



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

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The Building of the Romish Church

Vividly Depicting the Way It Was Done, and What It Was When Luther Came.

A Discourse by Rev. Thomas B. Gregory, in the Church of the Redeemer, Warren Avenue and Robey Street, Chicago, Sunday, Nov. 12, 1898.

The Christianity of the first century after Christ was a spiritual democracy—spiritual, since it was of the mind and heart; a democracy, because the brethren were on one and the same footing of equality.

By the close of the first century the Christian societies were in existence all over the Empire, each being independent of the others, save as all were united by the one common tie of faith in God, devotion to Christ, and love to one another.

But the societies in the large cities would naturally be larger, and therefore of more influence, than those in the smaller places, and in that way there came about what is known as the Metropolitan System. For example, the church at Alexandria, being the largest and most commanding in the region of the Nile, would come to take a sort of paternal care over the other churches in Egypt. And the church at Carthage would do the like for the African churches; and the church at Antioch for the Asiatic churches. In a word, the original independence and equality of churches and pastor was lost. Power passed to the great metropolitan churches. Of such churches there were, by and by, as many as a dozen, each striving to become supreme. The struggle, lasting for centuries, was practically ended about A. D. 600, with victory for the church of Rome.

But four centuries more must pass away ere we have Hildebrand, or Gregory VII. Gregory was monarch of all he surveyed, whether in the spiritual or the temporal sense. You have but to recall the Canossa episode, to be reminded how Gregory made the German Henry IV, the mightiest sovereign of the time, stand out in the deep snow, bareheaded and barefooted, for three days and nights, and then sent him back home beaten and humiliated.

Another century goes by, and we are introduced to Innocent III, the man who made King John, of England, give into his hands, fully signed and sealed, a document which read as follows:—"Be it known to all men, that we give up to God, to his holy apostles Peter and Paul, to our lord the Pope Innocent, and his successors, all our Kingdom of England, and all our Kingdom of Ireland, to be held as a fief of the Holy See."

Not satisfied with this, John was then made to swear as follows:—"I, John, King of England, and Lord of Ireland, from this day forth and forever, will be faithful to God, and to the ever-blessed Peter, and to the church of Rome, and to my lord the Pope Innocent, and to his Catholic successors. So help me God."

Authority could go no further. The church of Rome was indeed supreme, and its bishop was lord of the world! This was about the year A. D. 1200—two hundred years before Luther.

HOW ROME BECAME SUPREME. Now, let us attempt to show how this supremacy of the Romish church was brought about.

To begin with, the Roman bishop had the advantage of a glorious situation. His church was in Rome, the city of the Caesars; the city that commanded the world! This advantage was mightily enhanced when the seat of empire was transferred to Constantinople. With the Emperor in Rome, the bishop was naturally be some what overshadowed; but when the Emperor out of the way, the bishop was the best man in the city. Furthermore, when, by and by, Alaric sacked the city and brushed away every vestige of imperialism, the bishop was benefited again. What the civil power lost the spiritual power gained, for men transferred to the bishop and the church the awe which previously had centered in the Emperor and the Empire.

THE CONSUMMATION.

But the Romish bishop was not disposed to trust too much to such favorable circumstances. He would avail himself of every tide that might lead him on to fortune. Hence his celebrated trade with Pepin. Pepin wanted to be king of the Franks, and the Roman bishop wanted to bring about the overthrow of the heretical Lombards, who were threatening his supremacy. The bishop knew that without help he could not defeat the Lombards, and Pepin believed that the good will of the bishop was essential to the success of his designs on the Merovingian throne; so they entered into a contract, by which the bishop was to declare Pepin king of the Franks, and Pepin was to come on to Italy and beat the Lombards. The trade was carried out to the letter. Pepin was declared King, when marching to Italy and vanquishing the Lombards, he gave to his partner, the bishop, a large share of their territory. Thus began the "States of the Church," which remained under the papal control until the year 1870, the year of Victor Emmanuel.

FORGERY AND LYING.

By this time, A. D. 750, Rome was not as solidly supreme as was desired. There were murmurs of jealousy and discontent in many quarters, and these must be quieted. And so we come to the celebrated "Isidorean Decretals." These decretals were documents claiming to have been written by the twenty earliest bishops of Rome. They were

composed with an air of profound piety and reverence, and the burden of their teaching was that the church at Rome was marked out in the councils of God, Christ, and St. Peter, as destined to universal authority. They asserted that it was impious to question this, and damnable to deny it. These writings, spread broadcast throughout Christendom, did the work that it was designed they should do. But every one to-day knows that the decretals were out-and-out forgeries. Cardinals Baronius and Bellarmine admitted them to be such. But they did their work—they made the Church of Rome supreme; and that was all that the ecclesiastics, who forged them, cared about.

The ninth commandment—"Thou shalt not bear false witness," was one to which the Romish authorities paid no attention. The historian Mosheim says: "It was held as a maxim that it was not only lawful but praiseworthy to deceive, and even to use the expedient of a lie, to advance the cause of the church." Gregory of Nyssa, a bishop of the year 400, writes thus to a brother bishop: "A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors have often said not what they thought, but what circumstances and necessity dictated." The Romish churchmen laid right and left, believing that if they only did so loudly enough and long enough, they would accomplish their purpose. And they did.

PURGATORY.

The most stupendous instance of their fraudulence was that involved in the doctrine of Purgatory. The Rev. Allen Butler, one of the saints who was supposed to know all about the matter, thus writes:—"A soul for one mortal sin shall suffer more than all the pains of distempers, the most violent colics, cough and stone, joined in complication; more than all the most cruel torments undergone by malefactors, or invented by the most barbarous tyrants, more than all the tortures of the martyrs summed up together." In depicting the purgatorial horrors the church brought to bear its most vivid imagination. It was described in all the confessions of its terrors, and it was kept before the minds of the people continually. But there was one good thing about purgatory, which the priest could not help telling the people: It was not the abode over the entrance of which was written "Let him who enters here leave all hope behind." Bad place it assuredly was, but there was the hope of getting out of it somehow. "And now," said the priest to the people, "Every mother's son of you are on the way to this purgatory. Not only so, your departed friends and relatives are there already, suffering as no mortal tongue can describe. But you can help them; give us gold enough, and we will speak to St. Joseph, who will speak to the Blessed Virgin, who will speak to Christ, who will speak to the Father, who will shorten their sorrows." The poor people believed them, and the gold was forthcoming, in quick order. Thus the dogma about purgatory was a double-barreled sort of thing—at one and the same time it made the people submissive and the church rich.

INDULGENCES.

We come next to the matter of indulgences. Growing originally out of the doctrine of purgatory, the indulgences, as time went on, were improved and expanded, and their usefulness became more and more apparent. The unspeakable infamy implied in the doctrine of indulgences may be seen in the words of Cardinal Gaetano. Says the cardinal: "One drop of the blood of Christ was sufficient to redeem the whole human race; and the remaining part that was shed on the cross was left as a legacy to the pope, and may be distributed by indulgence from the pope." The secondism and the doctrine of indulgences, which turned millions into the papal cash-box, it was poor sentiment, but good business, and it was from the business point of view that the churchmen looked at it. They wanted money, and if they could get the money by selling Christ's blood, all right—"Who wants to buy?" A countless multitude wanted to buy, and did buy, and the churchmen became rich.

MARRIAGES AND OATHS.

I must not forget in this connection, the law about marriages and oaths. Marriage was prohibited as far as the seventh degree of collateral consanguinity. Not only so, but a fantastical concoction called spiritual affinity, was invented, in order to prohibit marriage between sponsor and god-child. Ah, the vicar knew what he was about! He knew, when he made such marriage laws, that multitudes would be forced to come to him for dispensations. And they did come; and he made them pay good round sums. Anybody could get married, if they were ready to pay for it.

The vicar also passed a law to the effect that an oath, or promise, that was extorted by force, was void. Again he knew what he was about! Whoever wished to break a promise, had but to say that it was extorted by force, and the papal dispensation set him at free. Of course the church received nothing for the dispensation.

It was granted out of pure love for right and justice! If there was anything that made the pope feel real, it was to see one of his children keeping an unjust, or forced, promise. The pope represented God, and he knew that God was just!

CELIBACY OF THE CLERGY.

Another powerful aid toward the building up of the church was the celibacy of the clergy, decreed by Hildebrand, about A. D. 1075. It was a masterly stroke. It freed the priest from all domestic care and responsibility, and enabled him to go about the pope's business with undivided energies and undistracted brain. Morally speaking, it was the worst thing that could have happened to the church, and the world, as we shall see later on; but as a stroke of policy, as a means of aggrandizing the hierarchy, it was perfect and worked like a charm.

AURICULAR CONFESSION.

We come now to a very powerful help toward the building up of the church. I refer to the confessional. Auricular confession was established by the Lateran Council, A. D. 1215.

By this time the dawn of the literary revival was appearing, and it became necessary for the church to find some way of getting at men's thoughts, that it might be determined whether or not they were heretics. The confessional was the thing that best served this purpose. It was established, ostensibly, for the spiritual edification and comfort of the faithful, but it was really the subtle instrument, designed by cunning minds, for advancing the power of the hierarchy. And splendidly did it serve the ends for which it was invented.

To be sure, it was, and is still, the vilest of all human inventions, being responsible, perhaps, for more human iniquity, for more immoral thoughts and deeds, than any other institution, or than all other institutions, on earth—it still served its purpose. It helped to strengthen the papacy. And that was the main thing.

AS A ROARING LION.

We pass now to consider another sort of means employed by the churchmen. Those so far glanced at were of the sinister stamp. Sly, insinuating—the wisdom of the serpent. But when necessary Rome could assume a bold front and go forth as a roaring lion.

Under this head I would refer you to the terrible instrument known as the "Interdict." The interdict released subjects from their oath of allegiance to their sovereign, and forbade foreigners to hold any intercourse with them. The interdicted nation was deprived of all its public exercises of religion; the churches were closed; the altars were stripped of their ornaments; the crosses, relics, images of saints, were laid upon the ground and carefully covered up, as if the very air might pollute them with its contact. The bells were removed from the steeples. Mass was celebrated with closed doors, and none but priests were allowed to be present at the ceremony. The clergy were not allowed to marry, baptize or to bury. All the superstitious people rose in open rebellion and forced their ruler to submit to the demands of the pope.

And there was the still more terrible

"EXCOMMUNICATION."

I am fortunate enough to be able to give you a verbatim copy of the excommunication that Hildebrand hurled at Henry IV, of Germany. It is rather lengthy, but it must be seen in its entirety in order to be appreciated. Here it is:

"By the authority of God Almighty, the Father, the Son, and the Holy Ghost, and of the undivided Virgin Mary, and of all the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim, seraphim, and of all the holy patriarchs, prophets, apostles and evangelists, and the holy innocents, who in the sight of the Holy Lamb, are found worthy to sing the new song of the holy martyrs, and the holy confessors, and the holy virgins, and all the saints, together with the holy and elect of God, we excommunicate and anathematize this malefactor, and from the threshold of the Holy Church of God Almighty, we sequester him, that he may be tormented, disposed, and delivered over to Satan and Abraham, and with those who say unto the Lord God, 'Depart from us—we desire none of thy ways'; and as fire is quenched with water so let the light of him be put out forever!"

"May the Father who created man, curse him! May the Son who suffered for us, curse him! May the Holy Ghost, who was given us in baptism, curse him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him! May the Holy and Eternal Virgin Mary, mother of God, curse him! May St. Michael, the advocate of holy souls, curse him! May all the angels, and archangels, Principalities and Powers, and all the Heavenly Armies, curse

him! May the praiseworthy multitude of Patriarchs and Prophets, curse him! May St. John the Precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles, curse him! May all the Saints who, from the beginning of the world to everlasting ages, are found to be beloved of God, curse him! May the Heavens and Earth and all the holy things therein remaining, curse him! May he be cursed wherever he be—whether in the house or in the stables, the field or in the highway, in the path, or in the water, or in the church. May he be cursed in living, in dying, in eating, in drinking, in being hungry, in being thirsty, in fasting, in sleeping, in slumbering, in waking, in walking, in standing, in sitting, in lying down, in working, in resting! May he be cursed in all the faculties of his body! May he be cursed inwardly and outwardly; may he be cursed in the hair of his head; may he be cursed in his brain and in his temples, in his forehead, in his ears, in his eye-brows, in his cheeks, in his jawbones, in his nostrils, in his forehead and grinders, in his lips, in his throat, in his shoulders, in his arms, in his wrists, in his hands, in his fingers, in his breast, in his stomach, in his veins, in his thighs, in his hips, in his knees, in his feet and in his toe-nails. May he be cursed in his joints and articulations of his members, from the top of his head to the sole of his foot, may there be no soundness in him! May the Son of the living God, with all the glory of his majesty, curse him! And may Heaven, with all the powers that move therein, rise up against him and damn him! So mote it be! Amen! Amen!"

Now to us there is nothing that is more harmless than that old tirade. Were it not for the fact that it is so full of cursing and bitterness, its only tendency would be to make us smile. But when that old excommunication was first at the German Emperor he swore him! A thousand years ago people were as afraid of interdicts and excommunications as the Spaniards are of Schley's 13-inch bombshells. They did a great deal toward building up the church.

THE INQUISITION.

One other aid must be noticed—the Inquisition. For finally the time came when even the excommunication failed to terrify men. In the dawn of the literary revival men began to think, and with that they began to see the folly of being afraid of the papal thunders. But the church was not ready to give up, and the next thing was the Inquisition. This most infernal chapter in history began with the crusade against the Albigenses, A. D. 1200, and ended with the Edict of Nantes, A. D. 1685. It prolonged the papal supremacy for three hundred years.

Let us take just one glimpse into the olden time. During the French occupation of Spain, one of Napoleon's generals found in the city of Toledo the thing I am about to describe. In a recess in a subterranean vault, stood a wooden image of the Virgin Mary. A front of the image was stuck full of sharp nails and keen knife-blades, with the points turned outward. The arms and hands were pointed, and machinery behind the partition set the figure in motion. When the figure extended her arms, as if to press someone lovingly to her heart, a knapsack was made to supply the place of a living being. The statue hugged it closer and closer, and when the knapsack was found to be perforated to the depth of three or four inches. In the days of old, persons accused of heresy were conducted into this cellar, which was dimly lighted by lamps. At a little altar in front of the image, and hung with black, the prisoner received the sacrament, and two priests admonished him in the presence of the Mother of God, to make a confession. "See," said they, "how lovingly the Blessed Virgin opens her arms to receive you." All at once the figure began to raise her extended arms; the prisoner was led to her embrace; she drew him nearer and nearer, pressed him closer and closer, till the spikes and knives pierced his breast. If he still refused to confess, the figure was insensible in the figure's arms, while his life-blood slowly ebbed away!

DEPOSITIONS OF ROMANISTS.

And so we have seen the ways and means by which the Romish hierarchy was built up.

Here I might rest my case; but, before I close, I propose to answer this question: What was the hierarchy, after it was built up, and what was the fruit of its supremacy?

Upon this important question we will take the depositions of the following witnesses, all Romanists, and all living before the Reformation.

St. Bernard:—"If we could look beyond the partition that we might see the horrible things in the House of the Lord, the foulest things would appear on the inside of the partition. Many of these offenders cannot be concealed, on account of their multitude; nor, by reason of their impudence, do they court concealment."

Jacob of Vitry, Capuchin:—"The Roman Court has lost every vestige of Christ's spirit, and busies itself solely with politics and litigation, never breathing a word about spiritual concerns."

St. Hildegard:—"The popes seize upon us like ravens, beasts, and through them the whole church is withered. They desire to subjugate the world, but the nations will rise against them, and they will be brought low."

St. Bonaventura, Cardinal:—"Rome is the harlot who makes kings and nations drunk with the wine of abominations. The princes of the church are fornicators, robbers, and the children of the devil; and by their vices they have corrupted the whole world."

John of Parma:—"The Romish church concerns itself with nothing but wars and juggling; for the salvation of souls it takes no care."

St. Bridget:—"The popes are murderers of souls. They condemn the innocent, and sell the good for filthy lucre."

Genebrard, church historian:—"Fifty popes, in 150 years, were degenerates, apostates, rather than apostles."

Baronius, cardinal historian:—"Many shocking monsters were elevated to the papal chair, who were guilty of robbery, assassination, sacrilege, perjury and all kinds of wickedness."

Ryckel, Dutch:—"In vision I saw the whole heavenly choir praying to the Father to save the church. But God said, 'No! Should the popes, cardinals and bishops swear in my name that they wished to reform they would be perjured. From head to foot there is no soundness in them.'"

Petrarch, the father of modern learning:—"The papacy sits as a blight over the peoples, and nations, and tongues, confident in the abundance of earthly riches, and careless of the eternal."

Savonarola:—"When I think of the life of the priests, I cannot refrain from tears. It is the clergy who are the maintainers of every sort of wickedness. The world is dying, and all flesh is doomed, unless reformation comes, and comes speedily."

Erasmus, the most learned man in Europe:—"Have mercy, Oh God, and save us from the rapacity and insensibility of the priests."

Machiavelli:—"The scandalous examples and crimes of the Church of Rome are the cause why Italy has lost every principle of piety and religion. We Italians are chiefly indebted to the church and the priests for our having become a set of profane scoundrels."

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This testimony is all the stronger for the fact that the witnesses are all from the other side of the case. There is one Protestant witness whom I would like to put upon the stand. Henry C. Lea, of Boston; but I dare not do it. Mr. Lea is a man of unimpeached and unimpeachable veracity, but his testimony is not to be given before a mixed audience. But if you will go down to McClurg's or Bryant's, and buy his book, entitled "Sacred Celibacy," and every one who loves God and the United States of America, ought to know the book—you will see for yourselves what I am not permitted to speak in this presence. You will see that the holy priesthood was anything but holy; and that the "Bride of Christ" was such a bride as the pure and holy son of God would have turned from in loathing and scorn!

BLACK AND INFAMOUS.

If ever an institution had a fair claim to the world, Catholics had to the discovery of America. All power belonged to it! Kings, princes and potentates were on its side! Belonging to it was a monopoly of the world's wealth and learning! The world over, it did according to its will, and there was none to stay its hand, or say unto it:—"What doest thou?" Twelve hundred years of supremacy! And with what result? Silence! I must not speak! On history's page the result is written; and there pure souls may, in secret, read it, to weep over it, to loathe, scorn and hate it—but they must not speak! It is too black—too infamous!

But God is patient—and goodness is immortal; and in my sermon of next Sunday morning I hope to be able to speak to you of better things.

Greetings from the National Spiritualists' Association.

To the Editor and Readers of The Progressive Thinker:—"The National Spiritualists' Association sends greetings of love and good cheer to you, dear friends, from its headquarters in Washington. At this 'Thanksgiving' time, when the people of the country are supposed to give thanks for and rejoice over the bounties and blessings of the year, the N. S. A. desires to extend its expressions of fellowship and good will to the Spiritualists of the land."

Here, we are doing all that is possible with the means and opportunity at our command, to prove the usefulness of this Association to the people of the nation, and from all over the States we are daily receiving letters of encouragement and appreciation that prove to us that our work and interests, as an associative body of people laboring in behalf of the Spiritual cause, are held closely in human hearts."

We are glad that this is so, and the N. S. A. desires to keep in touch with Spiritualists everywhere. It encourages and advises the formation of local societies, of lyceums, of home circles, of all assemblies that aim to educate for right living, and to spread the eternal truths of the modern dispensation that came to earth in 1848.

The N. S. A. sends out to you its expressions of love and regard—it is not exclusive nor clanish. It cares for human interests for all, and not for special privileges for the few. We are trying to do our best here at the headquarters and your sympathy and kindly thought will help us on to success.

MARY T. LONGLEY.
Secretary N. S. A.

A Man of God.

Muncie, Ind., Nov. 16.—The grand jury has indicted the Rev. C. U. Wade, presiding elder of the Muncie district of the M. E. church, and at one time pastor of the Wabash and Bluffton churches, for cruelty to his horse. September 7, the Rev. Wade's horse kicked in the dashboard. It is alleged that he plaited the horse's tail, tied it to its head, then beat it until it fell exhausted, after whirling about in a circle to escape the cruel lash. K. C. Thompson, deputy county recorder; W. R. Snyder, superintendent of the city schools; and others, were witnesses. Wade was arrested, and James Meeks, a deacon furnished \$100 bond.—Fort Wayne Journal.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

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FAITH-CURE MURDERS.

As Viewed by The New York Times.

When public opinion and the law begin to hold faith cures and Christian science charlatans criminally responsible for the deaths they cause, we shall see a notable diminution in the number of the practitioners of that school.

The verdict of the Coroner's jury against Kate Lyons and Athalia Mills in England is therefore a finding of high importance. These are the women who cut short the life of Harold Frederick; the Lyons woman, it appears, by persuading him to put himself under the ministrations of the Mills woman, and the latter by adopting a form of treatment, or lack of treatment, which the jury was convinced, led to a fatal termination of a disease, ordinarily curable under proper medical attention.

Mills, as was clearly evinced by her testimony, is a superstitious and perfectly ignorant creature. She knew nothing of the nature of Mr. Frederick's disease; Christian science never knows anything of the nature of the maladies it treats. She practiced the hocus-focus of her pretended art, but persuaded the patient to eat and drink what he pleased, to walk up and down stairs, and to take long drives. This regimen for a man with a history of rheumatism and heart trouble, who had suffered a stroke of apoplexy and partial paralysis from which he was slowly recovering under the ministrations of a physician who was fully qualified in the treatment of heart and lung disease, could have but one result. Mr. Frederick died of heart failure.

Homicide is the killing of one human being by the act procurement or omission of another. Manslaughter, the crime for which the slayers of Frederick have been held by the Coroner's jury, under our Penal Code, which is a copy of that of England, is, in the second degree, a homicide by any act procurement or culpable negligence amounting to murder or manslaughter in the first degree. Culpable negligence is, of course, only another name for Christian science.

A system of jurisprudence that compels responsible physicians to exhibit diplomas or other certificates of education and competence yet freely admits death-dealing ignorance to the bedside of the stricken would be preposterous. The largest liberty of opinion in matters of faith and religion must be accorded to the people of all free countries. There is and should be absolute freedom of choice among the several schools of medicine. But the most liberal theory of law and public policy would never sanction the issue of licenses to "healers" whose system bears no closer relation to recognized therapeutics than the incantations of an Indian medicine man. If the thing cannot be licensed it cannot be tolerated. As civil and fatal effects have been demonstrated.

The law is not merely a restraint upon the strong. It is the bulwark of the weak. It is peculiarly the province of the State to see to it that no preventable harm comes to the ignorant and the mentally incompetent. Were it otherwise, the doctrine of "every man for himself and the devil take the hindmost" would become a universal principle of government and the world would be a paradise for thieves, pickpockets, Christian science healers, and other swindlers and criminals.

Mr. Frederick, ill, disabled, and weak, was in no condition to judge for himself how he should be healed. He was unable to resist the persuasions of the Lyons woman, he could not see that the Mills woman was killing him. English law will doubtless punish these women for causing or permitting his death, and then we may be sure that English law will take the next logical step and prevent the Christian science healers practicing their murderous witchcraft.

There have been Christian science murders in this country, too—in this State and this city. If Lyons and Mills are punished in England, we may reasonably expect either that our courts will find existing law for the restraint of these homicidal pests or that legislation will prohibit their operations.

To the Editor:—I send you the enclosed editorial, entitled "Faith-Cure Murders," which I have clipped from the New York Times of to-day's date. When the secular press write on "faith-cure," they include all kind of healing, "Spiritualism," "Metaphysical," and "Christian Science." They do not discriminate, and in that they are right. It is not this strong evidence of the matter, but simply exhibit plain ignorance. I am a Spiritualist, not a "Christian Scientist," but I think the tone and manner of this editorial is entirely uncalled for, when the editor states that "The world would be a paradise for thieves, pickpockets, Christian science healers, and other swindlers and criminals." It is not this strong language to class these healers (who are a nice and refined class of people) among such ruff-suff. In fact, I could quote much from this editorial, which I hope you will publish, if you have space for our own class of healers are included under this head, and it is a crying shame to have such bigotry shown at this late day. One would think we were living in the days of the Salem witchcraft, by the tone of this editorial.

J. O. LUNT.
New York, Nov. 11, 1898.

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SATURDAY, DECEMBER 3, 1898.

YES, MOST EXCELLENT.

Thackeray, the well-known English author, merciless satirist, genial humorist, and philosophical observer, wrote his children—which his daughter, Mrs. Ritchie, who lately edited and republished her father's works, has just given to the world—the following, which a lady friend and an admiring patron of THE PROGRESSIVE THINKER, resident in Florida, has just communicated to us, marked "Good." We go one better and quote:

"The misfortune of dogmatic belief is that, the first principle granted, that the book called the Bible is written under the direct dictation of God; for instance, that the Catholic church is under the direct dictation of God, and so communicates with him; that Quishinabob is the direct appointed priest of God, and so forth—patriarchy, persecution, separation of dear relatives follow as a matter of course.

"What person possessing the secret of Divine truth by revelation, or by the assured of heaven, and which God said or he worships as if it were God, but must pass nights of tears and days of grief and lamentation if persons naturally dear cannot be got to see this necessary truth? Smith's truth being established in Smith's mind as the Divine one, persecution follows as a matter of course. The same may be said of all over Europe, all over God's world, upon this dogma. To my mind, Scripture only means a writing, and Bible means a book.

"It contains Divine truths and the history of a Divine character; but imperfect, but not containing a thousandth part of him; and it would be an untruth before God were I to hide my feelings from my dearest children; as it would be a sin if, having other opinions, and believing literally in the Mosaic writings, in the six days' cosmogony, in the serpent and apple and consequent damnation of the human race, I should hide them, and not to make those I loved best adopt opinions of such immense importance to them. And so God bless my darling and teach us the truth. Every one of us in every fact, book, circumstance of life sees a different meaning and moral, and so it must be about religion."

EXPENSIVE CONVERSIONS.

A. H. Nelson, of Detroit, unquestionably a churchman, in an article over his own signature, published by the Baptist Missionary Magazine for November, gives an account of foreign missions, and the cost of converts to the Christian faith. He estimates there are about nine millions of Baptists, Congregationalists, Methodists and Presbyterians in the United States. He gives the figures, and shows that every Northern convert to the Baptists costs \$242.7, and every Southern Baptist costs \$140.33. Conversions of converts cost \$176 each. And the Methodist make them in at a cost of only \$24.04. In the South, however, each Methodist soul saved from endless burnings, costs the magnificent sum of \$886—a great deal more than they are worth. Northern Presbyterians get into heaven through that church route for \$297 each, while in the South they make the rifle for \$280.

When they get God, Jesus Christ and the Bible in the Constitution, and no person can hold an office unless he is a member of some evangelical church, then converts will rush in pell mell, tumbling over each other to fit themselves for official trusts, and probably without cost.

SUPERNAL CUSSES.

"Gath," the well-known press correspondent for forty years, in a late article in the Kansas City Star, makes this very pointed statement:

"The people will never cease to keep their eyes on ecclesiastical or whatever denomination, for the tendency of all such bodies is to be self-perpetuating, and there is no limit to their arrogance, since it is based upon a supernal assumption, namely, that God has, in whatever our sect, in his particular favor."

Hit them again, Mr. Townsend, if they don't deserve kicking they are just going to. The steal of the Methodists of \$288,000 from the government last winter, for the alleged destruction of their Southern Publishing House, which had been a regular session factory, giving the legislators otherwise lobbyists, a hundred thousand of the stealings for their services, shows the "arrogance" of these supernal cusses.

A PRECOCIOUS YOUTH.

Ma, Satan must be a great trouble to God, isn't he? I don't see why he turned out so bad when he had no devil to put him up to it!

LET THERE BE LIGHT.

For true, honest, genuine mediumship THE PROGRESSIVE THINKER has and ever will have the profoundest respect and esteem, as a strong and most influential factor in bringing demonstrative light and knowledge of conscious and intelligent spirit existence beyond the veil of death.

The good that mediums have done in bringing conclusive proofs of immortality to the senses of mortals; in an age in which science has been prone to materialism pure and simple, cannot be overestimated. The benefit to mankind, of mediumship, in counteracting the influence of materialistic science, and the materialistic drift of the times, has been incalculable.

For this work of overcoming the assaults and inroads of materialism, and establishing the great truths of spirit continuity, return and communion, all praise is due to the army of genuine mediums. The debt the world owes to these instruments in the hands of the spirit world, for demonstrating the truth of Spiritualism, against the materialistic drift of the scientific world, can never be overpaid by a grateful public. Our appreciation of genuine mediums and their work cannot be stated in words.

According to the depths of our appreciation of genuine mediums and mediumship, so is our detestation and abhorrence of those who under the stolen cloak of mediumship, and for the sake of paltry pelf, practice fraud and deception upon innocent, earnest and honest inquirers after truth and light on these sacred things—the most sacred that concern humanity.

The man who knowingly and wilfully puts forth as genuine a counterfeit coin or bank bill, we account a rascal and villain worthy of condign punishment; the man who wilfully puts forth a counterfeit of spirit power and presence is not less a robber and a thief of most despicable quality. And yet, by some strange, anomalous freak of mentality, there are some Spiritualists who readily condemn the ordinary counterfeiter of money, but whose only voice of condemnation, under a base counterfeiter of spiritual phenomena is exposed, is against those who lay bare the fraud.

"It injures Spiritualism," they say. Does it injure the Government, or the money of our country, when a nest of counterfeiters is discovered and broken up?

Should we not give the counterfeiting gang a free field and full swing—because the public exposure, arrest and conviction of the gang, will injure the monetary affairs of our country?

The fact is, Spiritualism has no need of fraud; and the worst enemies of Spiritualism to-day are those who practice fraud in the name of mediumship. Their nefarious work serves to bring discredit and financial and social injury upon genuine mediums, and untold loss to the prestige of Spiritualism.

The good angels and helpful spirits who seek to raise men to higher planes of spirituality, do not come using fraud and deception as means to effect their pure and noble purposes. Their high and beneficent mission is not aided by fraudulent counterfeits posing in the guise of mediums.

Genuine mediums have a high and good mission—earth can have none higher or that should be held more sacred. Mediumship should, in virtue of its high import and relationship to the Seen and the Unseen world be kept pure and unspotted from whatsoever tends to moral turpitude or spiritual defilement. The debasing touch of fraud should not be suffered to come near it, in any form or manner.

Genuine mediumship brings health and strength to the cause of Spiritualism; fraud, so far as it is allowed, brings disease and plants the seeds of death.

The fraudulent pretender, the trickster in the role of mediumship, is a synonym of moral and spiritual darkness; the genuine faithful medium is a bearer of light.

Let there be light. Let the nefarious work of fraud and deception be exposed to the light of day, that the evil-doers may be shamed by all honest, intelligent people. Genuine mediums will be benefited by erasing fraud.

Let the light shine; let the dark places be illuminated. The spirit of inquiry is abroad, and the true medium will be the honored and appreciated gainer by the purification of the ranks of those who claim the high gifts of the spirit world.

And finally, that best results may be secured in the family circle be established, for the development of pure mediumship and the exaltation and building up of pure Spiritualism.

A CRUEL CHARGE.

Mrs. Rebecca A. Rosenbarger was arrested at Princeton, Ind., some days ago charged with murdering her 10 years old son by poison. The mother, three weeks before, took a life insurance policy for \$2,000 on the boy's life, payable to herself. Says the dispatch: "The woman has been quite prominent in church circles." Now it is not highly criminal to suspicion a zealous worker in church circles with being the murderer of her own son? If she killed the boy it was doubtless with the hope that he would gain heaven, whilst the \$2,000 insurance would go a great way towards recouping the dear boy's loss, and she would obtain a share of the "pardon" blood by earnest prayer, and so mother and son will walk the golden streets of the New Jerusalem hand in hand, singing "Glory, glory" forever.

NOT BAD.

Rev. Dr. E. B. Hale, the well-known author, and for forty-two years ministering in the Old South Congregational Church, Boston, late lecturing in this city, when asked how he, a Unitarian, was allowed to preach in a Congregational pulpit, replied with a smile:

"All sensible people are Unitarians. All the others are, but they don't like to say so." Unitarians teach that Jesus was born of mortal parents, just as are other people, hence, if of Jesus' nature, none of us are inclined to take issue with the Doctor. The idea of a person virgin-born, and sired by Almighty God, is blasphemous, and to worship such a character is idolatry.

DISLIKED THE PREACHER.

Before being mustered out privates of the Seventy-first Regiment of New York buried their chaplain, George R. Van de Water, in effigy, after derisive ceremonies, including the pelting of the effigy with missiles. The chaplain was unpopular because of his behavior in Cuba. The affair took place in the regimental armory.

CONFLICTING TRANSLATIONS.

The Inerrant Bible, "every word and letter of which was inspired by Almighty God," gets us into a painful dilemma when we become familiar with its various renderings. Take Job 19:25, 26, in illustration:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh I shall see God."

In reading this passage the Christian is sure he has evidence that Job was a prophet who predicted a Messiah; while the Adventist has a clear statement that he will make his appearance in the last days; and they who believe in the resurrection of the material body after all is destroyed, yet clothed again with flesh he would see God, the Atheist at the same time getting a severe setback.

Turning to the late revised edition we find no material change, but Redeemer is not capitalized as in the authorized version, whilst in the margin "or vindicator" is substituted as a better reading. In the Appendix it is stated the American revisers wanted to change the rendering so as to read after the body was destroyed, "Then without any flesh I shall see God."

Here was Spiritualism, at least to the Theistic wing of the faith, pure and simple. We took courage, so we turned to the Douay translation, printed in 1609, two years in advance of the so-called King James' translation. Here it reads:

"I know that my Redeemer liveth, and that in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see God."

Good enough for Job. Here is positive assurance of a Redeemer, of a last and general resurrection, in which Job, notwithstanding his many afflictions, was to be a participant, when clothed with his resurrected flesh; for whether burnt by fire, consumed by worms or animals, each atom regaining its natural place in the elements, perhaps becoming parts of beasts, birds or flowers, all would be reunited and vitalized, with natural vision restored so he could see God, with his own eyes, and not that of another, as Job told us in the 27th verse.

Almost despondent with the idea that this third body, full of pains, is to be reanimated, we recalled the fact that we had a Jewish translation of the Hebrew Bible into English. We opened the sacred pages with faint hope. Imagine our delight as we read:

"I know that my Redeemer liveth, and that he will remain as the last after the creatures of the dust are passed away; and after my skin is cut to pieces will this be: and then freed from my body shall I behold God, whom I shall myself behold to my happiness, and whom my eyes shall see and not a stranger."

Fully confident that this Jewish rendering is correct, that "freed from the body" the resurrected spirit will see God, hope in Spiritualism was so far revived as to believe it was a prevailing sentiment among the Chaldeans, by whom many scholars are of the opinion the book of Job was written before a Jew was dreamed of.

But how about this "Redeemer"? Did Job really "know," as is alleged, that a Messiah would reign? Fortunately our eyes fell on a statement by Rev. Dr. Wise, editor of the American Israelite, probably better posted than any other American in the Hebrew tongue. He is certainly familiar with the Jewish Scriptures. Lately discussing on this text, he wrote:

"I know that my Redeemer liveth, and that he will rise upon the dust." Such is the literal translation of that verse in Job, upon which Christian expositors put their own construction, because they translate Goali, "my redeemer." The term Goali is before us in the Holy Scriptures as avenger of the blood of a slain man; as a kinsman, a supporter and protector, never as a redeemer. The verb signifies also to ransom or to release, never to save, for which the Hebrew has Yasha. Job, grievously offended by his friends, who declared him guilty of crimes which he staunchly denied having committed, exclaimed, 'I know that my redeemer liveth, he will rise at last (upon my dust), and make me know my innocence.' This is the sense of Job's exclamation."

How strange that every passage in the Old Testament which could be made to serve a purpose in support of a Messiah was wrested from its true meaning by the English translators, and was made to bear evidence in direct conflict with the real meaning of the original writer. The above, but one of many hundreds of false renderings.

SENSIBLE CATHOLICS.

A telegram from Montreal brings the astonishing information that Mayor Raymond Prefontaine, of that city, a French-Canadian Catholic and a liberal member of the Dominion Parliament, has made up his mind that the Catholic churches and religious institutions must pay taxes the same as other private property holders and corporations, and will order that tax against them be hereafter extended.

As long as churches are protected by the government, they should share, like private individuals and corporations, in the cost of that government. Until this is done each property should be exempt from protection. Taxation is the only means we have for preventing the wealth of the world being piled up in these worse than dead institutions. It is a marvel that a Catholic should lead in such a reform.

UNDER PRIESTLY BAN.

That distinguished historian, Edward Gibbon, author of the "Decline and Fall of the Roman Empire," has been classed by churchmen with Infidels. He was strictly truthful, and incidentally he told of the wickedness and infamy of Christians, hence the reason uneducated Christians desire to defame him.

David Hume, author of a "History of England," and numerous philosophical and ethical works, told the truth about the controversies and wars among Christians, so he is classed with unbelievers.

George Grote, who gave to the world the clearest and best "History of Greece," in some way offended the priesthood, so he is written down by them as an Atheist.

Lord Macaulay wrote a "History of England," and is the author of numberless essays on a multitude of subjects. The following is a brief extract from his work: "Why not class him with others who tell the truth?"

"We know that the restraints which exist in Spain and Italy have not prevented Atheism from spreading among the educated classes, and especially among those whose office it is to minister at the altars of God. All our readers know how, at the time of the French Revolution, priest after priest came forward to declare that his doctrine, his ministry, his whole life, had been a lie, a mummery during which he could scarcely compose his countenance sufficiently to carry on the imposture."

And Buckle, in his "History of Civilization in England," says: "During almost a hundred and fifty years Europe was afflicted by religious wars, religious massacres, and religious persecutions; not one of which would have arisen if the great truth had been recognized, that the state has no concern with the opinions of men, and no right to interfere, even in the slightest degree, with the form of worship which they may choose to adopt."

Historians, like Macaulay and Buckle

"MENE, MENE, TEKEL, UPHARSIN."

Crime and Pauperism Appear to Be Rapidly Increasing.

CHARITY'S FREE HAND—VAST SUMS GIVEN IN NEW YORK—PAUPERISM HAS GROWN UNTIL AN ENORMOUS SUM IS INVESTED FOR THE BENEFIT OF THE INDIGENT—MILLIONS IN RELIEF WORK LAST YEAR—THE DEMANDS OF SPIRITUALISM.

It is almost incredible, but I have the official reports for my authority, that 2,551,455 persons received assistance or relief from the various charitable associations of New York State last year. This includes only such associations as are organized under the State laws and are required to make reports of their transactions to the Commissioner of Charities. It does not embrace a multitude of religious organizations, mission schools, the King's Daughters, the Epworth League, Christian Endeavor, bands of hope, aid societies, helping hands and the many benevolent branches of the Catholic Church which are always offering succor to the poor and needy; and, of course, the amount of money, food and clothing distributed by private individuals cannot be taken account of. It is probable if accurate returns could be obtained of these forms of charity the amount distributed and the number of recipients would be increased 50 per cent.

The total amount of money expended for charities last year by organized charities in the State of New York was \$23,100,880. Of this \$9,606,136 was disbursed through purely official and \$13,494,754 through private agencies. In New York city the number of persons receiving assistance was 1,523,699, the hospitals, relief societies and other associations took care of 758,609 persons. The remainder received what is known as "outdoor relief"—that is, at their own homes.

Pauperism has grown to such an extent that the enormous sum of \$103,384,554 is now invested in the form of endowments and \$77,455,064 in real estate. The following table will show the distribution of this enormous fund:

State institutions.....	\$ 5,450,953.65
County almshouses.....	2,993,930.00
City and town almshouses.....	6,842,000.00
Charity organization societies.....	246,082.01
Day nurseries.....	271,416.46
Dispensaries.....	1,613,983.17
Elmshouses.....	850,569.07
Employment societies.....	171,217.76
Fresh air charities.....	479,035.96
General outdoor relief societies.....	2,274,544.49
Homes for the aged.....	17,845,107.17
Homes for the blind.....	244,400.00
Homes for children.....	25,581,750.33
Homes for discharged prisoners.....	161,997.78
Homes (temporary) for men and boys.....	124,340.01
Homes (tem.) for women and children.....	223,214.45
Homes (tem.) for women, girls.....	177,232.00
Homes and hospitals for consumptives.....	583,000.00
Homes and hospitals for convalescents.....	52,700.00
Homes and hospitals for epileptics.....	120,000.00
Homes and hospitals for incurables.....	1,611,855.60
Homes and hospitals for imbeciles.....	488,307.70
Homes and missions for immigrants.....	2,441,600.00
Hospitals.....	29,068,051.55
Humane societies.....	6,600.00
Legal aid societies.....	19,715.00
Reformatories for children.....	165,578.13
Reformatories for women and girls.....	1,618,172.24
Societies for relief of sick poor.....	335,508.00
Schools for deaf.....	1,224,691.65
Total.....	\$103,384,554.21

"The number of permanent inmates of charitable institutions, when the latest count was made, was 74,664. The number received and cared for during the year in such institutions was 269,147. It is extraordinary that two-fifths of the permanent charges upon the State and charity are children, the number at present cared for being 31,127. Most of these, however, are better off than they would be with their parents or people of their class, for they are receiving the rudiments of an education, and are taught useful trades.

The city, county and township almshouses have 13,732 inmates and other State institutions for the indigent have 6,001, making a total of 19,733 paupers in the State, people who cannot or will not sustain themselves. The educational institutions where free instruction is given have 6,020 pupils, who are not only educated but are supported in the meantime. There are ninety-seven inmates in the homes for discharged prisoners, 1,824 in the reformatories for women and girls, and 198 infants in the day nurseries.

The following statement shows the number of pauper inmates in the various homes and asylums, most of whom are permanent:

Homes for the aged.....	5,635
Homes for the blind.....	113
Homes, temporary, for men and boys.....	203
Homes, temporary, for women and children.....	172
Homes, temporary, for women and girls.....	426
Schools for the deaf.....	1,080
Homes and hospitals for consumptives.....	116
Homes and hospitals for convalescents.....	25
Homes and hospitals for epileptics.....	177
Homes and hospitals for incurables.....	659
Homes and hospitals for imbeciles.....	112
Charity patients in other hospitals.....	6,992

It will be noticed that this statement does not include the insane who are under the care of the State, nor the pupils of the several blind and deaf and dumb asylums who pay for their instruction.

The total contributions for the benefit of organized charities last year in the State of New York were \$23,100,880. Nine and one-half millions was appropriated by State, county and municipal governments; \$4,349,481 were private contributions, to which should be added \$894,744 received from entertainments and benefits, and \$860,427 received from legacies. The revenue from interest in endowments was \$2,204,365.

Mrs. Phoebe A. Hearst, the widow of the late Senator from California, is emulating Mrs. Leland Stanford's munificence in founding the Leland Stanford University, and has undertaken, with the assistance of several wealthy friends, to provide appropriate and commodious buildings for the University of California, which she intends shall be the finest in the world.

A year or two ago Mrs. Hearst offered prizes for the best plans that might be printed for a new group of buildings, including a chapel, library, refectory, dormitories and recitation halls. A committee of architects, artists, engineers and men of practical university experience were appointed to make the awards, and Mrs. Hearst recently sailed for Europe to receive their reports. All the architects in the world were invited to compete, and a hundred or more took advantage of the opportunity. From these the jury selected eleven plans of unusual merit and directed the designers to proceed at once to California for the purpose of making an examination of the campus and its environment and altering their plans to meet local conditions. Mrs. Hearst pays all the traveling expenses. The alterations must be completed and the amended designs submitted again to the jury at Antwerp on the 1st of April, when a choice will be made from among the eleven competitors. While it is not considered very likely that it will accept the designs submitted by any one architect for all the buildings, but will choose the best features presented by each. The entire group of buildings will cost several millions of dollars, and Mrs. Hearst's

ambition is to make them superior to those of the Leland Stanford University, which are all one story high, with cloisters in imitation of the old Spanish missions.

On reading the above from the Chicago Record one will see at a glance the necessity for humanitarian work among all classes. \$103,384,554 is an immense sum to dispose of in charity work of a single State, yet it was all needed. Other States will eventually require as large a sum unless the pauper immigration from Europe be stopped, and the criminal classes be prevented from propagating their kind. It behooves Spiritualists to step to the front as humanitarians, and endeavor by systematic work to lessen crime and poverty. This nation was never so steeped in crime and pauperism as at present. Spiritualists should commence by purifying their own ranks of the frauds and charlatans who by their nefarious work add to the aggregate crime of humanity. The world is slowly but surely drifting in the direction of crime and pauperism. There are now confined to the jails and penitentiaries one to every 750 inhabitants, whereas fifty years ago there was only one confined therein to every 5,000 inhabitants. The increase in crime is startling, and unless the same is stopped there will be no end of trouble in this country.

The humanitarian work by Mrs. Leland Stanford, and Mrs. Phoebe A. Hearst, of California, shines forth most beautifully, from an educational point, but their munificence does but little towards striking down the gigantic evils now afflicting our country.

Crime and pauperism must be stopped, or "Mene, mene, Tekel Upharsin" will soon be written over the portals of our Republic. DIVINE WRIGHT.

MAKING THE BEST OF ALL THINGS.

A Sermonette by the Editor of the New York Herald.

"And be content with such things as ye have."—Hebrews, xiii, 5.

I do not suppose that anyone is perfectly satisfied with his surroundings. There is no station in life which can furnish us with contentment. I have never yet seen a man who could truthfully say he would not in some respects change his environment if he could, under the conviction that if it were changed he would be a better developed, a stronger and a happier soul.

That is a very startling fact and one which has attached itself to every generation since the first created being opened his eyes on this beautiful world or listened to the music of the wind as it used the branches of the trees for harp strings. Moreover, I judge that the fact will remain one of the chief characteristics of human nature until the last generation enters the shadow that keeps the other world from view.

I sometimes wonder what kind of a creature he would be who had just what he wanted and all he wanted. Would he be happy or would he be miserable? I confess that I am unable to answer the question. The condition of affairs would be so different from anything we have experienced that it is impossible to say what the result would be. Even when I think of heaven I cannot understand why there should not be longings and even anxieties, provided there is progress. A soul that has nothing more to attain, which has reached the end of its tether, is to me inconceivable. I like to think of the other life as the continuance of this life and of myself as stepping from narrow to large opportunities when I die, and if this be so I must be brave and strong in heaven in order to make use of the gifts of God which the angels will lay at my feet.

I lay down this principle, therefore, that so far as in us lies we must influence our environment instead of allowing it to influence us, just as a bed of roses throws its perfume on the air. I have known many a man to be crushed because his home was not all it should have been, and many a woman broken-hearted because of inharmony in the household, and I have questioned my religion to discover if it can afford a remedy. Is it possible to endure the ills of life in such a spirit that we shall not be harmed by them, that we shall even grow better and purer through their adverse influence? If this is God's world and not the evil one's, and if there is no lack of wisdom in the structure of the soul, we ought to be able to hold our own against all odds, for otherwise our life is simply a cruelty and our chief sorrow is that we were born into it.

Now, it is not probable that any change can be made in your environment, but it is certainly possible to so alter your attitude toward it that you will learn how to make the best of it, and that is the most important of all secrets. If you worry over the inevitable and the unavoidable you simply waste your time and your energy and break your heart. The question is not how to get rid of the disagreeable, but how to become independent of it and to live your own life in spite of it. The more you kick against the pricks the more you harm yourself. Sometimes you can climb over a wall when you cannot knock it down. If you can neither climb over it nor knock it down stay on the side where you are and see if you can make it a garden spot. Enjoy what you can, and don't allow the grinding ills of life to disturb you any more than can be helped.

All this means that you are to depend on yourself and not on your surroundings for your happiness. If you can get any comfort from outside enjoy it and be thankful, but you must find your chief joy in the consciousness that you are doing your duty as you understand it and are helping others whenever the chance is offered. You must manufacture your heaven in the workshop of your own heart. Take what comes in the spirit of one who feels that the dear Lord is with you, that the Lord is personally present and gives you not only a full measure of sympathy but also the strength to endure calmly, patiently and bravely. That state of mind will induce spiritual and also physical health, for worry brings rheumatism of body and neuralgia of soul.

It is easy for me to tell you to rise above the jarring inharmonies in your environment and to live in your own thoughts and purposes, but the task is an extremely difficult one, I know. At the same time, it is what the Christ did, and the doing of it is in the line of the religion which He proclaimed. He was in the world, and He did His duty to the world, and without doubt He found some pleasures in the world, but He was serene amid adverse surroundings, and though conscious of discord, lack of sympathy and even suspicion and hatred He was in a degree independent, living His own life in the companionship of the angels.

We may not do all that He did, but we may smooth many a rough corner and pass unhurt through many a thorny experience if we will but take ourselves in hand and look at life from His standpoint. The secret of living well is to live in peace, and to live in peace we must have peace in our own hearts. It is what we give others which makes us happy rather than what we demand from them. In a word, life is not worth living unless we ourselves make it so. GEORGE H. HEPWORTH.

The age is dull and mean. Men creep. Not walk; with blood too pale and tame To pay the debt they owe to shame; Buy cheap, sell dear; eat, drink, and sleep Down-pillowed, deaf to moaning wail; Pay tithes for soul-insurance; keep Six days to Mammon, one to Cant. —Whittier.

If you do not have religious liberty to grant to others, you do not have it at all.—American Sentinel.

Poverty has always been called a virtue by the church; the church has never willingly been virtuous; her dictum helped make her rich and her dupes poor.—E. C. Walker.

Enthusiasm is the genius of sincerity; truth accomplishes no victories without it.—Bulwer Lytton.

QUESTIONS AND ANSWERS.

This department is under the management of
Hudson Tuttle.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read, or 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 correspondents is expected.

James Compland: Q. I attended a spiritual meeting last Sunday and the medium told me many things. I could not hear all, but the request he 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 correspondents is expected.

A. The "prophecy" has the earmark of the old "fortune-teller's" trick of presupposing domestic infidelity, and pleasing the fancy by making the venture of death, and then "bright days," "green paths," thereafter. Those who place the least credence in such chaff are greener than any paths they will find in the future. And yet even if such "tests" or fortune-telling are scorned they will have an influence on thought and life. To give such communications whereby a great deal of unhappiness must be caused, is little less than criminal. Surely no good and wise spirit would utter such prophecies, unless there was some surpassing need, and gain to the recipient. If this correspondent can forget this "communication," and its victim can forget it, it will be the best for them to do so. They should place no more credence in it than on the whim of seeing the moon over the left shoulder. When such talk passes for spirit communication, we ought not to be surprised that the law suppressing the fortune-telling fakir is made to extend to mediums.

It is the duty of all to obey as far as they are able, the laws of health, and avoid everything tending to disease. Having done this, they can do no more. To constantly plan how to avoid danger will produce a mental state which will bring on the disaster which it is sought to avoid.

J. R. Rockwell: Q. Can you give me more light on the subject of life, which I find treated in "Applied Physiology," by Frank Overton, M. D., page 38. Source of Life. "In the oxidation and reconstruction of animals and plants, new life is created. Lifeless material is endowed with life already living, and in its time the new material imparts life. Life continues the same through all the changes of the body, although not a single particle of the original body remains. The body is but the house in which life resides. The original source of life itself has never been known. The Bible says that the origin of life is God. Gen. 1:11, 12."

The problem of life has been one of the most mysterious and perplexing to the student of nature. To accept God as the Final Cause, as suggested, is the easiest, and at once silences all other explanations. To this problem, however, such a solution is the prattle of a child. It is always understood, that all that cannot be explained by the operation of known forces, is to be referred to God.

The term life as used by Dr. Overton is so vague that it has no meaning, and hence his attempted explanation leads to darkness. Confessedly he knows nothing about the subject, but courageously sets himself at defining and explaining as though he were a master.

We speak of life in a broad and universal sense, and with a meaning quite distinct from the word used in an individual being. Of the universal life, the spirit authors of "Origin of Man," thus speak: "What is it? It is the turmoil of elemental forces, the rush of storms, the crash of ocean, the sparkle of sunlight, the whirl of worlds; for what is called inorganic matter is really organic, and suns and worlds are globes floating in the great arteries of the universal system, and these manifestations of life, for they correspond to the life of a living being. It is a gigantic exhibition of identical forces, concentrated and individualized, but diversified in ourselves."

As gravitation expresses itself by the moulding of cosmic vapor into worlds and suns, and balanced systems, related unchangeably in size, density, rotation and revolution, the next great principle of matter, through plasmic matter expresses itself in living beings, and by evolution reaches upward from the protozoa to man.

There are worlds and suns because matter under the law of gravitation can become in equilibrium only as aggregated into solar systems. There are living beings because they equally are expressions of the life forces or principles.

Looking at the tree of life as it stands at present, the author quoted sees no beginning, or source. If he would think along evolutionary lines, he would find that life as expressed in man came in a long past age from lower form, and this again from lower, until at last the lowest organic being was reached, and beyond this he would find protoplasmic matter not organized into a living being, but capable of being thus organized. Here he would find the "source" of life.

The talk about "new life created," "lifeless material," etc., shows a mind dominated by the old and obsolete methods of thought. The body is not only "the house in which life resides," it is the completed machine by which it is evolved, sustained and individualized.

J. G. Leathers: Q. As your answer to my question on telepathy is so very satisfactory, I am induced to trouble you further by asking another. My pet study is astronomy and I could never understand why the satellites of Uranus and Neptune revolve in an opposite direction from all the other satellites in the solar system. Does this planet revolve in the opposite direction as their satellites? If the nebular theory be true, ought not all the members of a solar system revolve in the same direction?

A. It is essential to the maintenance of the nebular theory of the creation, that all its members from central sun to remotest attendant move as impelled by the primary impulse. That the four moons of Uranus and the one discovered of the several moons of Nep-

ture revolve in opposite directions from all the others, has been often brought forward as insurmountable objections to the theory.

Those who advocated the theory explained the apparent objection in a manner acceptable to those who have given it unprejudiced thought. This question is treated at length in "Arcana of Nature," Vol. 1, pp. 44-5, as follows:

"But the phenomena resulting from differently formed rings are obvious" (i. e., the rings thrown from a rotating nebulous mass have different forms according to size of that mass). "Rings thrown from a large and nearly spherical mass would be shaped like a harp, having very much the greater diameter at right angles with the plane of rotation, while a zone thrown from a smaller rapidly rotating spheroidal mass, would have its greater diameter corresponding with its plane of rotation. In the former case the resulting planet would have a slow rotation; and in the small difference between its interior and exterior portions, a retrograde rotation might be established."

Uranus is of small diameter compared with the next interior planets, Jupiter and Saturn. From the vastness of its orbit, 1,762,000,000 miles, the zone from which it was produced must have been extremely slender; in consequence there would be little difference between the velocities of its internal and external portions. Hence the direction of rotation of the planet would be but slightly influenced by that cause, and we find it is nearly perpendicular to the plane of its orbit, (exactly the inclination of its axis is less than half a degree). While Saturn's orbit is only one-half the diameter of Uranus' its size is eight times greater. Hence its genetic zone must have had a considerable breadth, and in consequence the planet has a direct rotation differing from its plane of translation by thirty degrees.

This explanation applies with equal force to Neptune, in which the conditions were nearly identical with those of Uranus.

Mrs. R.: Q. Do the spirits independently take up the trumpet with their spiritual force and speak through it, or is it taken up by the medium?

A. If the latter explanation be taken, the manifestation is at its best only a automatic cool of the medium, and not what it claims to be. The conditions should be such as to render it impossible for the medium to assist. He should not be secured with ropes which may be easily slipped, but with the finest thread that will break if there is any movement.

Unless the spirits directly use the trumpet, as it is claimed they do, the manifestation is an imposition. All test conditions should be made in reference to the establishment of this direct power.

"Research": Q. I have recently read of a case of what is called "spontaneous combustion" of the human body. Can this be true?

A. There is not a single instance of the "spontaneous combustion of the body" on record that was observed with care which is essential for its credence. The human body, which is almost entirely water, is among the most difficult bodies to burn, and even when saturated with alcohol is imperfectly consumed. While there may be instances where the clothes caught fire and thus burned the body, that there was self-ignition, and the whole body burned to a crisp, is inconsistent with every law of science.

THE BLINDLY TRUE AND TRUSTY.

In these days when frauds can flourish
O'er the truth throughout the land
And the honest man will flourish
With his cash and helping hand,
Every fakir that will face him
In a dimly lighted room,
And will kiss and then embrace him
As a loved one from the tomb,
It is useless for a spirit
To claim the truth its only phase,
For to him they will not hear it,
In these misty, duping days.

Men are blindly true and trusty
Who will swallow every pill
That is white and sweet and crusty,
Whether real or whether ill,
For some pills are very bitter
When the coating melts away;
So the fakir to the sinner
In the night and in the day,
Would impress him with the notion
That his friends in spirit-land
Can come back across the ocean
With a warm-like human hand.

Men there are so unscrupulous
That a blanket and a post
At a seance are delicious,
As a kindred holy ghost;
Men who hold the cause so dearly
That the false is just as good,
As the true when seen as clearly,
And as true is understood.
These are marked as "fakir peaches,"
With a dash of golden red,
And the gang of human leeches
From their substance is well-fed.

There's no doubt about the power
Of a spirit to return,
Or their presence any hour,
But the power to discern
Twixt a spirit and a dummy
Lies with man, his mortal eyes,
And the fakir who is chummy
Easy dupes the chummy wise,
All the friends with kindly feeling
On this green and fertile soil,
Cannot stop the fakir stealing
From these honest men of toil.

It were better if some people
Had remained with church and creed
Nearth a heavyward pointing steeple,
Where the Lord fills every need;
Where the thoughts are ever planted
In the verdant human mind,
Always taken as 'tis granted
From the blind unto the blind;
Where within life's mighty battle
There is nothing else to find,
But be driven like dumb cattle,
Ever faithful, ever true.

A reforming institution
That pretends to rid the race
Of its bondage and pollution
Superstition and disgrace,
That does not begin internal
To so renovate the world
Of a crime so foul, infernal,
It should never have unfurled
Such a banner over the nation
Or have dashed its beacon light
O'er the canvas of creation;
"We have found the truth—the right."
DR. T. WILKINS.

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HAND OF THE "DEAD."

A Well Known Doctor Recognizes the Hand of His Wife.

THE SPIRIT OF HIS WIFE HAS COMMUNICATED WITH HIM—STRIKING FUNERAL SERVICES. IT WAS CONDUCTED UNDER THE RITUAL OF THE BHA-GAVAT-GITA, AS RELATED BY THE DETROIT (MICH.) JOURNAL.

Since the death of Mrs. Mary A. Burrows at 2 o'clock Friday morning, her husband, Dr. C. W. Burrows, says he has had three manifestations from her in the spirit world, and that his daughter, though not herself a Spiritualist, has also received continual manifestations from her mother.

"On the night of her passing away," said the doctor, "there was too much confusion, naturally, for the spiritual forces to make themselves felt. But Saturday noon, whilst I was half slumbering, she distinctly came to me. I heard her voice in that prolonged but soft 'Ah-h-h,' by which she was accustomed to call me. I answered, 'Yes, ma-ma.' The voice was not audible, but the manifestation to my consciousness was unmistakable.

"Saturday night I had another manifestation, the same prolonged, softly calling, 'Ah-h-h,' which used to take me to her bedside during her long illness. The consciousness this time was much more definite.

"Last night, Sunday night, after again calling me, she spoke to me in that musical voice of hers, sweetly and lowly: 'Good-bye.' I answered, 'Good-bye, ma-ma.' "This time the manifestation was much stronger. I distinctly saw her hand, which I know as well as do you yours, and I felt her presence. I have prayed that she might be made manifest to me in the spirit world (not to an external Deity), but I never expected that so soon I should receive manifestations.

"The spiritual world, like the physical, is a burning into life, which takes time and effort to learn and affiliate with. Usually manifestations from those who have passed the border are not secured for some three months.

"It is the end we sought; that we strove to attain. I have hopes that in the future she may be materialized to me in the astral body. Prior to her death for six months I had spiritual manifestations that she was going to pass away. Her last words to me were:

"'Lift me up; I am going now.' "She always spoke of her passing away as but a transition into spirit life. Never did mother's infant, nestling to her mother's bosom, pass away more peacefully and gently. It was a mere soft breath, like that of a babe's, and she had gone.

"My daughter, too, who is peculiarly susceptible to spiritual influence, and who, I am convinced, will make a wonderful medium, though she, herself, is not a Spiritualist, has received numerous manifestations of her mother since her transition."

Every word, every action of Dr. Burrows is that of a happy man. He has not the bearing of one who has sustained a great loss.

At the funeral of his wife his countenance was radiant, his bearing and presence optimistic and his words to friends who tendered their sympathy more like one who is giving comfort than receiving it.

A large number of Spiritualistic friends of the deceased were present at the funeral, which took place from the house, 1057 Warren avenue west. People crowded the lawn and walks, and fully a hundred were unable to hear the service.

The service was conducted by the husband himself, as a leader in the Spiritualistic circle known as the Bhagavat-Geti, or the order of 80. The order was founded by 79 people. The eightieth is said to be an invisible presence from the spiritual world. Dr. Burrows is the Kalpa of Detroit Court No. 1 of the order.

The Spiritualistic services opened with the song, "Jerusalem, the Golden," sung by Mrs. Turner at the request of the deceased herself. Dr. Burrows then prayed as follows:

"O! Noblest, Purest Soul, that is within us! Lift up thy voice in contemplation and sincere aspiration to lofty ideals! May the inspiration which is ineffable fill our hearts! While we dwell together as brothers of the great human family! We do not pray to an external Deity! While we are conscious of the God within, we do not ask forgiveness or supplicate mercy from external agencies; rather do we seek to express in our lives and conduct the Deity that compasses us! We do not look for help and sustenance from imaginary powers that are the creations of our own minds, but rather to the unfoldment and beautifying of pure and truthful lives, that men may say that we have God within us! We do not attempt to define the infinite, or set bounds to the omnipotent, but we rejoice to say with the Psalmist, of old, 'the heavens declare the glory of God and the firmament sheweth forth his handiwork.'"

"O, thou creating Father! The work of thy magnificence and the grandeur of thy powerful will overwhelms and astounds our perceptions! Everywhere do we feel thy presence and thy mighty power, but we can neither comprehend nor understand! O! beautiful and solemn hour of heavenly peace! We now feel the 'touch of a vanished hand!'"

Turning toward the casket containing the mortal remains of his wife and stretching forth his hand, the doctor said:

"Let thy soul walk softly in thee, like a saint in heaven unshod, alone in silence. For to be alone is to be alone with God!"

Then, turning, he said: "I, C. W. Burrows, Kalpa of Court Detroit, No. 1, Order of Bhagavat-Geti, declare the same closed. Together, Bhagavats! Attend the vibrations!"

Then came the vibrations. The Bhagavats clapped their hands thrice, saying:

"We send these vibrations forth throughout the length and breadth of the world; to the blessing of humanity and all true Bhagavats, wherever found. Amen."

During this Bhagavat ceremonial the Bhagavats wore an apron bearing the mystic letters E. K. K., the meaning of which none but members of the order are aware. The apron comprises three colored stripes of silk, one of red, one of blue and one of yellow.

A tall wax taper was lighted at the bier after a hymn, called "Not Lost, but Gone Before," was sung by Mrs. Turner, and a similar apron was placed on the casket. One of the members of the order handed him a red flower, symbolic of physical life. This he placed at the foot of the deceased. A blue flower, symbolic of mental life, lay placed upon her brow. A yellow flower, symbolic of spiritual life, he placed at the breast. With a pair of scissors he then cut the apron on the casket, the red from the blue, the blue from the yellow, the act symbolizing life's work, interrupted and uncompleted.

Rev. Robert Bird, formerly presiding elder of the Methodist Episcopal Church, eighty years of age, who married Dr. and Mrs. Burrows, delivered a brief address, saying that amongst the most pleasing memories of his life were those when he went amongst his youthful days to the sunny slopes of a romantic lake 38 or forty years ago, when he was occupied in ministerial life.

"I there see a humble home where I was called upon to perform the marriage ceremony. I am pleased to say that he who stood as bridegroom upon that occasion now stands here as the husband of that beautiful presence that has passed into a happier life. I am an old man, but I believe the blessing I then pronounced upon that occasion has been fulfilled in every degree."

Rev. Reed Stuart asked who there was blessed in married life who had not seen the eternal in the light of his wife's eyes.

"When I visited this home yesterday," he said, "I at once recognized that there was no need of consolation from a minister in a home of this kind, where there is so

perfect a conception of spiritual life and our relations to it. The work of the minister is not needed here. Nevertheless I was asked to come, and, of course, I came." The hymn, "Lead, Kindly Light," followed, and the services closed with the benediction.

THE TEN COMMANDMENTS,

And the Sermon on the Mount, Subjected to Free Criticism.

When the devotees of the Christian Church find themselves powerless to defend the sickening and offensive contradictions, errors and immoralities of the Bible in general, they take a last stand behind the Ten Commandments and the Sermon on the Mount, and persuade themselves that these "inspired and God-given" treatises constitute perfect lessons in moral and spiritual ethics, and that they are invulnerable to the assaults of modern infidelity. Many of them no doubt are honest in this opinion, but are so blinded and warped in their moral perceptions by the false education received in the Christian home and Sunday-School, that they are utterly incapacitated to discriminate between truth and error, or what is right and wrong.

TEN COMMANDMENTS.

The Ten Commandments consist of a series of negations that could only be consistently applied to ignorant idol worshippers and criminals of the lowest type; but are an insult to persons of even ordinary moral endowment and an average sense of decency. They claim to have emanated directly from the god of the Jews and Christians, who seems to have been in an envious mood and insanely jealous when, as it is said, he inscribed them on the tables of stone. After reminding his chosen people that he was the identical god who brought them out of Egypt, he gave to them the following commands: "Thou shalt have no other gods before me." "Thou shalt not make thee any graven images or any likeness of anything (that is in the heavens above, or that is in the earth beneath). Thou shalt not bow down thyself to them or serve them; for I the Lord God am a jealous God, visiting the iniquities of the fathers on the children unto the third and fourth generation."

Here the Christian's God interdicts the manufacture and worship of domestic or home-made gods, and declares that if his people do make artificial deities and prefer them to his august and majestic self, that he will raise particular "all with their great, great grand-children. What a revolting travesty on theology! Reader, stop for a moment and think on the true import of this offensive blasphemy! The so-called supreme author and ruler of the universe growing insanely jealous of graven images and insensate idols, and proposing to appease his deity by wreaking his fiery vengeance, not on the guilty idolator, but on the innocent children of future generations. What an insult to deism and outrage on Reason and Justice!

"Honor thy father and thy mother!" Not because they watched over, protected and provided for you during the periods of helpless childhood and youth; but that the days of the chosen people might be prolonged after they reached the Promised Land. No duty enjoined on the basis of filial love, but respect to parents recommended only to secure mercenary reward. Neither the ancient Jews nor the remorseless God they worshipped, possessed the vaguest conception of conjugal or filial love.

The command to observe the Sabbath was given for the reason that "in six days God created the heavens and the earth, and rested on the seventh." Every schoolboy knows that the earth was not created in six days, but was formulated by the slow process of evolution covering a period of many millions of years. Wherein is the consistency or justice of teaching our children these glaring falsehoods so contradictory to the established truths of science?

"THOU SHALT NOT KILL."

The word kill is ambiguous and has a wide range of meaning and application. Christian commentators contend that isolated passages of the Holy Bible are not to be taken in an absolute sense, but their meaning is to be ascertained by comparing them with other passages relevant to the subject being considered. As the command not to kill is vague and indefinite in its application; we may be better able to arrive at its true meaning by comparing it with other commands emanating from the same specific, divine source. Directly after writing in thunder on Mount Sinai, "Thou shalt not kill," the God of Abraham, Isaac and Jacob—the Christian's "Heavenly Father," became frantically jealous and angry because his chosen people indulged in a little terpsichorean calf worship, and he promulgated the following command, which can properly be called the Eleventh Commandment, only it was given at the base of Sinai instead of on its summit: "Put every man his sword by his side and go in and out from gate to gate throughout the camp and slay every man his brother, and every man his companion and every man his neighbor." This gracious command of the Christian's "Heavenly Father," was promptly executed by the Hebrew preachers, and three thousand brothers, companions and neighbors, were murdered in cold blood. A third command promulgated by the Christian's "merciful God," in regard to killing, is still more emphatic: "Go ye after him through the city and smite. Let not your eye spare, neither have ye pity. Slay utterly both old and young, both maids and little children and woman." What a command from a God whose "Tender mercies are over all his works."

Both Joshua and Saul were commanded by Israel's God to "slay both man and woman, infant and sucking." In the light of these specific and bloody mandates, we are led to believe that the translators have made a grave mistake in rendering the Fifth Commandment "Thou shalt not kill," when it should read: Thou shalt kill, slay and destroy wherever and whenever opportunity offers. This latter version would be in strict keeping with other commands above quoted, and also with the examples of the ancient Jews and modern Christians.

The Tenth Command schedules the wife with the goods and chattels of the husband and gives a positive recognition to human slavery. Parson Brownlow, during his discussion with the Rev. Pryne before the war, referred to the Ten Commandments to prove the righteousness and divinity of slavery, and did so to the utter discomfort of his religious antagonist. Christian husbands desirous of disposing of their wives to the highest bidder, have ever referred to the Bible in general, and to the Ten Commandments in special, to prove that wives were simply merchantable commodities. The Rev. Josiah Strong in the "Nation" (5th page), states that in the fifteenth year of the present century, thirty-nine wives were sold at auction in Smithfield, Eng., by Christian husbands, and the solemn protests of these unfortunate victims of Christian love were silenced by authority of Levitical law and Sinaitic command, proving the wife to be a chattel owned by and subject to the will and convenience of her divinely constituted master, for is it not written that God cursed Mother Eve and said: "Thy desire shall be unto thy husband and he shall rule over thee."

HE SHALL RULE OVER THEE." I have always held the Christian's God and the Christian husband in utter detestation for cursing woman, and also the religion that makes such an unnatural outrage possible. WARREN SMITH. (To be Continued.)

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GRATEFUL LETTERS,

Received by Dr. Watkins
from Grateful Patients.

Groton, Mass., Nov. 3, 1898.
Dr. C. E. Watkins—Dear Sir:—I wrote you that the soreness was all gone out of mother's limbs. But I find a place on the hip, that is still quite sore yet; but she is so much better every day, since she commenced to treat with you. I only wish that I had seen you sooner. Yours very truly,
MRS. D. C. FULLER.

Newfield, N. J., Nov. 13, 1898.
Dr. Watkins—Dear Sir:—Your letter, also medicine, came in due time, finding me much improved. Your medicines are working like a charm. I have not had a distressed spell since writing you, etc., etc. Fraternally yours,
MRS. J. B. ELLIS.

Oswatonia, Kans., Nov. 3, 1898.
Dr. C. E. Watkins—Kind Sir:—It is with pleasure that I report to you this week. I feel so much better than I did when I first began your medicine. And all of my friends notice the great change for the better. They say, "How much better you are looking," etc., etc. Very Respectfully,
MIRANDA FREBECK.

Newport, R. I., Nov. 1.
Doctor Watkins—Dear Sir:—I am getting along nicely; improving all the time. Heart beats as regular as a clock; no hitch in pulse; am going to be cured, thanks to you.
T. F. CARTER.

Peterboro, N. H., Nov. 5, 1898.
Good Doctor—Medicine received. I assure you Mr. Nay is now very well. We trust you may be as helpful to our patients as you have been to Mr. Nay. With kindest wishes for your success, I am cordially yours,
MRS. JOHN O. NAY.

Southville, N. Y., Nov. 9.
C. E. Watkins, M. D.—Dear Sir:—Do not send me any more medicine. Your treatment has done a great deal for me, and if I feel as well as I do now after leaving off your medicine, I shall never begrudge you the money I have paid you, for you have done me more good than all the other doctors. In fact, the most good of any doctor I ever employed. If I can help you to any patients, I will be very glad to do so.
LOTTIE E. NICHOLS.

DETROIT, MICH.

An Oldtime Worker Comes
Forth Again.

Many years ago my name sometimes appeared in the Spiritualist papers in connection with the spiritual, mental and reform work. But as my efforts did not lead to any fruitage, I withdrew nearly a score of years ago from all participation in the work, leaving it to worthier hands. But for some reason those who were associated with me in the past seem of late to be equally silent with myself. Whether they have passed to the beyond or have dropped out of the work for reasons analogous to my own, I do not know. The work at least is taken up by new hands.

The Spiritual Theosophical Society of Detroit, under the ministrations of Mrs. Nellie S. Baade, has continued its meetings regularly for the past seven or eight years. The small hall at No. 55 Grand River avenue, is well filled on Sunday evenings by an audience which testifies its interest by the closest attention. Mrs. Baade speaks inspirationally and unconsciously from subjects submitted by persons in the audience, and supplements her lectures by clairvoyant delineations that are fully recognized in almost every case by those in the audience to whom they are addressed.

Last Sunday evening was a "held day," so to speak, in Mrs. Baade's meeting. The Sunday before, one of the Methodist ministers of the city preached a sermon abounding in the stock abuse of Spiritualism—that Spiritualism itself was a delusion, its mediums fakes, and its adherents free-lovers. The subject was handled up by someone at Mrs. Baade's meeting, for the theme of the evening, and the tables were most handsomely turned upon the Methodist brother. He was reminded that the Christ who was the author of his faith, was himself a medium, as was John Wesley, the founder of his sect. He was reminded of the command of his Lord to speak no evil of anyone, while as to the right to be called Christians, it was shown that the Spiritualists come much nearer to exemplifying the precepts of the reputed Christ than do the Methodists themselves, who have drifted far away from the simplicity of the early sect, worshipping, as they do, in gorgeous temples, being richly clad, and wearing costly jewelry.

Mrs. Baade sometimes makes exchanges with other speakers in the State, and is open to any engagements that she can consistently meet with other societies, and for funerals. Her home is at No. 411 Thirteenth street, which is open for a test social one or two evenings of each week, and where she has many callers for private sittings.

S. B. McCracken.
Detroit, Mich.

PASSED TO SPIRIT-LIFE.

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

The friends of worthy sister Ellen F. Burt will be sorry to learn that she departed this life on the 7th of November, 1898, at 6 a. m., aged 59 years. The funeral took place at her residence, 242 Thirtieth street, Chicago. Dr. J. M. Temple officiated. Mrs. Babcock and Mrs. Maine furnished music.

J. M. T.

A staunch and earnest Spiritualist for 45 years has joined the majority. Henry Pettigill passed to the higher life at Auburn, Ohio, November 5. He died as he had lived, a staunch and earnest Spiritualist. We loved him, but we could not mourn for him; he had lived to the ripe old age of almost 90, and was ready and anxious to go and pass over like going to sleep.

MRS. L. A. SILSBEE.

Passed to higher life from his home in Boston on Nov. 16, Mr. Josiah Horn aged 79 years. Mr. Horn was a medium of peculiar and in some ways remarkable power. He came to a knowledge of Spiritualism through his own spirit nature, so was ready to endorse the new light when it came to this part of the country between forty and fifty years ago. His funeral was attended by numerous and almost life-long friends. The services were conducted by Mrs. M. A. Condon, whose mediumship was largely developed by a long course of sittings with the esteemed and ardent brother.

COM.

Mrs. Betsey Bassett, wife of G. A. Bassett, passed to the higher life at the age of 72 years, on Saturday, Nov. 10, at her home in Pittsford, Vt., of consumption. She was a true believer in Spiritualism, and for many years has been a subscriber to "The Progressive Thinker," which proved a comfort to her in her last days. She leaves a husband, one daughter and three sons. She was a true wife and devoted mother, and was loved by all who knew her. The funeral services took place at her home Nov. 21, at 10 o'clock. Mr. Albert Stanley of Lester, Vt., officiated.

MRS. STELLA B. DRAPER.

Mrs. Sarah C. Cornell, of Lansing, Mich., passed to higher life Nov. 17, 1898, aged 83 years and 9 months, after months of illness. Deceased was a devoted Spiritualist for forty-five years and an ardent student and worker in the cause until her death.

MAY F. AYRES.

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

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D., by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

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

"The Universe." What Force Is The Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environment. The Psychology of the Soul. The "Soul of Things." Song of the Archangel. By L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 10 cents.

"The Occult Forces of Sex." By Lois Walsbrooker. Three pamphlets are embodied in this volume, in which questions of sex are discussed from the standpoint of advanced social reformer. Price 50 cents.

"The Principles of Nature, as Discovers in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. The Creative Spirituality." By Mrs. Maria M. King. Three volumes, 8vo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 10 cents.

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WHEN THE REGIMENT CAME BACK.

All the uniforms were blue, all the swords and rifles new. When the regiment went marching down the street. All the men were hale and strong as they proudly moved along. Through the cheers that drowned the music of their feet. Oh, the music of their feet keeping time to drums that beat. Oh, the glitter and the splendor of the uniforms of blue.

As with swords and rifles new, and in uniforms of blue, The regiment went marching to the fight.

When the regiment came back all the guns and swords were black, And the uniforms had faded into gray.

And the faces of the men who marched through that street again Seemed like faces of the dead who lose their way.

For the dead who lose their way can not look more gay or grand, Oh, the sorrow and the anguish of the way.

Oh, the weary lagging feet out of step with drums that beat, When the regiment came marching from the fight.

—Ella Wheeler Wilcox.

INTEREST TO SPIRITUALISTS
Anyone who is sick and failed to find relief, should send their name and address (with stamp for reply) to Dr. J. CRAIG, Sacramento, Calif., and I will (through spirit power) send you the cause and condition of your troubles, and after I give you correct diagnosis, if you wish help I will make my terms within your reach.

N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of any one who is sick, and is skeptical, show them the above ad, and I may convince them of the truth of spirit return. 470

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

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

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"Bible and Church Upright Woman." By Elizabeth Cady Stanton. Comprises three brief essays, on "The Effect of Woman Suffrage on Questions of Morals and Religion; The Degraded Status of Woman in the Church; The Christian Church and Woman;" written in Mrs. Stanton's usual trenchant style. For sale at this office. Price 75 cents.

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

"Edith Braumley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for libelous and ethical societies, for schools and the home; compiled by L. E. Wadsworth. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all secularism. Price, 50 cents. For sale at this office.

"The Prophecy of Israel." By Prof. C. H. Cornell, of the University of Königsberg. A scholarly and appreciative historical review of the prophecies of Israel and their works. For sale at this office. Paper covers, 25c.

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Sunday-Spiritualist Meetings in Chicago.

West Side Spiritual Society meets at No. 46 South Adams street at 8 p. m.

Church of the Star of Truth, Wicker Park hall, No. 504 West North avenue. Services at 7:30 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society meets every Sunday in Hopkins hall, 528 W. 63rd street; at 2:30 and 7:30 p. m.

The First Spiritual Society of the South Side, No. 47 Thirty-first street, will hold meetings at 2:30 and 7:30 p. m., each Sunday, beginning October 2, 1898. Mrs. Georgia Gladys Cooley, pastor.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritual Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The First Society of Rosicrucians, J. C. P. Grumblin, permanent speaker, meets in their conference room, 810 Masonic Temple Building, every Sunday at 10:45 a. m., and 7:15 p. m.

The Second Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 3 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

The Church of the Soul will hold non-sectarian Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

The Christian Spiritual Society holds meetings in Hygeia Hall, Washington boulevard and Paulina street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

Band of Harmony, auxiliary to the Church of the Soul, meets at Handel Hall Building, 40 Randolph street, every first and third Thursday of the month, beginning afternoon at three o'clock. The ladies bring lunches; supper at six o'clock. Tea and coffee served.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1029 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends, and members are invited.

Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490 Washington boulevard, at 7:30. Discourse, tests and phenomena. Mrs. L. A. Roberts, assisted by other good mediums.

Spiritualist Church Students of Nature hold services every Sunday evening at 7:30 at Arlington Hall, 3032 Indiana avenue, corner 31st street. Mrs. M. Sumner, pastor.

Dr. J. M. Temple will hold meetings every Sunday at 4308 Cottage Grove avenue, 2:20, conference, 7:30 p. m., lecture and tests.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Brownwell, pastor.

Send in notice of meetings held on Sunday at public halls.

NOTICE TO THE SICK.
Dr. Watkins will on October 15, move to his new Boston office, 406 Massachusetts avenue, Hotel Palmerston. Seven rooms in this beautiful hotel are being prepared especially for Dr. Watkins' offices. Kindly remember the street and number, 406 Massachusetts avenue. Please address all letters until October 15 to Dr. C. E. Watkins, Ayer, Mass.

TESTIMONIAL.
B. F. Poole, Clinton, Iowa—Dear Sir: "The result in my case from using your Elixirs Nos. One and Two has been wonderful. I have regained my appetite, digestion and strength, and weigh fifteen pounds more than when I began using your remedies four weeks ago. My liver and kidney trouble, I heartily recommend them. Having suffered for eight years, and during that time tried many physicians and various medicines, I have derived better results from your treatment than all the others combined. I am most gratefully,
MRS. A. P. BLANVAULT.
Frenchburg, Ky.

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

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