardec have been translated and largely circulated in Russia, and though most of the nobility, the scientists and learned classes are interested in the subject, and many are convinced, yet very little attempt has been made at organization, and I do not know of a single Spiritualist periodical in the realm. It may be owing to drastic laws, which should be amended. Kings and Czars are often more liberal than their law-makers. The following narrative will illus trate one great conquest made by Spir-itualism in the land of the Czar, as well

Joseph de Kronhelm, a prominent civil engineer who has returned to Ruswrites from Czeczelowka to La Union Espiritista, of Barcelona, Spain, that a large proportion of the Russians have changed their faith in a future life to lowledge, and that being investigated and accepted by most of the men of science and philosophy. Continuing, he says:

"Many people who, a few years ago, in their conversation showed them-selves hostile to the doctrine of Spiritualism, now speak of it with respect, freely discuss its merits and are be-ginning to study it. Where formerly were found only the works of Emilio Zola, in French or the Russian translation, to-day we find treatise upon psychology and occult science, and very extensively the works of Allan Kardec: 'What is Spiritualism?' 'The Book of the Spirits,' 'Heaven, Hell and Evangelism According to Spiritualism.' In short, rich and poor, nobles and plebelans, are beginning to reflect upon the problem of the future state of the soul, and are seeking to acquire more

knowledge upon the subject. "In 1895 I was on a business trip to Kieff. In the coach I found myself in company with an old acquaintance, Casimiro W., an old bachelor, a fervent Catholic and a great enemy of all who were incredulous as to the infallibility of the Pope; otherwise he is a good, charitable gentleman, well known at commercial centres for his honesty and loyalty. With his brother Julius, bach-elor like himself, he was engaged in the department of agriculture in the

government of Charcoso. 'The brother died, and after the death of Julius, Casimiro rented his property and went to live in Odessa.
"As I knew that the departed Julius

was a Spiritualist, and that he owned a fine library in which the works of Allan Kardec were not lacking, and that he had received messages from spirits by means of spirit writing, I recurred to this subject, when Casimiro

"You know, my dear Jose, that the Catholic Church prohibits its faithful from investigating Spiritualism or believing in presentiments or apparitions. The ancient curate of my village said that the apparitions were the works of the devil, and that a good Catholic should always carry with him a rosary or a medal of the holy Virgin of Berdiczeso or of Ostra-Brama, to drive away the devils that continually pollute our atmosphere. It happened however, on one occasion it was proven to me that these apparitions were not especially works of the devil, but our departed friends, who love us and who interest themselves in our welfare." Here Casimiro relates how, in the spring of 1866, long after the death of his brother, he was obliged to take a journey, and one night was forced to lodge at a country tavern.

In the night he was aroused by his

brother's apparition, who said: "Arise, Casimiro, and save yourself from the assassins!" So saying the apparition vanished. Hesitating a moment in doubt, the spirit reappeared and repeated the warning with such earnestness that Casimiro arose and barely had time to dress himself when three assassins, armed with axes and knives, forced his door open as he sprang from the window and fled to an adjoining forest, where he hid until he saw some passers-by, to whom he told his adventure.

Casimiro's escape resulted in the capture of the bandits, who seemed to have kept the inn for the purpose of

robbery. When brought before the judge they confessed their intention to

kill and rob Casimiro.

Since that time Casimiro has not only read a large number of Spiritualistic books, but has translated many of them into Russian and Polish and had the translations published.

HOLLAND.

In Holland Spiritualism is in a very flourishing condition. Strange as it nay seem, one orthodox Protestant periodical and many of the ministry prac-tically indorse the movement in this country, or at least did a year ago. This is probably due to the fact that investigation was confined to the home circle, where no one had any object, pecuniary or otherwise, in practicing decention-hence there was no set-backs

Het Toekomstig Leven (The Life to Come) is the title of a semi-monthly 16-page paper published at Utrecht which is ably edited in the interests of Occultism, embracing Spiritualism, Theosophy and psychic research. It contains translations of the best articles on Spiritualism in the German, French and English papers.

Other Spiritualist periodicals in Holland are, Stemmen van gene Zyde der Grafs (Voices from beyond the grave), Spiritualistische Weekblad (Spiritualist Weekly), Op de Grenzen van Twee Werelden (On the Borders of Two Worlds), and Veritas (Truth).

OTHER EUROPEAN COUNTRIES As the status of the movement can be pretty accurately gauged by the papers published, I will give a list of periodicals published for the European countries not mentioned above, so far

as I know. They are as follows: Sweden.—There is a periodical published in Stockholm, but I have not seen it for some time and cannot renember the name. There is a Swedish paper published in the United States however, at Minneapolis, Minn., called Nya Tiden (New Era). It translated and published the Hull-Covert debate, which is evidence that it is ably edited. Norway.-Morgendoenringen, Skien.

Roumania-Revista Noua, Bucharest Hungary.—There is a very ably-edited periodical published in this country, the title or place of publication having slipped my memory. It means in English, "The Qccult World," and is published in the native Hungarian lan-

Belgium.-Le Messager, Liege; Le Moniteur Spirite et Magnetique, Brux-elles; La Vie d'Outre-Tombe, Charleroi.

Most of the periodicals mentioned I have seen, though marty of the names I have obtained through reading of hem in other foreign periodicals. It is possible that several of them have suspended without my knowledge, but I have carefully avoided mentioning any that I had cause to believe had suspended. At one time I had a list of eleven Spiritual periodicals in Mexico, but have cause to believe that they have all suspended, hence mention none. A case of extreme fanaticism, in which a certain Catholic "Sister" induced the Spiritualists of Mexico to furnish funds to build a "Temple of Eulalia" for the treatment of the sick, which was presided over by herself and an ex-priest with weird rites and incantations, resulted in bringing the cause in disrepute for a time, but it is on the rise again. This case was an evidence that Catholicism and Spiritualism would not "mix." Though thousands of cures were reported, the mediums engaged, as well as the good 'sister," became obsessed and disgraced the cause. Spanish and Cuban papers are largely circulated in Mex-ico, besides Kardec's books.

ERNEST S. GREEN.

WILL THEY BE WAITING FOR ME?

As I think of the past and the present, Of the friends that have long gone Of the loved ones that now still sur-

Who will leave usin mourning some day. Then my thoughts take a turn to the future,

When my work on this side shall be

And my spirit released from its bondage Takes flight to that beautiful shore

Will the loved ones be there to receive me As I float from my body of clay, So weak from the change called transi

Will they come to conduct me away? For I now feel their presence so often, And at night times in visions I see The loved ones now long gone before

I am sure they'll be waiting for me. So I take up life's trials and duties; Try to live the best life that I know Keep building and molding my spirit, By the good I can do here below; For I feel what's called death is but

changing
And we'll meet once more those that we love;
So, as we have lived on this earth life,
Shall our spirits then shine up above.
BERON STILLMAN. we love;

A LIBRARY.

Commence forming one now by sub-scribing for The Progressive Thinker, and securing Art. Magic. The paper one year and Art Magic will cost you only \$1.20. Supposing the plan had been adopted by The Progressive Thinker when it was first issued. Then you could have had in your library at the present time eight valuable books. But it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this fast age is absolutely essential. Aid us in carrying out the Divine Plan.

There are lots of men like dande-lions-at first they look like discs of gold, and after a few days a puff will destroy them and no one knows where they were.-Henry Ward Beecher.

PROVE ALL THINGS. ARE WE A FREE PEOPLE?

Address by J. Marion Cale, to the Convention at Tacoma, Wash., June 22, 1898, at the Organization of the Washington State Spiritualists' Assoc'n.

"Whatever good the old time had, is iving still. It always was and always will be liv ing in the the grand eternal now. The most mystical myths which the human ever conceived, were at worst only misconceptions of eternally exist-ing truth. The darkest clouds of error with which ignorance ever obscured the light of reason, were only the or-dinary preliminary conditions of nature

for the ultimate appreciation of that light, which though we see it not, for-ever shines from the central sun of all life. As the vegetable seed lies hidden in the dark mould of mother earth until drawn forth by nature's love into the sunlight in the clothing of its new life; so has the intellect of man, through the dark ages, struggled up to the dawning light and love of the present enlightened age. In our libraries we have the

records of the experience of that struggle through our historic time. It has been a never ceasing conflict concerning the spiritual life; on the one hand by the intemperate zeal of superstition in all its fitful spasms; and on the other hand by the cool, conservative element of slow plodding reason denying everything not supported by

unmistakable facts. The former class adopted authority in a supposed divine code of authority which ignored all proof by the quietus

of dogmatic assertion. The latter class, while admitting hypothesis for inductive reasoning, still accepted no unproven theory as a conclusion. In this class Spiritualism stands before the world to-day.

We are disposed to give the largest grace that courtesy can grant to those whose imaginations and emotions are clearly of the highest type of moral and ethical trend-but in the realm of scientific research for the simple truth of all things, we can adopt no authority from sympathy. All our conclusions must come from the most rigid analssis and demonstrative proof; leaving faith always to follow the evidence in every trial; as well in metaphysics as in physical science, or as in our lay

courts. A faith resting upon the authority of supposed evidence, which can in nowise be duplicated, we discard as an un proven theory. Scientific investigation, by the inexorable law of evidence must for us settle every question, and accept or discard mere belief or faith

as the evidence compels. Fifty years of such investigation have established Spiritualism, by millions of incontrovertible facts. To the calm, observant, dispassionate studen of history, what an epoch has this half century marked. It ushered in the renaissance in Europe and marked the turning point to the downfall which is now clearly visible-not only of the temporal power-but also of the spiritual abuse of the worst enemy the Christ ever had, in the Pontiff of Rome and his lawless freebooters, who falsely pretend to be the followers of the Christ. While at the same time it gave birth to that child of heaven—Spiritualism-which to-day is the only real representative of the Christ on earth. Read the ancient record side by side with the modern record, and there is no escape from this conclusion. The facts are before the world and the time has come when the world will be compelled

to head them We find in the history of the past, that there were all along through all the ages of historic time, glimpses of the higher life occasionally visible to some, and we are not surprised that in this enlightened age, such have become more frequent and shine with a clear

While we are compelled to deplore the chicanery of charlatans who have thrust themselves into our broadly liberal sanctuary to defile it for personal glory or gain, we ask all candid people to witness that in all our liberality to the erring, Spiritualists proper do not now, nor have we ever, sanctioned or knowingly abetted one case of fraud. On the contrary, we "try the spirits" by the same rigid law of evi-

lence that we apply to everything else We do not now have to rest the problem of immortal life on the evidence of myths, legends and characters but dimly outlined in written history. We no longer have to depend upon the evidence of persons of whose very exist-ence we have no positive proof—nor of even a cloud of witnesses, examined and reported only by one man-but we now have cumulative documentary evidence - incontrovertible impeachable-proving the truth of this

greatest of problems, in the affirmative. throughout the civilized world, in one constant stream of repetition from the higher life for half a century past. The person who can stand in the broad glare of the revelations from the Spirit-world to-day, and with the syllogistic verbosity of evasion and con-

tempt of the evidence, declare, "I don't know," must simply be classed as incapable of being informed or of the stubborn determination not to be informed. Having eyes, they see notand having ears, they hear not; so they can take to their "soulless" bodies the consolation of having failed in the world's race for the highest prize that mortals ever ran-the prize of im-

The evidence on which Spiritualism is based is not closed, nor will it ever

We have at the present day an array of talent on the Spiritual rostrum, and in the field of Spiritual literature, not inferior to any other class of intellect in the world; and we have thousands of genuine, truthful and well developed mediums throughout the civilized world-the shams and fakirs do not belong to us; they are the lawless adjunct at Masonic Temple.

of the Antis.

FRANCIS B. WOODBURY. of the Antis.

Last, but not least, we have the private seance, in which is the possibility of every honest, earnest, intelligent soul of us having sweet communion with our loved ones who have passed beyond the tomb, if we conscientiously wish to have such communion, and place ourselves altruistically en rapport with them. Every Spiritualist ought to know

how this may be done.

I would close these remarks with a brief extract from the Jubilee address of Dr. J. M. Peebles, a man who has three times encircled the globe and who enjoys probably as large a personal acquaintance as any man living, and who s himself a ripe scholar and high above the average in natural mother

"Lo! I see long blissful ages, When these Mammon days are done, Stretching forward in the distance, Forward to the setting sun."

All intelligent persons know that here are multitudes of Spiritualists in this and in all enlightened countriesthey further know that there are millions of people noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, noted for their good moral character, and scholarly adepts in psychic research, who solemnly testify that on strictly scientific principles they have investigated and demonstrated the fact of future life through spirit manifestatations. Their testimony is as direct and overwhelming as it is unimpeachable! And Spiritualism-this gospel of the Fatherhood of God, brotherhood of man and the present ministry of spirits, is sustained by the higher intuitions of all races. It is in harmony with the great law of evolution; it is in agreement with pure reason, in accordance with the heart's sweetest hopes; and in consonance with the soul's highest aspirations. It is God's living witness of future conscious existence. It is truth and truth is immortal; and love,

pure love, is as abiding as the stars. The Golden Age lies onward, not be-

The pathway through the past has led pathway through the future will

And higher. We are rising from the Unto the Christ and human brother-

J. MARION GALE.

Bangor, Wash. SUPREME Y. P. S. I.

List of Officers, and Other Matters.

Delegates from the several local Young People's Spiritual Institutes have held a convention and organized

the Supreme Institute. For the past year local organizations of the Y. P. S. I. have been in process of formation. The Supreme Institute is now officially organized and is in good shape for active help for all who are interested in the vigorous promulgaton of Spiritualism. The Y. P. S. I. is for all ages over sixteen years. Everyone is young who dwells on earth. It is the rigorous workers we seek to enroll, but we also desire the aged for counsel and

We hold meetings for members only to develop their personal interests and talents, but the Y. P. S. I. will also hold public meetings. Our great aim is to develop the mental, psychic and social interests of Spiritualists in every local-

Several changes have been made in the rules by the Supreme Convention. Copies of the rules will be supplied

ipon request. The Y. P. S. I. charges no charter fee. The local institutes charge twenty-five to fifty cents for membership fee, and ten to twenty-five cents per month for

The Supreme Institute gets ten cents per capita from memberships, and annually from this small sum it gives a great deal of help to each local institute. We are co-operative and frater

George W. Kates, 156 Meigs street Rochester, N. Y., president; Mrs. Helen L. P. Russegue, Hartford, Conn., senior vice-president; Mrs. Anna L. Robinson Port Huron, Mich., junior vice-president; Mrs. Mattie E. Hull, Buffalo, N. Y., psychic moderator; A. G. Atcheson Buffalo, N. Y., finance keeper; L. C. Beesing, 102 Garner avenue, Buffalo, N scribe; Ruden W. Post. Rochester. N. Y.; Frederick J. York, Toronto, Ontario; E. J. Bowtell, Binghamton, N. Y. Miss Agnes M. Kean, Cleveland,

It will be seen that the Y. P. S. I. has prominent speakers, mediums and local workers as its officers. These inspire confidence that the interests of local institutes will be well cared for. We hope to have an institute in each locality. For helps write to either the scribe or G. W. KATES. Rochester, N. Y.

AMENDMENTS

To Constitution of N. S. A.

All persons desiring to amend Constitution of the National Spiritualists' Association, please present said amendments to local chartered society for endorsement, and forward same to secre tary of N. S. A. Annual dues should be paid at once if societies desire representation in Convention, to be held in Washington, October 18, 19, 20, 21, 1898,

Dr. Bland Answers the Ques-

On the evening of July 25, Dr. Bland gave his second lecture, at the People's Institute, Chicago. He said the great teacher announced to his disciples that "The truth will make you free," and we are also informed by the second could are also informed by the sacred scriptures that if you believe a lie you will be damned. He then entered into a definition of freedom. He said: I am not an anarchist; I believe in law. He only is free who obeys the law of the universe and the laws of his own constitution. Whoever wilfully or ignorantly antagonizes the law of the universe suffers the penalty as a means of convincing him of his mistake. We are social beings organized into political bodies, hence we must have laws to govern us in our relations to each other. If those laws are just, obedience to them gives freedom, and he alone is free, or deserves to be free, who obeys

all the just laws of the state. There are two forms of government, despotism and democracy. Despotism is paternalistic; democracy is fraternalistic. Under the one the people are ruled by the King or Patriarch; under the other they govern themselves by laws made by themselves, in their capacity as a body politic. If a king is wise and beneficent he governs his subjects by just laws. If in a democracy, the people are wise and moral they make just laws for the government of themselves. Our Revolutionary fathers rebelled against the paternalistic government of Great Britain, and won their right to govern themselves. Alexander Hamilton and other conservative men did not believe the people capable of self-government. Hamilton said, if a democracy is founded, the ignorant voters will be controlled by shrewd and selfish politicians, and the government will become corrupt and unjust to the last degree. Jefferson had faith in the people; he believed that they would maintain their freedom and independence; that through their representatives in the government they would make just laws, laws securing equal rights to all, special privileges to none. Hamilton's views prevailed so greatly in the Constitutional Convention that the American Republic has more of monarchy than democracy in its fun-

There are four departments to the government: A House of Representa-tives elected by the people, a Senate elected by the legislatures of the States, a President chosen by an Electoral College and a Supreme Court, the members of which are appointed by the President. The only democratic feature about it is found in the House of Representatives. Even members of Conare nominated by caucusses controlled by politicians, and the people can only vote for such as are nominated, hence the people have very little to do with governing themselves. If Congress passes an act the Senate can defeat it; if the Senate concurs in it, the President can veto it; but should the President concur and the act become a law, the Supreme Court can declare it unconstitutional at will, and thus defeat the people's effort to govern them-

selves. These facts being true, the

question, "Are We a Free People?" is a

pertinent one.

But this is not the worst feature of our system of government. A large majority of bills introduced into Congress, and nearly all of which pass that body, are prepared by lobbyists who represent rings, combines, corporations, trusts, etc., who are paid to concoct schemes, have them introduced into Congress, and lobby them through in interest of their employers, and against the interests of the great masses of the people. A striking illustration of this is found in the medical legislation of the various states, and also of the Nation. Medical rings, composed of physicians who desire a monopoly of the privileges of the profes-sion and of the profits arising from the profession, prepare bills, and under pretense that they are in the interest of the people to protet them against quackery, they get them passed through the legislatures. The pretense that these medical statutes are for the purpose of protecting the people against quacks is absurd.

Medicine is not a science, hence all physicians are quacks, meaning by the term quack, experimenters, or pretenders to knowledge they do not possess; are unlearned quacks, but the learned quacks illustrate the humorism of Josh Billings, "What is the use of knowing so much if what you know is not so?" They belong to the class that Mark Twain referred to who make the accumulation of ignorance the business of

My observation has convinced me

that as a rule the learned quack is more dangerous to the lives of patients than the less learned; he takes more risks; he is more reckless in the dispensing of poisons, and besides he is in a ring of quacks who protect each other against the legal consequences of their blunders. The object of such laws is to give monopoly to the doctors who are in the ring, and to outlaw all others. In the language of Prof. James, of Harvard Medical College, "It is a system of medical trades-unionism under au-thority of law." The effect of this is to prevent progress in medicine. It is, therefore, the enemy of science. It denies the right to people to choose their own physicians. This, said Herbert Spencer, is as great an outrage as it is to deny them the right to select their own preachers, and he adds, religious monopoly and medical monopoly must stand or fall together.

Medicine was free in the early years of this republic, and progress was pos-sible then in the healing art. But when Dr. Samuel Thomson and his disciples began curing patients all over the country that others could not cure, the doctors went to the legislatures and secured the passage of laws to suppress

(Continued on page &)

HE CONDITIONS AND LIFE OF THE PLANET.

Philosophical Deductions that Appeal to the Reason and Understanding of Everybody Interested in Evolutionary Subjects.

LECTURE BY SAR'GIS TO THE READERS OF THE PROGRESSIVE THINKER.

I read with great interest what Hudson Tuttle had to cling to the idea that it is a matter of form and worship, instead of science and fact."

I have pointed out this same thing in former articles don't want to take charge of the whole movement as is of it, and lived a life upon it? the case with the "Rev." E. T. Allen class. The clerical habit when once formed is very tenacious and sometimes answer, and that speculation settles nothing. What, very trying and disagreeable to those not vaccinated for pray, is all your ideals, concepts, hypotheses or subjective it. But it will be, must be in the nature of things. I am knowing but speculation? We know that no disembodied not going to go over the ground when so competent an intelligence has ever made itself known to us other than authority has done so, but there is another thing I feel once inhabitants of like discussing as also an obstacle in the way of formulated dogmas for Spiritualists, and it, too, grows out of the "ministerial element." That is as to the nature of spirit and what spirits-or human beings-are.

I will here quote the formative thought of the entire theological world—the basis upon which rests the old time ideals as to man and his origin. The King James Bible has it thus: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The Douay or Catholic Bible gives it thus: "And the Lord God formed man of the slime of the earth; and breathed into his face the breath of life, and man became a living soul."

The English translation, by Isaac Leeser, used by the Jews, reads this way: "And the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."

These simply make a distinction without a difference. though the "being" of the Jew is a much better word than the "soul" of the church. In all the creative power is a personal Lord God and man a "made" thing-animated after finished by the breath of the maker. For in the precedent council God had said let us "make" man in our own "image" which is personal.

As long as this basic idea obtains just so long will there be confusion not only among Spiritualists, but among all kinds of human mentalities.

But there is another element that bothers the movement when it comes to crystallizing "principles" as they call it—and that is the scientific school. Scientific Spiritualism, Christian Science and Theosophy are all of a piece, for all rest upon this definition of soul, being, spirit or what not—and never can there be a general consensus while such concept obtains as the beginning of thinking.

treated as though it was not, although in their own cosmogony it precedes all else. And that is the Planet itself. In the name of all the gods and all the ologies at a spirit-world where golden streets, edenic landscapes and netic force of the planet compels this slower motion and present, why this prosaic and tragic world with its floods, determines form. How, then, does spirit, able to express drouths, convulsions, carthquakes, plagues and woes untellable, anyhow? What is the use of it?

Now, I suppose the average Spiritualist, even, will hold up his hands in holy horror should any one say, that denal being, an entity, is a product of the planet, as much whole matter

IS A FAIRY TALE

and the wisdom of the Almighty but childish nursery

Why was it necessary that "out of nothing" the planet should be condensed into form and evolved in a series of changes almost infinite as to time, as geologic records tell us and from its own living forces giving birth to water, rocker mountains, rivers, soils, plant and animal life—and

Motter Earth is all the term implies—for the human intellect fro longer tolerates the absurdity, that what gives to all life its impulse and form is itself dead matter. That silly story of the priest is at war with the alphabet Then why the intervention of the planet unless man as fall else, is its product? Given this hypothesis and the problem solves itself. And again, why not?

I have in a former article referred to the fact estab lished by Modern Spiritualism—that no communication has ever come from beyond this life

BUT A HUMAN ONE.

see how the old concept runs:

One idea is that there is one Supreme intelligence and that souls—living human souls—are but differentiations trol life forms and life manifestations. And yet we have of this supreme infinite soul. Or in other words-drops from the great ocean of spirit, and to which at last they return and are reabsorbed. On this basic ideal the doc-trine of Karma rests with its nirvanian ultimate. We ary forces—for it is both that constitutes man—one as only enter planet life to get experience, and this experimuch in fact as in thought.

Ence goes from one world to another until the round is But there is another less complete or a good Karma secured-when the purpose of life is realized. What, then is left but to be or roam in the pre-beginning state of nothing and nowhere?

understand by any rule of reason why a part of the infi- the vulgar sense, that man is but the grandchild of the nite must be finite, or why the creative power should monkey, but that the forms of life are but the expression need to grow by experience with what it made? But such of the conditions of the planet from time to time. As questions are fatal to theologic theories and of course out the planet changes from one condition to another, the

The so-called Christian idea of a body made out of the dust or slime and set in action by lung inflation from another set of lungs, then dying, and the body at some indefinite time revived by a blast from a wind instrument ical structure. And man is just as responsive to these and made eternal in its functions, is so utterly clumsy, ill-digested and mentally crude as to debar it from philosophic discussion. And were it not that by its "reformed the war with Spain as McKinley and the army and navy. preachers" it has become

A THING OF FRICTION

In the path of true Spiritualism it could only excite the numor of the logician. It is too incongruous to be logically treated or considered in this connection.

t goes without saying that we cannot know beyond ob- and is going on with the primitive races of men. They crive knowledge and this fact crick to be a little and is going on with the primitive races of men. are giving way to the developed man of civilization, and in power of knowing is through form, and we fully recivilization is but the fruit of more and more developed planetary conditions.

When some one says something you agree with, you feel | I shall not here enter upon or obscure the point in view by anything technical of the schools. We know that all form comes from the planet—the rocks, the water, the say anent the Jubilee, and desire to call attention to what grass, trees, flowers and organic life from monad to man he says of one thing that in my own judgment touches | And as all things having life feed on something outside the marrow of most of the friction in the Spiritualist their own organisms, furnished them by the planet, their ranks. He refers to the "strong ministerial element in living is also from its storehouse of forces. Even mate-Spiritualism" brought in by "reformed preachers drop-ping into its ranks," and then he says: "All this because we Spiritualists do know that life does not end here, with they mistake the frend of this great movement. They the form visible, but from those we knew in the form who are as to that form dead, we have ample proof that they still mentally live, and can and do demonstrate that fact to us. That being so we are thrown back logically and urged the need of charity and patience with this to the question. What relation does the planet bear or class of Spiritualists—that is where they are modest and occupy as to this intelligence that in form was from it,

This inquiry they tell us can only have a speculative

THE EARTH PLANET.

This being fact we know how the human being comes on the planet or into its life. It comes through form and in form and this form controlled by expressed intelligence. Therefore we are obliged to regard the planetary office as that of form expression,

It would require a book or several articles to elaborate the philosophy of what is here necessary to state as the basis of what is to follow on this subject of form-life, but it will be given in brief words as possible,

I will use the term atom, not in its materialistic etymologic sense, but as a symbol of unit. In mathematics we say "one" as the unit, and yet it is only a mental tool. Still, by its use we solve the problems of the stars. So we use the term atom, only a hypothetic thing, but for us it interprets the riddle of life. Atomic motion is all we can conceive as to ultimate manifestation of life, and atoms constitute matter, as we call substance when it becomes visible. Matter is then, per se, eternal. This understood the mind has no difficulty in dealing with spirit in the form, or in form, as matter and spirit are correlatives in the eternalness of the universe-impossible of knowing if separated. One is not, cannot be, so to speak, without the other. To separate them is unthinkable.

Now form is but substance, matter, in equilibrium of motion. The magnet gives us an idea of the mode of equilibrium by holding particles together, as we call it by cohesion. The planet is, as science itselfstells us, a magnet, and being this it is

THE FORMATIVE POWER

-the mother form-from which all forms come or are born. Hence planets are first necessary to organize the elements into conscious individualities or being-and they cannot be so organized otherwise. Nothing is just hinking. what it says—nothing. Thought is substance as much in degree as the rock, and it must have a medium of expression as much as must the electric current to convey it by the wires we use for that purpose.

Visible substance, or matter, is but the atoms in slower once, what is the planet for and why at all? If we have movement than the normal motion of space. The magcreated, if you please, by the planets?

Hence, individualized spirit, or spirits, are the product of planets, and can have the character and condition of spite all these quotations made about dust, nostrils, entities in no other way. And being so evolved by planbreathing, living souls, and so on, that man as an individ- etary and law controlled methods, it is to that limit finite. To be so in this way violates no tenet of reason as in the Bo as rocks, trees, water and air. Yet unless it is so the other theory. And being an evolution of planetary force it does not have to seek an experience in a foreign and lower plane than its own, or in hunting a Karma commit homicide by destroying another embryonic life. It lives its own and grows by the conditions of its nativity.

This concept, then, blends the creative power-intelligence, matter, life or spirit-all as

ONE AND INDIVISIBLE

in manifestation-impotent if separated, omnipotent as blended in activity, and creative in function. We may call it God , Nature, the Creative Power, or only think it without wording it—but it is the All—the Supreme. We cannot separate the power by its various aspects of manifestation in the unfoldment from the invisible until the end of the objective life-any more than we san separate the watch as a whole and give each wheel an independent action.

Again: There was a time when man was not on the planet—as the reading of geology tells us. Why? Because the conditions of the planet were not favorable to such forms of living things. We can see by the record of the rocks that the form life of the planet, vegetable and animal, has changed frequently, and even during historic If there are none others to send messages, then the planet time we have seen some of them become extinct. And must have preceded them and given them birth. Let us we see all over the globe forms of life, even human, that cannot survive when changed in their habitat. What does that tell us? Simply that planetary conditions confor all these ages shut our eyes or our minds to its obvious lesson. Man had his advent on the planet, and the spirit

But there is another lesson behind this, and one our scientists can consider. It is that spirit, like form, is evolutionary, or that evolution is the law of the planet as send her messages of love from the new home. His love well as that of the forms of life upon it—or that the one for his children had increased since he learns the law of It may be thought hypercritical to say so, but I will controls the other. Life, by the decree of science, is evo-nearness to those He has seemingly left alone, without a simply by way of parenthesis remark, that it is hard to lutionary, and this is true. I do not mean evolution in father's care. The mother has no idea of his presence, forms of life keep pace with its changes, and grade higher and higher as the cruder states of the earth change to more and more refined expression. And this change is in the life expression as well as in the anatomchanged conditions as was the mastodon or the monsters of the saurian age. And this fact has as much to do with

Planetary forces have been underlying and pushing for-CAPACITY OF MAN

as well as that of corn, wheat, potatoes and improved breeds of animals. All these have developed simply as When, however, we admit the planet into the creative their aboriginal progenitors have declined in numbers or function, we have a continent for reason to stand upon. disappeared as factors in man's living. So has it been

And as I am singly noting things rather than promulgating theories, it may not be amiss to right here follow the idea into another field—just a little way. Primitive races are declining, as we can all see, and so will and must the religions born of those races.

It has become a fashionable idea that all that is needed to civilize a man is to change his religion—to convert him. You might as well try to change a blue jay to a woodpecker by putting it in a different nest. Man's religious ideals are horn of his native conditions and perpetuated by like environments. You can excite men's emotions by extraneous influences, just as you can make it is really nothing to boast of, for you have dissipated him drunk by unfamiliar beverages, but you cannot change his nature when soher or asleep, or destroy his racial impulses. You may deprive him of his native environments but he does not survive the change-he disappears. The missionary craze like that of its predecessor in kind, the crusades, will die out because the conditions it assumes to chance will cease to exist.

And so it is, in the natural and inevitable order of things, Modern Spiritualism has come-because

IT FILLS A PLACE

in the improved states of modern thought that nothing else could supply. All religions had failed. The knowledge of nature and its laws, as we call its phenomena, had made the stories of theology and the dogmas of ecclesiasticism ridiculous and absurd. The instinctive longing after the immortal was as active as ever, because it is natural as the wishing of youth for adult life, but it could no longer follow its ghostly guides. Modern intelligence felt that no priest or set of priests knew any more about God, his purposes and policy than anybody else, and it revolted. Then came the message from the other life that death did not end life-but that we lived on. At first this was received, when accepted at all, as a revelation from the God we were told about and in the way he was said to reveal himself to the priests and prophets, and so by many the message was not clearly understood, while its authorship was divided between him and his great rival. But it is working its way just as fast as the obstacles of previous education and prejudices can be over-come, and sooner or later it will be received as it is simply a fact in the economy of life as much as any other now known fact-though more influential and far-reaching than other facts already accepted.

And what I have here been trying to say will before very long be more clearly understood. Already it is seen

ARE AS MUCH SPIRITS

as we will be when we emigrate to the other world of life. We are here in material form, that has its disabilities. But really, what are they? Our thoughts are free. We can think ourselves anywhere, only we cannot in avoirdupois go with the thought. That is all. We can even send our wishes and messages to the ends of the earth and have them do their errand, only we cannot bodily go over the wires. These disabilities are but slight. And so we can talk with the other life—and while we cannot go to them they can come to us. Compare all these with fifty years ago, and ask! why it is so? Simply because the conditions and evolutionary life of the planet have enabled us to think clearer, see the character and regularity in manifestation of the forces of nature, enabling us to control them for our tikes.'

That is all. And seeing these things and knowing them all to be the direct outflow from a better knowledge of the nature and forces of the world we are on, is it anything more than following the immutable law of the direction of least resistance, that we should conclude that we ourselves are but children of the planet, owing our power of reading and understanding its laws to the motherhood of its own fostering forces, and that we are its children as much any other of the life forms that have been born from its wondrous womb. And as its elements are from the invisible to the visible

governed by the one universal law, and correlatively eter-

SPIRITUAL EDUCATION.

eternal concerts and picnics are in order and nirvana ever the resulting balance and equilibrium, thus compelled, Important Communication From George Peabody.

> To the Editor:-In December, 1886, three of us-Mrs Clark, her sister, Miss Belle C. Bush, and myself-commenced daily private sittings at 3 p. m. sharp, for spirit communications. We sat in silence, asking no questions, waiting for the "spirit to move" some one to write by Mrs. C.'s hand. During three or four years we received about one thousand communications from about one hundred distinguished people in spirit life. Some of them had been there 2,000 years, more or less. November 2 1887, George Peabody gave an important communication that you may be glad to print. It may prompt some one to commence the good work. Many important communications were received; many from Jesus repudiating the so-called Atonement.

Belvidere, N. J. B. FRANKLIN CLARK, M. D.

GEORGE PEABODY'S COMMUNICATION.

I am ready, dear friends, to respond to your call. I am

gathering up my thoughts to present you with some ideas, not entirely new, perhaps, but of great importance to the world at large. I have reference to the subject of converse with two worlds. Its importance lies in the knowledge of the fact that it is regarded as a general law, as much so as the law of grvitation, the change of the seasons, the rotation of the earth upon its axis, etc. I am now entertaining myself with the idea that an acquaintance with this subject should be instilled upon the mind of the young at an early age. They realize that the mother can hear from the father when absent from the earthly home, attending to business, or visiting some friends. The mother informs the dear children that a letter from father has been received. The anxious children gather round to hear what father has said, and if he sends love to the little ones at home. If the loving father passes to his spirit home, the mother is full of grief; she does not expect to hear from the kind parent and good husband; he is forever lost from view. The children are orphans, the mother inconsolable, she dresses in deep mourning and goes to the cemetry to place flowers upon his grave. She little thinks his spirit is near and he can and to all intents he has left them permanently, while at the same time there is a spiritual nearness that he feels and knows, but the family is not aware of his presence, hence all are silent in regard to hearing from papa. In fact, if he should appear all would be frightened to see him again in their midst. Do you not see the importance of teaching the coming race the importance of spiritual law? To commune with the mother would be a great comfort to all, but the knowledge to be acquired must be taught to the little ones when at the mother's knee. I am hopeful that the time will come when the natural law of spirit life will be as faithfully studied as the elementary branches of the public and private schools. The spirit is the selfhood of the father; the children should be so instructed. I will not detain you longer, but bid you God-speed in your work of spiritual culture. Adieu. Please write me the almoner of many bounties while upon earth, in name.

Belvidere, N. J.

GEÖRGE PEABODY. والاستناء بعد حاستين

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WE BELONG TO TWO WORLDS.

Sermon in Sunday New York Herald, by the Editor.

"The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—I. John,

ii., 17.
"I am a man of the world!" That is your boast. But one-half of your heritage. Or perhaps you have never known anything about that lost half. The ideal man is not simply and only a man of the world, but a man of two worlds. Until he recognizes that fact and governs himself accordingly he cannot sing his song with a clear voice or do his own soul justice.

There must be two sides to a twenty dollar gold piece or it is not genuine. In like manner a genuine life must have two worlds in view all the time.

This lower world is man's field of action, in which he shows his mettle, and in which he not only forms his character, just as a boy learns his lessons in school, but adds to the aggregate strength or weakness of his fellows. If he is ablaze others will light their candles at his fire; if he is merely cold ashes they will blow into people's eyes and so blind them that they cannot see the truth.

The other world is a reservoir from which he draws daily inspiration, patience with which to achieve under difficulties, hope, cheerfulness, spiritual repose and resignation which sweetens the soul that would otherwise be

When a man is only half himself he is satisfied with today, its ambitions and pleasures. When he is his whole self this world is too narrow for his soul and he finds a peculiar happiness in the contemplation of another sphere which will furnish him the opportunity to attain his manifest destiny.

It seems very odd to hear a man argue that he is under no obligation to obey a God whom he has never publicly

laws will act whether he believes in them or not. They are quite independent of anything he may or may not believe, and after a while he will learn that it is very much more to his interest to know what they are and to give strict heed to them than to ignore them or deny their ex-

He sees this with regard to physical law and is very careful about breaking it. When standing on the edge of a precipice he may deny the existence of gravitation, but he will not take the leap and thus show the courage of his convictions. The law does not care a jot or tittle about his personal theories. It will do its work in spite of his arguments, and he will certainly suffer the consequence of his rashness.

The spiritual law is equally rigid, though it acts more slowly. For that reason some men are deceived. You may not believe in purity of body, but still the revenges of time are awful. You may ignore all moral principles, you may even succeed so far as to make a fortune based on evil practices, but when you investigate your own character, if you ever dare to do so, you will be forced to acknowledge that you know little about the sweetest and most reposeful and joyous part of life, and that you have been feeding on "the husks which the swine did eat."

I know of no spectacle more painful to contemplate than that of a man who has persistently used the world for purposes of selfish gain, ignoring all obligations of honesty, charity and generosity, and then in his old age sees himself just as he is-dwarfed, twisted, incapable of holy emotions or high aspirations; a poor, miserable creature who has lived a mistake and reached a period beyond which recovery is impossible so far as this life is concerned. For such a man to see himself just as he is, to measure his own exact weight, to know vividly how he is regarded by his fellow men, to be conscious that his example, as bad as it is brilliant, has led scores astray—that must be a doom too dreadful for words to express. I have heard a great deal about hell, but that man can tell me of more horrors than I have ever conceived.

To have your soul take you in hand and show you how you have abused it, to have some angel paint the picture of what you might have been and then force you by divine compulsion to compare it with what you really are, that would be simply awful.

If you answer the charges of the angel by saying that you are a man of the world the reply will be forthcoming like a peal of thunder:—"You were not born to be a man of the world, but a man of God." If you know enough to use this world you should know enough to use it in such way that if there is any other world you will be fitted to enter it without shame.

No; there is but one way to live, and that is to live justly. The world is large and wide, but there is no spot where a man can hide from the moral consequences of dishonesty. A noble character is not created, it is made. Even on the low plane of pure expediency it is better to be true to yourself than to be false. You cannot ignore a tornado, you must protect yourelf against it. You cannot ignore God or his laws, for they refuse to be

Religion is only another word for common sense. It is not a mystery, it is a plain and simple fact. If you live grandly, nobly, justly, if you direct your voyage by the stars, if you can look the world in the face without a blush, knowing that the world can see your soul and your motives as well as your actions, you have that kind of religion which is contained in the Sermon on the Mount, and it will suffice for here and hereafter. GEORGE H. HEPWORTH.

--[-|-]-

HEROES OF WAR AND PEACE.

Ay, that is the story that takes one's breath,

How the men rowed out in the face of death; Rowed as calmly as fishermen may Who haul their nets at the break of day. But never was fish net hauled in the weather That rifle and cannon and shell together Rained on those sailors who drew from its bed The wise sea serpent and crushed its head. Heroes of war are they! Song and story Shall add their names to the list of glory. But where is the story and where is the song For the heroes of peace and the martyrs of wrong? They fight their battles in shop and mine; They die at their posts and make no sign. And the living envy the fortunate dead As they fight for a pittance of butterless bread. They herd like beasts in a slaughter pen; They live like cattle and suffer like men. Why, set by the horrors of such a life, Like a merry-go-round seems the battle's strife! And the open sea, and the open boat. And the deadly cannon with bellowing throat-Oh, what are they all, with death thrown in, To the life that has nothing to lose or win-The life that has nothing to hope or gain But ill-paid labor and beds of pain? Fame, where is your story and where is your song

For the martyrs of peace and the victims of wrong? -Ella Wheeler Wilcox.

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no obligation to obey a God whom he has never publicly confessed. He is a man of the world, neither knows nor cares anything about religion, and therefore claims the right to do as he pleases.

Now, it is a man's business to know something about the laws of the world he lives in, and it will not help him in the least to shrug his shoulders and declare that he does not believe in those laws. The stern fact is that the laws will act whether he believes in them or not. They

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THE PHILIPPINES.

Horrible Orgies and Religious Customs of the Natives.

THE CHARACTER OF THE NATIVES THAT CON-FRONT ADMIRAL DEWEY-THEIR PRAC-TICES ARE DIABOLICAL.

Most hideous of all the customs that survive among the savage races of the world to-day is the devil dance of the Philippine natives. The only American who has ever seen that fiendish rite performed is William Hamlin, of Columbus, Ohio. Mr Hamlin is a civil engineer, who spent three years on the islands, leaving there just before the battle of Manila.

The pagan ceremonies of the natives are secret, and it is extremely difficult for a white man to witness them. It was only by being able to speak the language like a native and being disguised as a trader from a neighboring tribe that Mr. Hamlin was admitted to the circle of the evil spirits.

HOW I SAW THE BARBAROUS PAGAN CERE-MONIES.

The night I attended the barbarous devil dance of the Philippines was starry and beautiful. A broad, low moon shone through the palms. It was a still, solemn night with few sounds to mar the silence save the deep, muffled boom of breakers bursting on the coast, full eight miles distant. All around was spread the interminable sands. In the midst of this wilderness rose the spectral banyan tree that was haunted by a wicked she-devil.

For some time past an epidemic had been abroad, a large number dying with the disease. The whole neighborhood had at last arisen and determined that no means should be left untried to drive out the devil that was haunting the spot.

On the appointed night I reached the place before the time set for the gathering. Presently out of the village, hamlets and huts poured a wild crowd of men, women and children. On flows the crowd to the starlit waste, where stands the weird, hoary banyan. A circle is formed around the tree, the fire is lit and the offerings, consisting of goats and fowls, gotten ready.

With a bang the rickety door of a hut is dashed open

and the devil dancer staggers out.

He wears a high, conical cap, white, with red tassel. A long robe, or moki, shrouds him from neck to ankle. On it, worked in red silk, are representations of the goddess of smallpox, murder and cholera. Round his ankles are massive silver bangles. In his right hand he holds a staff or spear that jingles harshly every time it strikes the ground. The same hand also holds a bow that, when the strings are struck, emits a dull, booming sound. In his left hand the priest carries a sacrificial knife, shaped like a sickle, with quaint devices engraved on the blade.

With an uncertain, staggering motion the priest reels into the crowd and seats himself in the center of the assemblage. Those present exhibit the offerings they intend to present, but he appears wholly unconscious of their presence. Crooning a low melody in a dreamy voice, with his head drooped to one side, he sways slowly to and fro.

All at once his fingers begin to twitch nervously and his head to wag in a strange, uncanny fashion. His sides heave and quiver, and huge drops of perspiration exude from his skin. The tomtoms beat faster, when there is a stunning cry, an ear-piercing yell and a weird shriek of hellish laughter, and the devil dancer springs to his feet with eyes protruding, mouth foaming and chest and sides heaving. His muscles quiver and the outstretched arms strain as if they were crucified. Out of his saliva-choked mouth come the words, short and jerky:
"I am God, I am the true God," then all around him,

since he is regarded as the object of worship, is shed the blood of sacrifice. His worshipers gather around to offer oblations and solicit answers to their questions.

"Shall I die of disease?" one asks; and another cries "Oh, God, heal this child!" as she holds forth her sick baby towards the priest, and above all arises the guttural laughter of the devil dancer and the stentorian cry: "I am God. I am the only true God!"

The dancer cuts, hews and hacks himself, often inflicting fatal injuries, and his answers put to all questions are unintelligible, while the blood flows from his numerous -wounds, mingling with that of the sacrifices. For hours the crowd stood as if rooted to the spot. Suddenly the dancer, with a flendish yell, sprang high into the air and fell back motionless on the ground.

The awful look in his face had vanished and the demoniacal laughter was still. Arising, he laid aside his fantastic garb washed himself in an adjacent stream and walked quietly home as though nothing had happened. MOST TERRIBLE ORGY IN THE WORLD.

This is the most harmless form of devil dancing. It often assumes a more terrible phase, if the Pagan priest

be a member of the ferocious order of the panditas. These are a band of sorcerers who deem themselves bound by their devil god to slaughter Christians.

Their followers are called juramentados. They are foresworn like the Nihilists and Mada to carry out their leaders' most bloody commands, and are the most fearful fanatics in the world. If the Pagan medicine men see fit to set a band of these juramentados upon our troops there will be but one thing to be done, and that is to slaughter every one of the savages.

How human beings can be transformed into frenzied beasts of prey is a crafty secret of the pandita priest. When he wishes to train a band of fighters he subjects the men to a system of enthusiastic excitement. He makes their strong limbs more suple until they have the strength of steel and the nervous force of the tiger.

This is done by a series of dances like that already described, in which all the followers join in the fierce contortions of the priest. The priest then sings rhythmic, impassioned chants. He invokes the enchanting images of beautiful goddesses to appear before their eyes. In the shadow of the lofty forests, broken by the gleam of moonlight, is presented the most marvelous tableaux of living

Prepared in this way, the juramentados are ready for anything. Nothing can stop them or make them turn back. They will accomplish prodigies of valor.

Commanded by their priests to attack a Christian army or town, they think they are on a holy mission. They rush forward with a buoyancy that is irresistible until shot or hewed down. Their reward is the voluptuous existence promised to them by their priests for dying in

In these raids the juramentados are armed with the most fearful weapons. Primitive as they are, they are capable of the most dreadful execution and torture. Their saw tooth sword is made from the blade of the sword fish. The base is cut smooth for a handle, while the blade has the terrible teeth of the natural weapon, sharpened like stiletto points.

It makes an observer shudder to think what a powerful native fanatic could do bringing this jagged sword down on an enemy's head and then pulling it along saw-like. Besides this barbaric tool the juramentados carry the kreese, a short sword with an exquisitely carved andle and a graceful blade. It is the famous war weapon of the Malays.

Then there is the flesh-tearing disemboweling swordfish machete. Armed with these implements the natives take a last look at their idols before they are turned loose

The sight of these homely wood carved images one would hardly suspect of being inspiring. They are as ugly as idols usually are. They are usually in pairs, a read it without spiritual profit. Price \$1. For sale at male and female, sculptured side by side. The male car- this office.

rice are and sword, while the female has a dirk in her belt, implying that she, too, is a goddess of war. WITCH BAITING STILL RAGES.

Another horrible costume of the Philippine natives is the dance of the witch killers and the worst survival of witch baiting that exists anywhere in the world.

Men and women alike join in this. The whole population of a district where a witch is supposed to be practicing the evil art is roused by savage anger. The latest known instance of this was on one of the islands just south of that on which Manila is situated, about three

From their huts and villages the natives began to rush toward a common center, a historic dancing place on the banks of a broad stream. Night after night the forest for miles around was made fearful by the howling of the infuriated natives. But this was only a preliminary. The climax was deferred until the chief medicine men of the tribes had all got together and set the night for the

Then began the real work of the fiends. It was as if that little accursed spot of earth was suddenly changed into a corner of the infernal regions.

Round blazing fires that glistened on their reeking,

oily skins danced the natives in untold thousands, with a swelling chorus of incantations.

But is was at the smallest circle of all where the fate of the witch was to be decided. That was in the hands of a dozen chiefs.

Six of them had drums suspended from the shoulder, and the other six had bundles of javelins. At a signal there was a simultaneous bang and clatter on the weapons, and the circle began to move around slowly, while the women ranged on the outside crooned a weird dirge and clapped their hands. They call this "uhwomehela,' getting a line on the witch.

Then the moving forms in the circle became still, the chief priest had fallen flat and motionless, and every savage voice throughout the forest was silent.

"He is naming the witch," said the guide to the white men who lay in concealment.

The prostrate form of the priest rose. Entering the middle of the cordon of chiefs he looked about the circle twice, and finally fixed his gaze on one spot. The circle fell away and revealed a woman who cowered and fairly shrivelled up under that Satanic gaze.

A gasp of relief went up from the others. A shrill cry of exultation rose and was re-echoed through the forests to the myriads of demons, the signal that the victim was selected and their lives were spared.-New Jork Journal.

BENEVOLENCE.

'It Is Better to Give Than to Receive.'

A few Sundays since, at their evening meeting, one of the Methodist churches in Los Angeles, in an audience of about three hundred, called for contributions to pay off a church debt of \$1,200, and in half an hour had secured cash and pledges to the amount of \$4,700. Last Sunday evening a Spiritualist society in this city, with an audience of about the same size, made an appeal for funds to assist them in lifting a small debt and to enable them to furnish their new hall. About \$500 was the total amount needed, and the total contributions amounted to \$7.60. Comment in unnecessary.—The Medium.

The above extract from a strong Spiritualist paper is not the utterance of one who is inimical to the cause of Spiritualism, but a statement of an occurrence happening so often as to be clearly recognized by all who have, to any extent, reached out beyond the usual limitations.

It is true that the heroism and self-sacrifice of the Methodist denomination have brought wonderful results in their power of accomplishing. They have ever accounted their lives as of no worth, if the sacrifice would in any way enlarge their boundaries and increase the power of their church.

On the other hand, Spiritualists have either sought for themselves, or left it to unseen power to work out results for others; but they forget that the unseen, in working for us, must have the use of physical methods and means to manifest through.

It is an occult law that the more we put forth potent force in thought or act, in the desire to do good to others, the more forcible will be the return current of helping to ourselves. If we do nothing for others, nothing comes back to us. On the contrary, if we constantly seek the betterment of the world by self-sacrifice of money and our bodily ease and comfort, we have occasion over and over to be almost startled at the bounty returned to us, in manifold ways.

Until Spiritualists realize and understand the oft quoted adage, "It is more blessed to give than to receive," so long will they be short of money. Their enterprises will continually languish, or be borne on the shoulders of the few, who have generous hearts, and though obedience to their impulses have received most wonderful returns.

The Progressive Thinker is an instance of putting forth far beyond anything that has been attempted by any other publication. Brother Francis, walking by faith and not by sight, has put out the lion's share of income in the desire and effort to benefit his subscribers, far more than the letter of financial obligation. He has been constantly helped and sustained by the unseen, to a larger work and a broader field. Long may he and his chosen work continue to prosper.

When the giving strains the resources in sight, then is when it does the most good to the party doing. Spiritualists will never become a power until they seek for others first and the self last.

W. P. PHELON, M. D.

-:--:)0(:--:-THE SEA AND SKY.

Long years have fled since the ocean wed The apphire sky in her robes of red, and sought the twilight gray, And the sky still bends as the years go by As the ocean leaps to the radiant sky, For lovers true are they.

But when mists and waves rise dark between, The ocean grows dark with a jealous green, And his grievances tells.

He storms and frets, he rages and wars, His furious wrath beats the rocky shores And his turbulent bosom swells.

The sky though clouded with a moment's frown, With a brooding light from her height looks down. And tenderly smiles.

Then the green to blue by some magic skill Brightens the ocean though stormy still, And the angry sea beguiles.

Pause, thou, my heart, and the lesson con, Through the darkest clouds the rising sun O'er life's troubled path will rise. God is better than we know There is a sweet for every woe,

In love's unchanging skies. BISHOP A. BEALS.

-:--:)0(:--:-

"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

ABRAHAM LINCOLN.

Linked to the Angels in the Higher Realms.

HIS WONDERFULLY PROPHETIC NATURE MAN IFESTED IN HIS MANY UTTERANCES.

No tribute (as set forth in the Chicago Times-Herald) to Abraham Lincoln can be more fitting than his own words about Washington, spoken on February 22, 1842: "On that name a culogy is expected. It cannot be. To add brightness to the sun or glory to the name of Wash-

ington is alike impossible. Let none attempt it." "In solemn awe pronounce the name, and in its naked, deathless splendor leave it shining on."

In reply to a gentleman who asked for a sketch of his life, he said: "My early history is perfectly characterized by a single line of Gray's Elegy:

"'The short and simple annals of the poor."

Twenty-one years before he was called to preside over the affairs of our country, when distracted by the issue whether we should become truly the land of the free or should consent that slavery might stretch farther its black pall over the grave of liberty, he said:

"If ever I feel the soul within me elevate and expand to those dimensions not wholly unworthy of its Almighty Architect it is when I contemplate the cause of my country, deserted by all the world beside, and I standing up boldly, alone and hurling defiance at her victorious op-

He declared in "1854: "The doctrine of self-government is right—absolutely and eternally right—but it has no just application as here attempted. When the white man governs himself that is self-government; but when he governs himself and also governs another man that is more than self-government; that is despotism.

"What I do say is that no man is good enough to govern another man without that other's consent."

It was his unswerving fidelity to the absolute right of self-government that made him "the typical American, pure an simple." He clearly comprehended and his soul was vigorously conscious of the sublime truth on which our national life was founded, the equal rights of all human kind, and the absolute and eternal right of self-government.

He hated slavery while recognizing the constitutional rights of slave owners. He deplored the tendency to recognize slavery as a moral right, and said in 1854:

"Near eighty years ago we began by declaring that all men are created equal; but now from that beginning we have run down to the other declaration that for some men to enslave others is a 'sacred right of self-government.' These principles cannot stand together. They are as opposite as God and mammon."

In 1858, at the close of the Republican state convention which nominated him for the United States Senate, he delivered a speech afterward much criticised by his friends, in which his discernment proved prophetic. He said: "We are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy that agitation has not only not ceased but has constantly augmented.

"In my opinion it will not cease until a crisis shall have been reached and passed.

"'A house divided against itself cannot stand.' I believe this government cannot endure permanently half slave and half free. I do not expect the union to be dissolved,* * * but I do expect it will cease to be divided. It will become all one thing or all the other." In defense of this speech he afterward said: "Friends,

I have thought about this matter a great deal, * * and am thoroughly convinced the time has come when it should be uttered; and if it must be that I must go down because of this speech, then let me go down linked to truth-die in the advocacy of what is right and just. This nation cannot live on injustice. 'A house divided against itself cannot stand' I say again and again."

In reply to a friend he said: "You may think that speech was a mistake, but I have never believed it was, and you will see the day when you will consider it the

wisest thing I ever did." An address which he made in the senate chamber, Trenton, N. J., in February, 1861, indicates the impressibility of his truth-loving nature in his boyhood, and the clearness of insight which is a quality of the truth-loving soul. He referred to the impressions received from "a small book," Weem's Life of Washington, "in the earliest days of my being able to read." He said: "I recollect thinking then, boy even though I was, that there must have been something more than common that those men struggled for. I am exceedingly anxious that that thing which they struggled for-that something even more than national independence, that something that held out a great promise to all the people of the world for all time to come-I am exceedingly anxious that this union, the constitution and the liberties of the people shall be perpetuated in accordance with the original idea for which that struggle was made, and I shall be most happy indeed if I be an humble instrument in the hands of the Almighty and of this, His most chosen people, for perpet

uating the object of the great struggle.' To a party who wished to be empowered to negotiate reward for promises of influence in the Chicago convention, 1860, Mr. Lincoln replied: "No, gentlemen, I have not asked the nomination, and I will not now buy it with pledges. If I am nominated and elected I shall not go into the presidency as the tool of this man or that man, or as the property of any faction or clique."

Thus the hour of our country's peril was the hour when the divine power of truth and right in a human soul was the anchor of the ship of state. This power held it firmly to the mooring of the eternal and absolute truth which gave the nation birth, and the storms of disunion beat against it in vain.

Abraham Lincoln became the guardian of our country's honor, and commander of the army and navy when in the shadow of threatened dissolution, free to act as judgment and conscience dictated. He said to the Ohio legislature, February, 1861: "I cannot but know, what you all know, that without a name, perhaps without a reason why I should have a name, there has fallen upon me a task such as did not rest upon the father of his country. And, so feeling, I cannot but turn and look back for the support without which it will be impossible for me topperform that great task. I turn, then, and look to the American people, and to that God who has never forsaken them."

He believed, and correctly, that very much of the ill feeling that existed between the north and south was "dependent upon a misunderstanding of one another."
When called upon by the committee who notified him as his home of his nomination he said: "Gentlemen, we must pledge our mutual health in this most healthy beverage which God has given us. It is the only beverage which I have ever used or callowed in my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale from the well."

Devotion to absolute right and love of humanity linked this white-souled man to all people in this world and to angels in higher realms of being. He is not "sleeping under the monument" at Springfield. He is still inspiring human souls with the love of liberty.

"A thousand years hence no story, no tragedy, no epic poem will be filled with greater wonder or be read with deeper feeling than that which tells of his life and death." --:-:)o(:--:-

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THE INDIAN.

His Moral and Spiritual Status Compared MARRIAGE, SEXUAL DEVEL With the White Man.

A CHILD OF NATURE—IN HIS NATIVE STATE, KIND AND GENEROUS.

Having had an experience with different tribes of Indians, covering a period of more than thirty years, I thought a short sketch or two of his habits, customs, sentiment, etc., might be of interest to your readers. I have visited the Snakes, Bannocks, Shiaus, Novous, Nez Perces, Pueblos, Wallipis, Creeks, and Osages, and can truthfully say so far as I am able to judge, that the Indian unperverted by the vices of the whites, is morally trust-worthy and reliable. I have been recently brought in familiar association with the Indians in the Osage Nation and had many talks with their chiefs and prominent men, and find among them persons of remarkable character. Chief Black Dog can quote definitely the special provisions of every treaty made with his people in the last forty

The Osages before the Cherokee strip was opened to the occupancy of the whites, had many thousand cattle and hogs which the tribe held in common. The cattle lived on the native grasses that grew in abundance and the hogs flourished on the pecan and oak mast that abounded in vast quantities in the bottoms of the Arkansas river and those of its tributary streams.

The Indians accorded to the white settlers living contiguous to their domain, the right to go in the fall of the year, and kill, free of charge, all the cattle and hogs they might require for themselves and families during the winter, thereby manifesting a generosity that no nation of Anglo-Saxons was ever known to possess. The Osage chiefs informed me that no sooner did the whites settle on the "strip" in Oklahoma, just across the Arkansas river, than they commenced stealing and driving off their stock, and continued to do so, until they had neither hogs nor cattle left. They appealed to the authorities, but the tribunals were run in the interests of the thieves, and no redress could be had. They also informed me that they never used lock or key until the whites compelled them to do so as a safety measure.

The full bloods are bitterly opposed to sending their children to the mission schools, because they were there taught about the white man's God and the white man's religion, and this caused their children to be treacherous, dishonest and ungrateful. Of course this was no cause of surprise to me

These people are virtually sun-worshipers. They look upon their great day God as the source of all warmth, life and light, without which the trees and grass and animals and men, would wither and die; and hence they reverence and worship the beneficent orb that sustains the life of all that moves and grows. They also believe in the continued existence of the soul after death, and that the departed ones return to earth and hover near their kindred between sundown and dark, and between dawn and sun-

Some of these children of nature have the inner sight and ear so developed that they see and converse with their spirit friends who return to visit them. In regard to such communion, they have secrets never yet entrusted to the white man's keeping. I am curious to know whether this occult knowledge is the same as that possessed by the adepts of the Orient?

The implements of the Stone Age go to show that man in his evolution of constructiveness passed through the same development throughout the habitable portions of the globe. The homogeneous character of the stone implements of primitive man, proves such to be the fact; and time and investigation will yet show that nature's children, unperverted by the mechanical and unnatural customs of so-called civilized man, possess homogeneous ideas on religion-ideas that fully satisfy the religious needs of the natural man.

I once saw an old chief-Seth-po-ka-standing in front of his wigwam, and with outstretched arms crying in the most tender tones, "We-shinke! We-shinke!!" (My child! my child!) On interrogating him I found that he was addressing the spirit of a recently deceased child that was hovering in the air near him. The Osage's once held a ghost dance in their large circular council house, and kindly permitted me to witness the ceremonies. While dancing they chanted a spiritual song in their native tongue that had a striking resemblance to the songs sung by the Shakers in their spiritual dances at Lebanon, O., over forty years ago. If I remember right the Shakers claimed at that time that they were chanting in Indian dialect and under the influence of an Indian spirit. The end of one strain in this song was "Ot-sa mecah," (beautiful star), no doubt the name of some spirit they were addressing, as they derive all their names from natural objects and conditions. During the dance above-named, some of the more sensitive passed into a state of ecstasy roundings. I inquired of one of these mediums as to his experience while in the ecstatic condition. He stated that he travelled a long distance over a hard and rocky trail, until at last he reached the banks of a wide, flowing river, on the opposite side of which stretched away a most beautiful country. There were green grassy slopes, beautiful forests of trees laden with nuts and fruits, while the distant hills were covered with herds of elk and deer, and droves of turkey and grouse.

This was the "Happy Hunting Grounds," so famed in or trance condition, and became lost to external sur-

This was the "Happy Hunting Grounds," so famed in Indian legend and song. On the opposite shore of the river stood a great chief with pleasing form and beautiful eyes, and at his feet on the bank of the stream was moored a large white boat, made fast with a silver chain.

The Indian whose astral form stood on the mundane side of the river, requested the chief to ferry him over; but he answered, "not yet; but return and wait until you hear the music of the silver bells, then come and the white boat will carry you over to our beautiful land where the white man can never come to rob, kill and disturb us more!"

The absence of the white man in the Indian's Valhalla is to him the most consoling feature connected with his idea of future life. Christian Pizzaro, after exacting a room full of gold for the ransom of the Inca of Peru, then put him to torture to exact more. The priest held before the outraged sun worshiper the crucifix, and asked him to believe and go to heaven. The Inca inquired if there were any Christians in heaven, and being informed that there was, answered: "Then I do not wish to go there." These sentiments of the Indians, I feel sure are stongly cherished by thousands of white people who have awakened to the enormity of the orthodox Christian character.

What an outrage on the Indian to arbitrarily interrupt his beautiful faith with the hideous ideas of an angry God. flaming hells, ravenous devils and other nonsensical and hope-destroying dogmas of the Christian religion. Let us, like the Indian, hope that the new birth, called death, will give us all a surcease from orthodox bigotry, persecution and meanness. WARREN SMITH.

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SATURDAY AUGUST 6, 1898.

PEACEFUL PRIMITIVE CHINESE. The ability to do without government or law, which the Eskimos actually prove themselves to possess, was matched in the legendary China of Lao-

Tsee, wherein men were good without regard to law, and whence seem to have come down to historic times, strangely democratic or rather nihilistic ideas, which have found expression in sayings of the great sage like these:

"He who rules ruins." "The more regulations, the worse off the people. "The more show of penalties the more

rogues; therefore the wise man says. 'I will be quiet and the people will have a chance to improve themselves."

"Over-legislation increases crime." 'If the government is meddling, there will be constant law-breaking.

That China has been able to so far keep the peace within her borders as to have enabled a population of four hundred millions to come into being and subsist there, is good proof that her people are like the Eskimos, though in a less degree, it is true, averse to war. * The necessity of repelling invasion by neighboring peoples of ferocious dispositions and sometimes of absorbing them, must needs in some degree have assimilated the Chinese heart to that of the Christian West. * * * The farther back into the past the existence of such peaceable dispositions can be traced the more creditable it is to the original stock whence the Chinese have descended, and the more close the resemblance grows between them and the Eskimos, and the likeli-

William J. Flagg, 1898. The author believes that the Eskimos are descended from the cave-dwellers, once spread widely over the temperate zone, but afterwards driven from it by warlike tribes multiplying upon their borders.

hood that that stock was the root of

both. -"Yoga, or Transformation," by

A VACILLATING GOD.

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart."-Gen. 6:6. "And the Lord repented of the evil which he had thought to do unto his people.-Ex.,32:14.

"It repented the Lord because of their groanings.-Judges 2:18. The Lord repented that he had made

Saul king."-I. Sam., 15:35. And thus throughout the Bible in numerous places are we taught the Lord

repents of his doings. "If that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto then?... If they do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."—Jeremiah 18:8,10.

To repent is to feel pain, sorrow, or regret, for what one has done, or has omitted to do, or dissatisfiction with something which has occurred. It is evidence of vacillating mind, characteristic of weakness. Churchmen tell us every word in the Bible is inspired of God, and that only Infidels reject any portion of the Divine word. Quote the above passages and their like to them, "the Lord did not mean what he says." Then they enter into a long disquisition telling what God really meant. Thus the book is God's revelation, provided we accept the priestly interpreta-

tion, otherwise not. Human jurists have made wonderful discoveries as to the implied powers of the federal Constitution, and there are many conflicting decisions in consequence; but an inerrant Bible, every word of which was inspired by infinite wisdom, ought to be faultless, and not in need of priestly trimming to make it teach good sense.

THE RELIGIOUS NOVEL.

Critics who have given special attention to the subject, say the religious novel-those distributed among advanced Sunday-school scholars on "the Lord's day," and received into godly homes for Sunday reading, carrying with them an influence for evil hardly equalled by the French novel, but welcomed by their readers as authority little short of divine revelation, abound ing in gross coloring and misrepresentations of real life, revealing shameless hypocrisy with gaudy shadings, and "suggestive" literature, the delight of magdalenes, is absolutely demoralizing the public mind to an extent never approached by ordinary works of fiction One of those critics, referring to the readers of this pious literature, says: "They relish immensely passages which can scarcely be called "doubtful," because, unfortunately, there can be no possible doubt about their meaning, Strongly colored descriptions of illicit love-making, lengthy music-hall episodes in which the sensuality is scarcely veiled-these are, it seems, to be the inseparable accompaniments of the "religious novel, and, under the pre tense of attacking vice, its writers contrive to minister to the vicious appetite no less fully than does the frankest of French realists."

REVELATIONS OF NATURE. Nature has written her own history for those who are able to read her revelations. Man has only to translate it into human language. The upheaval of mountain chains, stretching along vast continents, by which the rocky crust of the earth was ruptured and exposed edgewise along the surface, enables the student to examine the primitive and later formations with as much ease and accuracy as though he were to discern scores of miles into the bowels of the earth in undisturbed localities. The horizontal lines of stratification

were made vertical by the upheaval. Great islands in the ocean, distant from continents, separated from each other by thousands of miles, with similar fauna and flora, each peopled by a being if he exists. He must be the same race with habits and language wholly unconditioned and unrelated. the same race with habits and language in many respects alike, suggest that the time has been when all the intermediate planes, now beds of the ocean, were once continents; that the present inhabitants are descendants of the ancient inhabitants of that continent, a few of whom escaped the general cataclysm by flight to the uplands and mountain summits.

The recent account in these columns of gigantic statuary, and architectural remains, found on Easter and Dawson Islands, in the Pacific, may be augmented with similar discoveries in the Ladrone Islands, made by Commodore Anson, in his celebrated voyage around the world, 1640-43, and described in his official report, which, subsequently, has been published in book form. His account of those Cyclopean ruins is full of nterest now those islands have become American possessions, and we apprehend we shall soon have a more detailed account of them. Commodore Anson said they resembled the magnificent ruins in the Grecian Archipel ago, which have been the wonder of modern science.

All the groups of islands, like the Philippines, the Carolines, and the Ladrones, stretch away in chains, like mountain elevations, before the present order of things was established, and lead to the irresistible conclusion that they were once such in fact.

Because of the oscillations of the earth the sea invades countries, as is now the case in Holland and the Netherlands, and the inundation of large regions is only prevented by dikes which wall out the sea. Other regions are drained, leaving cities, once busy marts of commerce, far inland. The story of Puzzuoli, an Italian city on the Mediterranean, some one hundred miles south of Rome, is an interesting one in this connection. Some time before the commencement of the Christian era, a magnificent temple, patterned after the Serapium at Alexandria, was erected and dedicated to the worship of Serapis. It disappeared, historians making no note of the event. Centuries passed, till 1749, when massive columns were found protruding from the earth and mud along the sea line. Excavations were made, the ruins of the temple were fully restored, and inscriptions were found revealing its character. Water-worn columns showed the sea had been 17 feet higher than it was when discovered. Now, unfortunately, the sea is again rising, and at last advices in our possession, the floor, which was dry in 1807, is now several feet below the water line. A curious incident, while covered by the sea, holes to a considerable depth were bored in the marble and quartz columns by a species of perforating bivalve.

We may be excused a brief digression by stating that the worshipers of Serapis appropriated to his honor the healing virtues of the god Esculapius, and that hot baths were employed as auxiliary aids to the curative qualities of this imported Egyptian god.

ONE DOLLAR FOR A BABY'S LIFE.

In the civilized state of New Jersey, says the Chicago Journal, a former corporation lawyer, sitting upon the bench of the Supreme Court, is said to have ruled that a child's life is worth \$1. That is the sum total of damages Justice William S. Gummere is said to be willing to award to a man whose fiveyear-old child was killed by one of the cars of the Jersey City Consolidated Traction Company.

The rule has shocked and horrified the people of New Jersey. They feel the shame of such an inhuman doctrine as a great public disgrace. And vet, in a measure, they and their representatives have brought it on themselves. For years the laws of New Jersey have been more favorable to the formation of monopolies and trusts than those of any other state. New Jersey has acquired unenviable notoriety as the home of the trust, and it has been generally recognized that combinations of capital whose form and purpose would make them outlaws elsewhere could find a legal status and legal protection in New Jersey, while they carried on their enterprises in states that

had denied them existence. Fostering monopolies whose sole purpose was gain, whose sole test of human life was what it could be made to produce in dollars and cents, the people f New Jersey contemplate with shame to-day a Supreme court justice who computes the value of a child's life on a mercenary basis, and is said to find i worth from 6 cents to a dollar.

It is a terrible lesson to the people of New Jersey. It is a terrible lesson to the rest of the country.

It is the lesson of soulless, organized greed, and of what comes of its encouragement and protection. Justice Gummere says:

"Children are an expense, as a rule, and not a pecuniary benefit to their parents."

If that is true, and if money is the great consideration, after all, as this humane judge seems to have assumed isn't a dollar a trifle high for a baby' life? Shouldn't the parents hate it first breath in the world, execrate it while it lived, and rejoice when the juggernaut of some thieving street railway company crushed the life out of the little limbs and body? Should a mother clasp her child in her arms in trans ports of love and gratitude, or treat is as an evil thing and pray for it to die?
Out upon such a doctrine of law or

morals or business! It would destroy the home, kill every affection, pollute the deepest wells of human love and joy and hope with the poison of mammo worship. It would make every child born into the world an outcast and humanity a curse to itself and the earth it incumbered. No state that holds such a principle deserves to live. No people that would hold such infamous opinions

could hope to escape destruction. Yet if laws are to be made and courts dominated by the interests that appraise babies at a dollar apiece, we may expect just such doctrines to be published from the highest places in the land and sanctioned by what should be the most sacred tribunals.

AN AGNOSTIC AT THE GRAVE. Dr. Croffut, of Washington, during a discourse, at the burial of John M. Groh, of Hagerstown, Md., quite recently, reported in the Truth Seeker, defined the views of himself, and, probably many of his Liberal friends, in words following:

"We do not say there is no God.

Somewhere in the untraveled spaces of the universe, somewhere in the trackless, limitless meadows of the stars. there may be a God whose heart is the home of love, whose messenger is the morning light, whose abundant wealth is happiness, whose dreams are benefactions, whose thoughts are galaxies of sentient worlds; and we will give such a God appropriate recognition when we find him. But it is inconceivable that we can do anything for such He must be Our praises cannot do him any good, or our curses any harm. A man can help or harm his parents, his brothers and sisters, his wife, his neighbors, his friend, but he cannot help or harm such a sublimated being as our Christian friends imagine they can form a conception of.

"Shall we meet again? Yes, as the sun, and the rains, and the winds meet in their plastic fashioning of the universal magna of Nature's laboratory. Yes, we shall meet again in the vast crucible of transmutation. Two or three generations hence we here present to-day will all be in the great alembic together, seething, effervescing once more toward some form of life. The molecules that make up these forms and faces of ours will meet among the blossoms on the boundless prairie, we shall meet in the soughing of the summer shower, we shall meet among the coral constellations of the fathomless deep, we shall meet in the pathless forest, in the iris of the cloud, in the thrilling cystal of the mine. Probably we shall be unconscious of proximity, but we know now that what we lose other intelligences will acquire, and that we shall be, wherever our dust falls, the agencies of growth and development among those who come after us. Through decay to evolution and vitality—that seems to be the common lot of all."

In answer to the query, "What is Life?" Dr. C. had said: "The nearest we can come to defining it is to say, it is one of the forces of Nature, never perishing because nothing can perish, but is capable of infinite and endless transmutation. Spiritualists accept this interpretation of life. It cannot perish, but is subject to transmutation. Today it is mortal, to-morrow immortal. Other changes may await the spirit? but destruction, never.

PRETENSE VS. PRACTICE. Our good brother, W. H. Burr, Esq., of Washington, for many years shorthand reporter of Congressional proceed-

ings, and now a generous contributor to the Liberal press, always with something to say, and always saying it well, furnishes us the following, which may well illustrate the service the chaplains of an army render during a battle: Grant Thorburn, a Scotch Presbyterian, was notorious for traducing and ibeling Thomas Paine, after whose

death he had to make a humble retraction of a libel against Mme. Bonneville, Paine's legatee. Thorburn visited Scotland. On the return voyage a mutiny occurred. The captain called on the passengers for help to quell it. Thorburn was a very little man. He turned to a burly Scotchman and said: "You go pelow and help the Captain, while I go into the cabin and pray." The mutiny was quelled, and on the arrival of the ship at New York it was announced that the honor of quelling it was due to

DOUBTLESS TRUE.

Grant Thorburn.

Edward Clodd, Fellow of the Royal Astronomical Society of London, the prolific scientific writer, and author of numerous learned volumes, in an address before the Folk-Lore Society, of ramental rite performed in the barbarian idea of eating a god so as to become a partaker of his divine nature."

The habit of eating the flesh of animals they would imitate in strength or prowess is an inheritance from our savage ancestors. They who had killed a valorous enemy, ate his heart to get his courage. Bull-fighters and hunters ate bull's flesh to give them coolness and bravery. It was only another step in the same direction, the eating of a God, and the drinking of his blood. And as there were not God's enough on which all could feast, transubstantiation was devised to supply the want.

A SENSIBLE JOURNALIST.

That popular and conservative journal, the New York Evening Post, takes serious exceptions to President McKinley's late proclamation, ordering a day of thanksgiving and prayer to God because of our victories over Spain. The editor justly says:

"There has never been anything more event could be in doubt. Therefore, no victory, no series of victories, can come as a great deliverance. As leading to the peace which we all desire we rejoice in them, but our fervent thanksgivings will rise to heaven only when peace actually comes. And to the realy devout mind there is something ocking-in this particular arguing that the divine favor is ours because we have crushed a feeble enemy. True reverence does not thus press the details of slaughter as a reason for praise

AN AGNOSTIC'S CREED. Col. Ingersoll has formulated a creed to which few of us will take exceptions. It is brief and pointed.

"Happiness is the only good. "The place to be happy is here. "The time to be happy is now. "The way to be happy is to make oth-

Spiritualists cannot object to this creed, for "here" and "now" vertible terms, eternal in their effects. and we all aspire to happiness, believing it the universal and abiding good.

A PREACHER'S SIMILE.

A student asked the president of Oberlin college if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak he takes 600 years, but when he wants to make a squash he takes six months."

The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

A KINDLY PROTEST.

Criticises The Progressive Thinker and Mr. Walker.

I suppose there are but few of the subscribers to The Progressive Thinker whose minds have not been more or less stirred by your editorial of criticism upon the recent Jubilee celebration at Rochester, and the (to me) unjust atack upon the management of the N.

Will you permit me to add my protest to that of Mr. E. W. Gould against the criticism? I do not apologize for doing so, knowing that your paper has ever been open to truth and justice, even though your correspondents' opinions should differ from your own.

And first, let me say, I do not enter

the field in defense of the officers of the N. S. A., for I feel to do so would be an insult to the noble work they have so faithfully performed. The record of the past five years, during which they have not only "kept the organization together" as you suggest, but have also, by their honorable and dignified policy. placed the cause of Spiritualism upon a plane, and in a light before the which it never before occupied. Such a policy and such a result, calling forth, as it has done, years of earnest, self-sacrificing, voluntary labor on their part, should at least protect them from insult, and the people for whom they have so faithfully worked should carefully see to it that no ingratitude on their part should imperil the ship that has been so nobly manned.

You take the position that the celebration of the Jubilee originated with and was promulgated for the glorification of the N. S. A. Is this just? If my memory serves me well, this question was discussed in all its pros and cons long before the N. S. A. took a hand in the matter—I mean by individuals and societies, and if in response to this demand the N. S. A. at length recommended it for the consideration of the people as a body. They were only doing that which was plainly their duty to do. If you will refer to the records of the National Convention held in Washington, you will see it was brought before that assembly for their approval or otherwise, and if the movement was an arbitrary one on the part of the managers of the N. S. A., why were there no protests from the dele gates present? And why, if they were not in sympathy, did they by their vote place the officers in such a position? Having done so, it no longer remains a responsibility upon the N. S. A. alone, but upon the body at large.

As to the details of carrying out the plans, the appointment of one man as sole manager is perhaps open to a little criticism: but shall we condemn for one small, or even great mistake? It would perhaps have been better had the matter been left in the hands of a national committee, the N. S. A. reserving to it self the right to control the entire move ment, for a one-man management is al ways a mistake and invariably leads to failure.

As a gentleman, without a doubt, Mr Walker was felt to be the one who could successfully fill the place, and in appointing him, they of course expected he would call to his aid co-workers all over the country, and thus secure the needed committee. Had this been done, all details would have been carefully attended to, the main portion of the work lifted from the shoulders of Mr. Walker and his noble sister, the actual position arrived at long before the time of celebration, plans would have been made in proportion to the demand, and the cause at large saved the present painful discussion. This, however, Mr. Walker did not do.

It was my privilege to be at the Jubilee, and whilst there heard these matters freely discussed, and the claim frequently put forward that the managers of Onset and other large camps had repeatedly offered their advice, counsel and caution to Mr. Walker, all of which had been ignored by him, I should like to know if there was any truth in this? If so, then there is no doubt whatever (and I say it in all kindness) where the responsibility must rest.

As to the assumption of the financial part of the programme, by Mr. Walker, which he is president, said: "The sac- it would be an insult to him as a business man to suggest that he did not churches, is a distinct survival of the know what he was doing in making such a proposal. All arrangements were in his hands; all responses to the repeated demands for money were sen to him direct; and surely these should have been enough to have induced caution in the matter of expenditure.

It is very hard to criticise those for whom we have the most profound respect, but justice demands the truth, and certainly whilst the dignity of the cause was everywhere upheld, the fact was self-evident that the conception of the plans were out of all proportion to anything that belonged to the past of

If the Jubilee was a failure as to numbers ((which I do not admit) it was in a great measure due to the fact that one man was trying to do the work of twenty, consequently everything was just a little too late to serve its purpose. Thus, the settlement of the railroad rates was driven up to the last moment and people grew tired of the uncertainty and made plans elsewhere. And. again, advertising was very unsatisfacory. With the exception of those who take the spiritual papers no one knew than an unequal combat of which the anything of the Jublice. The secular press was silent, and the posters which ought to have announced the celebration at least a month before, were dis tributed the week of the meeting and reached Chicago the day after we had left for Rochester. Not a line was to be seen all the way flown, and in Rochester itself, Mr. Woodbury hurriedly billed the city on the morning of the meeting. Was this, too, the fault of the

I cannot presume upon your space to go over other causes which contributed to this failure of numbers, one of which was, of course, the change of date. Suffice it, however, to say that had the arrangements been made only to meet the immediate demand (holding, perhaps, the option of another hall, in case of emergency) and expenses kept down in like ratio, even in numbers the Jubilee could not have been said to have been a failure. It was a grand repre-sentative gathering, and one which will ever be remembered in Rochester, as placing Spiritualism upon a different basis so far as public opinion is concerned.

I may be crude in my notions, sir, but so far as the money question is con-cerned I, for one, feel Mr. Walker made a great mistake when he did not present a financial statement to the meeting. I heard this severely criticized at the time, and in justice to Mr. Walker I should like to know whether there was any truth in the rumor that was everywhere current, that a good deal of the deficit represented compensation for time spent in the work of the Jubilee? I do not wish to be understood as objecting to such compensation, for sure ly the laborer is worthy of his hire, but I think it would give greater satisfaction if we knew what we owe the

money for. So much for criticism and now the question comes: Is this such a fearfully words; our sympathy; our love; our

important matter that for it we must important matter that for it. We must shake to the very centre the organiza-tion itself? Is money everything? Is it anything as compared with the great spiritual good that was gained at that Jubilee? That gathering together of the countries forces, the sending forth the spiritual forces, the sending forth of that continuous stream, not of elo quence only, but of grand and lofty sentiments; that magnificent array of brilliant minds, all of which helped to make it an event of the age. There was a stamp of lofty dignity in every word that was uttered that not only brought the secular press to our feet and for the first time made them aux ious to do us justice, but also commanded the esteem and respect of ev-

ery citizen of Rochester. I regret especially that these attacks have been made during the absence of some of the personnel of the National Board, thus giving them no opportunity to reply. It may be they themselve will meet the attack in the dignity of silence, but it is the bounden duty of every true Spiritualist to show his colors, and defend in their absence those who have been so faithful to them.

As an individual alone I do this, and I only trust that when the time for reelection comes, the Spiritualists of the country will speak with no uncertain sound, and that they may not retaliate by declining the re-nomination which is ertainly now their due. Yours for truth and justice.

CAROLINE CATLIN. Chicago, Ill.

The "minds of the readers of The Progressive Thinker" should be stirred by our editorials regarding the Jubilee. In fact the paper would not be doing its duty to its patrons or the cause of Spiritualism if it did not stir its readers to a sense of active interest in this Jubilee and N. S. A. matter. It was not our purpose in the publication of the editorials referred to by this correspondent to palayer or mince matters in the least. The N. S. A. is clearly in error and must father its own child. That organization employed Mr. Walker to manage the Jubilee and he has done so and made a financial failure, but as he gave no guarantee not to make the failure. his salary of \$2,000 is due for services,

our critics; it is a lamentable fact; it is a very discouraging condition for the N. S. A., and we know that such things must be avoided in the future.

We wonder not at the lamentations of

and in reality is part of the deficit.

The "dignity" of Spiritualism pends not wholly upon eloquence, nor 'magnificent array of minds" for its lofty altitude; furthermore Spiritualism established its dignity by its truth long ago, and knows no low nor high; it touches the responsive chord of human life in the little but that stands in the shadow of the palace; it brings sweetness, pure and simple, to the ignorant and is a power behind the sciences of the world. Its full "dignity" was eternally established when it became known as a truth; but in its advocacy; in its manifestations before the world we as Spiritualists, organized or unorganized, still upon earth, must maintain our "dignity" towards the world in which we live. This we cannot do by plunging into debt, as an organized nstitution, regardless of consequences. We are obliged to take a financial stand in the world of institutions if we succeed in gaining prestige and poularity with the classes or masses. We cannot ignore this important part of our earth-lives in our anxiety to reach a higher sphere. There are human rights to respect in obtaining our spir-

Regarding Mr. Walker, we have but praise for his noble effort. He worked under the inspiration of that eloquence expressi spired to furnish suitable means for the pent up volume. He simply did the best he knew how, but that inspiration led to an extravagance we are now called upon by the powers behind the move to pay for.

Regarding the personnel of the offieers of the N. S. A., we have naught further to say; but still adhere to the principle that too long continuance in office encourages vanity and extravagance. Humanity is humanity the world over. It is so in politics: it is so in religion. We all have our faults and our temperaments, but we are still on earth. we must remember, and must govern ourselves accordingly.

It doesn't hurt Spiritualism to "shake to the very center" any more than for our little planet to tremble at the burst-ing forth of a volcano. Neither will it hurt the N. S. A. part of it. Spiritualism has been quivering for fifty years in an effort to adjust itself to the world. or rather, the world to its teachings, its truth, and will continue to be convulsed until its "magnificent array of minds." and its wonderful phenomena, and the good effects of both overspread the world; but we have the sick, the poor the fallen, the helpless, upon whom to shower our blessings, upon whom to lay our tender, 'spiritual bands. We have Spiritualists in the Old Ladies Home, the poor-house, etc. Are they beneath our "dignity," or are they secondary to that lofty "stream" that at its flood-tide submerges all contiguous land and sweeps along in grandeur to

In answer to the query of the cor respondent as to a large part of the original \$5,000 deficit being for services, we will state from an authentic source. Mr. Walker's own figures, that \$2,000 is the contract with the N. S. A. for his salary—and according to the time devoted and the hard work he is reported to have done, that may not be too much, but that and all other expenses could have been devoted to purposes that would have spoken louder than all the words for the value of Spir itualism to the world; that would have elevated its "dignity" in the estimation

of the serious, matter-of-fact, benevo lent minds of the land. This paper stands by the intent and attempt of Spiritualists to raise the standard of Spiritualism, but the place to begin is at the bottom. What can those poor souls who need the help of the cause they have helped; who have merited a good home and its comforts, by the time they have spent in "raising the standard," correctly say of us?

"If I had but a fraction of the re sult of their extravagance to tide me over I would go satisfied, but they know me not now when I am helples: and useless. Have I not earned some of the weal and love of this world Have Spiritualists forgotten me and my

These are matters that must come

home to everyone some time in the si lence of their reflective moments, as be longing to Spiritualism proper; thes are matters that talk to our souls: that plead through tears and groans; that whisper to our hearts in the thoughtwords of the spirit, and they remind us that we are upon earth, and that these our brothers and sisters, are upon earth and need our kind and "eloquent"

GLOWING WORDS FROM GALIFORNIA.

An Eminent Physician Expresses His Opinion of The Progressive Thinker.

To the Editor:-I have just laid down These encouraging words illustrate a late copy of that grand journal, The the appreciation of our California read-Progressive Thinker. I know not how ers. Dr. Hudson is an able physician to extol its value enough. It deserves and author, and his words of commenda clientage of 100,000 patrons.

The "Narrative of a Political Medium atlor come with no uncertain sound.

in St. Petersburg" is thrilling. It He thinks we should have 100,000 subshould be in pamphlet form, to have subscribers, and so we should, as The one in every Spiritualists' library. Progressive Thinker is large enough to Nearly every number of its weekly is-

gem that should be filed away and left for some miscellaneous matter. Be-I cannot but think the paper is pros- sides, we furnish a valuable book, Art perous and on the up-grade. May it continue to grow in power and

prosperity. I often think of Dr. Brown, stand why we have not now the 100,of Rockford, Ill., as an able wheel-horse to help roll the weighted vehicle. Truly yours, A. S. HUDSON, M. D. Stockton, Cal.

care and blessings, and the inspiration | of these reminders makes us see more humanitarianism; more Spiritualism; more "dignity" in works than words. There is a difference between "the standard of aristocracy" and "the standard of Spiritualism." Let us not get confused by the difference.

All questions relative to what might or might not have been said, or occurred at the Jubilee outside of actual records we cannot deal with, and leave to others for reply.

We think, too, that "the laborer is worthy of his hire," and Mr. Walker should receive his pay from the N. S. A., and no doubt there are loyal souls enough to wipe out the entire indebtedness; but we still hold that the debt belongs to the N. S. A., and not to its agent.

MR. WALKER'S REPORT.

We published last week the report of Mr. Walker. Deducting the salary he expected to derive from his efforts to organize the spiritual forces for the Jubilee, amounting to \$2,000, the deficit has been reduced considerably, yet the showing is bad.

It has been assumed that the "honor of Spiritualism" was at stake, and that through the columns of that paper to disgrace to our cause would follow a Spiritualists at large to contribute failure to lift the heavy burden from the shoulders of Mr. Walker. We do not so view the matter. The National paper he modestly asks the same longtranscended the object of its existence and mission when it delegated to Mr. Walker the power to organize a grand Jubilee at Rochester, at an expense to each attendant outside of the city, of from \$20 to \$100.

It should be known to all that Mr. Walker assumed the financial responsibility of the Jubilee. The National acquiesced in this without showing even common-place business ability. Mr. Walker should have been closely questioned as to his financial ability to meet a large deficit, should it occur. And the National should not have been fully satisfied with his answer; it should have employed a commercial agency to investigate his financial standing thoroughly. Of course such a critical method would have aroused Mr. Walker, and there would have been no Jubilee-something that the great mass of Spiritualists did not require, as each one is now and has been expense. A little thought and reflection should have taught spirits and But let us look this matter squarely in mortals that such an expensive affair the face and try to decide what our obcould not be carried out successfully.

Again we repeat that it was the retional Association blundered in trying

finement of cruelty, unintentional, of to have this Jubilee take place at all. course, to organize this Jubilee when I it was not decided by the great mass of we have so many homeless, aged me- Spiritualists, as the small attendance diums, some of whom are in Christian and lack of interest and co-operation charitable institutions; it was in oppoliestifies; most people deeming the local sition, too, to the practical advanced minds on the other side of life, who They blundered, secondly, in appointing take this view of the matter.

tional, which allowed Mr. Walker to assume such a burden without even in-know to possess these qualities? sincerely hope, however, that Mr.

burden resting upon him. We have no doubt this lesson of the Jubilee failure will finally result in placing the National on a more stable and prosperous business basis, resulting in great good to our cause, for Spiritualists generally are aroused as never

FROM ENGLAND.

Visit of Mr. E. W. Wallis and Mrs. M. H. Wallis to America.

To the Editor:-In a few days after i this letter reaches you, Mr. E. W. Wallis, the able and esteemed editor of The Two Worlds, accompanied by his devoted wife, will have left England by her of Light and Progressive Thinker. the steamship Cestrian, July 30, and it is sincerely hoped will arrive safely on the American shores. Long and close application to work, especially in the case of Mr. Wallis, has rendered a change and rest absolutely necessary for a considerable time.

them they desired to extend their beartiest good wishes to their American co-workers, and at the same time com- brary. mended Mr. and Mrs. Wallis to their kindly sympathies and attentions, in the hope that they would receive a hearty welcome, render efficient service to the cause, and in due time return to their native country renewed in health and vigor, with a more extended knowledge as the result of their travels: fitted in all respects to re-commence at home the noble work of human eleration and redemption, which is so dear to their hearts and lives.

PETER LEE. Acting Editor The Two Worlds.

Rochdale, England.

"Religion as Revealed by the Mate rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best

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more than reproduce any two of the

left for some miscellaneous matter. Be-

Magic, with every yearly subscription.

Such being the case we cannot under-

000 subscribers. But we will keep on

trying until we attain that number.

Spiritualists, keep in touch with the

spiritual movement by sending in your

Keep up with the Free Thought procession! You can do so by sending to this office \$1.20 and thus secure The Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

BLUNDERS.

How Regarded in Massachusetts.

READS A LESSON OF THE JUBI-LEE FROM A PICNIC PARTY.

The gentleman who edits the Banner of Light and who is president of the National Spiritualists' Association has been appealing for several weeks funds toward the liquidation of the debt incurred for the Rochester Jubilee, and now in the July 23d issue of that suffering Spiritualists to pay Mr. Walker two thousand dollars or more for his management of that same Jubi-

Has this gentleman (who is paid a good salary as president of the National Association and has great influence in that body, and presumably was instrumental in projecting the Jubilee), put down his name for a liberal donation? If he has I doff my cap to him in all honor and respect; if he has not I think it is high time he did if he is a consistent Spiritualist, Methinks his name would look remarkably well heading the list.

If the National Association got up the Jubilee, as I understand they did, why shouldn't they pay for it? If I should make

A PICNIC PARTY

and invite my friends, and by reckless extravagance and lack of common sense incur a large debt for the same. in a constant state of Spiritualistic jubi- what kind of a reputation should I aclation, and did not require to go to quire if I went begging the outside com-Rochester to express the same at great munity who had no part or lot in it

anniversary celebrations sufficient, Mr. Walker manager, though quite like-Those who declare that the honor of by they did not realize as freely when Spiritualists who did not encourage or they appointed him as they do now, his attend the Jubilee, is at stake, should lack of judgment and business sense. tell us where is the "honor" of the Na- But should they appoint any one to that office whom they did not absolutely

quiring in regard to his business or Thirdly, Mr. Walker blundered great financial standing, simply allowing him by in conducting the Jubilee, as we all to drift. While it is praiseworthy to know. Now, the question is this: Have assist any one in financial distress, we long-suffering, frequently-solicited whether Mr. Walker, or any one else, and impecunious Spiritualists at large, yet the "honor" of Spiritualists in this who do not belong to the National Asso-Jubilee matter is not at stake. We ciation, and had nothing to do with the Jubilee, to give our hard-earned dollars Walker will be relieved of the financial to pay the consequences of all this blundering, and then pay them a little more for their arduous labor in making these

blunders? The gods forbid! SPECTATOR. Baldwinsville, Mass.

Belvidere Seminary.

The fall term of this institution will begin September 21. Location healthful and beautiful. No illness in the

school for the past two years. Pupils have made excellent progress in their studies, and in the art of self govern-Terms moderate. For circulars address the principal, Belle Bush. References-Mrs. Loe F. Prior, Atlantn, Ga.; Mrs. W. P. Williams, Salem, Ore.; Joseph H. Wilson, Esq., Belvidere,

street, New York City; Editors of Ban-KEEP IN TOUCH.

N. J.; Mrs. J. C. Jackson, Chicago, Ill.;

Catherine J. Musson, Philadelphia, Pa.;

Dr. Arthur B. Ewell, 312 West 14th

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs At the ordinary monthly meeting of only \$1.20. The book is almost wholly the directors of The Two Worlds, held a gift, as the 20 cents only a little more a week ago, the unanimous felicitations than pays for the expense of mailing. of the directors present were accorded Art Magic is splendidly gotten up, is elo Mr. and Mrs. Wallis, and through egantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your li-

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

"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.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in books on the subject. Price, reduced every detail as to be practically beyond to \$1, cloth; paper, 50 cents. For sale the reach of adverse criticism. Price 25 cents. For sale at this office.



CAMP-MEETING DIRECTORY.

Cassadaga Camp, N. Y. This favorite place of resort opens July 15 and closes August 28.

Freeville Camp, N. Y. This camp opens July 30, and closes August 14.

Onset Bay Camp, Mass. Onset Bay (Mass.) Camp-meeting commences July 3, and continues to September 4.

Niantic Camp, Ct.

The Niantic Camp-meeting commences June 24, and continues until September 8, inclúsive. Excursion tickets to Niantic can be obtained at all stations on the New London Northern railroad at little more than half fare.

Lookout Mountain Camp, Tenn. Lookout Mountain Camp-meeting of Spiritualists begins July 10, and continues during the month. Stockholders or their proxies are desired July 12. All are invited. Jerry Robinson, pres-

Lake Sunapee Camp, N. H.

The nineteenth annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for five weeks, commencing Sunday, July 24, and ending Sunday, August 28, 1898.

Marshalltown Camp, Ia. Commences Sunday, August 28, and

closes Sunday, September 18. For further information address Miss L. P. Beeson, Albion, Iowa. Mesick Camp, Mich.

Mesick (Mich.) Camp-meeting will

open July 31, 1898, closing August 14. For particulars address Jacob Bullian, Mesick, Wexford Co., Mich.

New Era Camp, Oregon.

Commences July 2, and closes July 25. Circulars will be sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secre-

Ottawa Camp, Kansas. The Leavenworth County Spiritualist Association will hold a camp-meeting commencing July 27 and closing Aug. 2.

T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan. Topeka Camp. Kansas.

Commences September 11 and contin-

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

Mt. Pleasant Park Camp, Ia. closes Sunday, August 28. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.

4. D. A. Herrick will preside as chair- ments to equal. man during the session.

Southern Cassadaga Camp, Fla. The Southern Cassadaga Camp meeting commences the first Sunday in February, 1899, and continues four weeks. For information write to the corresponding secretary, Emma J. Huff, Lily

Mantua Station Camp, O. Commences July 17 and closes Aug. 22. D. M. King, president.

Ashley Camp, O.

National Spiritual and Religious city hall), Michigan avenue, E. mences August 21 and closes September 11. H. Baxter, president; W. F. Randolph, secretary.

Bankson Lake Camp, Mich. Bankson Lake Camp-meeting, at Lawton, Mich., commences July 23 and ends August 14.

Vicksburg Camp, Mich. The Vicksburg camp, at Fraser's Grove, opens August 5, and closes Au-

gust 28. Programmes will be sent to anyone addressing Jeanette Fraser, Wicksburg, Mich. Island Lake Camp, Mich.

Fourth annual camp-meeting of the Island Lake Camp Association, Island

ing August 31 1898. Lakeside Park Camp, Mo. Lakeside Park, Jasper county, Mo., commencing September 10 and closing Sentember 26. B. G. Sweet, president,

Empire City .Kans. Chesterfield Camp, Ind. Chesterfield Camp-meeting will begin July 21 and close August 21, 1898.

programmes address Flora Hardin, secretary, Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich. Opens July 31, closes August 28. For information and programmes, address L. D. Richmond, Secretary, St. Johns,

Harmouy Grove Camp, Cal. The Harmony Grove Camp will open at Escondido, San Diego, county, Cal., for many years.

Sunday, August 14, closing Sunday, Au

Among the latest arrivals of mediums

For further particulars, enclose Etamp and address the corresponding georgiary, Miss Mary Nulton, Escon-dido, Cal.

secretary.

Woolley's Summerland Beach, O The camp meeting at Woolley's Sumberland Beach commences the first Sunday in August and continues two freeks. Near Millersport, O., 30 miles cast of Columbus. S. I. Woolley, pres-Clevelanders is fully appreciated.

Young People's Spiritualist Union First annual convention of the national body of the Young People's Spir-itualist Union will be held at Lily Dale. N. Y., on the grounds of the Cassadaga

Washington, D. C.; secretary, Miss Anna M. Steinberg, Washington, D. C. Delphos, Kansas. Commences August 5, closes on the 22d. M. Blanchard, secretary.

Camp-meeting Association, August 9, 10, 12, 1898. President, I. C. C. Evans,

Catalpa Park, Mo. Catalpa Park Camp-meeting, at Liberal, Mo., commences August 20, and closes September 20. Mrs. Alice Walser, secretary,

Verona Park, Me. The annual camp-meeting of the Penobscot Spiritual Temple Association will be held at Verona Park, Me., Au-

gust 5 to 22. Franklin, Nebraska. The Northwest Kansas and Southwest Nebraska Spiritualist camp-meeting will open August 25 and close September 12, at the Rose grove, Franklin

Nebraska. For particulars address the secretary, D. L. Haines, Franklin, Neb., box 27. Brainard, lowa. The 31st annual meeting of Fayette county, Ia., Spiritualist Association, will be held August 12, 13 and 14, one

mile southeast of Brainard, and one-half mile west of Oak Grove schoolhouse, on the farm of L. W. Reed. Etna, Maine.

Camp will open August 26 and close September 4. For particulars address H. B. Emery, secretary, Glenburn, Me.

Dalias. Texas.

Texas is to have a camp-meeting, as Dallas, September 10 to 20. D. G. Hinckley, 563 S. Central avenue, Dallas,

The Bangs Sisters.

The Bangs Sisters are now sojourning at Lily Dale, where they are meeting with unparalleled success in the line of spirit art productions, independent slate-writings and seances of psychical phenomena in the light. They solicit the most rigid investigators who uing until the 25th. T. P. Kelley, Sec- are earnestly seeking the truth, and as retary, 211 E. Fourth St., Topeka, Kan. ever are willing to concede to any test condition leading to conviction that is not absolutely foreign to the possibility

The portrait productions are mostly of departed friends and are unique and attractively beautiful, suggesting the finer features of spirit forms in the Commences Sunday, July 31, and world of higher spirit-life. The color of the hair, eyes, and the general features are all life-like. The work of the spirit Artist has a highly wrought finish of superior excellence which it would be difficult, if not impossible, for an artist Opens July 10, and closes September who deals exclusively in material ele-

> Their more recently developed phase of independent writing within sealed envelopes is very convincing, being done wholly above board and in the broad daylight.

Annual Convention.

The fifth annual convention of the Michigan State Spiritual Association will be held in Lansing, August 16, 1898, at 10:30 a.m. A large attendance of delegates is desired from the various local societies. The meeting will be held at Spiritual Temple (old Camp Association, Wooley Park. Com- mittees will be in attendance to receive delegates at all trains and entertain-MAY F. AYRES, ments. Secretary.

Maple Dell Camp, O. The tenth season of this beautiful spiritual summer resort is now fully on and bids fair for a prosperous season. Cottages are now well filled and tents are in good demand by newly arriving campers.

The hotel is now enlarged and well patronized; for comfort and economy no better place could be found than Maple Dell Park. The spiritual and material food there is of the best.

The meetings are growing in interest Lake, Mich., beginning July 1, and end- and the attendance larger every day. The speakers and mediums for the second Sunday, July 24, were Mrs. Car rie E. S. Twing and Rev. A. J. Weaver Mr. Weaver took for his text "Civiliza tion not the outgrowth of Christianity,' treating the subject in a very broad and comprehensive way. Mrs. Twing, in he afternoon, selected for her subject, 'Modern Spiritualism as an Emancipator." Her logical discourse was

spiced with occasional humor. Mrs. Alfarata Jahuke, of Boston, adds great interest with her readings, and is engaged to be at the camp the entire

Mrs. Ella Williamson, of New York, a teacher of singing and voice culture, was present, and agreeably surprised the friends with her highly cultured voice, especially the Cleveland friends, who remembered Mrs. W. as a member of the Children's Progressive Lyceum

on the ground is Mr. Jimerson, the young Seneca Indian, who is much liked and sought after.

The speakers on Sunday, July 31, and the week following were Mr. E. W. Sprague and wife, of Jamestown, N.Y. Lake Pleasant, Mass.

The speakers Saturday, August 6 and
Lake Pleasant Camp opens July 31, 7 will be F. D. Dunakin in the morning and closes August 29. Albert P. Blinn, and Tudson Tuttle and Emma Rood Tuttle in the afternoon, when special exercises will be held in honor of their twenty-fifth annual meeting day, on

sity ball. Rosa O. Conger. Excellent for every family. Cloth, \$1.50. THOMAS LEES.

LAKE BRADY CAMP, O. THE Y. P. S. U., ETC.

Some Account of Doings. Some Words of Explanation. Good Prospects Are Fulfilled

CASSADAGA.

ically, his voice has been raised in the

name of humanity a number of times,

and a week ago the angel world used

her eyes and with her gentle smile as she greets friend and brother, goes di-

rect to the heart of the one she greets.

At the opening of the camp we had our lessons of truth and helpfulness

from the lips of Sister E. L. Watson, of

California, who is among the oldest workers in the field. Last week, for

three lectures, we had our kind sister,

Mrs. Jennie B. Hagan Jackson. He

report of the English International Con-

gress of Spiritualists, although very

much condensed, was of great interest.

friends and mediums were pleasantly

unassuming man from the West, no

less a personage than the well-known

medium, "Farmer Riley." There were none here that knew of his intended

visit, and his welcome was very cor

dial from those who had met him, and

from those who had only read of him.

All were anxious to have an opportu

nity of sitting in a circle with him, and

at first he told them he came here for

rest, and not for work; but he con-

sented to try, and it happened that he

chose our cottage in which to give

some of his scances, all of which were

satisfactory except one. One family of

five was present at one of the first he

gave, and the results were indeed fine,

The son came very strongly in good

light, and throwing the curtains aside stepped out toward the circle, handing

the slate, with a message for the

father, direct to him. Upon another oc-

casion a slate was handed out to a

friend in the circle, and Bro. Oscar A.

Edgerly was instructed to read it. I

had charge of a lamp sitting upon the

table, without shade or paper around 1t, and turned it up full blaze for him to

read, when the spirit who wrote it

parted the curtain and stood for a sec-

ond or two in the full light direct in its

to an appreciative audience, and after-

August. She has also started Father

Wilson's old-time test seance daily,

from 4 to 5 p. m., in which we reach many people that do not feel able to

attendall the higher priced circles. We

have had three or four very marked

cases for treatment, and are doing

To-day is Woman's Day for this sea-

son, and the day is as fine as though

hold to make the day a success. Mrs.

Mary E. Lease, the apostle for the op-

pressed of all classes, has already

spoken twice, and is to speak again this

afternoon. But like Bro. Howe, she is

very frail in the physical, and it has

been a question whether she would be

able to continue her exhaustive labor.

But when she rises before the audience

there is a force poured down upon her

from the pioneers of liberty, now in

spirit, that gives her the necessary vi-

tallty to carry her through her effort

A few days ago the early worker. Dr.

Henry Slade, came upon the grounds,

and has given some fine messages from

the spirits through independent slate-

writing. Last evening Mrs. Kayner and

myself had a sitting with him, holding

two slates up edgewise upon the top of

the table near a large open window,

when we received two messages from

our father, E. V. Wilson, in his own pe-

culiar handwriting, and worded in his

own style. We asked ourselves how

anyone can doubt the power of the

spirit when messages of love and in-

Mes Moss, from New York, is holding

ma rializing seances, and we hear very

favorable reports of her work, although

we have not attended any of her circles

Mr. and Mrs. Pettibone have the

same cottage as last year, and are

ready to give manifestations to con-

vince the skeptic and investigator. We

also have here upon the ground Pundit

Lalan, and a Mrs. Harnett, who has

spent six years in India and has gained

practical experience of the customs and

At all of our meetings we have beau

tiful and soul-inspiring music from a

Cosmopolitan University.

Among the special features of the

camp-meeting of the M. V. S. A., at Clinton, Iowa, during the current month will be the educational program

under the direction of the Board of Con-

trol of the Cosmopolitan University, as

Monday, August 15-Afternoon-Ad-

dress of welcome, James Freeman,

president of the camp association; an-

nual address, J. C. F. Grumbine, president of university; Educational Ideals,

Clarence Parke Johnson, vice-president

of university.
Tuesday, August 16—Morning—Our

ims and methods applied to the study

of hygiene and physical training, Prof.

E. Schlabach; Universal Literature

C. Rawlings, LL. D., Montreal, Can.

Nickerson Warne, study Director; Eth-

Wednesday afternoon - Philosophy

and Science of Evolution. Clarence

Parke Johnson, study director; Raja

Wednesday evening-Annual univer-

Yoga, Swami Abhayananda.

T. D. KAYNER.

trained orchestra of nine pieces

struction are given in that way.

here at the camp.

life of Hindu women.

follows:

director.

and make her words felt by every one

much good in that way.

made to order.

who listens.

Though situated somewhat in the northern part of Ohio, the population of Lake Brady is greatly augmented at We are having beautiful summer weather here, and the meetings, conferences and "thought exchange" are present by citizens of Pittsburg, Alleplaces where all who attend can go away and truthfully say "it was good gheny and vicinity. Notwithstanding the doubiful character of some manito be there." I do not know that I have festations claiming to be of spirit oriever attended a series of meetings, gin, Lake Brady is continually demonstrating the fact that there are genuine sometimes three sessions daily, where the interest was so well maintained as phenomena, even of a physical character, here at Lily Dale.
This year the camp has a number of to say nothing of the wonder of mental

Chicago mediums upon the ground, among whom are Bro. Will C. Hodge, mediumship, thought transfer, etc. The camp itself is beautifully situated, nestling among wooded hills, surwho left us a day or so ago; Mrs. Isa rounded by fertile fields that slope to Wilson Kayner, the Bangs Sisters, Bro. the edge of the beautiful lake. Nature Swain, and the Campbell Brothers. herself formed the amphitheater where Then there are many Eastern mediums the meetings are held, a most delightful whom we have met for the first time. We are within ten miles of the home of spot to commune with her and study our "elder brother," Lyman C. Howe, and although he is very feeble physher inner laws.

There are many phases of medium-ship on the grounds. Among them we note Mrs. Anna Kopfle, of Allegheny, the medium who prophesied in full the details of the Maine disaster.

his frail organism to give one of the best The Sunday meeting was well atefforts of his life. But he became so tended. The philosophy and phenomena of Spiritualism were represented by exhausted that he had to change dates with other speakers, and has yet one Mrs. Ann Thomas, of Newport, Ky., and Mr. Willard Hull, of Columbus, O. Mr. more lecture to give in his series this season. He has the deep sympathy of Hull's lectures were profound and logevery sister and brother upon the ground. Sister Howe, his faithful and loving companion, is here with him, and ical, dealing mostly with the occult laws of Nature, sustained by argument and well established phenomena. the kindly soul-light that goes out from

Mrs. Thomas' tests were nearly all recognized and corroborated. On Monday a party of twenty-five drove twenty miles to visit Mantua Spiritual Encampment. It is also beautifully situated and well sustained having what Brady has not, a school of education for medlums.

A jubilee was given in our honor and we returned after a day of unalloyed pleasure. The Woman's Auxiliary has just

closed a fair which was a financial suc-One evening last week the Western cess. Dancing, boating, bathing and other amusements fill in the time between surprised by the presence of a plain,

meetings and seauces. The latest phenomena witnessed here by your reporter was at a seance of Henry Allen's. He was once known as the "boy medium," but has now been before the public with physical manifestations for nearly thirty years. His mediumship is said to have begun in babyhood, the parents first noticing the child's cradle being rocked by invisible

bands. At the seance mentioned, the sitters formed a circle around a table upon which was laid an immense dulcimer weighing at least twenty-five pounds also a guitar, bell, pad of paper and some pencils. The medium sat in the circle; the writer was permitted to hold him on one side while a well-known friend held him by the other arm. people in the circle sat with their chairs touching each other and hands joined. No one could have gotten in or out of the circle without disturbing some one or making a noise.

After the usual preliminary singing, the lights having been extinguished the big dulcimer began to play, lifted it self from the table and sailed around the room. In and out of the circle, over the bends of the sitters it moved, sometimes slowly, then with a sudden spring Last Sunday evening Mrs. Kayner gave the "Fire Test" in the auditorium it would dart dangerously near but never touching our heads, it would strike the wall with a bang. All sorts of sounds were imitated on this singuward gave some pointed psychometric larly lively instrument-wood sawing and clairvoyant readings. She is to give voices from the barn, etc. the demonstration again on the 21st of

The guitar also displayed its pecular gift of self-locomotion, capering around at a lively rate, both instruments dancing together to their own music. The bells rang and the pencils wrote upon pads, the leaves of which tore themselves off and jumped into the laps of the sitters. Lights frequently appeared on the floor or floating in the air, sometimes outlining a shadowy form. Several times we distinctly saw holding these lights far above our heads

which seemed to be formed of lights During the whole of these manifestations, the medium's body was violently contorted, writhing, jerking, wrenching our hands until they ached, but we never let him go. When the lights were turned up nearly all of the sitters had received messages of some kind. Some of them were sigued with the names of personal friends. The company dispersed and the writer was about to reire when the medium said, "remain a little longer; we are going to try some experiments." Your reporter and the Your reporter and the gentleman who held him on the other side, with the medium's wife, joined hands and sat in front of a curtain of any similar organization that has stretched across in front of a cabinet built as an alcove in one end of the cot tage. We held him as before, but in full light; violent manifestations immediate ly began, hands appeared, the guitar was lifted high above the curtain, the strings thrumming a tune, but no visible hand playing them. Our chairs were violently jerked and a placed behind the curtain was thrown out upon the floor. With this the manifestations suddenly ceased and with them the medium's contortions, as he said "we can get nothing more." Upon examination, the space behind the curtain was found vacant, and there was time. Several years ago the plan of orno aperture through which anyone ganizing a National Lyceum movement could come or go.

MRS. M. McCASLIN.

GOOD THING.

Do you know a good thing? If so, then increase the dimensions of your library by subscribing for The Progressive Thinker one year and securing Art Magic. Art Magic is a book of nearly 400 pages, is elegantly bound and is nicely printed. As prices go it is well worth \$1.50. The Progressive Thinker one year and Art Magic is only \$1.20. The book is practically a gift to you, as the 20 cents only a little more than pays for the postage or express charges. By securing a premium book each year in connection with a verriy subscription to The Progressive Thinker, you keep in ouch with the occult movement throughout the world. Tell your neighbor of this great offer. -

BOOK REVIEWS.

Maxham's Melodles. Songs Sacred and Secular, by A. J. Maxham, author of "Soul Echoes," etc. Price 25 cents. Lovers of spiritual song, and the fre quenter of Onset Camp in particular, will welcome this addition to their rep-Tuesday afternoon—Vedanta Philoso-phy of God, Swami Abhayananda. ertoire of sweet music. It comprises twenty-six sacred and secular songs with music. Some of the songs are by Wednesday, August 17—Morning— Psychology and Psychic Culture, Emma Ella Wheeler Wilcox. The sentiment is all that could be wished, and the music cal Culture, J. C. F. Grumbine, study is in the usual line of Mr. Maxham's delightful compositions.

> "From Soul to Soul," By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office. Mediumship. A chapter of Experi-

"Nature Cure," By Drs. M. E. and

As there seems to be a misunderstanding regarding the status of the National Children's Lyceum and the Y. P. S. U., a word of explanation may be of value in placing these move-

ments on their proper footing.

The Young People's Spiritualist Union of Lily Dale was organized in July, 1896, and has continued up to the present time, now numbering over one hundred members in good standing, and is holding daily sessions.

While it made no pretentions to being "National," its membership extended all over the United States and into Canada, and at present it has members in the United States, Canada, British

Columbia and England. The aim of its founders was to form the nucleus for a National Young People's Association, and it was considered that the Jubilee was the most likely place to institute such a movement on a National basis.

Acting on this idea a committee, con-

sisting of Mrs. Bach and myself, was appointed to present a paper to the National Spiritualist Association Convention in October, 1897, asking that convention to authorize the issuance of a charter to a Young People's Association which was to be organized at the Jubilee. At the same time the General Manager of the Jubilee was requested to create a department for the purpose of organizing such a society. He requested the Lily Dale Union to suggest a sultable young person to act as manager, which was done and Mr. I. C. I. Evans was appointed for that purpose This communication will be found on page 81 of the N. S. A. report for 1897,

mending the formation of "Young People's Associations" (not advocating any special association or plan) will be found on page 131. In response to Mr. Evans' call, one hundred and thirty-eight young people, representing every section of the country, became charter members of the movement to establish a Nationa

and the report of the committee recom-

Union, and suggestions were forwarded to him which were acted upon and a plan arranged which was duly amended and adopted at the Jubilee The Union provides for several kinds of membership, and its conventions are not, strictly speaking, "delegate conventions." While it has society memberships, it also has individual member-

ships, and each individual member is

entitled to a seat in the convention; a

delegate from a society is entitled to represent every member of the society not represented in person. Every age is represented in our membership, but only those between the ages of sixteen and forty are eligible to active membership. Outside of those ages members are entitled to all the benefits of the Union but are not permitted to hold office or vote.

The reasons for this are many, but the principal one is that it is a young people's association, and as such it should be conducted by them. We cannot see how a society whose officers are from the ages of forty to sixty years of age, can in any way represent the younger generation of Spiritualists.

The objects of the Union are to or ganize the young people of the United States and Canada into a harmoniously working body for the purpose of mu tual growth and development, and by adding our forces together accomplish more than we could without a united

It is too early in the experience of the movement to say what it will be able to accomplish. It can, with the united efforts of its friends, accomplish a great deal. With condemnations and unfortunate statements based upon a lack of knowledge of its basic principles and objects, it will doubtless go the way of so many Spiritualistic so-

Although it was "organized by a few -shadowy, ghostly hands, the fingers of young people at Rochester Jubilee," if was not organized on an individual basis and has no supreme dictator, but is controlled by a board of director representing a number of different States. A number of societies have already been organized and letters in dicate that many other societies will be added to our number in the near future. We do not desire to antagonize or draw comparisons with other societies. That will only result in antagonizing

the people who might otherwise become interested in the Association. But we believe that the plan proposed by the Y. P. S. U. will result in great good and is at least as complete as the plan ever been proposed. In conclusion, we ask the people to in-

terest themselves in the society, to form auxiliaries, and to learn the exact status of the Y. P. S. U. Then, if we do not meet the requirements, give us advice that will improve the plan. The young people must take places that are being vacated by the older generation, and the Union is the

stepping stone between the Lyceum and the Spiritualist Society. THE NATIONAL LYCEUM

has been under consideration for some was discussed by a number of the leading Lyceum workers of the country, but nothing was done until the meeting of the N. S. A. last October. There a plan was discussed and an embryotic organization was formed merely as a step in the right direction and to be improved upon as rapidly as possible.

The plan of work embodies more than can be carried out at once, but in due time it will all materialize and the result will be beneficial to the Lyceum movement. One of the greatest drawbacks to Ly-

ceum work has been the lack of proper essons and plans upon a basis that could be understood by the children. They were not interested in the tran-scendental and metaphysical questions proposed, and could not understand the polysyllabic productions of many leaders. They did not become interested in the meetings sufficiently to desire to go, and their parents did not think it amounted to enough to compel them

to go. The National Lyceum proposes to establish a plan of work that will be in harmony with the teachings of Spiritualism and given to us by the Lyceum leaders of the different sections of the country. This, with a little interest locally, will build up our Lyceum movement until it will be upon a basis that is truly practical and of benefit to the

Will you aid these movements? W. H. BACH.

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

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit From." from Matter Through Mediumship. A chapter of Experi-onces. By Mrs. Marla M. King. Price 10 cents.

Cesses, or How the Spirit Body Grows."
By Michael Faraday. Price 10 cents.
For sale at this office.

ART MAGIC.

The Premium Book of The Progressive Thinker.

A. M. Huffman writes from Missouri: 'Please find \$1.20 subscription for The Progressive Thinker and Art Magic. It almost seems like presumption for one to accept all that you offer for the amount I send you. Truly the angel world must be sustaining you in the grand and noble work you are doing. May the spirits of exalted reformers hold your hands aloft until the hosts of superstition shall have been put to flight, and the banner of progress planted deep in the soil of truth.

Mrs. A. P. Trousdale writes from New Orleans, La.: "1 enclose \$1.20 for Art Magic and a renewal of my subscription for your valuable paper, which does not expire till some time in Octo ber; but as I desire to read Art Magic I will renew now as your offer is made to that effect. I must thank you for the many pleasures your paper brings me every week. It is growing intel lectually all the time. Many great pure minds contribute strengthening food for spiritual thought, and I trus the time is not distant when all minds will awaken to the grand truth.'

Dr. G. A. Bishop, a prominent magnetic healer, of Chicago, writes: "It has given me pleasure to read Ghost Land and Art Magic, premium books to subscribers of your valuable paper; and ART MAGIC, Ghost Land while I do not endorse all that is in hem, I most cheerfully recommend them as worthy a careful reading of all interested in Spiritualism; for not only the instructive thought they contain, but suggestions of other valuable thoughts and information all investiga-

ONSET BAY.

Season.

ham. Prof. Peck read a poem, "The

Beyond," by Ella Wheeler Wilcox, after

discourse, "The Science of Immortal-

whispering peace," by Mr. Maxham. Benediction by Prof. Peck.

Wednesday morning there was a con-

ference held at the auditorium. After-

noon meeting opened with singing.

Mrs. Juliette Yeaw, pastor of the Inde-

pendent Liberal Church of Greenwich

Conn., delivered the address, her sub-

ject for discourse being "The Enlarged

Thursday services opened with song.

subject of his discourse, "There are

more things in heaven and earth, Hora-

tio, than are dreamed of in your philos-

ophy." Prof. Peck explained the vari-

ous phases of the phenomena of Spirit

good fortune in being privileged to lis-

ten to so instructive a lecture. Song by

In the evening Mr. Wiggin gave one

of his most marvelous seances in the

ers all about us during the past few

Spiritualism as Pertaining to Us and

the Bible," quoting various portions of

the Bible to sustain the different phases

of the mediumship of to-day.

Mrs. Juliette Yeaw lectured in the af-

ternoon. A band concert closed the ex-

"Beautiful as a poet's dream is the

fair face of dear old Onset," so says one

just returned who has traveled much

since bidding good-bye in 1897. And we

hear many expressions of like nature

all around us. A casual observer would be led to think the traveler was return-

ing to the home of his birth after a long

absence, instead of a Spiritualist camp-

ground whose charter was obtained but

twenty-two short years ago, it previous-

ly being but a wilderness of foliage. Why is this fondness expressed on ev-

ery hand? Is it because wholesome

hungry soul, or is it because of its nat-

AUGUSTA FRANCES TRIPP.

ural attractions? We think both.

What Is Spiritualism?"

sale at this office.

sachusetts State Association.

Views of Life."

Mr. Maxham.

anditorium

ercises of the day.

which he took for the subject of his

\$1.70.

and The Progressive

One

"Art Magic" contains nearly 400 large pages. It is neatly printed on first-class

quality of paper, and bound in cloth in exquisite style; in fact but very few

books to-day are so neatly and sub-

stantially gotten up, and yet it is to be sent forth practically as a gift. It will

be an ornament to any center table, and

its contents will be perused with avid-

ity by all reflective minds, however

much they may dissent from some of the opinions presented.

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ders must be accom-

panied by their requi-

Progressive Thinker

Watch the Number on the Yellow It is Enjoying a Prosperous Tag.

YOUR SUBSCRIPTION.

It is easy to tell when your sub-July 19, the meeting opened with scription expires. For example, this "The Fool's Prayer," by Mr. Max- number of the paper is 454, showing that The Progressive Thinker has been issued that number of weeks, You will find the same number on the right hand corner of the First Page. Now Song, "I know that sweet angels are examine the number on the Yellow Tag of your paper. The difference between the two numbers will show the number of weeks you are yet to receive the paper. Like the following

John Smith 454 Smithville N Y

which means that John Smith should renew at once to prevent his name Prof. Peck read a pathetic poem, "He being dropped from the list, and She," after which he took for the

If, however, a name stands as follows:

James Doe 464 St Louis Mo

Then he is to receive ten more Proualism, defining the different methods of manifestation, their cause and result gressive Thinkers, the difference beto which the audience listened attentween the present number of the tively. Many expressed their gratificapaper and the one opposite the name. tion after the meeting closed at their

> "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

discourse. Saturday the auditorium was given over to the use of the Massachusetts. State Association. E. D. Babbitt, M. D., LL. D. A truly We hear of disastrous thunder show- great work of a master mind, and one whom Spiritualists should delight to days, but have experienced only heavy honor. The result of years of deep fogs with occasional glimpses of the thought and patient research into Na sun, at Onset. Sunday morning was no ture's finer forces are here garnered exception, still the largest audience of and made amenable to the well-being of the season attended the services at the humanity. Medical men especially, and scientists, general and students of occult forces will find instruction of ing from "The Phenomenal Side of great value and interest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates, For sale at this office. Price, postpaid, \$5. It is a wonderful work and you

will be delighted with it. "History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed

postpaid for 25 cents. "The Fountain of Life, or The Threefold Power of Sex." By Lois Waistruths are taught here, that feed the brooker. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

"The Occult Forces of Sex." By Lois "Who Are Inese Spiritualists and Waisbrooker. Three pamphlets are em-What is Spiritualism?" A pamphlet of bodied in this volume, in which ques40 pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents. For discussed from the standpoint of an adyanced social reformer. Price 50 cents.

.. 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, or with a typewriter, was at our home ten days in June, and and on only one side of the paper. If held seven circles. A number of church you are not a fairly good penman, people attended them and were mystiplease have your communications fied at the manifestations. We had a The Progressive Thinker.

best subserved thereby. Many of the annual grove meeting, Sunday, July 24,"
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

an interest and tell your friends. Donations from a nickel to dollars or any C. H. Horine, 508 Forty-fourth Place,

The news comes from Michigan that "Rev. J. D. Hagaman, of Adrian, secretary of the National Anti-Spiritual Association, started his Gospel Wagon last week, to make a tour of Michigan, Ohio and Indiana. Illustrated gospel lectures will be given daily from the wagon in all places reached, exposing Modern Spiritualism, illustrating intemperance and the way of eternal Poor fellow, he can't hurt Spiritualism in the least. In the face of just such idiotic (though rampant) opposition Spiritualism has flourished.

began Sunday, July 24, Mrs. A. E. Sheets being the speaker.

Will C. Hodge arrived in the city last week on Tuesday. He had been spending several weeks at Lily Dale camp. He reports a large attendance there. He was much pleased with the outlook. He was on his way to the Ottawa and Delphos Camps, in Kansas, where he has an engagement to lecture. He can be addressed in care of this office for engagements during the fall and winter.

The opening meeting of Grand Ledge Camp took place Sunday, July 31. The hotel is ready for guests. Session will continue through August. Address Secretary, Grand Ledge, Mich.

Correspondent writes: "We have organized a little society in St. Johns, Mich., known as the Mutual Spiritual Association of Bingham, with ten charter members. There are more ready to join at our next meeting, which will be held July 31, 1898." Conference meeting at 2:30 and 7:30

p. m. every Sunday, at 77 Thirty-first street. Good mediums in attendance.

H. F. Coates writes: "Mr. W. L. Brown has been engaged for Sunday Brown has been engaged for Sunday afternoon, August 7, to give his phenomenal light seance in Hopkins' Hall, grand work, carrying love and comfort over post-office, 528 63d street, Engle- to many sorrowing hearts. She is an wood. The manifestations consist of earnest and sincere worker. materialization of hands and faces, independent slate-writing on your own school has just closed its second session slates, and messages on your handker- with much credit to teachers and puchiefs. The scance will be given in the pils. To-day Mr. Weaver, Mrs. S. Comlight and under the best test conditions. stock Ellis, and Miss L. Maude Beck-The admission has been placed at 10 with were ordained as ministers of the

have just passed through another en- M. King, at the opening of the ordinaloyable season. We have had with us tion services stated that this association for the past two months Lucius Col- is organized for spiritual, religious, sciburn, whose lectures have been filled entific, ethical and educational purwith great depth and meaning. On the poses, that its students, when qualified 17th inst., we had Children's Day. Our are entitled to all the benefits, protechall was transformed into a bower of tion, and advantages which ordinations beauty, with flags, evergreens and from any other school would confer flowers. A large audience gathered to upon them, and that our charter grants pay-fibeir tribute to the children, who the right to ordain their speaker and did credit to themselves. Miss May mediums as ministers and teachers of Wiggins, in the rendering of Peter Me- the religion of Spiritualism. Guile, deserves great praise. Our quartette'rendered some very fine selections. style, impressed all with the advan-We have had two ice cream sociables. which have been largely attended and enjoyed by all. We regret very much took each by the hand and charged to have Mr. Colburn leave us, as he has to speed away on other duties at Queen

D. W. Hull is now lecturing in Pittsburg, Kansas. He will attend the camp-meetings at Liberal, Mo., August 20 to September 10, and the Lakeside Park meeting immediately after.

Prof. Lockwood started last week for Lily Dale Camp. On Tuesday he lec-tured there on the "Relationship of Spiritualism to the Cults and Creeds of Christendom.'

Mrs. Anna L. Robinson writes: "The meeting at Lake Cora, the 23d, was a great success; notwithstanding the excessive heat a large audience showed deep interest, and gave the best of at-

Dr. A. A. Kimball will spend the season at his cottage at Verona Park, near Bucksport, Me.

meetings at Flynn's hall, corner of and soothe the torn and bleeding hearts Robey and North avenue, are being of the suffering brothers and sisters.

largely attended and seem to give great To Miss Beckwith, of Thousand satisfaction. The meeting is held every Island Park, N. Y., Mr. King said that Sunday evening at 8 o'clock.

P.J. Barrington, M. D., writes from Eagle Grove, Iowa: "We will remain here until the 5th of September. Webster City has a few emancipated ones. with whom we enjoyed some excellent parlor meetings. Mr. J. D. Sketchley is getting in readiness a good new hall for the use of workers, free for all worthy representatives of our cause who hoose to come this way; he hopes to have some public meetings this fall and winter. Mrs. Aken, a resident here, gives great promise of fine mediumship. as she readily gets full names now. We find in most places a faithful few mow it had come to her she felt many who bravely hold aloft the banner of misgivings as to her ability to successspiritual liberty and we rejoice to know the work is quietly going steadily for-touchingly and feelingly did she re ward all along the line. Long live its great disseminator, The Progressive

J. Madison Allen writes from Cherry vale, Kansas: "The camp at Winfield, Kansas, was a success. The principal speakers were Moses and Mattie Hull, M. Theresa Allen and myself. A new brganization was formed, the "Arkan-age of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 Association," with most of the officers cents to 20 cents.

at Cedar Vale. I am due at Ottawa (Kas.) camp, and am doing some local work in this city and vicinity meantime. Mrs. Allen goes to Freeville, N. Y., next week. I am due at Franklin, Neb., camp later in August, and at other points. We are open to engagements

Chase street, Springfield, Mo." Mrs. King writes from Butler, Mich. "Henry B. Allen, of Summerland, Cal., copied by some one who is, and oblige music box weighing about twenty pounds, which went to the ceiling and around the room, independent of the CONTRIBUTORS:-Each contributor | medium who was held by the sitters. is alone responsible for any assertions After thirty years of investigation I ator statements he may make. The editor tended one of Mr. Allen's circles which allows this freedom of expression, be-lieving that the cause of truth can be die shall he live again? We held our settled the question with me, 'If a man

centrating their energies in one grand movement, which promises to be a great success; that is the fourth annual state camp-meeting and reunion of the Spiritualists of Texas, at Oak Cliff Park, near Dallas, from September 10 to 20. They have secured the services The following card has been issued: of John W. Ring and R. H. Kneeshaw "Remember the Spiritualists' Home, for speakers, and Louis Schlesinger, of with free library to be opened at the California, for test work. Quite a long earliest possible date in beautiful Chi- list of mediums of different phases will cago, the great Spiritual center for all attend. In all probability the Texas phases of medial power and develop- State National Association of Spiritualment. Expenses economic. Kindly take ists will hold their convention here dur ing the meeting. All communications should be addressed to the secretary article of home furnishings gratefully and treasurer, David G. Hinckley, 563 received. For particulars address Mrs. S. central avenue, Dallas, Texas. W. S. central avenue, Dallas, Texas. W. Lenox Fox is president.

The Spiritualist Society of Port Huon, Mich., gave a flower reception to Mrs. Anna L. Robinson, Wednesday evening. The house was filled with guests and a most delightful evening enjoyed by all. Mrs. Robinson will now ittend her camp dates, beginning work for Port Huron, November 1. All unite in wishing her a pleasant season of work, and a safe return to her many friends.

G. H. Walser writes from Liberal Mo.: "I have had a great many persons ask me what the cost would be at the ion Spiritualism has flourished.

Bankson Lake (Mich.) camp-meeting 1 will say to them that good board will be given for three dollars a week, single meals, fifteen cents. That is cheap er than staying at home. We will charge no gate fees this year. We intend to make our meeting within the reach of everybody. Meeting commences August 20 and closes Septem ber 4."

Geo. F. Perkins, lecturer, singer and est medium, desires to correspond with societies for the purpose of serving them. Western lines preferred, Address 587 N. Clark street, Chicago.

MAPLE DELL, O.

National Spiritual and Religious Association.

The National Spiritual and Religious Association are holding their tenth annual session. Mrs. Marian Carpenter, whose congenial spirit won the hearts of all, was upon their rostrum the first week with Rev. A. J. Weaver, who is stili working with them.

The First Spiritualists' Training

cents, that all may be enabled to attend.
Bring your own slates and get a test."

With were orduned as ministers of the central and may be exercises were conducted by the association and Secretary writes from Troy, Vt.: "We Mrs. Twing. Their president, Prof. D.

Mrs. Twing, in her sweet, persuasive tages and the responsibilities devolving upon those who are ordained. She then them especially of the work that would probably come to them, and that they must be strong in purpose and faithful to the great trust that was being imposed upon them. She said that they were placing the banner of Spiritualism in their hands and it should be protect ed and shielded from all harm.

Mr. King then proceeded to confer the rite of ordination by presenting each with ordination papers also with a copy of the charter and a certificate of membership, each of which was accompanied by a bouquet of flowers adapted to the nature of the recipient. Each caudidate responded in turn. Mr. Weav er's flowers indicated strength of purpose, purity of thought and immortal life. He responded most eloquently and earnestly.

Mrs. Ellis, of Auburn, N. Y., in her response, expressed her earnest convicion of the importance of untiringly The Spiritual Investigating Society striving to uplift humanity and to hea she was the youngest person of the nearly one hundred, who had received ordination from this association, and as a part of her floral emblem which he presented was a partially unfolded white lily. The angels present must have inspired the beautiful thoughts with which he made the presentation. In her tearful response, Miss Beckwith stated her conviction of the responsibility of the obligation and labors before her and that it had been her one wish to fit herself to be worthy of and to receive a certificate authorizing her to undertake the great work, but that fully carry so heavy a burden. So spond that there was scarcely a dry eye in that great auditorium. She closed by

> M. C. DANFORTH, Ch'm'n. Social Evils: Their Causes and Cure

paying a tribute to her absent parents

From Light, London, Eng.

The International Congress held in London was a great success financially and otherwise. Its business part must have been handled with consummate skill, and nothing seemed to occur to mar that harmony that prevailed. We make a few extracts from the address given by Dr. Helen Densmore, who formerly resided in Chicago.

I was sitting in a circle given by one of the most celebrated physical mediums, well-known in both America and England, and I was struck with the intelligence of the familiar spirit, who discoursed upon many topics with great wisdom. I thought it a good opportu for fall and winter. Address 1004 W. nity to seek an explanation of the difficulty in getting tests; so I asked the spirit if he would tell me why, when communication with the spirit world seemed so easy and could be entered upon with so little difficulty, we could seldom get satisfactory tests of

identity.
"Well," answered the spirit, "to commence with, your premises are wrong. It is not easy to communicate with the spiritual world; on the contrary,

IT IS VERY DIFFICULT.

For instance, you go to a medium to get a communication from some particular friend. Your friend may be there, may see you and be desirous of communicating with you, but in order to do so he has to take possession of a foreign instrument—the medium's brain. We will suppose that he succeeds in doing so. When this is accomplished, his trouble just begins. The possession of a foreigh brain, more or less lumbered up with its own thoughts and ideas and preconceived opinions, limits the power of the spirit, and the first sensation is

ONE OF BEING DAZED.

and of not being able to give the tests he would like to give you, and he can only falter, 'My child, it is your father.' "Now," continued the spirit, "what do you do? You immediately begin to pelt him with tests. Where were you born? Where did you die? What did you die of? What was your name? How old were you? etc. These questions, instead of helping the spirit, still more confuse him; and he is unable, perhaps, through these and various obstacles, to give you any test whatever of his identity. Had you, instead of demanding tests, accepted his statement as true, replied that you were glad to meet him, and naturally entered into conversation, he might have been able, though it is not certain, to have satisfied you of his identity; if subsequent visit would have enabled him to do so." This taught me a very valuable lesson, and I can assure you that I profited by it. I do not think that I have ever pelted a medium with test questions since.

There are two Spiritualistic camps. In the

ONE IS CREDULITY, and the acceptance as authority of what any spirit purports to say, are rampant; in the other reign suspicion, and a demand for purifying Spiritualism, and anothemas against fraud. There is a mean between these two extremes that, if reached, would do much to elucidate the subject of mediumship. Its fundamental limitations are very little understood in the ranks of Spirit ualists themselves. We ought not, of course, to look for any understanding of this law outside the ranks; but the ignorance of Spiritualists on this topic is amazing. Take the type of trance mediumship, for instance. Any earnest student of the subject must soon learn that the reflection, by mediums, of the preconceived opinions of sitters and investigators, and also of the beliefs and preconceived ideas of the mediums themselves, are well-attested facts in mediumship; and this factor should always be considered in the determination of the value of communications When not in accordance with known facts of science, but in direct opposition to them, as they often are, they should

I think it is true, in a large majority of communications

be questioned without condemnation,

and without charging the source with

intent to deceive.

THROUGH TRANCE MEDIUMS, these reflections upon and from the medium or the sitters are usually present; but, on the other hand, it is also true that characteristic communications in different styles are given through the same organism, so different as to be readily recognized by the ordinary observer.

In the Banner of Light, published in Boston, in the early years of Spiritualism there was a portion devoted to messages from spirits that did much to convince me, as it did many others, of the certainty of communication between the two worlds. They were given through

A MEDIUM, FANNY CONANT,

after whose death the style of these messages was entirely changed. These communications were often brief, giving names of spirits purporting to speak, telling where and when they died, and the name and address of the relative or friend to whom the message was to be sent. These messages were often acknowledged and verified by those receiving them. They were sent to all sorts and conditions of men, by no means confined to Spiritualists. There was frequently an entire page of the journal filled with these communications. This was one of the

MOST PHENOMENAL PHASES of mediumship that has occurred in the history of the movement. There was no way to account for these messages on the hypothesis of fraud or collusion: and the same phase has never, to my knowledge, been fully duplicated since that medium's death. Here was one of those rare beings through whose organization tests could be given; and if there were no other proofs of independent spirit communication, those messages then appearing weekly in the Banner of Light remain uncontrovertible proofs to any sane, logical inquirer, That such tests are rarely given, and that the mind of the medium usually colors and even initiates the communications, that communications are often limited by the ignorance, or worse, of the medium, is not a factor in the problem. It is the well-attested cases that are of interest to us, and one wellestablished fact of intelligent, rational, logical, and truthful communication of facts known to no one living, not even to the receiver of the message, ought to stand against all the mistakes, untruths and glittering generalities of which so much complaint is made.

It was my good fortune during the year of the Centennial Celebration which was held in Philadelphia twentytwo years ago, to spend several months in the home of a wealthy gentleman, whose house was a home for mediums. This gentleman was an enthusiastic Spiritualist, a veritable father in Israel to the cause. His wife was as much interested as himself, and for years she was named

"THE MOTHER OF MEDIUMS." During the Centennial his house was the headquarters of Spiritualistic activities. The most celebrated mediums in the country were entertained, and given an opportunity to show their powers. During these months I had a giving their manifestations.

rare opportunity to continue my study of niediumship. Mrs. Thayer, the celebrated flower medium, was there, and held a weekly seance. Our host took great pains to bring influential people visiting Philadelphia to his house to witness these remarkable manifestations. There used often to be as many as forty sitters at Mrs. Thayer's flower seances, and frequently a majority of them skeptics. There were sometimes as many as a

HALF-BUSHEL OF OUT FLOWERS brought to the table around which the company were seated. Often, as soon as the lights were extinguished, we could hear the flowers dropping on the table. At other times nothing could be heard, and we could only know by the perfume that flowers were coming. These flowers were perfectly fresh, and very frequently with drops of dew upon their petals. Different flowers were brought in answer to mental requests. On one occasion, I remember,

A VARIETY OF SCOTCH MOSS was brought from the grave of one of the sitters' children, in response to a mental but unexpressed wish. There was no possible way by which these flowers could have been obtained through collusion. Not only flowers brought, but frequently other articles. Birds often came. Sometimes the flowers were arranged in

THE MOST BEAUTIFUL ORDER

on the table, which could not possibly have been done by collusion in the dark; and besides, the doors and windows of the room were securely fastened, and sometimes sealed by strips of paper pasted upon them. This was done when specially skeptical sitters were present. As I have said, there were to ifestations during this summer, and I enjoyed a most excellent opportunity offered for study. The atmosphere of the place was peculiarly well adapted for obtaining phenomenal manifestations-very different from the conditions surrounding Eusapia Paladino at Cambridge. The conditions de-

manded by materialists and so-called scientific investigators will never bring the best results when applied to the investigation of spiritualistic phenomena. The rigid lines laid down by the material scientist, and the inevitable mental condition induced, will always retard and often destroy; and, what is even more unfortunate, often give the appearance of fraud and collusion. Take materialization, for instance, of not at that time it is not unlikely that a the law of which we know scarcely anything, but the investigation of it has shown us that figures are formed more or less perfectly in a dim light and in the presence of a medium. It is also well-known that these figures frequently look very much like the medium, especially when first formed, which justifies the supposition that

they are formed from THE AURA OF THE MEDIUM, that impalpable substance which is invisible to our material senses, but which is used by the invisible intelligences to project a visible form. It has been often observed that when this process is violently disturbed, the medium receives a great shock, and is sometimes injured by it: and that at the first notification of this disturbance, the effort of the spirit is to bring this form and the medium fogether; and that this is done quicker than thought, so that when the figure is rudely clasped by one of the sitters intent on exposing what is thought to be a fraud, he will often find the medium in lis arms, which, of course, is proof positive to the skeptical of fraud, and often to Spiritualists as well. It is often nothing of the kind. Of course, there are many pretended materializations

THAT ARE FRAUDULENT

and where confederates simulate the spirit; and also where the pretended medium leaves the cabinet and simulates the spirit. It is also true that genuine mediums under temptation, and when their powers have been overtaxed, have been known to simulate the spirit. Even spirits sometimes substitute the transformation of the medium for materialization; and thus the body of the medium is used to simulate the spirit, when the medium is entranced and wholly unconscious. The same law is operative in other spiritual manifestations. A sudden flash of light will often produce disastrous results to the medium, when used for physical manifestations. In America, a man of the name of Bishop, who had formerly been a professional medlum, engaged in what he called "exposing" Spiritualism. At one of Bishop's lectures which I attended, he unintentionally gave proof of his mediumship. He announced at the commencement that he would show the audience how all the manifestations of Spiritualism were done. I noticed that he demanded with every manifestation the same conditions that a medium demands; and when he came to the materializing phase he had every light extinguished, not only in the hall, but in the passages communicating. Just as the figure emerged from the cabinet some attendant carelessly flashed a light across the stage, at which the figure suddenly retreated into the cabinet, exclaiming, "My God! man, DO YOU WANT TO KILL ME?"

To the enlightened investigator, he thus nullified his claim of exposing Spiritualism; for why, if he were only showing how these things were fraudulently done, should the flashing of the light across the stage kill him or hurt him? Whereas, it is a well-known fact that the flashing of a light into the room at a seance is very injurious to the me-dium. These lectures were given under the auspices of the Young Men's Christian Association, and Mr. Bishop was carefully guarded against unpleasant interruptions by anyone who might give him difficult problems to solve. For instance, a gentleman-in the audience arose and attempted to explain that Mr. Bishop had invited us there to expose the manifestations of Spiritualism, and to show how they were done; but that he had demanded the same conditions that mediums demand, and had not shown in any one instance how they were accomplished. Before getting to the point, however, Mr. Bishop de-manded of his committee protection from such interruptions, and the gentleman was invited to be seated. It was perfectly plain to any intelligent investigator that Mr. Bishop was giving to that audience the manifestations of mediumship through supernatural power, which could have been shown easily enough had his committee demanded the accomplishment of what he claimed, namely, the showing how these things were done. He accomplished them through the same means that mediums do; and could not have shown how they were done had it been demanded of him. The manifestations were remarkable, the very best conditions possible being furnished. had the sympathy of the large majority of his audience, which was constituted mainly of church members, and a committee of the Young Men's Christian Association, ready to do his slightest

If those interested in establishing the truth of these things would address their efforts

TO A STUDY OF THE LAW controlling them; and patiently, with open minds, and without prejudice or condemnation, experiment with mediums as the scientist studies the leaf of a plant, the wing of an insect, the shape of a bee, or the bones of an animal, we should meet with far greater all they know about it, whether they understand it or not, and if they could meet with kindness and confidence, instead of suspicion and coldness, we should receive a much larger proportion of satisfactory manifestations than at present.

Madame Blavatsky, the founder of the Theosophical Society, and who formerly had been a Spiritualist and a medium, taught that communications do not come from disembodied spirits, but from shells, defined to be a sort of

COVERING OF THE SPIRIT cast off at death, which survives only for a time; or that communications come from elementals who are said to be controlled by the will power of embodied human beings. Mrs. Besant has come to believe that communications may be from the discarnate spirit, but that communication with such entities is dangerous, and so undesirable; that it is an

INJURY TO THE SPIRIT.

and that it holds him to earthly conditions. She also teaches, in common with most Theosophists and a few Spiritualists, that it is dangerous to human beings to allow themselves to be used as mediums for these manifestations; be seen all types of mediums and man- that evil spirits take pleasure in deceiving, obsessing, and in various ways expressing their evil propensities, and therefore communications with spirit world ought not to be indulged in. The whole history of the movement of Modern Spiritualism disproves these positions. On the contrary, it is the MOST BENEFICENT MOVEMENT

the world has ever seen. When the spirit is released from the limitations of material life, it is in no danger of being dragged back by the influence of those who are not yet so emancipated, for the reason that the spirit is in the realm of causes, and is positive, whereas we who are limited by matter are in a relatively negative state. The positive always controls the negative. When they are drawn back, it is voluntary on their part, and for the purpose of ministration. Whenever obsession, deception, and mischievous appearances are present, if carefully scrutinized, they will be found to have their origin in the conditions furnished by the mediums or their sitters, rather than initiated by the spirits. Mr. J. Thomas Hudson, of Washing-

ton, has written two volumes to prove that spiritual communications come from our subjective minds; the messages on mundane affairs being communicated to the subjective by the objective mind; and he claims that all spiritual phenomena can be so explained. But neither the Theosophists nor Mr. Hudson have satisfactorily shown why the subjective mind almost invariably announces the communication to come from this person or that person's disembodied spirit. They do not tell us why the higher self is thus untruthful, when the lower self of the same person is often the embodiment

I asked Mr. Hudson how he could explain prophecy by his law, and gave him one of the cases recorded in the Psychical Research Society's records, of a prophecy which was fulfilled seven years after it was given; an event which could not have been known to the objective mind of the medium, for that he could not explain it, but felt sure that it could be explained. Nevertheless, Mr. Hudson has made no attempt to explain it in a subsequent volume written by him on the same

THE WAVE OF SPIRIT POWER which caused the great awakening of the Western World from the materialism into which the age was fast sinking, was preceded and introduced by mediumship and its phenomena. The church, no less than the lay world, had come to regard miracles as obsolete, as idle tales of superstition and ignorance; and those who still held to a belief in the Bible miracles announced the age of miracles as past, not withstanding the words of the Master that greater things than he did would be done by those who came after him.

When the tiny raps at Hydesville awoke the world from its sleep, and proved a veritable John the Baptist erving in the wilderness that a new Messiah was about to appear, there was no philosophy,

CREED, OR RITUAL GIVEN;

was as humble in its origin as was the manger in Bethlehem. Its only announcement was that which a hungry world was waiting for-the continued existence of the spirit, an answer to the question, "If a man die, shall he live again?" Alfred R. Wallace, the eminent scientist, who shared with Darwin the discovery of the law of evolution, says: "The facts of Spiritualism are as well established as any other

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HUDSON TUTTLE.

J. G. Reed: Q. I read The Progressive Thinker and enjoy it very much, your answers to questions especially. I wish to ask a question and ask your views of it. Allow me to ask: What is back of God? From what source or cause did he come into existence? To assume that He is Alpha is not logic, for if there is an intelligent cause for from her and wouldst be guilty of a transgression against the universe, then there is, or must have been an intelli- God, gent cause for God. It is just as easy and reasonable to conceive of a self-made universe as of a self-made God, or being who could make it. Are we not all agnostics when we come down to the unknowable? It seems to me blind faith without reason is dangerous.

A. This correspondent in his explanation of his questions shows the vicious circle which reasoning about God must invariably run. In order to reason correctly one must have correct and unimpeachable data. In regard to God this is impossible. An infinite being, or force, or energy is utterly beyond man's finite comprehension. He is brother far off, and better is a good name than great and must ever remain the unknown quantity of the equation of the universe. It is as idle for man to speculate on his nature or character as for an ant secluded in its subterranean gallery to understand the solar system.

During the past fifty years broad fields, extensive provinces have been won from the unknown, yet the elevation thus gained only shows more plainly the boundlessness of

Truly, blind faith without reason is dangerous, yet here reason is unavailable, for there is absolutely nothing on which it can be based.

Why, then, should this question be constantly discussed? Why is a solution considered so essential?

Now that we know that creation was evolved and is sustained by law, and that there is no personal God, to placate, or appease by prayer and sacrifice; no such God, or Gods as taught by the religions of the world, why keep up the strained effort, which is a lingering of the superstition of past ages of ignorance? Why not bravely accept the methods of thought of the new age, and relegate to the rubbish heap of the world's errors the old theology?

I said it was a problem; nay it is a chimera, which like the hallucinations of the night will pass with the morn-

Rev. A. -: Q. I have attended camp-meetings and circles, and endeavored to investigate, and while witnessing much that was unaccountable there was much that was hazy and conflicting. Not being one of the the-ologians who seal up every avenue of truth with prejudice, I am seeking for knowledge. My church is small, not wealthy, my salary is insufficient to support my family, and leaves no margin for the purchase of books. Can you not loan me those you think most profitable to read? Last Sunday I preached a sermon on Spiritualism, before an attentive audience.

A. The books were sent, as they will be to any minister of the Gospel desirous of reading them.

The advice I have to give, I presume will be very different from what this correspondent expects. He would have me advise a radical departure and adhesion to the bruth at any cost.

wisdom, so far as its application to human needs is con-

I fully appreciate the difficulties which surround the minister in his efforts to escape from bondage. His life has been given to preparation for his profession. He entered it in full belief of its claims on attention. To renounce it, is to be recreant to all previous incentives of action: to cut loose from the means of support, and drift into the desert sea of want.

I speak plainly, for this is a most important subject, and I say such ministers can do more good by leading their church members slowly onward, never dazzling their eyes with too great a light, and never being false to principle, than by coming out with denial of their dogmas, severing their connection, and thus being cast out of their pulpits. The fact of future existence when accepted, few carry to its logical conclusions and perhaps it is well that this is not hastily done, well for the awakening church-member to tarry awhile in his old belief.

I firmly believe that it is better to gain attention by a half-way statement of truth, that a destructive shock by its complete expression.

There is no difficulty in teaching the highest principles of Spiritualism from the standpoint of the Bible. It is not the method I prefer, yet it is the most pleasing and telling to those who accept the Bible as a finality. Paul's explanation, in Corinthians, of the relations of the terrestrial and celestial bodies is among the most complete and beautiful. The Bible would be a lifeless husk without Spiritualism.

The best place to study the facts of Spiritualism is the home circle. The various books and papers give its science and philosophy. You may feel that it is dishonest to remain with a church you cannot fully agree with doctrinally, and think you can do more good as an independent speaker; allow me to caution you to "make haste slowly." You must bear in mind, humiliating as it may be, that your training as a minister is in direct conflict with success as a spiritual teacher. Before you can suc- For her own darling babe that has gone on before.

ceed as such, even your methods of thinking must change. You can do the most good by leading your church, as you advance yourself, and after years of study, you may be able not only to be an independent teacher, but to have an independent church.

C. A. T.: Q. In what way can wrongs done to persons be rectified when the persons and their entire families have passed to a higher life?

A. If we cannot rectify our wrongs with the dead, we can atone for them by extra exertion in our care for the living. But they who are called dead yet live, and know our thoughts, and knowing all the circumstances which ed to the actions which cause so much regret, would cancel our obligations if it were possible for them to communicate. For one who feels so intensely sensitive as this correspondent, it would be best to seek through me- jects. Cloth binding, 430 pages. Price \$1. For sale diumship to come in direct relations with the spirits of at this office. those who are regarded as wronged, and receive their for-

Mrs. E. J. Buchanan: Q. Is there any one in this country who can read Sanskrit?

A. Emmet E. Coleman, San Francisco, Cal., will probably be the best authority to whom to apply.

Eden B. Sawyer: Q. Is it possible to call back a spirit that passed from this earth over four hundred years ago? A. Possible, but exceedingly improbable.

ABIKAR THE WISE AND HIS WORDS OF WISDOM.

Who ever heard of Abikar the Wise? And yet he was a Hebrew sage who lived three centuries before Christ and anticipated in his wisdom much that has found a place in our Bible. Dr. E. J. Dillon, an eminent Syriac scholar of England, has just found two Syriac manuscripts containing Abikar's wise sayings in the libraries of the British Museum and the Universty of Cambridge.

Interesting as the story is to scholars, its chief value to the mass of men lies in its bearing upon the Book of Proverbs and one or two of the Psalms. It is well known that "Proverbs was not completed in the form in which we have it earlier than the first century before Christ, and therefore Abikar anticipated that book by about two cen-

PROVERBS BY ABIKAR THE WISE.

1. Hearken, my son, to my doctrine, and come to my teaching and be mindful of my words.

My son, when thou hast heard a word, let it die in thy heart; reveal it to no man, lest it become a glowing coal in thy mouth and burn thee, and a stain cleave to thy soul

and thou be hated by men, and thou murmur against God. 2. My son, lift not up thine eyes to look upon an elegant and painted woman; lust not after her in thy heart, for though thou shouldst give her all that thou hast in thy hand, yet couldst thou gain no advantage

3. My son, it is better to roll stones with a wise man than to quaff wine with a fool,

4. My son, with a wise man act not foolishly, and with a fool play not the wise man.

My son, I have carried salt and rolled lead, but have found nothing so heavy as a debt which a man must pay even though he have not borrowed the money. 5. My son, the evil doer falleth and riseth no more,

but the upright is not shattered because God is with him. . 6. My son, better is a friend that is near than a beauty; for a good name abideth forever, but beauty fadeth and vanisheth.

7. My son, let not thy foot hasten to thy friend, lest he grow weary of thee and hate thee.

8. My son, let the wise man strike thee many blows with a stick, but suffer not that the fool anoint thee with sweet smelling unguents.

9. My son, when thou seest that thine enemy is fallen mock him not, lest he arise again and pay thee back. 10. My son, withhold not stripes from thy son; for

stripes are to the boy what dung is to the garden and the bridle and stirrup to the ass. Tame thy son while he is still young, lest he get the upper hand of thee and rebel against thee, and all his misdeeds put thee to shame.

11. My son, when the water can endure without earth and the sparrows can fly without wings, and the raven waxes white like snow, and gall tastes sweet as honey, then will the fool grow wise.

PROVERBS IN THE BIBLE.

1. My son, attend unto my wisdom, and bow thine ear to my understanding.—Prov., V., 1.

He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his

lips.—Prov., xx., 19. 2. To keep thee from the evil woman, and from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with

her eyelids.—Prov., vi., 24, 25. 3. He that walketh with wise men shall be wise; but a companion of fools should be destroyed.—Prov. xiii., 20. 4. Answer a fool according to his folly lest he be wise

in his own conceit.-Prov., xxvi., 5.

The rich ruleth over the poor, and the borrower is a servant to the lender .- Prov., xxii., 7.

5. The rightcousness of the upright shall deliver them; but transgressors shall be taken in their own naughtiness.—Prov., xi., 6.

6. Thine own friends and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity; for better is a neighbor that is near than a brother that is far off.—Prov., xxvii., 10.

7. Withdraw thy foot from thy neighbor's house; lest The Truth may gain by policy and is in the hands of he be weary of thee and so hate thee.—Prov., xxv., 17. 8. Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil which

> shall not break my head.—Ps., cxii., 5. 9. Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it and it displease him, and he turn away his wrath from

him.—Prov., xxiv., 17, 18. 10. Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.-Prov., xxiii., 13, 14.

11. Wisdom is too high for a fool; he openeth not his

mouth in the gate.—Prov., xxiv., 7. Compare the same numbers with each other. The sen-

timent is identical.

-|-|-|-THE LITTLE WHITE HEARSE.

Written after reading Ella Wheeler Wilcox's "Little White Hearse," commencing "Somebody's baby was buried to-day.

Somebody's baby was re-born to-day, "The empty white hearse from the grave rumbled back," Yet the morning somehow seemed smiling and gay, "As I paused on the walk, as it passed on its way And a halo seemed drawn o'er the sun's golden track.

Somebody's baby is now with the blessed, "White as a snow-drop and fair to behold," And soft hands and checks are being caressed-In the whitest of robes its form has been dressed, It is only the mortal lies silent and cold.

"Somebody saw it go out of her sight,"
Not "under the coffin lid, out of the door," But attended by angels it took its glad flight, Where nevermore darkness or sorrow or blight Can mar the bright glory, or turn it to night,

Somebody's sorrow has hope, though she weep, If the things of the spirit her soul doth descry, "For the dearly bought baby she longed so to keep," Rode not out to-day "to its long lasting sleep, In the little white hearse that went rumbling by."

It was only the casket the hearse bore away, The jewels we prize still live and are near_ I know, for I see them, their voices I hear-Yet I feel for her sorrow, I, too, shed a tear,

"For the little white hearse stood at my door one day." -S. T. Suddick.

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"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. nature. Scholarly, masterly, trenchant. Price 25 cents. therefore we are now living in eternity, and it is now that we should come into the divine knowledge, and treathern Demonstrator of the molecular or spiritual hypothesis of

PLAIN STATEMENTS

In Reference to Spiritualism and Its Philosophy.

In the interest of true Spiritualism, and for the benefit of the more credulous Spiritualists and investigators, I wish to make a few plain statements,

Spiritualism embraces all lines of sciental philosophy. Selentific research is an endeavor to trace the different forms and expressions of nature back to their prime cause, which is spirit or universal intelligence. The conditions and expressions of the universal or divine intelligence are, without doubt, more sublimely manifest in the unseen world than on the material plane. The object of true Spiritualism is to search out as much of the divine truth as is possible for mankind to comprehend. In order to do this we must unfold our own intellect and spirituality, by a never ending aspiration for knowledge and truth; and a constant association with literature, or persons, from spheres above our own. We must not expect the spirit world to give us great learning and spiritual unfoldment. without an effort on our part. It is an undisputed fact that "like attracts like," consequently an ignorant person is surrounded by ignorant guides; and without an aspiration or a mental and physical effort on the part of that person, they will always remain ignorant. A spirit cannot communicate greater knowledge or diviner truth through a medium than the medium can express of him or her own self. The mediums might be, and frequently are, inspired to eloquence by the guides that sur-round them; but it is utterly impossible for great knowledge to be transmitted through an undeveloped brain. Some will differ with me, from the fact that mediums often talk in foreign tongues. That fact does not signify that the spirit controlling the medium knows any more than the medium. It is not the language spoken, but the mental and spiritual unfoldment that indicate the different spheres of spirit life.

Many of our mediums are Spiritists instead of Spiritualists, and they do not know the difference. They endeavor to hold the investigator within their circle of followers, simply for a pecuniary profit. They heed the instinct of selfishness rather than that of benevolence, and in consequence keep themselves and their followers in ignorance and superstition. A Spiritist is one who seeks, simply to gratify their worldly desires, and their sense of curiosity, by delving into the psychic phenomena. They seem to care naught for the higher philosophy, the knowledge of which unfolds the divine and noble qualities of mankind?

Spiritualism carries " us into the esoteric knowledge of divine wisdom and truth. It unfolgs our spirit or super-consciousness and brings us more into a one-ness with the universal intelligence. It brings us into an understanding of the dividity of every atom of the universe, and we feel our relationship to every expression of nature. We feel that protherly love for all things animate. We do good for the love of good. Our whole being and atmosphere becomes permeated with a diviner essence. This plane of unfoldment cannot be accurately described by words. One must experience it to appreciate it. To attain to it, one must turn from the sensual life, and eschew such circles and influences as would draw from them the vital forces. They must assume an introspective aspira tion for divine knowledge. They must seek without ceasing for spiritual light and truth. It is only by that aspiration and earnest seeking, that we progress from the most imperfect into the most exalted in divine knowledge, and realize that we are a part of the universal con-

Philosophy is impossible within the limits of creed. Where dogma begins and blind faith is appealed to, reason takes flight; and when Spiritualists cease to seek for divine knowledge, and stop on their journey of exploration into divine truths and mysteries of the Cosmos, to view the more inferior of nature's phenomena and psychic manifestations, they keep all humanity back within the thrall of ignorance and superstition. If we retain the name of Spiritualism, we should be Spiritualists in thought and deed, and search out the real spirit of love, truth and knowledge, which we cannot find by simply gratifving our sense of curiosity.

I do not condemn any phase of mediumship or psychic manifestation. Every one of them have their part of the divine work to do. All are stepping stones from the lower to the higher planes of knowledge and spirituality. What our mediums need, however, is more spirituality and less selfishness. Instead of holding the seckers after truth in the lower spheres of unfoldment, they should help them onward and upward on the road of knowledge. By so doing they would be a credit to the cause of Spiritualism, and to themselves. They would place the move-ment in a more rapid progress, and bring a larger number of seekers and investigators into the work; which would be a greater benefit to the mediums in a pecuniary way, as well.

As Spiritualists and mediums we should be true men and women of ourselves; and make ourselves shining examples of the truth which our philosophy teaches. It is a poor philosophy that must exist simply upon the fame acquired by a few of its adherents. While it is a credible fact, that many of the most intellectual and famous persons of the present century have been and are firm believers in Spiritualism, yet that fact does not make the philosophy a whit better; it only gives a few of the more credalous individuals a little more courage to become or to re-main adherents. Many of them stop at the first cross-road of phenomena and do not aspire to further knowledge. They are Spiritualists because some noted person is or was one. Such Spiritists are a disgrace; be the cause. They help to hold it back in the shadow of universal recognition. What we want are true men and women; persons who will look into their owngselves for the divine truth. The divine is not away off in some remote past of the universe it is here within our own selves. We can find it by looking. Why not unfold that divinity and live for a purpose? Why not make our own lives a credit to humanity? By unfolding our higher and diviner nature we help to lift the world up a notch higher in the ascent of evolution. If we picture an ideal life and make a vigorous effort we can live to it. We should not wait and expect to realize the ideal life at some future time; that smacks too much of orthodoxy, and the dogma of the atone-ment, which has kept humanity in vice and ignorance for twenty centuries. Neither should we wait until the change called death takes us from the earthly body to begin the life of eternity. Eternity is now; it always was, else there could be no eternity. Eternity is without beginning or without ending;

the heaven of imagination.

Heaven and hell are both realities;
but conditions of mind instead of places. One is created by divine knowledge; the other by selfish ignorance.

ALFRED MINTUN COOPER. Oakland, Cal.

CHESTERFIELD CAMP.

The Session Opens Well.

Pursuant to appointment the Indiana State Association of Spiritualists opened up its eighth annual session July 21. A bright sun illumed the sky and the greensward and foliage-clad grove gave to the whole a touch of scenic beauty as the numerous pilgrims moved cheerfully to their tents and cottages. Quite an improvement has been added to the grounds since last season, by way of new buildings and other changes. Soon the work of arranging matters about the large auditorium for convenience and comfort was begun, and the coup de grace with flag and flower decoration needs only to be seen to convince the beholder that the soclety is in earnest and means to make Many mediums for the various phenomena of Modern Spiritualism were

early on the ground; and at the ap-

pointed hour our genial president, Geo. W. Parkison, was in the chair. The chosen speakers, J. Clegg Wright and Sister E. Pfuntner, for the first two weeks of the session, reported personally their presence and readiness for service. At 2:30 p. m. a fair au-dience was seated, and the speakers with the Anderson choir were seen upon the rostrum. A song by the choir, accompanied by organ melody given through the instrumentality of our good sister, Miss Flora Hardin, was superbly rendered, when Bro. Wright was, by the presiding officer, introduced as the orator of the day. Bro. Wright arose, assuming an attitude bespeaking him master of the situation; and, though he related no special text for his forthcoming discourse, it was readily observed that, "Man and His Relations to the Universe," was marking the general trend of his thought, and for more than an hour and a half he handled the subject with masterly skill, thrilling his audience with in-spiration and joy. The speaker took a broad and critical view of the genius of man in the earlier ages of human existence, when science had not yet dawned upon the mental horizon, and all phenomena appearing to the race of men were ignorantly attributed to the gods and demons of the unseen world. Hence the literature of the long-gone-by ages was a superstitious, religious one, and though the best that could be had under the then existing environments, it, for long centuries, proved the bane and curse of humanity. The speaker made a careful comparison of human genius as manifested in the past with that of the present age, and made plain the fact that, through the dropping of an advanced thought here and there by progressive individual effort, vast achievements had been made in the arts, science and general literature; thus, reasoning analogically, a grander future for humanity is vividly pictured

on the mental horizon. On Friday forenoon the meeting took the form of a conference, in which your correspondent led the way, and was followed by others, each giving expression to his or her experience in the physical and mental phenomena of Modern Spiritualism. In the afternoon Sister E. Pfuntner gave one of her usual deeply interesting inspirational lectures to an appreciative audience. Her subject, though minus a text,, was that of our day, in which she threw out many sharp and cutting arguments for professional teachers in biblical lore to consider. Sister Pfuntner is a pleasant and earnest speaker, and well capacitated for doing good work in the cause of Modern Spiritualism. She closed her lecture with a series of tests, which gave general satisfaction.

Saturday's exercises were a repetition of Thursday's work, that is, a grand lecture was given through the mental mediumship of Brother Wright, he taking for the subject of his discourse, "The Gods of My Camera." Spirit George Rushton was the controlling intelligence, and it was amusing as well as deeply interesting to see many of the mythical gods and saviors laid upon the shelves to dry. The latter part of the discourse was particularly interesting, as it dealt with the eternal energies and laws of the universe, and the evolutionary processes of life and mental genius.

Sunday forenoon the large audience was introduced by the president to Sister Pfuntner as orator of the hour. The speaker took for her text the words 'Why Don't God Kill the Devil?" Had the lecture been given to Spiritualists only, it might have been considered a little out of place, although graphically and forcibly delivered, as they know no devil; but as there were many present who had not shed their theological robes, it came in apropos to the occasion, and many, no doubt, went away feeling that "a great light had shone in darkness.'

At 2:30 p. m., Brother Wright was announced as the orator of the hour, and it may not be amiss to say on this occasion he was the right man in the right place, for there were thinking minds, bordering however, on the materialistic plane of thought, present, and needed such proof of man's immortality as none but a master in the philosophy of life and its methods of unfoldments could produce. In closing the lecture he crowned with irrefutability by introducing facts showing that spirits of the departed do live, return and hold conscious, intelligent communication with men and women, and make themselves fully cognizable by every process of cognition needed and utilized by man for the same purpose and end in the present life.

DR. J. H. MENDENHALL.

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It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift. A book like Art Magic is invaluable for reference, and it should be in every library. As we are alding you, we ask you in turn to aid us by extending the circulation of The Progressive Thinker, thus in a measure becoming a part of the Divine Plan yourself.

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should be studied by both man and woman. It is one of the author's most useful and instructive books. By Lois Waisbrooker. Price 50 cents THE GODS. This is one of the greatest lectures ever delivered by the world-famed infidel orator, Robert G. Ingersoll, and has, in pamphlet form, had a wide circulation. Price 20 cents.

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Successful

Specialists

DR. J. A. BURROUGHS.

Positively Cure Chronic Dis-

eases,

convinced that they are suffering from some Chronic Lesion they naturally turn

which modern science or medical expe-

rience has demonstrated to be of value

ocharge for diagnoses, relying upon

their ability to secure them practice. A majority of the cases under their care

are cured in a few weeks and often the

most difficult cases of years' standing, which eminent physicians have pronounced incurable, have yielded to their treatment in a few months. We

subjoin the following extracts from re-

Proof of Their

WONDERFUL! ABILITY

To Quickly Cure

Chronic Diseases

Drs. Peebles & Burroughs, Battle Creek, Mich.
Desr foctors:—I do not think our child needs any
more treatment, as she is well. I thank you very
much for what you have done for her, as I think you
have done wonderfully in her case. I will recommend
you to any of my friends who are ill. Yours truly,
July 13, 1893. Mrs. J. H., Gay, Maynard, Mass.

Drs. Peebles & Burroughs, Battle Creek, Mich,
Dear Doctors:—My health has improved wonderfully under your treatment. My friends are surprised at
the result. Wishing you success, I am your greatly
benefited patient. Miller II. Harsha.
July 15, 1898. E. Liverpool, Ohio.

Dear Sirs:—My wife is getting along finely, and will not need any more treatment. Thanking you for the help received, I am yours, etc. July 16, 1898. M. N. Davison, Merrillan, Wis.

Drs. Peebles & Burroughs, Battle Creek, Mich.

Drs. Peebles & Burroughs, Battle Creek, Mich.

July 13, 1898.

Dear Doctors:—I want to thank you for what you have done for me. I am well now and will not need any more medicine. Yours truly,
July 12, 1898. CLARA STRPPEN, Scriven, Minn,

Drs. Peebles & Burroughs. Battle Creek, Mich.
Dear Doctors:—I am well. I have no ache, no pain,
no bad feeling or symptom of disease, and i will need
no more treatment. Hoping that God will spare you
long for the relief of suffering humanity, I am your
grateful pattent.

J. B. Walken, Caddo, I. T.

Their Wonderful Psychic Powers

enable them to clearly understand and

accurately diagnose the physical condi-tion of their patients. This accurate

diagnosis is the foundation-stone-the

key-note of successful treatment. No amount of medical education can suc-

ceed without it. Your physician must

understand your condition or he cannot administer the necessary treatment.

This statement is self-evident. From

time to time we have published volun-

tary testimonials of hundreds of reliable,

honorable and trustworthy people who

Absolute Correctness of Our Diag-

noses.

Drs. Pecbles & Burroughs, Battle Creek, Mich.
Dear sirs:—You have diagnosed my case exactly.
Everything you wrote I am sure is true. Yours truly,
July 15, 1898. ETHEL HARDMAN, Cleburne, Tex.

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Sirs:—Your diagnosis of my case was correct.
Yours truly, Mrs. Many Krip,
July 14, 1898.
Philadelphia, Pa.

Drs. Peebles & Burroughs, Hattle Creek, Mich.
Dear Sirs:—Your diagnosis of my case was perfect
yeorrect. Yours truly,
MELVIN NIGHOLS,
July 18, 1898,
Auburn, Cali.

Drs. Peculus & Burroughes. Battle Creek, Mich.
Gentlemen:—The Diagnosis of my wife's case was
duly received and our sector said it could not have
been better if you had seen her.

Xours truly,
Yu. J. HOLLAND,
Reat Lake, Ala,

Drs. Peebles & Burroughs, Mattic Creek, Mich. Dear sirs:—I sent for a diagnosis merely as an experiment, not believing or expecting to receive anything at all satisfactors. It wish to express my astonishment and satisfaction at the perfection of you description of my physical condition. Yours respectfully.

MADEU MARSON, Wichita, Kans.

July 18, 1893.

But what will be more convincing to

you will be to write and receive a cor-

rect diagnosis of your case. Remember

that Drs. Peebles & Burroughs not

only correctly diagnose Chronic Dis-

Cure Where Others Fail.

WRITE TO-DAY.

giving NAME, AGE, SEX, and a LEAD-

ING SYMPTOM, and receive an absolutely CORRECT DIAGNOSIS free.

Drs. Peebles & Burroughs

BATTLE CREEK, MICH.

July 18, 1898.

eases, but they

If you are a sufferer

have testified gladly to the

We add a few more:

cent letters as

When a person becomes thoroughly

PHYSIGIANS.

AND PSYGHIG

Hart to the second second the second to the

INDEPENDENT SLATE-WRITING.

Most Wonderful.

ffrom the Psychical Review, written by B. O. Flower, late editor of the

Prof. H. was a gentleman who had passed from life some time previous. He was a most scholarly gentleman, noble-minded and in almost every respect an ideal man. I had known and loved him for several years.

On one occasion a psychic with whom was well acquainted came to my house. Taking from a desk drawer two slates which the psychic had not seen or touched, I went into the room where he was in conversation with my wife and her mother. "I want you to see if we can succeed in getting anything on these slates without your touching

"Let your wife hold one end of the slates and you' the other," he replied, "and we will try, although I do not expect you will get anything."
"I have asked Prof. H. a question on

this pellet," I observed, as I dropped the crumpled paper on the table. In a few minutes my wife and I distinctly heard a scratching sound upon the slates, and felt slight vibrations. We lifted the slates to the ear of my wife's mother, who also heard it quite dis-tinctly. All this time, it should be remembered, the psychic was seated a few feet from us, and had at no time even touched the slates. Finally the writing ceased. On opening the slates we found the inside of one of them covered with writing, the message purporting to come from the gentleman to whom I had addressed my question, and the most interesting feature was the signature, which on comparison with several autographs of this gentleman, was found to be a fac simile. This, however, is the only instance in my personal experience where the signature has been anything like a fac simile of the signature of the person who claimed to write the message.

Here we had a message given absolutely free of any personal contact on the part of the medium, in my own home, and in the presence of three persons, actuated solely by a desire to ar-

I have received other messages in my home as remarkable, excepting the autographic signature, as the above, and in some cases possessing internal evidential value. I cite this case, however, as one clear-cut instance of independent writing without contact with the psychie. On one occasion one of my broth ers; who had seen no psychical manifestations, and shared the prejudice I had entertained before investigating these problems, went to this same psychic.

He was accompanied by his wife. They informed the psychic that they had prepared their slates and did not wish them disturbed. The psychle left the room while they prepared some questions on pellets. When the questions were prepared and the psychic returned he found his skeptical friends holding their two slates and awaiting They chatted a few minutes, when

the psychic said, "Your questions are answered," "Nonsense," replied my brother, "I should have heard the writ-The psychic persisted, "Your questions are answered; open your slates." "Oh," said my brother, "that is impossible, because 1 did not place any pencil between the sixtes." On opening his slate, however, he found three answers to three of the questions he had written. I would here note that messages frequently came in the presence of this psychic when no pencil was placed between the slates. In such instances the writing resembled crayon and no noise was heard when the writing was in progress. I would further state that my wife, her mother, her brother, and myself have on several occasions received writing, both with and without pencils, on our slates, when the psychle either did pot touch the slates or when in some fastances he merely touched the tips of his fingers to the slates which we were holding.

I could eite many more exceedingly interesting experiences, but have chosen these two because they seem to preclude the possibility of fraud or leghave in mind at the present time. have witnessed messages in French, although the psychic knew no language except the English, and a friend who is a fine German scholar, wrote a question in German. He received an answer between closed slates in excellent German, the slates never for a moment going out of his sight. The psychle referred to in the above was Dr. Charles E. Watkins, of Ayer, Mass. B. O. FLOWER,

Editor of the "Arena." It was Dr. Watkins who met the Rev. Joseph Cook and his party of skeptics, and convinced them of the fact that the pencil moved without contact

The late Epes Surgent was one of the Doctor's warm friends. For twelve years Dr. Watkins (after graduating and securing a diploma) has devoted his entire time to his practice with the exception of two years he helped to organize the Arena Publishing Co., which publishes the "Arena," Boston's liberal monthly, and of which Dr. Watkins was general manager and secretary. At the end of two years he resigned and resumed the practice of medicine. The wonderful success that Dr. Watkins is having, he owes to the fact that his guides diagnose each case by independent slate-writing and if the organs are diseased, there are drawings made showing the action of the disease on each organ, thus one can see just how one is physically after looking upon these slates, as well as if he could look into a mirror and see if his face is clean

The Doctor is creating a great excitement in the East among skeptics and among Spiritualists. He is awakening great interest by his wonderful gifts, and his patients are all over the country who are willing to testify to his wonderful gift as a doctor who cures his patients. His cures are the wonder of the day; and we understand the doctor says that he stands ready to give diagnosis free of charge to all who are

No wonder that a man so wonderfully gifted with such convincing psychic powers has met with such astounding success as a physician. During the month of August he will diagnose all cases free to those who send their age. name, sex and leading symptom, and if you are pleased with the diagnosis, if you take treatment at once he will take your case under his care and will charge you but \$5 a month for treat-ment. This pays for his letters of advice, which are sent weekly and for the inedicine, and also for his wonderful psychic treatment that cures two-thirds of his patients. Remember, only \$5 a month until cured, to all who begin treatment in August. Last month-in July-special rates were given to the

ARE WE A FREE PEOPLE? (Continued from page 1.)

the botanic quacks. The people still believed in freedom, and they rebelled against this, and from 1830 to 1836 no man could be elected to the legislature in any State who was in favor of re-strictive medical legislation. The people demanded the repeal of those obnoxious laws, and they were wiped from the statutes of every State in the Union.

From 1836 until after our civil war, the practice of medicine was free in this country, but after the war monopolies of various kinds demanded special laws for their benefit, and army exsurgeons wanted official positions and wanted protection against competitors, so there has grown up in this country in almost every State a system of po litical doctors, known as "Boards of Health," and laws restricting the practice of medicine to such as can get permission to do so from an official board. These boards grant permission not upon merit, but only to those who belong to the ring of which they are the head. It is a species of despotism paralleled nowhere outside of Russia, and as Dr. Rush said of such laws, they are relics of monarchy, vestiges of despot-

ism, and wholly out of harmony with our republican form of government. We call Spain a barbarous nation, be cause four centuries ago a religious ring persecuted people for trying to reform religion, and in the last decade of the nineteenth century a medical ring acting under form of law, persecutes, fines and imprisons men and women for trying to reform medicine.

I stand by the right of all physicians of all schools, from the Allopathic to the Christian Scientists, to use their best efforts to relieve suffering humanity, and I stand by the right of the people to employ whom they please to cure them, whether Allopathic, Homeo-pathic, Hydropathic, Physio-Medical, Eclectic, Mind Curist, or Christian Scientist; and I stand by the right of the people to refuse to employ any of them and depend wholly upon the laws of

PASSED TO SPIRIT-LIFE.

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

Born into the freed soul realms, from Hueneme ,Cal., July 19, 1898, Enoch L. Blodget, aged 70 years, 2 months and

10 days The arisen brother was a native of Vermont, was a staunch and loyal American; was also a great traveler, having made the tour of the world no less than three times. The crowning beauty of his well-spent life was the acceptance of the harmonial philosophy in early life. He passed out of the tent of materiality under its cheering influence. and the forsaken casket was laid to rest in Ventura cemetery on the 20th inst., the writer performing the service. Summerland, Cal. M. E. T.

The funeral of John Snyder occurred July 10, at the family residence, near Ionia, Mich. Mrs. A. E. Sheets officiated.

John Harris, of Sturgis, Mich., passed to spirit-life, and his funeral took place at the Free Church, July 11, Mrs. A. E. Sheets and Mrs. Barton conducted the services there; the Masonic order at the cemetery.

Passed to higher life, while visiting her sons at Farewell, Mich., June 29, 1898, Mrs. I. E. Williams. The remains were taken to her home in Girard; Mich., and the funeral services were held in the Baptist church, and were conducted by Mrs. Emily D. King, of Butler. The deceased was a Spiritualist, and a very highly esteemed lady. It was the first funeral discourse of the kind ever given in Girard. MYRTIE D. KING.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an 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.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. erdengin, and this is the only point I | Prof Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

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"The Gospel of Buddha, According to Old Records." Told by Paul Carus.
This book is heartly commended 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.

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

"The Religion of the Future." By S Weil. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

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

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by harmonizing their physical bodies by the sad experience of many wrecked and their physical bodies with lives. Price, by mail \$1. For sale at universal nature and their souls with this office.

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B. F. Poole, Clinton, Iowa-Dear Sir: -Your Melted Pebble Spectacles are all you claim for them, and even more. Your Magnetized Compound is a wonderful remedy, and acts like magic upon sore and weak eyes. I would not be without it. Very respectfully, MRS. J. A. PERKINS. Easthampton, Mass.

For 30 days I will send a sample package of Magnetized Compound for the eyes, for 10 cents, by mail.
Clinton, Iowa.

B. F. POOLE.

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Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Cali., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help I will make my erms within your reach.
N. B.—The above advertisement is for

the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.

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In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference, If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, as it costs 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chleago or New York, and there can be no loss.

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An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this off Rome and its priesthood. Price 15c.

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TESTIMONIALS.

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MRS. FRANCES HAMILTON. Hunters, Stevens Co., Wash.

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at Alexandria, in Egypt, soon after the commencement of the Christian era.

The book demonstrates that Christianity and its central hero are mythical; that the whole system is based on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are but survivals of so-called paganism. It shows was tractionally appeared from Christian authority; and no person can read it without instruction and profit, whether he ranches the same conclusions with the author of

Drs. Peebles & Burroughs, Battle Creek, Mich.
Dear Doctors:—I am so much better that I will not
need any more medicine. Your psychic treatments
have helped me very much. Thanking you for your
kind treatment and wishing you much happiness and
prosperity, I am ever your friend,
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No "Lock of Hair" or "Leading Symptom" Required.

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MRS. MARY M. BARDER, DeKalb, III., writes: "You remember I told you there was sometiling growing under my short ribs. It is nearly all gone. I applied the flaunch as directed and sat for arcentments every Tuo day and Friday evenings; and have felt hands on my head. Send an ther vitalized flaunch,"

Mus. Empline Triton. 10s Cherry street, West Newton, Mass., writes: "I have had absent treatments from you for my cough and feel that I have been benefited."

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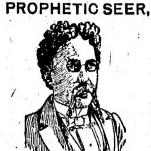
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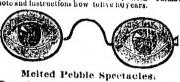
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