



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

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LIVELY KICKING.

Plans to Sue the Archbishop.

KOZLOWSKI DECLARES HE WILL SEEK DAMAGES FOR THE MAJOR EXCOMMUNICATION—A TEST OF CHURCH POWER—HE SEEKS TO LEARN WHETHER ROMAN CATHOLICISM CAN BRAND HIM A SOCIAL OUTCAST—AMERICAN DECISION IN VIEW.

To the Editor:—The following which appears in a Chicago daily speaks for itself, showing the diabolical nature of the Catholic church:

"I have taken steps to begin suit against Archbishop Feehan for heavy damages and to determine the power of the Roman Catholic church in America to make me a pariah in society and put a banish on my 120,000 parishioners here and elsewhere," said the Rev. Father Anthony Kozlowski, of All Saints Polish Catholic church yesterday, when asked how he looked upon the major excommunication placed upon him by the Pope at the recommendation of the Chicago Archbishop. "The papal bull is a remnant of another age, when church and state went hand in hand. Then there was no ecclesiastical or civil redress for the victim of one of those pronouncements. It is different now and especially so in the United States. The fortunes and liberty of the humblest citizen cannot be attacked with impunity. The effect of this excommunication, if carried out, would be to render me a social outcast. The constitution of this country says no man shall be attacked because of his religious opinions, and there is another law which prohibits the boycott. The bull is a violation of the laws of the United States and is an attempt to subvert civil to ecclesiastical authority.

"After all, I am amazed that the major excommunication should be resorted to in this age. I would publicly burn the royal bull if it were not that I might be accused of insulting Martin Luther and also indulging in child's play.

ASKS THE ARCHBISHOP'S RIGHT.

"I would like to ask any man what right Archbishop Feehan has to dictate to me. I deliberately separated myself from the Roman Catholic church four years ago. I sent a notice to the pope. Four years have passed away. Now he excommunicates me. For what? When I had established this church I advised that a church committee be sent to the Archbishop to see if our troubles could not be settled. The committee was organized and informed by Archbishop Feehan that he wanted to have nothing to do with them or me. The committee was practically driven from the house. We then decided that we had better try and get along by ourselves. We have done so pretty successfully. My parishioners here number over 10,000, and in my church, 120,000.

"The entire excommunication is illegal, not only according to canonical but civil law. Canonical laws say that when charges are brought against a priest he shall be regularly summoned before a jury where he must be allowed an advocate. Nothing of this kind was ever done with me. The only notice I ever received from Archbishop Feehan was a notice to leave town in twenty-four hours. I then wandered and wandered now who this man is who has authority to order a citizen out of town after the manner of a police justice. I refused to recognize his authority then as to the material affairs of the church and I refuse to do so now.

"Moreover, canonical law says notice of the excommunication shall come directly from the Pope to the person excommunicated. I have received no notice of this kind. Again, the excommunicated person must be called three times by the supreme Pontiff before the bull against him is finally issued. This is to give the accused the opportunity of being restored to the bosom of the church if he should so desire after expressing a penitential spirit. I was never extended an opportunity of this kind.

TELLS OF CHICAGO TROUBLE.

"The troubles of the Polish Catholic in Chicago," continued the priest, "grew out of the financial administration of affairs of the 'Medwig' church where at one time I was assistant pastor. The congregation of this church became dissatisfied with the way in which the church was managed. They could get no accounting from Father Barzynski or the Archbishop. It was denied that the parishioners had any right to have a voice in the financial management of the church. This caused a schism.

"The congregation split and money was raised for the building of All Saints. I was selected to lead the seceders. The Poles in other cities have gone through the same trouble, but I have been the only one selected for excommunication. Why? Because in establishing the Independent Polish Diocese of Chicago it was necessary to have a constitution. This constitution has been so satisfactory to many dissatisfied churches throughout the country that the independent church has grown rapidly.

"We have now four churches in Chicago, and churches at Thorp, Wis.; Edge, Ind.; Depew, N. Y.; Buffalo, N. Y.; South Chicago; and two churches in New Bedford, Mass. The movement is spreading all over the country.

"The cardinal principle of our church is to retain the church property in the hands of the church organization. We refuse to surrender it to any bishop or archbishop. A committee of elders handles every cent, and in this way the priest's entire time can be devoted to the spiritual advancement of his flock. The amount of church property controlled by Archbishop Feehan in Chicago amounts to over \$100,000,000. We do not believe that such power should be in the hands of one man."

It will soon be determined whether the Pope of Rome can exert his feudal nature in this free country. PAUL S. GILLETTE, Chicago, Ill.

ADVANCE OF LIBERALITY

The Old Clasp Hands With the New.

Reformers generally are inclined to become disgusted with reform; the slow-going masses seem to float on a great sea of eternal truths and magnificent principles, but absorb its life-giving essence so slowly that it requires a keen observer to mark the exact attitude of each advance step. Occasionally, however, when the advancement is marked by some unusual occurrence, we realize that the efforts which seemed fruitless at the time have finally given forth an abundance.

We have reason to feel greatly encouraged at the effect on the prevailing religion of the liberal spirit. Not more than fifteen years back on the calendar, the Unitarians were in this section of the West ridiculed by orthodox people as "the Broadgaugers," their broad ideas stood on about a level with any of the other "infidels," in the eyes of strict Christians, and none among the Protestant sects was firmer in opinion than the all-present Methodists. With genuine honesty they looked upon them as the exponents and devotees of a poisonous doctrine. It is well to observe that this feeling was confined to religion and not allowed to interfere extensively with business. Gradually the "bone of contention" has crumbled and hence is not attracting so much attention as heretofore, the calm, steady eye of the "liberal wing" of the church, with its flaming two-edged sword of "Higher Criticism," is guiding the religious world out of its confusion into a clearer and still clearer comprehension of the duty of mankind to man.

Of this softening there has lately transpired an incident that brings it out in radiant hue (may the faces continue it). At the First Methodist church of this city there appeared the Rev. John Lloyd Jones of Chicago, a Unitarian minister, and one of the "liberal wing," too. At his side on the rostrum sat Newton M. Mann, pastor of the Unitly church (Unitarian) here; by the side of Rev. Mann sat Dr. John McQuoid, regular pastor of the church, in which the services were conducted.

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The pulpit of orthodoxy had actually opened the liberal faction. Rev. Jones opened his discourse on "Frigidities Unitary," with the nature of bigotry; he pictured the dreadful suffering of Christian martyrs, the intolerance that compelled Socrates to drink the deadly hemlock, the inconsistency of Christian zealots in staining the earth with the blood of those who differed from them in opinion. He pleaded for recognition of the one who lives the law. The seer lay in the fact that the well-spring from which all true gospel flows, at times pours forth its healing waters from every soul, it may be found in every clime and beneath the skies of land and sea. The universal law that binds human soul in responsibility to human soul. Upon such principles as the above should be concerted action be taken, upon the eternal precepts of right living would be found the "Unity of Religions."

At the close of his very able address, Dr. McQuoid arose, and said in substance: "I am very highly pleased with the splendid sermon by Rev. Jones, and I am sure we have all been greatly blessed by it. Rev. Jones and I would fight on all, but the general tone of the discourse we can highly appreciate." Verily, we are not standing still nor is it necessary to drive down a peg to see if we are moving. Here is an occasion in which a sermon is delivered on the "Unity of Religions," an appeal is made for harmonious action in mutual interest, this to be done in the name of humanity, not even an intimation that it should be in the name of "The Only Begotten." And what principles or foundation is this movement to be grounded in? Behold the reply comes: "The eternal ties that bind all men in common fellowship." No mention is made of "founding" it on the Bible. Why? Because the same gold an rule is found in the moral make-up of all mankind. At the close of such a liberal sermon as this, an orthodox pulpit, the regular pastor of that pulpit declares they have all been "blessed" by it. Surely this is progress and indicative of much more in the future. May the future open the understanding of both orthodox and radical to the many mistakes humanity is prone to.

PAUL S. GILLETTE, Omaha, Nebraska.

TELEPATHY.

One of the Finest Mediumships Known.

Telepathy is a mediumship of slow growth, but nevertheless one of incalculable value to its possessor. It belongs more especially to a high degree of development of the finest and most sensitive elements of the intricate mechanism of the brain, and can be most successfully developed by persons who are of an intensely spiritual nature, those who constantly aspire to that which is true, high and refined in life and ever press onward and upward through the veils of materialism until they reach the mountain tops of pure spirituality.

Telepathy not only embraces thought projection and thought reception, but prophetic sight or seership, clairaudience, reading of thought as it is formed, and the faculty of sensing the spiritual affinity existing between two persons (whether one or both are in spirit life) as well. In fact it is, in itself, an answer to the many abstruse questions which confront the mental scientists as well as the mysticists. This most desirable form of mediumship includes the finest of the fine elements of spirituality, and by means of it those persons who are naturally refined and intellectual to a high degree are enabled to come more readily in rapport with persons of like character in spirit as well as in earth life, and thereby natural mental relations are established which are most beneficial and which serve to increase as well as strengthen the mental activity of the individuals interested.

As an assistance to other forms of mediumship, which deal more with the physical modes of manifestation, telepathy is very helpful (as it can be developed in connection with any one or two, mediumistic phases, providing the medium is of a refined turn of mind), serving as a reference to which the medium, in times of despondency and doubt, can turn for cheerful suggestions and valuable instruction.

The clairvoyant can see the spirit, describe its appearance, its actions, explain the symbols shown, and accurately

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interpret the signs given, and, if clairaudient, can hear distinctly the spirit's voice as well as the music rendered, but in the majority of cases is unable to pierce the veil of magnetism surrounding the mentality of the spirit and there read the unspoken thought and thereby receive the message instantaneously.

Telepathy renders possible such a close rapport, or relation of sympathy, that the medium can read the thoughts, intents, or purposes, of the spirit, whether incarnate or deccarnate, and is thereby enabled to preclude misrepresentation and misunderstanding on either side.

To the medium who is both clairvoyant and clairaudient, telepathy is particularly valuable for the reason that telepathic thought control, as well as telepathic vision, can be brought to bear upon the spirit who wishes to appear and dictate a message, so that the medium is perfectly aware of the character of the message and the appearance of the spirit before the mediumship of either clairvoyance or clairaudience is called into action, and when they are used they serve to further confirm the truth of telepathy, for clairvoyance is the telepathic vision of the spirit clairvoyantly materialized, and clairaudience is simply the spirit's telepathic voice clairaudiently materialized.

Many persons who seek to develop telepathy after a two or three years' patient effort, grow discouraged and complain of lack of success in projection of thought, telepathic vision, control, hearing, impression, failure to receive telepathic instruction, etc. Faithful searcher, do not be disheartened. Remember that the topmost peak of the spiritual Alps are not reached at a single bound, but by patiently toiling upward out of the mists of egotism and unrefinement until we reach the road of purity, where the light of reason guides our footsteps toward the beautiful realms of telepathic activity, although it may take three, five, ten, or even twenty years of persevering, progressive development, the results will repay you, for the instructive facts you will obtain are indeed soul-satisfying in their nature.

Telepathy is one of the ancient Oriental means of rapid communication of intelligence, and is still used quite frequently among the adepts of India. Many intelligent controls have become quite expert in its use, and fortunate indeed is the medium who is acquainted with one of these, as their instructions for development are invaluable.

Telepathy demands a fine quality of brain, a quiet, unostentatious nature, a pure, true and honest life, untaunted by cupidty, as a material foundation, and the most harmonious conditions, best engendered by calm, philosophical reflection when alone in the peaceful solitude of a quiet home, for its perfect development.

Sit alone in the silence, Hopefully, passively, silently, sincere. Sit alone in the silence, Faithfully, calmly, without fear.

(Continued on page 8)

YOUR SOUL.

Sermonette by the Editor of The New York Herald.

My soul cleaveth unto the dust—Psalms, cxix, 25.

There is one fact which startles me every time I think of it, namely, that my soul is merely a tenant of my body and will some time move out of it. When that happens the body may be sorry to part with its companion, but the soul will be glad to get beyond all physical limitations.

We are not so enthusiastic over this fact as we should be, because we do not fully appreciate it. Neither do we appreciate the sunshine, for the simple reason, that it comes to us as a matter of course and is so abundant. If we were living on the moon, where every night is a month long, we should keenly watch for the coming of each day, and gather in multitudes on the hill-tops to catch his first rays and wonder at the glory of the dawn. As it is, the sun is so generous with his gifts that we neither stop to consider it necessary to be grateful because he fills the broad earth with harvest.

I venture to say that for a like reason God is neglected by us. If He were not so good we should look to Him more frequently. His excess of kindness blinds us to the fact that He is at all kind. If He were a mere despot, like the fabled deities of Olympus, and we were forced to placate Him to win His favor by sacrifices, we should keep in mind the value of His goodness, and make it a point before every undertaking to win His favor. But since He loves us even as a father loves his children and gives His angels charge concerning us, in constant solicitude lest we stumble, we appreciate very little that He has done, and in our prayers ask for more.

There is no mystery in creation which equals the union of a body and a soul, and yet nine-tenths of our time is given to the body and the remaining one-tenth is grudgingly given to the soul. We could hardly be more devoted to the body if it were all we have and there were no soul. That is a curious fact; it is a puzzle, it is a marvel. To guard a copper penny with constant vigilance and give you a crown in return, "That would be regarded as unskilful folly. It would indicate ignorance of comparative values. And yet an observant visitor from another planet who should watch our daily lives would say that we have not discovered that there is such a thing as a soul. In many cases his conclusion would be justified.

All the religion that I care for is contained in the words of the New Testament: "Remember that you have a soul, and govern yourself accordingly." I want very little more than that for the proper conduct of my life. If I obey I shall be kept busy during the few terms of my mortal life, and shall have no time to discuss theological details. That injunction is to me what his crown is to a king—the symbol of sovereignty. And as the acceptance of a crown invests the duty of living a kingly life, so my acknowledgment of the possession of something that cannot be divested of a responsibility which ought to make me broad-shouldered, large-hearted and noble.

Think of it! You can live such a life that you can see visions, and the doors of heaven will swing on their hinges and give you a glimpse of the future long before you reach its threshold. You can, if your soul rather than your body dominates you, reach such a stage, that there will be another Jacob's ladder in your life, with angels ascending and descending. There is no reason that I can see why your soul, though embodied, should not be visited in friendly, helpful fashion by souls that have become disembodied by death.

Do I state this deliberately as a firm conviction? Most assuredly, and so rich is that conviction in inspiration and encouragement that I would possess part with everything else I possess rather than surrender it. And the conviction is well grounded, and is sanctioned by every page of the Testament. The Old Testament is full of it. The element out of the Bible and you have very little left. Take it out of the story of the Christ, and you lose your interest in it. I do not know of any form of religion, in any age or clime, which has not that fact as its chief corner stone. Indeed, I cannot conceive of a religion which drops a veil down between us and heaven. We should walk in darkness. Men of so-called faith, but whose reason were blotted out everything would be instantly frozen solid, and, in like manner, if you blot the fact out of our religion we should be no better than a multitude of suicides.

I must, therefore, look after the welfare of my soul with vigilant care. I shall not be like the man who spends all his money in embellishing the room he lives in and then starts his home, but like one who regards his home as his home for a while, but thinks more of his intellectual and spiritual culture than of any outward adornments.

I am immortal. I should never forget it, but should carry myself as one who cherishes that truth. No matter what my poor conditions in life may be, whether I be poor or rich, learned or unlettered, well or ill, struggling or at leisure, I am immortal. I shall outlive my body and my sorrows, my tears and my sighs, all hardships and heart-breakings, for God—my God—will help me through it all, and his Christ has prepared a place for me where I shall dwell in peace and be at rest.

GEORGE H. HEPWORTH.

According to the Bible, woman first discovered the goodness of the fruits of the tree of knowledge, and man has been trying to keep her away from it ever since.—Rev. S. Holmes.

Never bear more than one trouble at a time. Some people bear three kinds all they have ever had, all they have now, and all they expect to have.—Edward Everett Hale.

SPIRITUAL EXPERIENCE.

A Medium, a Church Member and a Spiritualist.

Some of my spiritual experience from twelve years to sixty years of age I will try to give. When I was about twelve years old I commenced my spiritual life in a farmer's kitchen. On a bright, sunny morning the door was standing wide open, everything in perfect order, and by a chair a girl kneeling, saying: "God bless the life Jesus. I, too, want to go to heaven when I die."

The next I knew of myself I was standing beside the chair, looking into space, saying: "I will obey my parents, so God may love me more." Soon my parents saw I was more willing than my brothers. If anything had to be done in the dark, they would send me. "Why, you was not one, bit afraid." So I always asked God to go with me. Coming back I felt that some one had hold of my dress, but run I would not, and coming to the door I felt like rushing in, but I stood still, then opening the door and walking in, and my brothers would look up to see if they could see fear in my face. Mother would say: "Why, you was not one, bit afraid." So I went on trying to be a good girl, but how bitter were some of my trials.

When about seventeen years old I was sitting by the kitchen table, doing something before going to bed. There were three traps at the back door. I often wonder I did not go and see who was there. I did not know anything about spirit communication, but I felt afraid and ran up stairs and went to bed. Some time after that, I had a tall fellow slip blown out when far from it. The next incident was in my bedroom above this same kitchen. I was kneeling beside my bed in prayer, and sad, because I was to do something that the Bible said I must, if I wanted to go to heaven. It was about midnight, when an arm poked my nose, like that of a dear friend. I took the presence to be Jesus, I was purified.

When I was about twenty, in the same room I was sleeping. Some time in the night there were three clear raps by the side of my bed, repeated three times. I turned over on my side, saying, if the presence is good it will not harm me; if it is bad it can't. Then it would be regarded as unskilful folly. It would indicate ignorance of comparative values. And yet an observant visitor from another planet who should watch our daily lives would say that we have not discovered that there is such a thing as a soul. In many cases his conclusion would be justified.

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SOCRATES: PHILOSOPHER, SEER AND MARTYR.

One of the Most Remarkable Personages in the World's History.

Socrates abhorred idleness. He was too close a student of human life and too keen a philosopher to fail to see how much sin, misery and want are directly traceable to idleness. Xenophon tells that he ever maintained that "To be busy was useful and beneficial for man; and that to be unemployed was noxious and ill for him; that to work was good, and to be idle was an evil. He at the same time observes that those only who desire something good really work, but that those who gamble or do anything bad or pernicious he calls idle."

On one occasion Antiphan, a well-known Sophist, sneered at Socrates because of the simplicity of the clothes he wore and the plain food he ate, and because he taught the truths he believed to be conducive to virtue without remuneration. Socrates replied in a thoroughly characteristic manner; he preferred not to be a slave to gluttony or sleep or any other animal gratification, holding that he derived far more true pleasure from the consciousness that he was growing better than would be possible from the passing pleasure of slavish appetite. This last observation gives us the point of view from which the philosopher regarded life and its pleasures at a time when Athens was drunken with pleasure; when voluptuousness was only equalled by gluttony and intemperance. While these pseudo-pleasures passed current for real enjoyment, Socrates, seeing the madness which infected his fellow-citizens in consequence of the imagination being weakened and stimulated on the lower planes of sensation, strove to elevate the ideals and arouse the higher impulses of the people. In these words of the master, as recorded by one of his most conscientious disciples, we are brought into close rapport with the mind of the teacher, who, above all pleasures, enjoyed at the moment, was neither capable of producing a good constitution or body, nor do they bring to the mind any knowledge worthy of consideration; but "exercise pursued with persevering labor leads more to the attainment of honorable and valuable objects. As Hesiod somewhere says: "It is possible to find an abundance and with ease, for the way to it is smooth and lies very near; but before the temple of virtue the immortal gods have placed labor, and the way to it is long and steep and, at the commencement, rough, but when the traveler has arrived at the summit, it then becomes easy, however difficult it was at the first."

On another occasion Socrates said: "If when a man chooses a man by whose exertion we are eager to look into the affairs of others, give no thought to the examination of their own. Do not you neglect this duty, but strive more and more to cultivate a knowledge of thyself." He spent much time in striving to inculcate high ideas of right and justice in the minds of youths who aspired to political honors. "Do not," he said, "be regardless of the affairs of your country if any department of them can be improved by your means, for if they are in a good condition, not only the rest of your countrymen but your own friends and yourself will reap the greatest benefits."

Here is a beautiful and suggestive story of one of the many good things wrought by the philosopher. It conveys a lesson very much needed to-day touching the dignity of labor. One of his disciples, Aristarchus, complained to Socrates that he had fourteen free-born relatives at his home; his resources were at an end; he found it impossible to borrow money; he was greatly distressed and downcast, not knowing what to do. Socrates pointed out to him that others, by engaging in useful vocations, such as spinning, for the manufacture of garments, and the making of barley meal, were earning more than a comfortable living. Aristarchus replied that such persons were artisans, while his relatives were persons of liberal education. Socrates desired to know if they knew how to do useful work, such as spinning, for example, and was informed that they did; but his disciple maintained that his relatives were free-born. Socrates replied: "And because they are free-born do you think they should do nothing but eat and sleep? Do you find that idleness and carelessness are serviceable to mankind? In what condition will men be if they do nothing but eat and sleep? attending to useful employment? If indeed they were going to employ themselves in anything disreputable, death would be preferable." These and similar questions and considerations were advanced by Socrates until his disciple was so thoroughly convinced of the wisdom of the master's position that he forthwith laid the facts of his position before his relatives, and suggested how they could be relieved of their embarrassment by engaging in some productive employment. To his gratification his relatives entered joyfully into the plan, whereby all could be self-supporting by engaging in productive labor. Wool was bought, and work was commenced. Soon, he afterwards informed Socrates, the household became cheer-

ful of countenance instead of gloomy; and instead of regarding each other with dislike, they met the looks of each other with pleasure. "They loved Aristarchus," Xenophon says, "as their protector, and he loved them in return as being a help to him." This beautiful incident not only illustrates the views of Socrates in regard to honest toil and his abhorrence of dishonest pursuits and deeds, but also shows how his life was ever a blessing to others—how joy, goodness, and virtue sprang up in his pathway. It also gives us a hint of a profound philosophical fact: where all persons are engaged in honest and productive toil, sooner or later a feeling of independence and a consciousness of usefulness and of deep inward satisfaction come into each life. A state of society in which all persons labored according to their ability would be a state in which we should find a maximum of happiness as well as of service, provided the spirit of the golden rule vitalized national life.

At one time Socrates said, "Do not imagine that the good is one thing and the beautiful is another." In selecting a friend, he suggested that "Only such one should be chosen as a companion who was proof against the seductions of bodily pleasures, and who was upright and fair in all his dealings." A maxim of Socrates, "Perform according to your ability," calls to mind a similar idea in broader application, as used by Mazzini when he said, "From each according to his ability." When someone asked Socrates what object of study he thought best, he replied, "The good, the best who study best to become as good as possible." His strange lack of imagination and the absence of any pleasurable sensations arising from an active fancy and a creative mind were illustrated in the opinion, advanced on one occasion, in which he held that cold decorations on the walls deprived us of more pleasure than they afforded. This also suggests a fact which will well bear in mind: reformers are ever prone to go to extremes. The age in which Socrates lived was beautiful, if I may use that term. The vigor and the robust quality of art in a simpler state of society had given place to an art which was very sensuous in its nature, and which tended to chain the imagination to such much the physical form and to sensual concepts. With rare and notable exceptions, it lacked the suggestions of noble endeavor and the presence of ideals which would arouse fine and exalted thought. With this homestead art came moral enervation and the lowering of ethical standards.

This, doubtless, had something to do with influencing Socrates' opinion, as it has had many great philosophers, and theologians since his day, to regard art itself as sensual and enervating. They have failed to realize that in times past art has been to blossom freely only where there was great wealth, which enabled artists to throw their undivided energy into calling forth the wonderful dreams which dwell in their imaginations. And in societies where there is great wealth, the art which is produced is proper ethical culture, we shall even find ease and idleness, with vice creeping at their heels. Socrates, like Savonarola and the leaders of the Protestant Reformation, seems to have failed, in a measure at least, to appreciate the potential power of art as an elevating as well as a refining factor in life. Yet we must not suppose that the great stoic took no interest in art. His views were pronounced and eminently correct in regard to the kinds of pictures best calculated to do good. Thus, Xenophon describes a conversation on art, held by the philosopher with a young artist named Parrhasius, who later became a distinguished painter in which Socrates sought to impress the artist with the idea that art should represent that which was fair and lovely and good, and that which was revolting and repulsive. From close observation he evidently appreciated the fact, which probably his lack of fancy failed to make him feel in an overmastering way, that the mind is more or less influenced by those things which the eye constantly sees.

The marital relations of Socrates were unfortunate. The temper of his wife was morose, and it is probable that their union was one of those seemingly unhappy marriages in which persons of entirely different tastes and temperaments are yoked together. That there was much that was ungenial in their thought-worlds is doubtless true, but there is no good reason to believe that Xanthippe was the shrew she has been represented to be, notwithstanding the fact that Xenophon describes Socrates' oldest son, Lamprocles, as exceeding his disrespect to his mother by declaring that he could not endure her temper; that she said such things that no person would endure to hear them for the value of his possessions. Socrates, however, speaks kindly of her; and we know that she manifested deep affection for the philosopher during his imprisonment prior to his death.

The great Stoic ever cherished a profound faith in Deity. Kubler says: "Socrates and those who came after him, Plato and the Stoics and Cicero, were advocates of the opinion that, besides the one supreme God, there were others, far inferior to him, but immortal and of great power and endowments, whom the supreme God employed as ministers in the government of the world." Their conceptions, evidently, were not materially unlike those of the authors of the Bible, who believed in angels and archangels—inferior beings, but immortal, and some of whom were far more powerful than others. Xenophon tells us that Socrates considered that the gods knew all things—what was said, what was done,

(Continued on page 5.)

FORECASTING DISEASE

Dr. Elmer Gates Advances a New and Scientific Theory of Brain-Building, and Curing Diseases.

To detect disease in its incipency in man or woman before it has manifested itself physically is the purpose of what its discoverer, Dr. Elmer Gates, of Washington, terms "the science of psychologic measurement," says the New York Herald.

Dogs born in darkness and kept in a dark place for a year, without seeing a ray or color of light, have no more brain cells in the seeing area of their brains than puppies just born.

This demonstrates conclusively that mental functioning, or brain activity, along proper lines, will put into the brain new anatomical structures, and even new chemical compounds.

I discovered long ago that whenever I put into any part of the brain new brain cells the corresponding part of the body was thereby rendered stronger and more healthful.

DEVELOPING BRAIN CELLS.

If any part of the brain's cortex is destroyed some part of the body atrophies, and whenever any part of the body is destroyed Wallerian degeneration [Wallerian law, a law in regard to the degeneration in nerves whereby the degeneration follows the course of the impulse in the affected fibers, toward either the center or periphery.] takes place through the nerve and often reaches and affects a certain part of the brain.

I have been fortunate enough to discover that a diseased or atrophied or improperly developed organ can be properly developed and rendered healthful by putting more brain cells in that part of the brain which regulates the functioning of that organ.

If you will limit your attention to some one part of the body, as, for instance, to your hand, and refuse to allow any states of consciousness to enter your mind except the feelings which may arise in that hand, you will soon become aware of a certain warmth, and fullness in that organ, and by practicing this upon different parts of the body several hours a day for five or six weeks, you will acquire skill in dirigating or directing intense feeling very quickly in any part of the body you may select.

EMOTIONS AND DISEASE.

Another important phase of the subject is the regulation of the emotions for the cure of disease. There is a marked relation between mentation and metabolism. [Metabolism is the sum of the chemical changes in the body or within any cell of the body by which the protoplasm is either removed or changed to perform special functions, or else disorganized and prepared for excretion.] Mentation is the process of thought.

When anabolism predominates, the body is growing and is in health and has superabundant energy; when katabolism predominates, the body emaciates and is without energy for the manifestations of its vital capacities.

If the cell is to be active in overcoming disease in its immediate vicinity or in itself, it must utilize its own energy in performing its functions. If it be imperfectly fed it will not have this energy, this vis medicatrix natura, with which to cure the disease.

PSYCHOLOGICAL MEASUREMENTS.

The new line of research introduces a wholly new method of diagnosis into medicine, and promises to be of the very greatest importance to hygiene and to the individual in regulating the habits with reference to health.

This line of research has been endowed, and the endowment will continue indefinitely, but out of it has grown another line of research for which there is no endowment. Some of the patients whom I measured, and who at each measurement had a uniform acuteness of the senses and of some mental faculty, suddenly fell off from their former standards in one or two measurements.

FORECASTING DISEASE.

I need not give any more instances, but will at once state the conclusion that long before a patient feels the first symptom of an oncoming disease, and before any

method of diagnosis would reveal the presence of that disease, these psychologic measurements will indicate its approach.

It is my purpose now to carry on researches to determine by measurements upon a great number of people what psychologic defections indicate what kind of approaching disease. To do this at least a thousand people must be measured at regular intervals of one or two months apart, and the measurements must be continued until a number of these people get sick, so that we may know what psychologic defections indicate what diseases.

It is quite interesting from the scientific as well as the philosophic standpoint to know that the first encroachments of disease manifest themselves in the mind. 'Tis is again a corroboration of conclusions I have otherwise arrived at—that life is mind—that the cells of the body are alive because they have minds, and that there is no distinction to be made between vitality and mentality.

TO HEAD OFF ILLNESS.

It also corroborates the conclusion to which I have arrived, that the fundamental law of cure must relate to the regulation of the psychologic activities of the cells of the organs of the body. We may predict that the time is not far distant when people will be regularly measured psychologically. At present, with the best apparatus known, it takes four hours a day for several days to make a complete psychologic measurement, but it is my intention to devise apparatus which will automatically record the results of measurements, and to thus reduce the time to two hours.

In order to carry on this series of measurements I will require a specially constructed room, the different walls of which shall contain substances that screen out from the interior rooms all known environmental forces. I wish to build a large room containing another room, and a third room to be placed inside of the inner room, the different walls of which will contain substances to screen out sound waves, dark heat waves, luminous rays, ultra violet rays, electric rays, X rays, and so on.

LONG RESEARCH REQUIRED.

There is no way to make these discoveries except to find out by experimental methods, and it is only by experimental methods that we can ever hope to determine the relations between these psychologic defections and the encroachment of a disease yet unknown to patients. What we want to know is the nature of the disease which is signified by a given psychologic defection, so that we may better know how to change the habit, the diet, the sleep, the moral life, etc., of the person in whom these defections are discovered.

It seems to me that the fact that brain building of any one part of the brain cures some one part of the body; the fact that by dirigating you can enlarge an atrophied organ; the fact that by the regulation of the good emotions you can increase the anabolism; the fact that by psychologic measurements you can diagnose the approach of a disease long before the symptoms are manifest, and a number of other facts which I have already published—it seems to me that these facts conclusively demonstrate that if there is ever to be discovered a fundamental law of cure it will turn out to be a psychologic law, and will consist in methods of regulating the psychologic activities of the cells of the body by a regulation of environmental conditions, of diet and of the mental and moral activities.

"IMMUTABLE LAW." It Reigns Throughout the Domains of the Boundless Universe.

Were it not for the gravity of the subject, it would be amusing to witness the panic of a few of our solons lest, in their profound and exhaustive delvings into the bowels of the universe, they uncover the hiding place of an "infinite author of all things."

It is not their greatest fear that in their deep problings they may chance to unearth a record of their own works that may not be edifying or handy to meet? All who have made themselves acquainted with the central facts upon which "the science of life" is based have learned that each is his own recording angel, and will finally be the faithful and just judge of his own life work.

There is a fathomless mystery of the soul. We need seek no further for a Divinity. The god "with whom we have to do" is the boundless mystery—the ego within.

As to law. The universe of universes is, to the last drop of water and grain of sand, under law, or anarchy reigns. One or the other is supreme. Which?

In an animal life it is not an unchanging law that we breathe automatically and that the life current is pumped to every part of the body by the same rule? Is it not an immutable rule that the earth revolves on its axis, and swings around its mighty circuit in an ever-varying orbit? Is it not by an unchangeable law that nature brings forth in endless and ever-changing profusion the products of the mineral, vegetable and animal kingdoms? Science tells the story, and our planet corroborates it, that the earth in the ages of the dim past made its daily revolutions on a widely divergent axis from its present poise.

And by the same unvarying rule, ever operative, vast accumulations of world-building material on the equatorial regions will, in time, become so great as to cause our top-heavy sphere to again go over to a new polar adjustment and the record of a new, world-wide cataclysm.

It is objected that unchanging law precludes the possibility of evolution. Strange logic! Admit the law of evolution, which must of necessity be immutable, and deny all other fixed rules for the government of the universe? What a wonderful piece of mechanism the law-fearing, thinking-machine must be. Curiously, fearfully and wonderfully made.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

"The Law of Correspondence Applied to Healing. A Course of Seven Practical Lessons, by W. J. Colville." Helpful and instructive to those interested in Spiritual and Mental Healing. Price 50 cents For sale at this office.

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

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

A HUMANITARIAN VIEW.

The Old Veteran Mediums and Workers Should Be Cared For.

The Jubilee enterprise has received attention from various writers who have discussed its features from their various points of view. Modern Spiritualism had to win its way inch by inch in stern battle against the prejudice, misrepresentation and hate of the church and the world alike.

To have shared the brunt of battle in a good cause is esteemed an honorable and worthy record, entitled to compensation of praise and helpful consideration.

Like the leaders in other advance movements, religious and otherwise, the pioneer workers in the cause of Spiritualism have had to bear the load of obloquy heaped upon them by a "wicked and perverse generation," and have had to battle with penury and starvation—an unequal conflict in which many have been compelled to yield their lives an untimely sacrifice to what they knew to be the cause of Truth.

Through the unrequited labor and self-sacrificing spirit of the earlier mediums and speakers, the cause of Spiritualism was carried forward against all opposition, carrying before it in large measure the church and the world—the world of free-thought, of literature, philosophy and science.

Against the skepticism of a faithless church, the unbelief of the professed believers in the Bible, the steady and obstinate opposition of professional, learned, titled and diplomated men of the various cults, medical and scientific—men who brought to bear all the means at their command, all the ordinance of science, of biblical exegesis, of churchly thunder and professional lightning, reinforced with the light artillery of railleury, sarcasm and defamation, plied with the arts of tricky charlatanism—against the whole field, the cause depending solely, so far as earthly means was concerned, on the poor, despised, contemned and ostracised mediums, has steadily won its way.

Without the mediums used by the forces of the spirit world, where would be Spiritualism to-day? Echo only can answer. The millions in all lands, who claim to have been emancipated from the thralldom of error and darkness through the manifestations of spirit power, would still be fast bound in the realms of mental gloom.

Do you ask what the mediums have done for Spiritualism? Rather ask: What have they not done? The genuine mediums have been the mainstay of the cause, the life of the body of Spiritualism on earth. Without the mediums, Spiritualism would not exist to-day, and the world of mentality and religious thought would still be in the limbo of churchly superstition and spiritual darkness.

What Spiritualism does not owe to its mediums is of small account—you may eulogize its philosophers, its speakers, and justly, too; but without the mediums, where would be our speakers and philosophers? Mediums had to be first—to break the soil and plant the seed that ripens in the philosophy.

How have the mediums been repaid for their work in behalf of humanity on earth? From the days of the Fox Sisters to the present it has been the sad fate of the mediums to be distrusted, neglected, maligned, ostracised, and persecuted in the thousand petty ways in which the social and religious world manifests its animus toward those unfortunate ones who, in obedience to their conscience, their perception of truth and their conceptions of moral duty to the world, dare to go counter to the prevailing current of popular opinion.

They have had to face poverty and privation as well as bear the jeers of a frowning world, and the ingratitude and neglect of those whom they have most benefited.

In view of all these things, and for the sake of the good name of Spiritualism itself, should there not be some public and general crystallized effort by Spiritualists to help, to comfort, to sustain in a condition of earthly hope and good cheer our good and true mediums who are failing in strength and falling, fainting by the wayside?

When one looks over the field of Spiritualism, and sees tried and true mediums and other faithful workers, in actual penury, suffering—perhaps in silence, uncomplaining—in want of the things that go to make this earthly life, as such, in some degree worth living—in want of the things they must have to enable them to do their best in the work allotted them as servants of our great cause; noble men and women, compelled to live on in semi-starvation, next door to pauperism in many instances, in constant battle with the ever-aggressive wolf of poverty; the bread snatched from their famishing hands by—shall I say it?—devilish frauds and fakirs, it is enough to cause a true Spiritualist to seek

"A lodge in some vast wilderness, Some boundless contiguity of shade," where he might hide in shame and sadness from his fellow-men.

It is inexpressibly saddening, sickening, to see "old veterans," great-hearted, noble, brave men and women, giving their life and strength to advance our cause, struggling, breasting the storm of adversity, sinking slowly, dying a lingering death, yet bravely holding aloft the banner they love, fighting to the last.

Sinking—dying—did I say? Nay—to such, indeed, dying is resurrection, it is a rising up, an ascension to the highlands of immortality.

"These are they the world has cherished, these are they the world has killed.

Little bands of faithful servants holding by them to the end; Till the voices and their sweetness, by the wicked world were stilled, And their beautiful, bright spirits to the azure sky ascend.

"Name them not, or name not, one alone, and silence keep beside, They are all, together, worthy; they are brothers of mankind; For humanity they lived their life, for human hope they died.

But humanity, thoughtless, and human hope was blind. "Unknown heroes, unknown teachers, of whom history telleth not; Lying low in unknown graves, no lofty tombs to tell the place."

Yet perchance to them befell—not to us—the happy lot, And they earned the bright reward, though they perished in the race.

"All their voices, if you listen, cry in unison to earth, But we hear with feeble ears, and we often lose its tone. God—Eternity—and Love—sing them from their lowly birth, And they sing, and die in singing, as they lived their lives, alone."

Since Spiritualism owes so much to its mediums, it would seem fitting that a movement for a general jubilee should take form in some general and practical humanitarian enterprise for the special object of caring for those who have been instrumental in doing so much for the upbuilding and spread of the knowledge of our great truth.

What better for our cause, what better for the honor of Spiritualism before the world, than that our spirit of exaltation and glorification over the conquests our cause has made, should take form in some appropriate enterprise that should embody our gratitude, our love, our sympathy toward those who have done so much for us, and to whom, under the spirit world, our cause owes its very existence?

To meet in general convention and listen to grand addresses and orations is well and good in itself, and may help the cause in a degree and manner—and we find no

fault that this is done; but we cannot help feeling that it would be more to the glory of Spiritualism, and result in richer harvests of good to our cause, if our glorifications should materialize in some noble, helpful, and lasting humanitarian project in which all Spiritualists could join, and contribute according to ability their thank-offerings for the blessings received through mediumship, and thus our beloved Spiritualism should evince the spirit of that divine "good-will to man," which overflows in thoughts and acts of kindly, helpful benefit, especially to those by whose labors our cause has been established and made a prevailing power upon earth—the mediums and other true workers who have need of our help.

Hammond, Ind. JAS. C. UNDERHILL

A WORTHY WORKER.

An Old Veteran In Need of Help.

To the Editor:—I wish to relate a singular coincidence. I have been nearly blind from sore eyes for the past two months. A few friends sent me letters of sympathy, accompanied with a little of the needful, but I could not read their letters—not even coarse print. I had been praying earnestly that my sight might be restored so that I could see without glasses that had been a necessity for the past fifty years. Last Monday, as the bell rang, I groped my way to the door and the mail carrier handed me a registered letter from a distant city. The sight of the "V" it contained caused the tears of gratitude to flow freely, and strange to say, I could read every word the letter contained, although in very fine hand, without glasses. I cannot yet see to read print, but it may be possible that the pure, benevolent spirit that prompted the gift assisted me in reading it.

Hoping that a repetition of the same kind of medicine from those who have listened to the inspirations which welled up from the soul and found expression through my organism during my peregrinations throughout the Atlantic States, as well as on the Pacific Slope, will at this trying time be instrumental in lifting me out of this enfeebled condition. A thought wave from pure and noble souls will find its destination, and returning enrich the giver.

The Progressive Thinker I clasp to my bosom until some friends read it to me. Alameda, Cal. MRS. F. A. LOGAN.

To the Editor:—Knowing the patrons of your paper to be full of good works and kindly thought for those in need, I want to tell them the dear old veteran in Spiritual philosophy, Mrs. F. A. Logan, 1218 Railroad avenue, Alameda, California, who is 76 years old and now laid aside from active service, through physical weakness, is very much in need of material aid. I write this trusting many of her old friends may read it, and not only send her kind words of remembrance, but some tangible token of regard also. For I know her to be needy and worthy, and trusting to the giver of all good, as long as she has to remain in the body. Markesau, Wis. ZBNO.

Mrs. Logan is one of the old, tried and true workers for the cause of Spiritualism, in every respect worthy and deserving of the kindly benefactions of those whose hearts and sympathies respond to cases where sweet charity "blesses those that give and those that receive." We earnestly commend her to the helpful thoughts and kindly help of our Spiritual friends. Address her at 1218 Railroad avenue, Alameda, Cali.

Mrs. M. E. Cadwallader Returns.

Mrs. M. E. Cadwallader arrived at Lily Dale August 7, tearing herself away from the pleasures across the water in order that she might make her report from the Junior Spiritualist Club of Great Britain, at the first annual convention of the N. Y. P. S. U., she having been sent as a delegate from our National body to that association.

Besides tendering her a reception, she was made an honorary vice-president of the club, an honor which should be appreciated by us.

The N. Y. P. S. U., in convention assembled, instructed its secretary to extend our thanks to the Juniors, thanking them for their reply to our greeting, also for the pleasing manner in which they received our delegate.

The convention also appointed a committee to draft the following resolution:

Whereas, Mrs. M. E. Cadwallader, having been duly appointed at the organization meeting of the N. Y. P. S. U., at Rochester, N. Y., as official delegate to the Junior Spiritualist Club of Great Britain, and having faithfully performed the duties entrusted to her upon this very important mission,

Therefore be it resolved, that we, the National Y. P. S. U., in convention assembled, do hereby extend to Mrs. M. E. Cadwallader a unanimous vote of thanks and of our thorough appreciation of the very efficient manner in which she performed the duties of the Union was carried out.

Evie P. Bach, Jessie Hoagland, D. C. Meeker, Committee.

THE VOICES OF THE WORLD.

"To where beyond these voices there is peace." The Voice of the Wind and the Voice of the Night, Dark fathomless tones from the Unknown Shore, From the valleys' depths and the rocky height, From the murmuring stream and the ocean's roar, Hark! hark! they whisper forevermore. For the Star calls on the Star, And the Deep moans on to the Deep, There are Voices from near and far, And I cannot sleep. The Voice of the Living, the Voice of the Dead, The Voices that come from beyond the grave, The songs once sung, and the words once said, Backward borne on the sobbing wave, Mourning over her buried star. As the Star calls on the Star, And the Deep to the greater Deep, There are Voices near and afar, And I may not sleep. There's a Voice that tempts and a Voice of warning, And the Voice of sorrow is everywhere; Hark! they sing together, the stars of the morning, And the hush of eve is the Voice of prayer, There are myriad Voices of earth and air, Till there soundeth from Star to Star One Voice that shall bid them cease, And away, beyond them, afar, We shall rest in peace. —Ida Rowe in Madame.

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

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

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TRANSLATED FROM THE FRENCH. THE TO-MORROW OF DEATH was written to develop the idea of the persistence of the permanent of the human soul after death, and its reformation in a chain of new beings, whose successive links are united in the bow of celestial space. "L'AU-DELA" (The Beyond) continues on the same line, enlarging and expanding the same ideas, and considering them from the point of view of the existence of the soul after death, and the possibility of a new birth beyond our earthly and in the best means of arriving ourselves against all weakness in the presence of death, and that the help offered by science and philosophy to that end is superior to that of any of the existing religions. From beginning to end it is interesting, enlightening, instructive and fascinating, and whether one accepts it or not, much will have been learned and much pleasure enjoyed in its perusal. Price \$1.25. For sale at this office.

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People used to talk about the supernatural, but it is not up-to-date to do so any longer, says the New York Sun. "Supernatural" is now the word for all the conditions and experiences which people cannot account for.

When the Rev. Minot J. Savage was gathering material some time ago and was in the Society for Psychological Research deals with many strange personal stories reached him through virtue of his being a minister; yet not all the things he published could be quite indorsed by that society.

A curious psychic experience, well substantiated, occurred last winter in connection with an event which caused a scandal. This event was the marriage of the widow of a high naval officer to a hypnotist and fake.

From the same town where the story just related took place there occurred, about half a dozen years ago, one of those events which mark an epoch in dream history. This time the percipient was a man, a sea captain. He had made arrangements and signed all the necessary papers to take charge of a ship bound for England.

The man who had this premonition of vision—call it what you will—is no Spiritualist, medium or professional of any kind, though he has often claimed to have had some remarkable psychic experiences. He is a man of most respectable antecedents, reduced in circumstances, to whom the woman had always shown friendly interest.

Here is a story of quite another sort, but equally well substantiated. The woman to whom it happened is practical, rather than idealistic, and is a member of the young in the classics. She had long been interested in a man and he in her; their tastes were kindred; they exchanged views on all sorts of subjects; they were much together.

A few days later she returned home about dusk, and, being tired, threw herself on the lounge for a brief rest before lighting the gas. A strange, lone-some feeling possessed her. She got on her feet to strike a light, and as she did so became conscious of a figure standing directly in front of her.

Somebody crawls into mamma's bed just at the break of day. Snuggles up close and whispers loud: "Somebody's come to stay."

Somebody rushes through the house, Never once shuts a door; Scatters her playthings all around Over the nursery floor;

Somebody looks with roguish eyes Up through her tangled hair;—"Somebody's me," she says, "but then somebody's not," she says.

"After Her Death. The story of a sufferer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book.

NATIONAL ASSOCIATION A View of Its Needs and Duties.

The dual condition of need and duty confronts our National Association, and, as well, every local society and individual. No association nor individual has a right to prate of needs and make demands unless they perform some works and perform duty.

"Oh, I had the queerest dream," exclaimed she who had slept on the lounge. "So did I," said the other. "What was it?"

"You spoke first. Tell yours, then I'll tell mine." "Well," continued she who had occupied the lounge, "I dreamed that right across from where I lay, sitting by the window, was a very young man, I should judge not over twenty. He had very blue mournful eyes; I noticed them especially, for they were fixed upon me intently for a while. Then he got up and passed close by me, coughing a short cough, and passed out the door. It was a very vivid dream.

"You should not lie there," he said. "It is damp on the whole of this floor. There used to be a cistern right under where you lie, and a spring used to run under this house." That's all I remember clearly. There was more, confused stuff.

They afterward had reason to believe in the story of the spring on account of the moisture that oozed from the cellar floor at certain changes in the weather. Telling their dream some time later to a long-time resident of the neighborhood, the old dame exclaimed: "Why, land sakes! I should say you'd seen him physically and mentally un-dermined by consumption. He had just that sort of blue eyes and was fond of books, and always looked sad, poor boy. They always said their rooms was damp."

Another that night they never saw the young again. They used to say that he had done his duty and vanished. But they confessed to having often had a glimpse of him in the house while they remained in it.

The circumstances was so striking that it was spoken of many times before the sequel and discussed afterward, and the memory of it is known to many. It even got into local print. But the owner of the ship was sore at his loss and belittled at the psychic notoriety and did all in a matter of duty to deny it.

Every local society asks: "What help will the N. S. A. be to us?" Herein lies the solution of success. It is not a selfish question—it is one of need; one that asks if the combined masses need it, and will accept of it.

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THE GOD IDEA. A Study of Man and His Relation to God.

"Man the finite is perpetually approaching God the Infinite. God—a barbarian word—but the only word we have at present to represent the God idea," of Infinite overruling, overruling perfect cause, a force or power that is everywhere present, all-pervading, all-involving, perfect in all its relations to man the finite God. People in all ages have tried to conceive of some form of being whom they might call God, by which puny and ignorant man might have some form to rest his physical eyes upon that would convey to his mind and the mind of his fellow-man some tangible, satisfying idea of a God.

Go to the museum in Jackson Park, Chicago, and look at the halls of statuary and there examine the ancient idea of a God, evolved in the childhood of the human race. Look at the huge pole or tree carved with all of the grotesque imaginings of the barbarian mind, a god fifty or sixty feet tall, then imagine the whole tribe surrounding such a materialized idea of God, prostrating themselves before it, weeping and wailing, asking God through such an improvised representative, to bless and help them.

Then follow the same thought and note the improvement in Gods, or rather man's idea of a God. You will notice that some are represented with wings typical of the swiftness of God's judgments; some with three heads, typical of divine wisdom; some with four to eight arms, typical of God's ability to reach out to his children and confer divine blessings or execute the terrible slaughter of his diabolical wrath, as—in the mind of the sculptor—it best pleased him. Note all of these changes, and it is easy to trace the development of the human race from the barbarian to the semi-barbarian, from the semi-barbarian to the semi-civilized, and so on step by step until you reach civilized and enlightened man with our God made of the finest sculptured marble in the form of Nature's grandest physical product, civilized man—typical of the crucified and deified Jesus.

From the earliest dawn of the human intellect, in the lowest depths of savagery, man was at times made aware that there was a power in existence outside of himself. Doubtless the first ideas of such a power residing outside of himself were inspired by dreams. Then later he observed the occurrence of natural events recurring in regular order over which he could exert no control. Next came occasional happenings that seemed to happen outside of the pale of natural law, which led him to believe in what he conceived to be the supernatural. It was at this period of his development that he began to carve his wooden pole into his rude conception of a supernatural being, which he called by many different names, and representing his idea of the power which he alternately adored and feared.

But as time rolled on and his inherent divine nature became slowly developed, you observe a steady improvement in the God idea, until at the present time in his more or less enlightened state he recognizes the existence of God as Spirit, and further realizes the fact that the material development of the human race has been continually happening since the childhood of the race were the manifestations of spirit power.

He further recognizes the fact that the laws governing the material or physical part of the universe and those governing the spiritual are one and the same, and that he himself is a part of the Infinite or Divine Spirit.

The God who has proved for many years believed to be supernatural above Nature, has proved in the recent light of scientific developments to be his Father, and most perfectly Natural. That there can be no phenomena happening outside of or above Nature, that what he supposed to be supernatural was the working of the higher spiritual laws which he failed to comprehend because of his undeveloped development of the divine part of his nature.

That we are approaching a period of quickening of the divinity in man, there can be no doubt. That instead of man approaching God in an unconscious or evolutionary manner, man can and sometimes does approach him as a voluntary act, and that in so approaching him, leaving out all selfish and material desires, he gets a ray of divine light that will stimulate the spirit within, that it makes him feel proud that he can walk the earth a king, a part of God the Infinite Spirit.

He recognizes the fact that the divine laws are perfect and must endure. That what he at one time thought was an exception or setting aside of some physical or divine law was not such, but the accentuation of such law produced by favorable environment, or retardation produced by unfavorable conditions.

That the same laws govern the universe to-day that governed thousands and millions of years ago, and will continue to govern for thousands and millions of years to come. He has learned that the moral laws of the universe are just as perfect as the physical; that every thought and motive for each action produces a result, a change in the soul character, which is more or less everlasting. That it is impossible for him to get away from himself and his responsibility to his fellow-man, he cannot deny it.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It contains 288 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

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SATURDAY, SEPTEMBER 3, 1898.

LABELS ON GOD.

Some press correspondent, with abundant faith in priestly teaching, has given a very graphic account of the destruction of Port Royal, on the island of Jamaica, in 1692, by an earthquake.

The correspondent referred to describes the destroyed city as the headquarters of the old buccaners; that they were lavish with their pirated wealth; and that all the vices ascribed to Sodom and Gomorrah prevailed there, and in consequence God visited the city with destruction, burying the population of 3,000, with their cathedral, and in many cases palatial residences, in the surging flood.

Now is it not possible that that landslide, near the verge of a mountain, would have occurred just the same had there been no inhabitant within a thousand miles of the city?

The writer knows of the summit of a mountain, covered by many acres, situated near the Adirondack region of New York, which slid down the mountain side to the valley below, grinding the rock beneath in its passage, and leaving a broad white track many hundreds of feet in width. The roar, the jar of the earth, the sulphurous odor, and the awful fright, all of which he experienced, are all fresh in his memory, occurring when Miller first predicted a general winter of destruction, before that time. Had there been a city on the summit of old Jug Pond mountain the inhabitants would have been precipitated to the plane, and if that plane had been covered by a sea, they would have perished in the flood.

All calamities of a like character, as the destruction of Lisbon, in 1755, during which, and the fire incidental to it, from 30,000 to 50,000 persons lost their lives; and that at Koblenz, in Switzerland, in 1806; the burial of Pompeii and Herculaneum, and the alleged destruction of Sodom and Gomorrah—probably a fabulous event—were physical phenomena, and had no more to do with the transgression of God's laws than they had with punishing the misquits that glutted their appetite by feasting on human blood.

It is the duty of every true and imaginative priest, always active to magnify his calling, who wrings into his service the mysterious and occult forces of nature, pretending to know all about God, and the motive for his action, who ascribes to that functionary the emotions of his own corrupt heart, and inflicts pain and suffering merely to gratify his hate. Historians and correspondents of the press, under the tutelage of those priests, repeat their libels, and credit all such phenomena to supernatural agency.

ISLAMISM. The Arabic name of God is Allah, derived from al, English, the, and llah, God, equals "the God." This is the Mohammedan name for the Supreme Being. The Koran says:

"There is no God but God. This only true God, and he alone, who has no like being through himself; everlasting, is not begotten and begotten; he is self-sufficient in himself; fills the universe with his infinity; is the center in which all things unite, as well the hidden as the manifest; is Lord of the world of bodies and spirits, creator and ruler, almighty, all-wise, all-loving, merciful, and his decrees are unchangeable." "God is great" is the Mohammedan's battle cry. They bathe five times a day, using sand in the absence of water, closing with a fervent prayer. "In the name of God" they conclude their meals, and all literary work. Because they deny God begot a son by a Jewish maiden, Christians call them infidels, and they, in turn, call Christians not only infidels but idolaters. "Let all be persuaded in his own mind," but it really looks as if the followers of Mahomet had good, practical common sense with them; and as they have no priests, but eschew intoxicants, and never employ profane language, we rather like their ways in these regards.

AN AWFUL WARNING. A correspondent writing us from Rockford, Ill., says we were within bounds in all of our statements with regard to the penitentiary convict, mentioned in our issue of August 20. Instead of the embezzlement of \$200,000, it is believed to have been nearer \$300,000. And there was no question as to the convict's not being ambitious to hasten his return to the scene of his crimes; for it is said there are eighteen additional indictments awaiting his return from prison for further prosecution. If the poor fellow can draw consolation from the Bible, in these hours of gloom, no one will grudge him his happiness. Well and intelligently connected, he is employed by the confidence of the people, his fall was a terrible one, and should serve as an awful warning to those who put trust in Bible teaching.

NO COMPULSION.

Of course this is a free country and if you do not want a Spiritualist paper of any kind, you are not obliged to take one. We certainly should be pleased, however, to have all who are not now on our list, subscribe for The Progressive Thinker and thus keep in touch with the great free-thought movement. We do not see how anyone can do that without a first-class Spiritualist paper to visit the home each week. Besides, Art Magic is sent out as a premium with each yearly subscription. The article on our second page by Prof. Elmer Gates, is so full of suggestive ideas that it alone is worth more than the price of the paper. Read it carefully, and then send \$1.20 to this office for The Progressive Thinker one year, and the premium, Art Magic. The Fall and Winter Campaign will be especially brilliant.

SPAIN'S EVIL GENIUS.

Spain has just awakened to the fact that Columbus, in discovering America, was not her benefactor, but her evil genius. There has been a world of exaggeration and misrepresentation in regard to Spain's connection with Columbus, and Chicago's great exposition added largely thereto. The theory that the earth was a globe had been fully established. Columbus adopted that theory. At that time there was a growing commerce between Western Europe and the East Indies. The passage was long and circuitous, down the Western coast of Africa to the Cape of Good Hope; thence through the Indian ocean, some three years being necessary to make the round trip voyage.

Without knowing the size of the earth Columbus believed he could sail directly west, and reach those distant regions in much less time than by the usual route. In pursuit of that object, the discovery of a new continent was made, an event wholly accidental. But the oppression and enslavement of the natives which followed was not accidental. The march of the conquerors, and the desolation and ruin which ensued were peculiarly Spanish, for which the explorer was no way responsible. It was a mad rush for gold and sudden wealth, a total disregard of all the rights of humanity, which led the usurpers on, and induced them to pillage, torture, burn and enslave the inhabitants, and colonize the country with buccaners, willing and obedient tools of Spanish tyranny. Thus Spain was her own evil genius in her colonies. She shared in the plunder, and encouraged the aggressors in all their movements, even persecuted and imprisoned Columbus, because he did not endorse all the manifold schemes of wickedness projected by her pirates.

Instead of being entitled to reward or applause for her colonial acts, she deserves the severest curses of the world, and the civilized portion of it will rejoice that her power is so nearly ended, and almost the last of her foreign possessions are wrested from her barbarous rule. Absolved from the power to oppress and rule distant peoples she will have time, and we hope inclination, to educate and refine her own toiling millions, now sunk in gross ignorance. With one of the fairest countries the sun ever shone upon, advantageously located between the extremes of the East and the West, with an equable climate, a highly productive soil, and mines of boundless wealth, there is no good reason but her damnable religion, not more refined, and her false notions of a God, that the millions of the Antislaveryists? Where their journal, and their vast resources to sustain it? And where, oh, where, the vast multitudes of late Spiritualists converted to Christianity by the action of the Antis? They do not seem to swell the attendance on the churches, but ruin, black and desolate, are all around them.

ARCHAEOLOGY.

The newspapers say the British government has established a protectorate over all that region of Southern Arabia, from the straits of Bab-el-Mandeb on the West, to the Gulf of Oman on the East, which includes Yemen, Hadramaut and Oman. This region, lying along the coast of the Indian Ocean, is one of the most interesting portions of the world to be explored by archaeologists.

Theodore Bent and wife, who explored the ancient temples, ruins and mines of Maschana and, subsequently, Abyssinia and Soudan, set out in January, 1897, to explore this region. Mr. Bent had attempted it a few years before, but he met with so much hostility from the natives he had to abandon his enterprise. The last we have heard from him he had reached Aden. If any of our English readers have information in regard to him or his discoveries in Arabia, or any publication relating to those discoveries, he will place The Progressive Thinker under obligations by communicating the same to G. W. Brown, M. D., Rockford, Ill.

WHO CAN EXPLAIN THIS?

The fire ordeal is an ancient and unexplained phenomenon. It is also biblical. Two physicians who recently investigated a Fiji miracle of this kind could offer no scientific explanation, although one licked the foot of a Fiji firewalker after the experiment, to detect, if possible, whether herbs or some non-conducting substance had been used. In the experiment seven Fijians, now entranced, walked across and around an oven of red-hot stones, twenty-five feet in diameter. Thermometers swung above the stones registered 400 degrees Fahrenheit. The Fijians' feet were not even slightly scorched, and there was no smell of fire in their clothes.—Chicago Daily News.

NOTHING TO DO WITH RELIGION.

The only business a state has with religion is to see that its devotees are not molested, and that they molest nobody else.—Truth Seeker.

That is well and pithily expressed. Every shade of religious thought should not only be tolerated, as it was in the old Roman empire, but it should be protected to the fullest possible extent. Then the people are a free people, and the government is a free government. An opinion, by law, or by popular prejudice, to make the people believe any dogma is absolute tyranny, only submitted to in a despotic government because the power which wields the sword is supreme.

DISCOURAGING AND GLOOMY.

Is there an organized effort among churchmen to minimize the condition of the church, to make it appear as insignificant as possible? If the clergy are telling the truth Christianity is in a rapid decline. Dr. John Balcom Shaw, moderator of the New York Presbytery, at a recent assemblage of clergymen in New York City, in an address published in the "Church Economist," details the trouble city clergymen experience, a condition by the way not limited to metropolitan cities. He said, substantially: "Because of the migratory character of the population the New York pastor preaches to a procession that enters one door and out at another. Incidental to the strain thus produced women have become almost the only workers, and the number of such is growing less every year." And then "There are no good superintendents in the Sunday Schools. He should have added, "because they are locked out in the penitentiaries for embezzlements." Now we quote verbatim:

"The Sunday morning service has to contend against late rising, Sunday newspaper reading, bicycling, open groceries and markets, and a full half-day of delivering. A canvass of two of our principal trade avenues, a few Sunday mornings ago, found every store in certain blocks opened, and in most of the others no more than four out of twenty closed."

Rev. Dr. Shaw then told of an extensive canvass of the city, hoping by personal effort to invigorate the church, and add to its numbers, but, lamentable in the extreme, he says, "without a single additional attendant resulting to the church." If a churchman, read the following, word for word, which we quote in continuation from that point in dress; and as weeping will not one-half fill the bill, the reader is welcome to bawl aloud with grief:

"The failure of recent evangelistic movements still further emphasizes the situation. For three successive winters these special efforts have been tried, and though strong, good men were behind them, they scarcely made an impression upon the religious life of the metropolis. Even Mr. Moody's visits are forgotten in less than a week. According to the returns of his recent manager, it cost about \$7,000 to gather thirty-three people into our churches—over \$200 apiece. More was spent in that week's campaign than the average church of this city spends in a year, and yet it hardly made a passing impression."

Gods! Where is Cover? Where Becken? Where Caylor? Where Hagman? Where the millions of Antislaveryists? Where their journal, and their vast resources to sustain it? And where, oh, where, the vast multitudes of late Spiritualists converted to Christianity by the action of the Antis? They do not seem to swell the attendance on the churches, but ruin, black and desolate, are all around them.

JIM BLUDSO OF THE PRAIRIE BELLE.

BY JOHN HAY, THE NEW SECRETARY OF STATE.

Wall, no! I can't tell whar he lives, Because he don't live, you see; Leastways, he's got out of the habit Of livin' like you and me. Whar have you been for the last three year That you haven't heard folks tell How Jimmy Bludso passed in his checks The night of the Prairie Belle.

He weren't no saint--them engineers Is all pretty much alike; One wife in Natchez-under-the-Hill, And another one here in Pike; A keerness man in his walk was Jim, And an awkward hand in a row, But he never flunked, and he never lied-- I reckon he never knowed how.

And this was all the religion he had: To treat his engine well; Never be passed on the river; To mind the pilot's bell; And if ever the Prairie Belle took fire-- A thousand times he swore He'd hold her nozzle agin the bank Till the last soul got ashore.

All boats has their day on the Mississipp, And her day come at last-- The Movastar was a better boat, But the Belle she wouldn't be passed, And so she come tearin' along that night-- The oldest craft on the line-- With a nigger squat on her safety valve, And her furnace-crammed rosin and pine.

The fire bust out as she cleared the bar, And burnt a hole in the night, And quick as a flash she turned, and made For the willer bank on the right There was runnin' and cursin', but Jim yelled out Over all the infernal roar, 'Til hold her nozzle agin the bank Till the last galoot's ashore."

Through the hot, black breath of the burnin' boat Jim Bludso's voice was heard, And they all had trust in his cussedness, And knowed he would keep his word, And sure's you're born, they all got off Afore the smokestack fell-- And Bludso's ghost went up alone In the smoke of the Prairie Belle.

He weren't no saint--but in judgment I'd run my chance with Jim Longside of some pious gentlemen That wouldn't shook hands with him. He seen his duty--a dead sure thing-- And went for it thar and then; And Christ ain't a-goin' to be too hard On a man that died for men.

To do GOOD & BE GOOD THE RELIGION OF HUMANITY. THE PROGRESSIVE THINKER & BULLETIN. The Spirit, CHARLES DICKENS, Wishes to Announce that he has an impressive message to give to the readers of The Progressive Thinker during the Fall and Winter Campaign. Now is the time to subscribe.

KEEP IN STEP. STATE CONVENTION. The first annual convention and election of officers of the State Spiritualists' Association of Minnesota will be held in the Morgan Post Hall, 118 Hennepin Ave., Minneapolis, Sept. 6 and 7. All societies throughout the state are requested to send in their applications for a charter, and appoint delegates at once. W. F. Peck, of St. Louis, and all of the prominent local mediums will participate. An extensive programme is being arranged and a large attendance is expected. The ladies auxiliary will serve meals in the hall.

A WORKER'S THOUGHTS PROPHETIC DREAMS.

Hindrances to Our Success. From a Christian's Standpoint.

To the Editor:—May I ask for a little space in the columns of The Progressive Thinker to give expression to thoughts that trouble me, and, like Banquo's ghost, will not down. Spiritualism to-day holds a place in the recognition and acceptance of many of the best minds that the world possesses. Many of these people are still recognized members of some orthodox church. The little monitor which keeps the fire of investigation bright and burning, and these people are unconsciously doing a work for the world that coming generations will bless them for, because of the blessed memories of their work in unfolding and developing the spiritual nature of mankind. I am not troubled because of this class of workers, for if they be men and women of intelligence and spirituality, they must of necessity be progressive, and progression leads not into darkness but into light.

The religionists of to-day, as well as secular-minded people, are ever ready to criticize every movement made by a disciple of any new system of religion, and it would seem when this criticism is sometimes severe when employed against a representative of our religion. This is the thought that troubles me most. We have in our ranks some who pose as self-constituted teachers of the phenomena and philosophy (but more of the philosophy) of Spiritualism, who could not satisfactorily define the word Spiritualism, and yet claim to possess sufficient intelligence to teach all who are in need of some aid in their philosophy. Some time ago I met a gentleman who told me that he was an organizer of Spiritualist societies, and that he was then controlling one in one of the Eastern cities. I asked this gentleman what Spiritualist newspaper he took. He replied that he did not take any, was not much inclined to reading anything. I mentioned The Progressive Thinker and Light of Truth as good papers to distribute in his meetings. His reply was they would do for him. He was then controlling one in one of the Eastern cities. I asked this gentleman what Spiritualist newspaper he took. He replied that he did not take any, was not much inclined to reading anything. I mentioned The Progressive Thinker and Light of Truth as good papers to distribute in his meetings.

Then there are those who claim to possess all the powers of a good medium, and pose before the investigating world as clairvoyants, with the most wonderful powers, who deny being Spiritualists, to Spiritualists, but wear the garb of Spiritualism to hoodwink the investigator into a belief of their superior, medical powers, and thereby gain access to the pocketbook of the investigator. I am speaking exclusively of the pretender, and not of the genuine medium.

How are we to rid the ranks of Spiritualism of these vampires? The world at large classes all such as belonging to Spiritualism, and a part of it. Something must be done to distinguish between the true and the spurious. Barnum said the American people like to be humbugged, but he had reference only to the material side of life. I may appear unnecessarily disturbed about what has always existed, and may be told that the counterfeit is only a proof of the genuine, but there are some who have accepted the counterfeit as genuine, and on finding it valueless refuse to be treated to the truth, on the principle of "A burnt child dreads the fire."

MRS. MAGGIE STEWART.

TAKE A SPIRITUALIST PAPER. It would seem, to a casual observer, that Spiritualists more than all others, should read and keep posted on all the reforms of the age, and yet, considering the number of Spiritualists estimated to be in existence and the number of publications supporting the cause, the Christian people lead us by far.

There is but one reason for this, and that is the demand for phenomena. Whole families will attend seances night after night at a dollar each and almost go hungry to raise the amount. Even if the manifestations should be genuine and a real visit with spirit friends is had, there is no reason why they should not want to know something of the philosophy, education, and how to get the higher ideas of life; what its object; what its many expressions; what the power of unfoldment; how mankind may reap the full reward for his labor both in this and the next world, or whether he should expect reward or not.

There are many questions of vital interest to all Spiritualists, especially to the new converts to the cause, that are discussed from time to time in the Spiritualist press, and it does look right that this branch should share in the support constantly piling into the treasuries of the phenomenal mediums of the country. No one envies them a penny if they are genuine, no Spiritualist patronize them if they are not. But all there is to Spiritualism does not come through any one channel. There are new phases springing up everywhere every day, that are being recorded in the press, and for this reason, if for no other, all should take some paper or papers. Let the mind and spirit expand with knowledge and the love of doing good.

THE TIDE TURNED.

Fortune turns the tide in the affairs of men. The Progressive Thinker has turned the tide of this progressive age into the channel of progression by giving more progressive thought to the square inch of space than any Spiritualist paper in the world for the price, and by sending out some of the very best books obtainable as a premium. Such offers are unprecedented in the history of Spiritualism, and still there is more to follow. It is the determination of the publisher to hold the lead, and to do so he will cease not to inaugurate surprises for the patrons during the year that will make them thankful for each weekly visit received from the paper. Do not miss an issue, for that may be the best one of the year.

PERHAPS.

Wallace—"I see the aeronauts have discovered that a woman's voice ascends to twice the height attained by man's. Are they normal or abnormal?" "Ferry—"I wonder if that is the reason so many men let their wives do all the praying?"—Cincinnati Enquirer.

THE CHRISTIAN EVANGELIST PUBLISHED AN ACCOUNT OF SEVERAL PROPHETIC DREAMS, WHICH NO DOUBT HAD THEIR ORIGIN IN THE SPIRIT WORLD.

"The prophet that hath a dream, let him tell a dream."—Jer. 23:28. I have rarely heard a good story, especially if it were of the mysterious, I suppose many others are of the same disposition. That contribution in the Christian Evangelist, November 28th, written by Bro. A. B. Jones, is certainly remarkable—the one entitled "Some Remarkable Dreams." May I add just a few more? Mrs. Susan B. Canby, late of this place, now deceased, sister to my wife, was a woman of rather nervous temperament, gentle in her manners, kind to everybody, and of good health. From early childhood her dreams were no less a cause of wonder than of apprehension, for it soon became well known in the family that the visions of her sleeping hours had their counterpart in objective reality.

When a young girl, a valuable piece of silver, long in the family, was lost. The rooms were searched and except as effectually as did the woman in the parable, but in vain. Some time elapsed. A reward was offered for the discovery and reclamation of the lost treasure. One morning Susan came bounding from her room exclaiming, "The reward is mine, I know where the silver is; I saw it in my sleep." She hurried to an adjoining room, and pulling the impacted sediment filter completely away, a crack or cleft in the bottom of a hog trough, she drew forth the silver and claimed the reward.

In later years, Mrs. Gen. C. R. S. Canby gave her daughter Louise (now Mrs. W. D. Hockaday, Plattsburg, Mo.), a piece of fine lace. This lace had been in the family twenty years or more. Louise folded up the lace and laid it away for safe-keeping. Time ran on and the child forgot where she had put the lace. One day it was called for, but no one could find it. Louise searched as diligently for it as the rest. She had never mentioned to any one her intention to hide it, or that she had done so. It was given up. It was concluded that perhaps some servant or servant's comrade, had taken it. Mrs. Canby had a characteristic dream. She saw it neatly folded in an old unused hat-box on the top of an ancient and retired wardrobe. "There was an old hat in the box. In the morning, when the daughter came in, Mrs. Canby exclaimed, "Louise, I have found your lace. I saw it in my dream last night." Therefore, she went immediately to the wardrobe, took down the hat-box, took out the hat, and there she saw the lace carefully folded just as she had declared she had seen it in her sleep.

Many remember that General Canby, her brother-in-law, was one of the Peace Commission, and that he was cruelly massacred by the Modoc Indians. Before the wires had brought that painful intelligence Mrs. Canby, then living in Marion County, Mo., fifty miles from Hannibal, nine from Palmyra, and three miles from any post office, saw in a dream the fate of Gen. Canby, and announced it to her family. There was no possible, ordinary, recognized way for information to have reached her, to excite the dream. She had heard nothing.

In her dream, the fate of her husband was seen, then standing in stature, and robust in health, was inexplicably interwoven. This part of her dream was prophetic. She dreamed; but hoped against reality. Mrs. Canby attended the funeral of her brother at Indianapolis, returned, and in a few days passed into the higher life. The double dream, terrible as it appeared in the vision, was fearfully and tragically realized. Mrs. Canby had a brother, Dr. John D. Breckenridge, of Palmyra, Mo. Dr. Breckenridge was a man of unusual physical power. His health had been uniformly good. He weighed for some years, and at the time of his death, about two hundred pounds. One night, and while the doctor was in good health, she had an impressive dream, in which she and her brother were walking over uneven ground, and soon they arrived at an open grave, into which the doctor disappeared. So impressed and distressed was she that she kept this dream from her mother. Soon, however, a telegram from Palmyra came, urging her to come. We went. The doctor died, and over the "uneven ground" we followed his remains to their final resting place, in the picturesque cemetery near his city.

When a member of her family sought a consistory at the hands of the present administration, and at a time when every indication pointed to success, Mrs. Canby had another dream. She announced that the appointment was not given to him. (I would give the gentleman's name, but defunct candidates, I suppose, would rather have their failures forgotten.) Mind you, at the time of the dream, everything suggested success. All the members of both houses of the legislature, the state officers, prominent politicians, Congressmen and Senators had endorsed his fitness and asked for his appointment. The Governor of the state had written two letters to Washington in his behalf. The newspapers and his name were to be appointed. Even his Congressman wrote him a congratulatory letter. Yet in the face of all this, the testimony of the dream was that another was successful, and that her friend had failed! To the surprise of all her friends, and most of all, to her aspiring friend, in two or three days it was telegraphed that that consistory had gone to Connecticut!

Lastly, Mrs. Canby was well and at my house till the afternoon of the day of her last illness. In the morning she appeared well, and in her usual sunny spirits. My wife greeted her in complimentary words on her health and looks. "Yes," she replied, "but I shall not live long." She did not explain. But Mrs. Ellis and I have since believed she must have had the dream, for her questions were as if she were ever studying not to give alarm or pain, and so did not expressly speak of having dreamed. I regret now I did not question her particularly, but her apparent health and vivacity would have disarmed a more scientific mind than mine.

In the afternoon she was taken ill. She told me she would not recover. She described her malady, though she had never been so affected before. She grew worse rapidly, and in eight days died as she had predicted, and which prediction doubtless was based upon a dream. "Are such dreams as these and those related by Bro. Jones mere coincidences? Are they supernatural? Do they arise from the physical condition? From the constitution? From mental habits? From spiritualistic suggestion? Were they the result of her questions soon? Are they normal or abnormal?" In my next paper I will venture the psychological explanation in answer to these questions. J. W. ELLIS.



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 Linotype machine that much 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, and on only one side of the paper. You are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

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

Charles Howell has returned to Chicago with Dr. Birkholz and will open a School of Philosophy as soon as arrangements can be made; as well will he open Sunday meetings for teaching and demonstrating spiritual philosophy and phenomena in some convenient place on the South Side. His address will be 3201 Indiana avenue, Chicago.

Secretary writes: "In behalf of the officers and patrons of the Duquesne Camp, Kansas, I have the honor to acknowledge the work of Will C. Hodge, who has been with us during the entire camping season. He has presented the claims of the Spiritualistic philosophy in a clear, concise and able manner, and in the nineteen years' history of our organization no speaker employed by this association has so effectively and so intelligently reached the minds of the masses. We not only take pleasure in testifying to his ability as a speaker, but to his genial spirit and social qualities as well, and we look forward in the pleasurable anticipation of renewing these pleasant associations another season."

Ella Johnson, of the Kensington Society, writes: "Members of the Kensington and Kenwood Societies held one of their good old-time grove meetings yesterday on the grove on 119th street and I. Shurtliff avenue, and not a few gathered beneath the stately folds of America. Among the mediums present was Mrs. Coverdale, who gave us quite a talk, and also fed the many hungry souls with tests. Mrs. Gates delivered a number of beautiful poems, and Mr. Gouly furnished us with many selections from his guitar. We had a splendid hold another grove meeting Sunday, September 2, in the same grove, and as we expect this to be our last we decided to devote the occasion to our Indian friends and call it Indian Sunday. Now to my brother and sister co-workers, we trust that as many as possible of you will be present, for this is a chance for a good work to be done, not only for our own benefit, but for the benefit of our Indian friends and sisters who are hungry for truth and knowledge. All who have costumes bring them. Take West Pullman electric cars to 119th street and Shurtliff avenue."

Secretary writes from Detroit, Mich.: "The Central Spiritual Union opens the third season at Star and Crescent Hall on Sunday evening, September 4. This society is in a prosperous condition and is doing a good work. Dr. C. H. Burrows, its president and conductor, is an able speaker and ardent Spiritualist."

Bishop A. Brels will return to Summerville, Cal. the first of September, where he can be addressed.

C. E. Dent writes of a visit to Haslet Park Camp: "I was pleased to find the camp in so prosperous condition. They had over forty tents well filled with campers, and lodging rooms occupied; they had a good band of music, and seemed like a small town, and I stand till August 22, and I must say I congratulate myself on having the pleasure of meeting with the talent I did while there. They had O. P. Kellogg, Mrs. Mattie Hull, and others. The managers report the meeting a success."

Will C. Hodge has returned from the Ottawa and Delphos camps in Kansas, and is again located in this city, at 119th and Ogden avenue. Address him there for engagements. Will attend funerals. Mr. Hodge's lectures at the various camps were well received.

R. F. Livermore writes: "Mrs. Cora L. V. Richmond, of Washington, D. C., entertained and instructed a very large audience in Weeks' Theatre, Corry, Pa., Sunday morning, August 21. The house seemed like a small town, and I stand till August 22, and I must say I congratulate myself on having the pleasure of meeting with the talent I did while there. They had O. P. Kellogg, Mrs. Mattie Hull, and others. The managers report the meeting a success."

J. C. F. Grunbire will lecture and hold classes in Indianapolis, Ind., during the month of September. He will lecture week evenings while in that city for any societies in the State or sister States. Address him at 3900 Langley avenue ("The Mexican"). Station M, Chicago.

T. P. Kelley, secretary, writes: "The camp-meeting of the Valley Spiritualists Camp-Meeting Association has decided to cancel the date of the camp-meeting that was to be held September 11th to the 25th, inclusive, to next year, for the reason that the soldiers were camped on the Fair Grounds, and we could not get any other ground. We will try and have a camp-meeting next year."

D. W. Hull writes from Liberal, Mo.: "The camp has opened last Saturday with O. S. Tisdale, Mr. and Mrs. C. M. Folsom, trumpet and platform mediums, and speakers, and the writer, present. Subsequently Mr. and Mrs. W. V. Aborn, materializing and platform mediums, and Mrs. Cooper, came. Lectures have been followed by G. H. Walker, Mrs. C. M. Folsom, and C. S. Tisdale. There is much enthusiasm manifest and the interest growing."

Mrs. Emma L. Worth, trance medium, has gone to Denver, Colo., for a visit. She expects to return the last of September and will be pleased to see her patrons.

A. E. Kritch, the materializing medium of Philadelphia, will hold séances for full form materialization at private residences. He will not charge, give particulars, address all letters to A. E. Kritch, 2403 Alder street, Philadelphia.

Irvin Z. Meredith can be addressed at Boston, Mass.

J. M. White writes: "After the expiration of Camp-Haskell, I am open to engagements for fall and winter. In addition to my regular work, I will give free test seances."

Mrs. Nellie McEwan, who is ill at Mahanoma Hospital, is improving slowly. Spiritualists please send your best thoughts that her recovery may be more rapid.

Adah Sheehan, Horman and husband, Dr. Frederick Horman, will be pleased to see at the residence during the G. A. R. encampment, my visiting Spiritualists. Dr. Frederick Horman will give a reception in honor of his comrades, the members of the 13th Ohio Vet. Infantry, at the residence during the week. Take Gilbert avenue car to Elsinore Gate and Eiden Park. Pass through the turn to right to first house at end of park.

Anna E. Thomas, lecturer and platform test medium, of 512 Lexington avenue, Newport, Ky., is arranging a western and southern tour for the winter of 1898 and '99, and would be pleased to correspond with societies and responsible parties desiring her services en route to the Pacific coast.

LETTER FROM BOSTON In Which the Writer Gives His Views.

THE JUBILEE—THE NATIONAL SPIRITUALISTS ASSOCIATION—THE DUTY OF SPIRITUALISTS. Your Louisiana correspondent, in a late number of The Progressive Thinker, in discussing the Rochester Jubilee, makes statements so wide of the truth, I desire to state as briefly as I can the facts so far as Massachusetts is concerned.

He virtually assumes that the ten million of Spiritualists of this country are morally bound to pay the deficit of the Jubilee, for the reason that the N. S. A. is their "acknowledged representative." He says: "What it does, we do; what it did, we did."

We deny the proposition! Our State Association, after a canvass, reported that there were thirty-five thousand Spiritualists in the State; there are more than twenty-five organized bodies, most of them chartered under the laws of the commonwealth.

We have one organization in Boston, of which M. S. Ayer is president and principal supporter, which, reckoning interest at the legal rate on the money lent in a magnificent Temple on the beach, together with other current annual expenses, necessary to carry on the Sunday meetings, is expending every year more than fifteen thousand dollars—more money than all the organizations in the United States that send delegates to the National Conventions in either of the years of 1896 or 1897, spent for this purpose, according to annual reports of the N. S. A.

Not one in ten of the organized bodies of Massachusetts Spiritualists have identified themselves with the National by joining and sending representatives to the annual meetings, and taking part in its proceedings.

Why should Spiritualists who take no part or interest in the N. S. A., pay its bills?

When there are meetings in Boston and its immediate vicinity, carried on by individuals who represent three-fourths of the Spiritualists here, whom the president of the N. S. A. so severely criticized in his Rochester address.

Should these people be expected to help pay the deficit? We are not now saying what the duty of Massachusetts Spiritualists is, but showing what they are doing as a matter of fact.

They have been appealed to at great length in our local organ, which has for years teemed with reports, speeches, editorials, for support, but without success; only a very small per cent of our people have taken any active interest.

Why is this?

One of two things is true: either the Spiritualists of this country are not ready to financially support a national institution, or the right men and women are not running it.

Are the thirty-five (or more) thousand Spiritualists in this State who have never taken any active part in the N. S. A. to be held responsible for a five-thousand-dollar deficit, from a five-thousand-dollar Jubilee held at Rochester?

We should say not.

The officers and trustees who authorized the Jubilee for the N. S. A. and appointed Frank Walker its agent, made the N. S. A. financially as well as morally responsible for the payment of its debt. It is a well-known principle of law that a principal is responsible for the legitimate acts of its agent. Then let the N. S. A. step up and pay the deficit. They can use the money from the Bude Will for this purpose.

"But," says the N. S. A., "we have no money." If there is going to be any going back of the treasury of the N. S. A. for funds to pay this debt, the only parties on whom they have any claim are the organizations that have delegates in the National Convention that authorized and instructed it to hold the Jubilee. These organizations, if any one body of the N. S. A. should pay this deficiency.

The Rochester fiasco is but the legitimate result of a policy adopted by the National Association from the start, that the great desideratum was to "show off," to attract the attention of the public, and to make itself felt. We believe this a great mistake. There is other and better, grander work to do. Let it do something for our poor and afflicted helpers, pay for and carry on a home for our old and needy brothers and sisters. Let us have less noise and more substantial work. Jingling is at variance with the great harmonical philosophy.

BOSTON.

"The Law of Correspondences Applied to Healing. A Course of Seven Practical Lessons, by W. J. Colville." Helpful and instructive to those interested in Spiritual and Mental Healing. Price 50 cents.

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

"Bible and Church Credo Woman." By Elizabeth Cady Stanton. Contains three brief essays, on the Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Stanton's usual trenchant style. For

HOMeward JOTTINGS. From The Two Worlds, Manchester, Eng.

At present writing, 10 a. m., August 22, I am on the train going eastward as fast as steam will carry me. My camp work for the season of 1898 is concluded and I am "homeward bound." I shall lay over a few days in Cleveland, Ohio, then on to Buffalo, where I take up the work with the First Spiritualists Church, the first Sunday in September.

I have never experienced a busier season than the one just closed; never worked more arduously. My labors for the greater part, have been with the young people and the children.

Less than two hours since, I passed through the gates of Haslet Park and heard the "good byes" that were wafted out on the morning air like sweet, sad music to my ears, as I caught the sounds of voices that had grown dear to me during my sojourn of three weeks in that lovely spot.

My recent engagement with the management at Haslet was the first I ever had at that camp, and the first since from first to last. The grounds are pleasant, the board excellent, the auditorium commodious and comfortable, the work in all branches ran smoothly—how could the meeting be anything but enjoyable?

Notwithstanding two camps have gone out of Haslet Park, Edge and Island Lake, Haslet was well attended in the past season; the Sunday audiences were very large.

Mrs. Sarah Haslet, president of the Haslet Park Association, is deserving of much credit for her interest in the camp and untiring endeavors not only to make the meetings a success, but to make the camp in every respect worthy the name of Spiritualism. She is interested in every department of the work, from the arrangement of tables in the dining hall to the work of the platform.

The regular Lyceum sessions were on Fridays and Sundays. The bell was rung every morning, however, on the dismissal of the dancing class, and the children were called for a forty-five minutes' recitation. In these meetings the children were drilled in correct readings, singing, health movements, recitations, and were given object lessons. The object lessons were reviewed in a few days from the time they were given, and the children were expected to give an outline of the lesson in their own language, which they did admirably.

I have learned in my experience with children, that one should fall to awaken an interest in the mind of a child if he introduces a subject in which the little one may have an interest, and from which one may draw in a small way upon the child's information.

In addition to the Lyceum work at Haslet, I gave instructions in physical culture to a delightful class of young ladies. They became so interested in the work that we doubled the time for practice, met twice every day. The time at the camp was so fully occupied we were compelled to have our morning practice at 8 a. m., afternoon work at five p. m. I am rejoiced that many attendants at camp, especially among the younger classes, are beginning to realize the value of physical culture. Several members of the class became so interested in the work they declared their determination to attend the Mantua school next summer.

On the last Saturday night of my stay at Haslet we gave an entertainment under the auspices of the Lyceum. It was well patronized, and the visitors at the park and camp had to put a few dollars into the treasury.

I cannot close this communication without paying my respects to the worthy chairman at Haslet, Hon. O. P. Kellogg. He is always a success in that capacity. He is not only faithful to his duty as a presiding officer; he is ready on any occasion, no matter how wearied he may be, to quote Mr. Kellogg: "I would be obliged to have a dull conference with O. P. Kellogg in the chair. O. P. Kellogg and Mr. and Mrs. Carpenter did the work on the platform yesterday. No one can describe one of Mr. Kellogg's addresses. When we attempt, we always feel to conclude our remarks by saying, 'It is useless to make an attempt to quote Mr. Kellogg. There is but one O. P. Kellogg; that ends it. To know him, one must hear him.' Mr. and Mrs. Carpenter were well received and as platform mediums did good work."

But I must hasten, this is written under difficulties, weather is torrid, smoke and chinders are almost blinding at times, a fat woman and candy-eatingurchin are sharing the part of the (these are days of "excursion rates"). I fear my inspiration is not the best.

Good bye, "Sweet Golden Days" of camp work for 1898. My heart is stirred with tender memories as I look backward and catch visions of places and people in the far-away Kansas and lovely Haslet. I have momentary glimpses of pleasant homes, meetings and partings in the West. It seems but a few days since we were there, yet weeks of labor have been my lot since then.

As I write my last words in this communication, the work of the past two months seems compressed into a small space of time. I remember the many pairs of sparkling eyes that looked into mine; scores of dear little arms have wound about me; so many sweet voices have said "I love you." What though sometimes my burdens "seemed more than I could bear?"

That though sometimes I have been weary and longed for other fields? The love and confidence given me so freely by the children with whom I have been called to labor, have in a measure filled the cup of life with sweet draughts, and assisted me in weaving many golden threads in the web of life.

O, Spiritualists, wherever, whoever are, work for your children in the great field of liberal thought, and endeavor to lead them toward the heights with your wisdom and your love.

After I shall have reached my home I will make an effort to respond to an early date to the many personal letters filed away awaiting an opportunity to reply. Not one friend has been forgotten amid the travel and constant work of the past weeks.

With best wishes for all my co-workers, I am earnestly for the cause.

MATTIE B. HULL.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding song. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price \$1. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this office.

At no remote period may we be eager to gather up all the early chronicles of a movement which has had within it so much of consolation for the bereaved, so much of real knowledge as to man's spiritual possibilities, and the world of matter that complete universal Church, the first Sunday in September.

HE SANG "THE TWO WORLDS, The Seen and the Unseen." "The world of matter and the world of spirit are like the hemispheres upon your maps, That touch each other only at a point. But these two worlds are not divided thus, Save for the purposes of common speech."

They form one globe, in which the parted seas are intermingled, While the great continents remain distinct."

THE STUDY OF MEDIUMSHIP will help to throw light on the life and character of men of religious genius who have been an enigma to many. We will understand genius somewhat when we learn something of spirit-control; in fact, get a key to much that are, at present, hidden mysteries. By its aid we find an explanation of the signs and wonders which were said to be associated with the life of Jesus of Nazareth, and get rid, at the same time, of such words as "miracles" and "supernatural," for by its aid we see that here were certain magnetic conditions of the

AND THE NEW CLAIRVOYANCE of Roentgen rays. We got, however, the instruments, the engines and batteries, upon which these forces acted, and then revolutionized the ideas of our forefathers; and so will it be with much of mental phenomena when the world gets at the key of mediumship, which will open to us the path that will lead us into a much larger world than that which we see with our eyes. We shall see that, in Longfellow's words, "The spiritual world lies all about us," that it has ever played a part in association with this; and say with Paul, in a sense, we never truly comprehended before, "the things seen are temporal, the things which are not seen are (spiritual) or eternal."

The first Christian Church had

there existed the natural conditions through which these were possible. The spiritual wonder workers who prophesied and discerned spirits, talked in unknown tongues and healed by the laying-on of hands, may have thought that what transpired was outside nature's laws, but then it was an age which knew little of the real God, which thought that the earth was flat, and that this speck in space was the only domain of the Most High. They were ignorant, master and pupil alike, of the great truths that have come through Copernicus, Newton, Darwin, Lyell, Spencer and Davis. Chemistry, geology, electricity, were all unknown, and it could not be expected that they would look at strange occurrences as we do to-day, but we have no need, I doubt, like Matthew Arnold, and some preachers in the broad church, that they transpired, and are able to accept many of them, along with the ethics of Christianity. As W. T. Stead wrote, in a paper read at the London Conference of Spiritualists, in June, 1898: "We are,

body, which vibrated in harmony with the finer forces in nature's laboratory, upon which the spirit intelligences were able to play. In his case the instrument was in tune; in other cases, like the "gift of tongues" in Edward Irving's church, there were less perfect instruments on which to play, and, consequently, discord and inharmony ensued. We have ignored the possibility of people in some other sphere of being acting on this, and thus closed all scientific inquiry into a realm of deep import.

MODERN SPIRITUAL MEDIUMSHIP. once honestly investigated, will reveal that there are facilities clearly manifested in some latent in others, which may be cultivated, and which would forever settle the question, "If a man die shall he live again?" Carlyle has said that the day has gone by forever for us again to make gods out of wonderful men. Evolution has taught

US OF UNSERVING LAW and orderly progression; that caprice and anger play no part in the government of worlds. Everything, however strange and wonderful, has to come under the realm called natural. Spiritualism, with all its strong assertions as to the reality of the so-called dead coming back and delivering their messages through the lips of entranced mediums of moving the pole of mortals still encased in flesh, to tell forth of the new and wondrous life; of building up bodies which can be seen and felt and photographed, still asserts that these things are in harmony with laws which the world has ignored.

A wider domain is coming into view, realms hitherto unknown are being explored.

AND THE SPIRITUAL GIFTS concerning which Paul did not want his followers to be ignorant, are coming into the domain of exploration to be critically examined and tested, as we have done with other facts in nature. The Bible will be of value to the race when we have thrown away the claims of infallibility and supernaturalism. It will be regarded as a record of the fact that in all ages the spirits sought to make an impress on the world of matter, and that those through whom wonderful events transpired, possessed what is now known as the mediumistic faculty.

It is through mediumship alone that we can get evidence of

THE CONTINUITY OF LIFE after the withdrawal from the physical body, and without the aid of the world may speculate churches may be multiplied, floods of words uttered, and oceans of ink spread on paper, but certainly there will be none! The narrative of past occurrences may help the man or woman of born religious natures, but these are of little avail in an age that seeks to demonstrate all things. We have hitherto left unexplored the real part of our being, we have gone deep into anatomy and pathology, have studied grain and nerves, but the real personage, who is to endure, like a will-o'-the-wisp, has eluded our grasp. The great forces which the present century has revealed, existed since time began, but we had not the wit to read the oracle of electricity and steam

spirit and forming our positive and negative battery there—we will

SURELY HAVE OUR REWARD; if it be a planchette we place our hands upon in a truth-seeking spirit, some glimpses of a message will come from those gone on; but if we can only look at the matter as something to toy with and amuse, or as something that will help us to make of this world, and gather up its treasures, then we have evaded the meaning of this phase of evolution which has come to the world because we need its light. We have extracted many of nature's secrets, but the study of mediumship will outweigh these a thousand fold.

From Harbinger of Light, Melbourne, Australia.

SINGULAR SPIRITUALISTIC SECT. It has long been known that amidst the so-called "orthodox" churches, there are a large number of people who either recognize or fully believe, in its truth. In the communion of the communicating spirit will only assume the

NAME OF THE VIRGIN MARY, and directly or indirectly give credence or encourage belief in Popish dogmas, then it is assumed that the medium is genuine and his or her messages are to be accepted as bona fide. In the many conflicting creeds of Protestant sectarianism thousands of cases of genuine manifestations have been recorded, the spirit intelligences being careful not to oppose the teachings of the denomination to which the medium belonged, and so the manifestations have been labelled "supernatural," and supposed to be a special proof of divine favor.

From the days of Swedenborg to the present time, quite a number of sects have been formed whose leaders laid claim to

DIVINE COMMUNICATIONS, but (as in the case of Swedenborg), deprecated all other attempts to secure messages from the unseen world, those leaders claiming finality.

But in Victoria there is a sect which IS TRULY SPIRITUALISTIC. It is practically unknown, never advertises, never makes the slightest efforts to proselytize, publishes no books, and circulates no tracts. It has now existed in Victoria for over thirty years, and during most of that time meetings have been regularly held two or three times every week. Its members, which are fairly numerous, claim to have direct communication with the unseen world to possess the gift of prophecy, and to be frequently led and guided by visions.

This sect, although nominally Christian, DIFFERS ENTIRELY from every other denomination, and seeks no union with any other church. It accepts the Bible, but does not consider it to be plenary inspired. In the Old Testament it recognizes the Law, the Psalms and the Prophets. In the New it admits the Gospels and the Apocalypse. The remainder, together with the Apocrypha, the Book of Daniel, and the Apocryphal, New Testament, these people consider more or less inspired, and use as occasion offers.

The interpretation of those parts of the Bible, which these people accept as fully inspired, is of a semi-mystical character, somewhat similar to, yet different from that pronounced by Emanuel Swedenborg, or perhaps it might be better to say that these people profess to adopt Swedenborg's true meaning in contra-distinction to that adopted by the New Jerusalem Church. But the main article of faith

IS THAT OF RE-INCARNATION, and around this all the teachings of the sect revolve, and nearly everything connected with its belief begins and ends, so to speak, with re-incarnation, but the doctrine so taught is not that of theosophy. This sect teaches that the good and true are re-incarnated after a very short space of time, while the evil and the false have to wait for many years before re-birth. The doctrine is supported by numerous scriptural quotations, and many of the texts so used do not appear on a superficial glance to encourage the belief, but the mystical interpretation of the Bible gives an entirely new meaning to scores of obscure and isolated texts. This sect

MEETS FOR SOCIETY on Friday evenings and Sunday mornings, thus observing the Sabbath of both Jews and Christians. There is also a special meeting held every month on the day of the new moon, when divine service is held morning and afternoon (see Jan. 11, '97, and Ezekiel xv. 17). At these meetings every member is expected to be present if within convenient distance. Meetings occasional or regular are held in Richmond, Auburn, Tunstall, and at Drouin in Gippsland. It is said that there are recognized members in other parts of Australia, in England and America.

As remarked just now these people make no efforts to add to their numbers by any systematic proselytism, and no persons are admitted as members unless their characters will bear the test. THE TEST OF RIGID SCRUTINY, and not even then until after a year's probation. Like many of the Spiritualists, these people possess the gift of healing, and some mysterious and remarkable cures have been effected by this agency.

Perhaps one of the most commendable features of this body of people is the entire absence of bigotry or intolerance. They cheerfully

RECOGNIZE THE GOOD and true in all sects, in all religions and in all philosophies, and while considering that they possess the true light, do not hesitate to accord due respect to all earnest and sincere seekers after truth, no matter in what church or denomination they may be found. Of the total number of members it is difficult to furnish full details. They are said to amount to some hundreds, yet how many are scattered about in this and the other colonies. These people appear to be a very respectable body of religionists whose efforts to promote good deserve recognition.

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A volume might be filled with commendatory quotations, but it is better to let the facts speak for themselves, and with an unassuming tone, found that the Psychograph controlled a power more than themselves, and became conversant to Spiritualism. Case: A. H. B. writes: "I had communications by the Psychograph from many friends, even from old relatives who have been long dead. I have been able to receive communications from my deceased father, and I have been able to receive communications from my deceased mother. I have been able to receive communications from my deceased brother, and I have been able to receive communications from my deceased sister. I have been able to receive communications from my deceased father-in-law, and I have been able to receive communications from my deceased mother-in-law. I have been able to receive communications from my deceased brother-in-law, and I have been able to receive communications from my deceased sister-in-law. 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QUESTIONS AND ANSWERS

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

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

HUDSON TUTTLE.

A. C. Doane, Cal.: Q. (1) Did not Thomas Paine proclaim the universal platform of true spiritual religion when he said: "The world is my country, and to do good is my religion?" (2) Does not all suffering come from disobedience to nature's divine law—and does not nature's divine law evolve all the light that guides all intelligences on all planes of life? (3) Are not all the gods and saviors, prayed to by the human race, a mode of idolatry?

A. These questions carry their answers with them, for to the unbiased mind they are axiomatic affirmations. No grander sentence can be gathered from the sayings of the immortal sages, than that comprehensive expression of Thomas Paine.

Not only does law rule supreme in the material world, Spiritualism in antagonism with all other religious systems, affirms that it is as supreme in the realm of spirit.

Lastly, any and all worship attempts to bridge the mystery, is alike in inception and execution. Whether the head be bowed to Jupiter, or Jehovah; Ormuzd or Allah, Horus or Christ, the difference is only in the name used in addressing the unknown.

Mrs. M. S. G. and others: I have read your answer to "Student" regarding determining sex, with deep interest, and agree with you that Dr. Schenck's theory is entirely false, yet I know there is a law by which the mother may fix the sex with absolute certainty.

A. No question has elicited so many responses as this in reply to which Dr. Schenck was criticised, and his theory, out of which he has gained notoriety and wealth, was shown to be a pretense. Twenty-seven letters in reply have been received, taking the most diverse grounds. One from a "Spirit Doctor," offers four infallible receipts, for the changeful price of 25 cents, 50 cents, \$1.00 and \$2.00. He does not tell the reason for this varying price, for if infallible, the twenty-five cent one would be as valuable as the most costly. If anyone has such knowledge it is not right to withhold it for the paltry sum of twenty-five cents. This doctor also advises that he will be at one of the Western camps and offer these receipts!

Another will reveal the law, provided that I endorse it! Another is not as generous, and thinks if Schenck can take twenty-five hundred dollars, he is justified in asking twenty-five. Others are unselfish, and appear to desire to contribute to the welfare and happiness of mankind, only asking recognition of their claims.

When it is taken into consideration that there are about an equal number of male and female children born, that any particular child will be of one or the other sex is as one to one, and the chances of a correct guess bear that relation. In the application of any "receipt," or method, if there is failure it is set down as a neglect in faithfully applying the same.

When the student solves this question, involving the most profound and subtle forces which control the creative vortex of being, he will not become a pedler of his "receipt," or play the part of a charlatan exploiting his knowledge.

Student: Q. What is meant by the Holy Rood?

A. The True Cross. Perhaps of all the many deceptions practiced by Christianity, that of the Holy Rood is the most shameless and presumptuous. Constantine the Great, after murdering his devoted wife, his brilliant son and a score of friends, embraced Christianity and resolved to build a church on the very spot where Jesus was crucified. As the Emperor Hadrian had demolished every vestige of the sepulchre and erected a temple to Jupiter and Venus on the ruins, Constantine was met with the apparent impossibility of finding the locality. His mother, Helena, was at Jerusalem, an enthusiast ready to believe any imposture. She determined to excavate and clear away the ruins, and persistently pursued the task, until the holy sepulchre was found. Most amazing, the cross on which the Savior was crucified was also recovered, with the two others of his companions in misery! But the three could not be distinguished. Then a priest came and had them presented to a sick woman, near to death. Two gave her no relief, but the moment she touched the other she was healed. Helena sent a piece of this cross and some of the nails to the Emperor, the remainder was framed in silver and kept as a priceless ornament to the church. Pilgrims came from afar to see the wonder, and the priests drove a brisk trade in "splinters of the True Cross." The miracle was constant; though eggs and cords of these "splinters" were sold, the wood of the cross did not grow less!

A day was appointed to celebrate the stupendous discovery, and to this day the greatest body of Christians, the Catholics, preserve the wonderful wood which never decays, and whose miraculous healing powers suffer no loss. In matters of religion, man becomes a credulous idiot, and believing the most improbable and impossible statements. In the ratio of the foolishness of his faith is he ready to sacrifice all that is dear and lay down his life in vain martyrdom!

To the critical student of history, the whole story of the finding of the holy sepulchre, and the cross, is one of utter fraud and seeming rascality. Helena was a vain enthusiast and the "Great" Constantine a murderer and villain of the deepest dye, who paused at no atrocity which would lead to his success. Yet he is sainted by the Christian world—Protestant as well as Catholic—and his name spoken with reverence. Why? Because he gave his strength and influence to the struggling faith. Why did he? Because his villainy was so atrocious the priests of the old religion would not absolve him, saying the gods would not and could not pardon such crimes against man and nature, while the Christian priests, seeing their opportunity, granted him immunity and received him as one "washed white by the blood of the lamb."

S. Steinborn: Q. Have cases of insanity or softening of the brain been cured by healing mediums? Would not such treatment be of more benefit than that administered in insane asylums?

A. Mesmeric treatment has been attempted, especially in France, and it is reported that the insane were singularly unsusceptible to its influence. This is probably the result of mistaken treatment and erroneous diagnosis. There can be no doubt that a large number of those regarded as insane are either subjects of self-hypnotism or obsession, and all such would find mesmeric treatment more successful than any system of medication. We have cases of insanity cured by spirit power through mediums, but it would be an infringement on the high powers conferred by law on the doctors, for even a Christ to lay hands on the sick within the walls of an asylum!

NOTES FROM CASSADAGA.

Interesting Features of the Closing Days.

The last week of Camp Cassadaga for 1898 is here, opening with as fine weather as could be asked for. The Rev. E. L. Rexford gave three lectures here that were listened to with great attention. His remarks show him to be a great observer and thinker, and he has the power of pleasing expression that holds an audience to the finish of his discourse.

Mrs. Richmond finished her work here the last week and departed for other fields of labor, carrying with her the good wishes of many friends.

Last Sunday morning I had the pleasure of listening for the first time to the intellectual and spiritual lawyer, Hon. A. B. Richmond, of Pennsylvania. He gave one of the most logical and reasonable discourses upon the truths of Spiritualism that I have ever listened to, showing conclusively that the Bible proves Spiritualism to have been true in past ages, or else there is nothing taught there but complete annihilation. He also brought out a point upon which I was contradicted but a short time ago by a leading church member, in regard to the fact that John Wesley, the founder of Methodism, was a medium from his childhood and that the Wesley family had various spirit manifestations in their home in Epworth cottage. He stated that once upon a time here at Lily Dale, he had been contradicted by a leading divine, and that he did not have the authority with him, but this time he brought it along, and he read from no less a light than the Rev. Dr. Adam Clarke. The audience gave close attention as he told them at the start he should make no effort at oratory, but that he would try to present proof as though before a court and jury. He premised his remarks with the statement that evidence and proof were not the same thing, and said it was proof that he wished to present.

In the afternoon Willard J. Hull gave the discourse upon the "Mental Activities of the Present Time." The subject was ably handled, and yet the writer heard the criticism that it was more fit for a class of medical students than an audience of a Spiritual camp-meeting. There were ringing truths uttered, that if taken home and lived in the lives of the people will bear much good fruit.

Mrs. Isa Wilson Kayner gave the "Fire Test" in the auditorium in the evening for the last time this season upon these grounds. She was greeted with a larger audience than before, and given the best of attention. The committee bathed one hand and left the other untouched. After bathing her face she was entranced and the guides proceeded to do their work. Lace, silk, money, paper, etc., was passed through the flame of a large lamp, without harm. The chimneys were held firmly in one or both hands when they were so hot that when handed to the committee they dropped them at once to the floor. A celluloid cuff was cut in two and the severed edges passed through without harm. Then a little girl about six or seven years of age came to the platform, and the guide, taking the delicate hand pressed it solidly against the hottest portion of the chimney with the wick turned up to a full blaze. The committee examined the child's hand carefully and could discover no sign of injury. The little girl said that when her hand was held there it felt just a little warm, and yet if the child had held her own hand there alone it would have cooked the flesh and left the skin of the hand upon the chimney. There were three large lamps trimmed and burning all the time. They then took up a lamp, and placing the hottest portion of the chimney against the cheek marched down and around the audience and back to the platform, one of the committee following closely to see that she did not remove it from her face. Their report was that she held it in that position two minutes and twenty-eight seconds while it was hot enough to blister seriously in just two seconds. She then gave some very marked clairvoyant and psychometric readings, doing so from touching the hand, turning her back and the party taking two or three steps, being blindfolded so that it was impossible to see, and without touching the party in the chair telling sex, color of clothing, and giving accurate dates, as well as describing spirit friends that were duly recognized, and all this to perfect strangers, and mostly new investigators. The same is the talk and wonder of the camp to-day. As a result of her power to heal the gentleman from Meadville, the partner sent his wife for treatment, and she goes home to-morrow better in health than for many years. And so the good work continues.

Last Saturday evening when the train pulled into Lily Dale station it brought two prominent English visitors and friends, Brother and Sister E. W. Wallis, editor of Two Worlds. They were given a right hearty welcome, as there were many here who had met Brother Wallis when in this country seventeen years ago. To-day the association omitted the regular conference and Brother and Sister Wallis conducted joint services, and all who were privileged to listen were more than repaid for their time. I certainly believe that time has improved Brother Wallis instead of dealing harshly with him. I well remember the pleasure of listening to him in Chicago when he made his first trip to this country. His companion who is with him is a fine instrument in the hands of the spirit world, and she is willing and ready to assist wherever she is able to do good. Their reception at Lily Dale has been hearty and gladsome. They both speak in favor of more being done by the older Spiritualists toward assisting the Lyceum children and young people to know more of the grand truths and principles of Spiritualism, as they believe the future good of our religion depends upon their growth into a knowledge of the truths we possess.

Sister Carrie E. Twing came among us to-day to be with us until the close of the camp, and the friends will have an opportunity of listening to her to-morrow afternoon.

Already signs may be seen in various parts of the camp of the beginning of the end; as boxes are being packed and shutters placed at the windows, as the owner returns to his permanent home. That these six weeks have been for the benefit of those who have been privileged to be here, I hardly think any one will deny. The words of inspiration, wisdom, logic and common sense that have been uttered, and the soul-stirring music, both of voice and instrument, must have had great effect for good. Among the sweet singers I remember only one name, Miss Wooster, of Pittsburgh, Pa., who returned home to-day.

Next week Mrs. Kayner and myself attend the oldest grove meeting in the United States, at North Collins, N. Y., and then we turn our faces toward Chicago after an absence of nearly four months. T. D. KAYNER.

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SPAIN AND FRANCE:

Ancient—but How Ancient?

The earliest historical reference to Spain and France is found in Obadiab, verse 20:

"And the captivity of this host of the children of Israel shall possess that of the Canaanites even unto Zarephath, and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the South."

"In the holy language of Judaism," says Prof. Edwin Johnson, "Sepharad means Spain, and nothing but Spain; and Zarephath no less distinctly means France"—(Rise of Christendom, p. 311).

In proof of this assertion the author quotes the Spanish Rabbi Joseph (1490-1575), whose book is "A memorial of the multitude of afflictions which we have experienced in the countries of the Gentiles from the day that Jehudah was led captive from his country until this day; and of the wars of the kings of the Gentiles which they have waged in the land of Jehudah and Jerusalem, and the exiles from Zarephath and Sepharad.... a book of the chronicles of the kings of Zarephath and Sepharad and of the kings of the house of Ottoman."

Rabbin Joseph describes himself as one "of the priests who went from Hetele from the land of Sepharad."

But how ancient is the book of Obadiab? The marginal date in our Bible is 587 B. C. There are no existing Hebrew manuscripts that can be assigned to an earlier date than the twelfth century; nor are there any monumental evidences of the great antiquity of the Hebrew alphabet. It was probably made up from the Arabic in the tenth century by the Rabbins of Spain, whose culture and civilization came from Arabia.

The learned Jesuit, Hardouin, who died in 1729, aged 83 years, maintained that there were no manuscripts more than four hundred years old except the sacred scriptures. He believed that before the year 1300 the Greeks had none but Latin Bibles and Liturgies; he believed that the Latin code of the New Testament was the earliest, and that

BRIGHTER OUTLOOK.

The Heavens Are Aglow with Light.

There is a brighter outlook for the cause of Spiritualism at the present time than has ever been known before in the annals of history. The very heavens are aglow with its brilliancy. The angels are crowding around their mediums as willing to do as they were with the holy ghosts and their inspired thoughts. Such a pressure has never been known before. Even the most strictly orthodox are feeling it; they sense something that they cannot account for; it creates an uneasy feeling in them and they wonder what it is.

Extremes follow each other in all cases. The war-cries of nations will be drowned in love messages from the spirit world. Already a call for more light is heard from the orthodox world, which has an ominous sound to it, that is even a surprise to the most enlightened in the Spiritual ranks. We hear it coming from all parts of the earth. Surely it has a deep meaning to it that none but the higher angels can interpret.

Less and less comes the howl against our beautiful religion from the Christian fraternity, and more intense is the inquiry concerning the holy truths of the new religion that is handed down to us from the promulgators of our most beautiful faith.

The word Spiritualism has a charm to its meaning that fills the heart with love that no other word is able to substitute. The day was when cruel-hearted Christians thought they could silence it and even put it down. Already it has risen so far above them that even the devil has become ashamed of them, and has turned traitor to their cause, and refuses to help them any more to make proselytes. Those the Gods intend to destroy they first make mad. The day was when the word Spiritualism was mentioned in the Christian Churches a flutter of revenge was heard from every quarter, but things are different now; they are weakening now, and are continually falling from grace.

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An Offer that Should Increase Our Circulation to 100,000.

In clubs of Ten Subscribers, at One Dollar Each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names must all be sent at one time. Now is the time to act. Just think of this offer to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every postoffice in the United States, with a little effort, as every Spiritualist, every Theosophist, and every one searching into the occult or spiritual should have the book and paper. 10 Yearly Subscribers, 10 Art Magics, \$10.

The Greek was a later translation; indeed, he believed that Jesus and his apostles spoke and wrote in Latin. The latter notion is scarcely more absurd than that Jesus and his apostles spoke and wrote in Greek; for it is now known and conceded that the vernacular of Palestine was Aramaic, which was substantially Syriac; and we have an alleged ancient version of the New Testament in the Syriac language, called the Peshito, claimed to be the truest if not the earliest.

Prof. Johnson agrees with Father Hardouin in the postulate that the writings of all the Christian Fathers were fabricated after the revival of learning, but he differs from him in regard to the antiquity of the Old and New Testaments, maintaining that they also belong to the category of modern fabrications. He considers the passage in Obadiab as simply a description of the Jews living in the midst of the people of the provinces of the old Roman empire symbolized by "the Canaanites," Israel's enemies. "The Arabs knew of no Hebrew books," says Prof. Johnson, bequeathed from the film foretime. The Hebrews, on the other hand, who did not admit that the Arabians were their masters, indirectly admitted that they were also their masters in religious lore." W. H. BURR.

Washington, D. C.

THE DIVINE PLAN.

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

Spiritualism shows a better way to reach the heavenly spheres than the Christians had any knowledge of. We regard no gods or devils to help us out. One broad road which runs along lines of progress is all that is required for humanity to reach perfection in the higher spheres of the angel world. The Spiritualists' plan of salvation requires you to save yourself. Gods and devils are all dispensed with. Nothing but the understanding of the holy truths of Modern Spiritualism and obeying its laws is required for the salvation of all humanity. Prayers and all other hypocritical conduct, no matter how piously rendered, have no weight in clearing up sins and freeing one's conscience in that country where nothing but truth is at par.

At no time since the birth of Spiritualism in 1848, has there been such a demand for tests as at the present time. Even the Catholics are becoming anxious inquirers into the phenomena of Modern Spiritualism. All the signs betoken an advancement in the development of our media, and greater hope is manifested all along the line. The Anti-Spiritualist movement tends to open the eyes of all thinking people, and the cry is there must be something in it or why this effort to cry it down? The weak-minded and faint-hearted may falter and fall by the wayside, but two are ready to take the place of every one that goes over to the enemy. The fruit of our labor is being manifest in the Christian ranks in this country, and the English people are progressing at a wonderful rate. As soon as this Spanish demand for tests as at the present time, even the Catholics are becoming anxious inquirers into the phenomena of Modern Spiritualism. 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PHENOMENA Of Strange and Startling Occurrence.

To the Editor:—As time rolls on and the close of the nineteenth century draws nearer and nearer, the press reports of wonderful phenomena, both strange and startling, are becoming daily more numerous.

At Washington, D. C., Oct. 18, 19, 20, 21, 1898.

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.

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DR. PEEBLES & BURROUGHS BATTLE CREEK, MICH.

SPIRITUAL EXPERIENCE (Continued from page 1.)

D. C. He wanted me to come to him. All said I should not go, but he wrote me a last letter, saying, "I do not decide. I took that letter and laid it on a chair; and kneeling before it, said: 'O, God, what shall I do?' I debated a little while with myself, and then I said, 'I will go, having no farther to go from Washington, D. C., to heaven than where I was. I was taken up as if in a cloud. The help that came to me in every way was wonderful. Washington became my home for twenty-seven years. I joined the nearest church again; I left the Lutheran and joined the M. E. Church. For twenty years I was a worker and believed I was in my right place; but I could not get my husband to think as I did. There was a lady boarding in the house, taking the Progressive Thinker. I commenced to read that, and think of the many things it contained. I got so far, finally, that I loved the truth better than church or Bible. I commenced to go to Spiritual meetings. It brought the past before me, the spirit friends coming to me, and not God or his angels. O how delighted I was when I could listen to Mrs. C. L. V. Richmond and others. June, 1891, my husband passed over. He never joined a church. How could I go to church, and my husband not in heaven. I tell every one that I can't believe that any one who lives an upright life will go to hell. I can't believe that one of evil life, making a profession before he dies, will go to heaven. I am now out of the church and can't go back to it. Beautiful flowers formed on the center of the table and moved towards me; some came very near. I was sitting about six feet from the table. I was all alone in the room. The flowers were pink, with pale gold in the center. How I love to think of them. I feel that I am never alone. Whatever my God, strength is given me. In June, 1890, I left Washington and came to a sister for a home while in the body; yet I feel that the world is my home, and to do good is my religion. To be spiritual minded is life and peace, and the dear Progressive Thinker my companion.

TELEPATHY. (Continued from page 1.)

Earnest searcher, you will be rewarded. When your spirit friends draw near. Dictated by Miss N. B., from spirit life. FRANK M. SCHNÄRENBERGER, Waterloo, Iowa.

At Washington, D. C., Oct. 18, 19, 20, 21, 1898.

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.

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