



SCIENCE, MORALITY, THE BIBLE OF THE FUTURE. SUPPLEMENTED BY RYAN EXALTED

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

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SECTARIANISM.

Its Uses and Abuses, Illustrated.

The almost infinite variations of human thought caused by the differences in the structure of the mind that has evolved that thought, has caused that condition to exist where it can be truly said that no two persons think alike on all questions.

In that finite existence represented by the present phase of human life and from which is being slowly evolved out of the discord and clash of opposing elements a more harmonious life, the necessity of honest variations of opinion is apparent. The mighty explorations that are necessary to be made to cover the field of human thought and endeavor are such that no one mind of isolated school of thought is capable of consummating the work.

The recognition of this truth must be manifest in the lives of all the human family, if the universal reign of peace which is being prayed for, and by many earnest workers diligently labored for, is realized. The rejection of that important truth as a directing influence in the lives of those who were the dominant minds that were directing the energies and purposes of nations caused the horrible record of nations in the past; and though repented of are difficult to erase from memory's pages; but the future generations of human life will look upon that past in its rejection of the divine law with kindly consideration and charity, and as done through ignorance and inexperience of the benefits which a compliance with the higher law would have accomplished.

Standing as each individual does at a different angle while viewing the goal toward which we are all moving, if we do not take into consideration the differences caused by the various moral and mental attitudes in which the travelers reside, they will appear to be widely divergent from the true line by which they should travel. It is the old story of the ignorant who supposed the extent of the vision the outermost boundary of the universe; the jumping-off place. We should not forget the fact that in our petty quibblings over opinions which, without doubt, cause angels to sorrow at our ignorance and folly, in the majority of cases as long as the method of procedure does not bring on the liberties of others, it is the goal to be attained that is of the most consequence in life's journey, and not the route taken.

Those who have received that sweet assurance of the truth of the communion of angels, and without a shadow of doubt know that those who have passed beyond the veil can and do manifest their presence, and as a factor which gives strength and encouragement, help to burst the barriers of that sectarian bondage which is holding many honest souls in the shadow of its malignant influence—those who have received that heavenly light, who would ask to consider what are the true purposes of sectarianism? That it is not in following the formula of a dying creedal system, is apparent; but it is in vindicating the truth, giving the bread and water of life to souls that are famishing because of their failure to receive it; and being faithful even unto death, as many heroic souls in the past have been, that the crown of life may be possessed and the inheritance of an advanced truth carry the oncoming tide of human life upward, nearer to the heavenly goal.

Sectarianism is a necessity, under the present development of human thought. For the purposes of rousing the energies of life to explore into the realms of the formerly unknown, and to bring order and a harmonious adjustment of life out of what was formerly confusion, by an adaptability of its ideas to the soul development of those among whom it is seeking to instruct. There its true mission extends. When abused it is by failing to recognize the divine law that all have a right to worship in whatever temple free and unmolested, and by coercive measures try to compel the free born soul to accept of a diet which is neither wholesome or healthy.

Under the present development of life the divisions into religious sects and political parties are needed, as much so as in the mechanical world with its immense variety of trades all moving in concord, each fulfilling the task assigned to it in helping onward the manifestation of nations and Christ; and every advance that is made, bringing nearer to perfection the mechanical forces, is consummating that result. So every effort made and successfully accomplished in inducing the human soul to think intelligently, even if it variations of thought cause a temporary division or separation into classes and classes, the final result would be a more perfect unification of thought. It is a true maxim that cannot be too strongly impressed upon those petty wranglers who, over their conceited opinions, would try to make the rest of the world believe that if their plans for governing the universe be rejected, the whole world would go to smash; "that if we all thought alike, we would all be fools but one."

The possibility of human thought being so unified that the present differences of opinion will cease, can be consummated not by the arbitrary enforcement of any special class of ideas, but by each school of thought being left free to work out its own salvation on the lines which seem best adapted to its present phase of development. That this unity will be accomplished is a known fact to those who have unfolded the harmonious life to that extent that they can see clearly the highway on which human life is treading, and know that out of the crucible of conflicting ideas and interests the truth is slowly evolving, and though like all births into a higher life suffering is involved, the final result is worthy of all the effort made by the soul for its attainment.

HAMILTON DEDRAW.
Shakers, N. Y.

A CATECHISM

Of Spiritualism, by Dr. H. V. Sweringen.

Question. What constitutes a Spiritualist?

Answer. A Spiritualist is one who has received satisfactory evidence that he has communicated more or less perfectly with the spirits of those whom the word calls "dead."

Q. What do you consider satisfactory evidence?

A. Evidence which is based entirely upon strictly scientific investigation and which will admit of no other interpretation than that of spirit communication.

Q. Are there not other and scientific explanations given to the phenomena upon which you base your evidence?

A. There have been many attempts made to explain the evidences upon which we rely, upon other grounds than the Spiritualistic, but they have all failed. The latest efforts have been made by Thomas J. Hudson and some noted Theosophists.

Q. Why do you regard those attempts as failures?

A. Because the evidences which make up the experience of the individual Spiritualist are of such a character as to render those attempts wholly inadequate as explanations.

Q. Is it possible for a person to become a Spiritualist without those evidences?

A. There are many persons who have an intuitive conviction of or belief in the truth of Spiritualism, who have never had that truth positively demonstrated to them. Many such belong to the different churches. There are others who believe in Spiritualism because of what they have read of it in the Bible. The more active and aggressive Spiritualists, however, are those who entered the investigation of the subject with the view of exposing it as a fraud and a humbug and were overwhelmed by the demonstration of its truth.

Q. What is the religion of Spiritualism?

A. Its religion is to do good, to practice the Golden Rule, to visit the sick and afflicted, feed the hungry, clothe the naked and in every way possible, equalize the opportunities of the masses for their pursuit of life, liberty and happiness, thus making for the establishment of a universal brotherhood of man.

Q. What is the theology of Spiritualism?

A. Its theology is by no means complete and probably will remain unfinished as long as the law of evolution continues in operation. The Spiritualist accepts and entertains every theory of the character of God or nature and His relations to man and the universe, which appeals to his reason and conforms to what has been scientifically established. He may renounce to-morrow a theory he accepts to-day, because of some newly discovered scientific fact, but our theories based upon wrong interpretations of scientific facts are subject to change.

Q. What is the Spiritualist's opinion of the Bible?

A. The Bible is very much like any other book in its general make-up. It is a history, written by different authors at different times, who were inspired in the same manner that the author of to-day is inspired to write a book. It contains much that is wise, good, beautiful, sublime, instructive, soul-inspiring and true; and it contains much that is foolish, bad, ugly, debasing and false. Although it has been made the infallible pope of the Protestant church, we do not regard it as infallible. Instead of a single book having God for its author, it is a library of different books written by men for the most part unknown at the present time. Notwithstanding the fact that it contains much in support of the truth of Spiritualism, Spiritualists attribute to it much of the imperfection of human nature.

Q. Do Spiritualists believe in the doctrine of the Trinity?

A. No, nor is this doctrine taught in the Bible. It does not strictly belong to the fundamental articles of the Christian faith. It is purely a human invention. It is not referred to in the "Apostles' creed" of the early church. It was not declared to be the doctrine of the church until three hundred and twenty-five years after Christ. No, we do not believe that there are three Gods and that those three are one.

Q. Do Spiritualists believe in the fall of man?

A. To believe in this doctrine is to reflect upon the wisdom and goodness of the Creator. We do not believe the creation of man was a blunder. We do not believe that Adam and Eve were not our first parents; that man had lived upon the earth thousands upon thousands of years before Adam and Eve put in an appearance, if, indeed, they ever did materialize. It is the blunder of the ages, the creation of Adam and Eve and the world, is from 4,000 to 8,000 years. The great Christian scientist Agassiz, however, says that he found in a reef off Florida the remains of insects 30,000 years old.

THE PERFECT DAY.

Roll on the great and glorious day
When error will be swept away
And love and justice bear the sway
Throughout earth's broad domain.
When charity will open the door
To heaven's bright and boundless store
And sorrow be known no more,
But peace and plenty reign.
When every nation of the earth
Will sing the songs of joy and mirth
And no more shades of sin and death
Becloud our happy land.
When every child of earth will be
By angel truths set wholly free—
And joyous strains of liberty
Ring out on every land.

JULIA H. JOHNSON.

OF GREAT VALUE.

Work on Human Culture and Cure.

REVIEW OF DR. BABBITT'S LATE WORK ON MENTAL AND PSYCHOLOGICAL FORBES.

To the Editor.—Having just read Dr. Babbitt's new book comprising parts Third and Fourth of his great work on Human Culture and Cure, I deem it a real service to humanity to call public attention to its merits as a work in the highest interests of the race.

The volume opens with a luminous resume and able criticism of the various schools of metaphysical philosophy, demonstrating with great clearness and force the mischievous errors and fanatical absurdities of a mere idealism on the one hand, and the gross mistakes of a too materialistic empiricism on the other; a chapter of rare value as a brief history of philosophy.

Having thus cleared the way for an unbiased study of his great theme the author proceeds to give to the world what, in my judgment, is the most profound, the most scientific and the most deeply interesting analysis yet given of the combined physiological, mental and psychic nature of man; and the supreme merit of the work is that it does all this without going into the clouds and fogs of mysticism. Though the most occult and transcendental problems of mental and psychic phenomena are handled by the author, there is no break in the scientific method, no revealing in mere theories, but every succeeding step is held in strict accordance to facts and principles already established. It is true that Dr. Babbitt's highly cultured power of psychic perception has greatly aided him in minutely describing certain physical processes and phenomena connected with atomic forces, etc., which the ordinary mind cannot always verify. But these extraordinary perceptions of detail are of such character as not to affect the logical results of the author's course of reasoning.

This book will be an eye-opener to many who have been accustomed to draw a very distinct line between the physical and the mental in man. They will be surprised to find it clearly demonstrated that the two natures are not only very closely related to each other, but that they are so absolutely interdependent that neither can exist alone, and that many of the most marvelous of the psychic and occult phenomena have a physical basis.

In short, this work discloses for the first time the chemical mystery of mental phenomena, giving scientific proofs of both an external brain for ordinary mental action, and a more interior psychic brain and body which, when understood, will impart an amazing power for human uplifting.

This work throws the first clear light upon the nature and processes of hypnotism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clairvoyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The subject of Phrenology-physiology alone is of priceless value as enabling us to understand our fellow beings around us. I sincerely hope that many thousands of people will read this book and richly profit by the wealth and depth of its teachings.

W. BOWMAN.
South Los Angeles, Cal.

The above most excellent work is for sale at the office of The Progressive Thinker. Price, \$1.50.

CHICAGO HAS IT.

There is a Silence Room in This City.

FOR ONE HOUR EACH DAY NO SOUND IS HEARD IN THIS APARTMENT—THE DEVOTEE THERE GATHERS AN OCCULT FORCE.

Right in the center of bustling Chicago, says the Chicago Chronicle, down where the clatter and rush of the business world goes ceaselessly hurrying by, a "silence room" has been recently established and at least one hour of perfect silence will be observed daily.

This hour will be the noon hour, beginning with the 12 o'clock whistles from factories and manufacturing plants and ending at 1 o'clock, and during the sixty minutes which lie between these two mile stones of Father Time not a word will be spoken and no unnecessary sound allowed to break the perfect and restful silence of the little room.

Outside, though, and among the two busy downtown streets which border the building in which it is located, the noise and clangor of midday life in a great city will pour on and by unendingly; even in the halls and offices surrounding it noise and confusion are unendingly active. The outer offices separating the silence room from the rest of the world will be placed under no edict of silence, even during the noon hour. But once step over the threshold of that little room and what a change, what a blessed change is noticeable! In the case of the religious "retreats" so long popular in France and Italy, coming into affectionate recognition by American men and women, the world and its troubles are left behind for the time at least. Only silence and repose of soul and body are experienced for one perfect hour.

No. 72 Dearborn street, with Randolph street and its clattering cable cars, with noisy gongs and rushing wheels hard by, forms the postoffice of the silence room, and the Home Silent Thought Brotherhood, of which Ernest Loomis is the head and front, is responsible for its inauguration. The members of the brotherhood, of which it is estimated there are 45,000, and 50,000, actively participating in the society's work, and who are located all over the civilized world, believe mightily in the power of intense and concentrated thought. When this thought is co-operative as well as concentrated and intense, they hold that its power for forcing its way into a thousand-fold and for concerted and concentrated thought they declare that a time of silence is advisable if not absolutely necessary. The noon hour for various reasons, simple and occult, is believed to be the best possible time for this method of souls in communion of spirit, if not in body. The hour, they would keep of the noon silence hour is practiced for this reason. And there are other reasons, more easily understood of the average mortal, why a noon time period of silence is good for all men, according to Mr. Loomis.

WHY SILENCE IS GOOD.

"Concentration," says this student and thinker, "is necessary for good and successful development in any direction, mental, physical or spiritual, and for each and every human being. Concentration, for one thing, and to offer a reason readily recognized as truth, and indisputable by nearly everyone who ever thinks at all, is necessary for the demanding, the drawing down, of the physical strength and power necessary for good work of any kind.

"Now, most of us, through the process of unconscious concentration, come to know as sleeping draw slightly enough of this force of power to carry us on until about noon. But there are very few people indeed in Chicago, where the conditions are perhaps unusually hard upon human beings in many ways, who are not decidedly tired, altogether too tired for the best that is in them to be exemplified in their work, by the time 12 o'clock comes. The work, the duties, the efforts of the afternoon are all too frequently carried on by means of pure nervous strength, and the entire organism suffers correspondingly. To the truth of this statement, most any physicians in Chicago will agree.

"Now, in the period of silence which we purpose to observe daily, and which has been proved by countless scientific students within and without our organization to be of incalculable benefit to every human being, the force or power of the mind, which is the only power that can be easily drawn by those who know how to do so, and unconsciously, almost instantaneously, by many other people. The work of the afternoon, therefore, instead of being laboriously and exhaustingly performed, is turned off, lightly and easily, as it should be; the mind is refreshed, the organism is less exhausted than, is the non-silence observing individual by noon.

"And this is merely placing the matter upon its lowest and least important basis—that of the purely physical. The intellectual and spiritual benefits to be derived from the period of silence, however brief and fleeting, sandwiched in between the hard and often hurried work of morning and afternoon, cannot be overrated, and need but an intelligent trial to be enthusiastically embraced.

ABSOLUTE SILENCE TO BE OBSERVED.

"The observance of the noon time silence hour is no new thing to us," Mr. Loomis explained in regard to the opening of the "silence room." "Our members have always been instructed to observe it, as have hundreds and thousands of other nervous and world-weary people the universe over; but the opening of the silence room, which was performed in time for the commencement of the new year, is a recent outgrowth of the eclectic work which we are just beginning."

Passing through the outer office of the

association, the visitor is quietly ushered into a small inner room, plainly but comfortably furnished, and with an occasional text, spiritual or scriptural, hung upon the walls within easy reach of the eye. The original plan in regard to the noon hour embraced the giving out of some such text in the beginning of the silence period, and immediately following that period a short and practical address upon the main points in regard to this text. For the present, however, the addresses have been given up, although they will probably be resumed in the near future, and the period of silence is preserved unbroken. Each visitor, member of the brotherhood or otherwise, passes in and out according to his or her personal pleasure, the only request made being that all will remain as quiet and peaceful as may be, and that there shall be no noisy or restless movements to disturb the peace and restful silence of those who wish to remain longer. It is possible that before long a room kept entirely for silence and within the walls of which no sound shall ever be uttered may be opened and maintained.

VERY CURIOUS.

Strange Clairvoyant Experience.

I have been a clairaudient and also a clairvoyant for over twenty-five years. I see with my eyes shut or open in the dark or in the brightest light. My clairvoyance is independent of conditions of any kind; all I have to do is to make a mental effort and I am clairvoyant, and yet at times I and myself in this superior mental condition not by any effort of my will. I mention the above as a preface to a relation of the experience to follow.

I went to bed December 8, after a lodge meeting, and awoke in the morning with a splitting headache and sick all over. I had not had a headache for about fifteen years. I could not eat even a mouthful of toast or drink one teaspoonful of coffee, as either produced most dreadful bilious vomiting. Being a physician, I decided to stop eating and drinking, as the quickest way to recovery, and kept this good rule for eleven days, and on the night of Monday, December 12, when thirst and appetite began to return.

I found my eyes strangely affected, and could not recognize my friends who came to my bedside, nor could I read anything; everything was hazy and swimming. Now came my strange experience. All at once four women came into my room out of or through the solid wall, they brought their own chairs and sat down. These spirits— for spirits I proved them to be—did not look as I have always seen spirits, "transparent," but they looked as solid as earth-life people. Whenever I would look at them, they would become materialized, but I could hold them and see them when I looked at them sideways. I thought at first it was a hallucination, so I closed my eyes and put my hand over them, but it made no difference, I could see them just as clearly with closed eyes through my hand, therefore I called it double X-ray clairvoyance.

I held out my hand to the spirits and asked them to shake hands with me, and they pulled back. I tried to talk to them, and they would not answer me. One of the ladies sat right close to my bed, and I put my hand right through her body, proving it to be air. The lady was dressed in a common blue calico, with white spots on it, named Mother Hubbard fashion, with a belt. I asked them, "Don't you have better clothes in the spirit world than common calico?" and that made them laugh heartily. I could see them walk about the room, but not hear them. Then on a large map of the Philippine Islands and lots of writing, but it was too hazy, I could not read it. The spirit people seemed to move the walls of my room and construct a cabinet, and then came out of the cabinet and disappeared, of which I took due notice. Next came an animal, all at once the stool near my bed a little red cat, about three months old; in the corner of the room a monstrous large red cow, and four Pug dogs came in, and ran about the room. Then came Shetland ponies, all brown color, and lots of horses. The spirits saw the wall in two and made a platform on which they manifested. There came an animal something like a badger, very round and fat. I told him to go away, and then he sat down and began trembling, and all at once was transformed into a woman. This manerger or circus kept up until Wednesday night, December 14, and after that it gradually let me. I am now again in normal conditions.

In all my reading I remember only one similar account, and that was Nicholas, the bookseller, of Berlin, Prussia, as given by Mrs. Emma Hardinge Britten in her great historical book on Spiritualism.

Now if any of my friends can give an explanation of these very extraordinary manifestations I shall be pleased to hear from them. T. VOGL, M. D.
Junction City, Kansas.

Are You a Subscriber for The Progressive Thinker? IF NOT YOU CERTAINLY SHOULD BE.

If you are not a subscriber, or if the time for which you have paid has expired, then these remarks are intended for you. We would be delighted to have your name added to our list again for the coming year. It will be a continued feast of spiritual literature. The price of the paper for one year is only \$1, and by sending 20 cents additional with your yearly subscription we will send you Art Magic, a very valuable book for your library. This book has been sold as high as \$25. By subscribing for The Progressive Thinker and securing the premium each year, you will soon have a valuable occult library, and at the same time aid in sustaining The Progressive Thinker. The interesting articles to be found in this paper are surely worth far more than the price of a year's subscription. Every Spiritualist should aid in sustaining the Spiritualist press, and thus keep in touch with the great liberal movement. Read this paper carefully, then send in your subscription. You are missing the soul-feast of your life.

MUSICAL.

Wanted—Two Song Books.

While I had supposed there was a need of a new song-book, I have had to learn that two are wanted. It appears that some desire sacred and some secular music; and this is the issue about which the present quiet reigns. I fall to see how the old collections of sacred music can be improved upon; for we certainly have very fine books, compiled at different times since Spiritualism has had a history. The objections to these have not been to the music, but to the words, which have been more or less the teachings of Christianity. They are thus equally good for the liberal churches, there being nothing to individualize our philosophy as distinct from their theology. There is nothing in them for the use of the service-room or for entertainments that shall present a spiritualistic character.

Many persons now have no further conception of a song-book than for the purpose of the regular Sunday ballad, the different phases of our philosophy, phenomena, with the ethical and moral lessons, which are essential in all religious matters, are not within their scope. To teach Spiritualism in song they have not thought of. Music to them is like a vase of flowers—an ornament to the discourse—its highest use being only that of a pleasing sensuous combination of sweet sounds, which may induce the negative receptive state in the listener. The speaker is all. Everything else in the service is embellishment; and this is practically the theory involved in the modern church service.

Bearing in the same direction is the want of new music. Where music is only an ornamental appendage to the regular service, this would be entirely in keeping; but where effects are studied in the propagandism of a new truth, the novelty in a musical composition is a very small factor. All religions have been inaugurated through the aid of music in appeal to the heart; and ours can never be a success by its catering to the intellectual and the sensuous alone. The affections must be touched; and this can only be done by emotional effort that shall be rightly directed and effective. This effectiveness must be the result of adaptation, holding to a high standard of excellence. It cannot be done by following a new music policy. All such line of effort in the past has ever been a failure from the utter impossibility of its coming up to the necessary high grade. J. J. Watson has well said that the best airs are "few and far between;" and this fact alone should convince all that a collection of new music can never be acceptable for permanent and general use. The very elements that require the new will soonest tire of it and demand a change. It is only the excellent that will satisfy, and continue to do so.

We have always made it our boast that while we are entertaining and progressing to all that is new, we make it special duty to conserve all of value that what others have given us. This applies forcibly to our use of music when we have before us unhampered by copyright so many of the best inspirations of the entire world's musical genius. It is objected that these often do not command respect, from the fact that they have been put to ignoble uses. This objection comes from those who would find favor with the church people; but it seems inconsistent when religionists are using well-known waltzes and all other varieties of secular music in their modern musical compilation by adapting their own words and chords to them. None of us refuse money though we know the same has been used for the propagation of vice and crime. The distinction should be borne in mind, if the melody was made for an unworthy use, or whether it had been stolen for such use because of its superior excellence.

Two motives actuate those who work for our truth. One asks only for what

Interesting Facts.

I had an experience when living on my farm in Michigan. My mother was a clairvoyant and clairaudient, from childhood—hence I could see and hear spirits when a mere child, and found out by sad experience that it was highly necessary for me to use my own reasoning powers. One morning I was intending to go away on business, but was impressed not to go on account of my mother. I went and asked her if she was sick. She wanted to know why I asked that question. I told her I was going away on business, but if she was feeling bad I could wait until some other time to do my business. She seemed to be anxious for me to go, which caused me to not heed the impression to stay at home that day; so I left on my business. I got nearly a mile from home, and the impression came upon me for me to return home. I did so, and found mother lying on the lounge, her face as pale as death, not able to speak. She soon revived, and the color came back to her face; then I spoke to her. She answered me by saying: "Little did I think of ever seeing you again while I was in the body when you left the house." I asked her why she had such thoughts. She said a spirit came to her after she went to bed last night, and told her they were coming after her in the morning at nine o'clock. A very positive feeling came over me to tell her she was not going away, and spirits were liable to make wrong calculations as well as mortals, and it would be five years before she would leave the body. I had forgotten the time when the five years were up, and had taken a trip to California, and was not thinking about the time of her departure, when a spirit came to me saying, "The time has come for your mother to leave her body, and she wants to see you before she goes." I took the cars for home, and was there in time to have a good visit with her before the five years expired. Her friends were there to meet her spirit, and it was a time of rejoicing with three parties—myself, my mother, and the friends that met her. Don't misunderstand me—the tie between my mother and me was an uncommonly strong tie, but remember, my friends, it was a spiritual tie, and why should I not rejoice in knowing she had left the realm of flesh, and received a spiritual life, and light. The crown is for all human beings to wear, but obedience to nature's divine law is the path we must travel to unfold the crown of light that will encircle our brow.

Summerland, Cal.

LAKE HELEN CAMP, FLA.

LAST EXCURSION, JAN. 27.

My last excursion by sea will leave New York City, January 27, by the Mallory steamship, "Colorado," a large, safe and well-appointed steamer. I have many fine state rooms reserved. I shall personally conduct this excursion. If you wish to join it, address me (enclosing 4 cents in stamps). The price is extremely low.

H. A. BUDINGTON.
81 Sherman street, Springfield, Mass.

AN INVISIBLE COMPANION

By Hezekiah Butterworth, in Woman's Home Companion.

The story that I am about to relate will be new to many readers, but there may be some people in Boston who will recall it, as it was more than once related by John Greenleaf Whittier to limited circles of friends in the inspired days of literary gatherings at a well-known mansion on Mount Vernon street, and of the "Poetic Picnics" of the old-time Radical or Chestnut Street Club. The poet-Whittier seems to have had two cherished stories among a rich store of folk-tale and legendary lore, which suggested so much that lies in the background of life, in the hidden and occult world, as to lead him to relate them to those who were sympathetically interested in such mysteries. His auditors were generally those who had the "gift of discerning spirits," the genius of spiritual interpretation.

One of these stories relates to a vision of form that appeared to his sister under very tragic circumstances, and that never ceased to be a matter of deep thought in her life and of discussion in his own. He refers to it in his poems. It has been related by Mrs. Claflin in her "Recollections" of the poet, and is too well known to call for repetition here.

The other tale was of such delicate fiber and tender significance as to be sacredly guarded while yet many people who knew it were living. The circumstances happened at a time when Spiritualism was more active in the public mind than now, and for that reason the story may have invited a less close analysis than it would to-day, when the public mind is more scientifically inclined.

Mr. Whittier had a little circle of friends who at literary meetings had a passion for telling old New England wonder tales. Among these were Mrs. Harriet Beecher Stowe, Mrs. Elizabeth Stuart Phelps (Ward), Mrs. Mary E. Claflin, Mrs. Edna Dean Proctor, and others. Mrs. Stowe related the best of her stories, many of which were humorous, under the title of "Old Town Stories." Samuel Lawson's "Fables," "Tales," and Mrs. Phelps Ward has fully told one of the remarkable mysteries of her early life in a recent series of personal recollections. The story of Mr. Whittier's that we have in view seems not to have been retold outside of the old literary circles of the West End Boston and the ingenuous of the Merrimack towns, and so far as we know has never appeared in print.

The old literary circles of the West End Boston—what gatherings they were! What grand spirits, long vanished, were in attendance! What deep wells were found in the deserts of life by those amiable philosophers! And what conferences in regard to life's mysteries followed after their formal sessions were for the day or evening brought to an end! The Radical Club, 13 Chestnut street, now alluded to as the "Chestnut Street Club," was founded in 1867. It met at the house of Mrs. Sargent, and was composed of those "who dared to think and to utter thoughts on all subjects, but especially upon the mysteries of the soul and spiritual gravitation." Could anything be more interesting in this dark world? People still love to recall such occasions as the reception of Charles Sumner, Longfellow, Whittier, and Don Pedro, the Brazilian emperor, at this club; the essays of nearly all the independent thinkers of the times were read there; the famous "Poetic Picnics," and notable homages paid to notable men, at one of which Emerson, in June, 1870, read with characteristic Spanish—or rather, Portuguese—grace, "I perceive it is five o'clock, Mrs. Sargent, which is my misfortune. May I be excused?" Few people ever made a more neat exit from the tediousness of an admiring assembly, which to the serious man must always be a humiliation.

The discussions there have passed from memory, but some fragments of the old "Poetic Picnics" remain, and they are yet capable of "feeding the multitude." It was to one of these, in 1870, that Emerson contributed the beggar boys by God's command, and gifts awake when lovers sleep; Swords cannot cut the giving hand; Nor stab the love that orphans keep.

As delightful and of deeper significance were the informal Mount Vernon street gatherings of authors, of which Mrs. Claflin has left such picturesque and impressive incidents in her "Personal Recollections of John Greenleaf Whittier."

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PEN ETCHINGS BY MOSES HULL

With Miscellaneous Critical Addenda by Several Other Earnest Thinkers.

HE REFERS TO HIS WORK, HAULS CLARA WATSON OVER THIS COALS, DEFENDS HIS POSITION FROM ASSAULT, AND CLAIMS TO BE IN THE RIGHT.

To the Editor:—The farther I get on the road of life the more I see to be done. Work comes in avalanches. The results, I fear, are not commensurate with the efforts laid out.

Since I last reported, I have labored in Rochester, N. Y., in Bucyrus, Ohio, and of course, in Buffalo. To-day I go to Olean, N. Y., to deliver a second course of lectures. Next week I go to East Aurora for the fourth time, and the next week perhaps in Potsdam, N. Y. All this, with lectures here, a class in Logic, and writing Bible Lessons, keeps me quite busy.

In Rochester I was called to deliver a few lectures for the church where Bro. G. W. Kates and his good wife minister to the spiritual necessities of the people. I want to report that as being a fine little church, and Brother and Sister Kates as being among our very best workers. I am sorry to learn they are going to leave Rochester. I hope they will find fields of work where integrity and talent are appreciated. I am sorry for the church that loses their services. It will find a difference when its pastors are gone.

I was called to Bucyrus, O., by that noble worker, Frank Holcomb. I did not expect such a reception as I met there. They had engaged the only good opera house in the city; they also had a fine orchestra to furnish music; the result was a crowded house every night. The following extracts from the Daily Forum, of which Mr. Holcomb is editor, tell the whole story.

"Rev. Moses Hull, of Buffalo, N. Y., delivered the first of a series of four lectures upon Spiritualism at the opera house last evening. There was a large and appreciative audience, and though the speaker was nearly exhausted by a tedious journey and annoying delays upon the road, he held the close attention of all throughout. His oratorical powers are superb, his scholarship is wide and varied, and his thorough acquaintance with the Bible was apparent from the first."

After the second discourse the same paper had the following: "The opera house was crowded last evening, many being compelled to stand. Mr. Hull's second lecture on Spiritualism continued the line of argument of the first address, and was illustrated by scriptural quotations and events recorded in the various books of the Bible. The immense audience was an evidence of the interest aroused by his discussion. Mr. Hull's lectures are pleasing from an oratorical standpoint, and calculated to awaken thought and develop mental activity."

After the third lecture it reported as follows: "The third lecture on Spiritualism by Mr. Hull last evening was heard by a large audience, the capacity of the opera house being taxed to the utmost to accommodate his hearers. The influence of his addresses is apparent, and rests not only upon the charm of his manner and his eloquence of speech, but upon his wide information and his close, logical reasoning."

Leaving the city on the night after this lecture, I saw no further reports. Our meetings in this city continue interesting, although during the holidays the audience decreased somewhat in number.

A correspondent of a Tonawanda, N. Y., paper, attended my Christmas night sermon, and wrote a glowing report of it; it has been mislaid, otherwise I would incorporate it here.

My Bible Lessons are going well, over one hundred take them. It is strange how differently different things strike different individuals. In the sixth lesson, in showing that man was made in the image of God, it was only as a medium that he did the wonderful things attributed to him, that while he was a good medium, as a man, he was an anarchist and a fanatic. I of course presented the proof of all this. One read the lesson, or partly read it, and immediately returned it to me, with a curt, laconic letter, if that was where the lessons were to drift, she wanted no more of them.

Several others write exactly the other way; one, a minister, writes: "That is the best solution of the Jesus question I have ever seen or heard." Several others write in the same strain.

The prospects for our school at Mantua, Ohio, which opens Tuesday, May 30, are better than ever before. The reduction of the tuition from ten dollars to five dollars, and the co-operative plan of boarding, suit to the popular mind. The Summer Camp does not begin until July 30, so the school can, if desired, run two months instead of six weeks as heretofore.

The Progressive Thinker just here, and I see our good sister Clara Watson has hauled me over the coals. As they were the old dead coals which had been used hundreds of times before, I was neither hurt nor scared. Indeed I think our good sister did us a service to call me out. She wanted me to reply to the readers of The Progressive Thinker. As your columns are crowded and I am very busy, I will make it brief.

She first accuses me of unloading a "dirt-heap" upon Spiritualism that it had not been compelled to carry before. Well, that is not the first time that charge has been thrown in my face; I have endured similar charges for a generation, and still live, and I presume I can endure a little longer.

She seriously objects to my saying the Bible is our book, because there are some spots on it that are not to her taste. Suppose, sister, you look for some other kind of spots. Carrion birds and some other kinds of animals find filth and nothing but filth; the humming bird and the bee find the sweets from everything.

Sister, this is obvious, but there are swamps, malarial miasmas, cesspools, and pestilential atmospheres with which I want nothing to do. That does not say that the writers of all these Bibles were not inspired with the best thoughts they were capable of at that time of receiving or imparting.

I like to note the climbing up of the world from the time one part of the Bible was written until the writing of other portions; then I like to note the forward move of the world from the close of that book to to-day.

The Bible is a factor in the civilization of our part of the world. We cannot get rid of it. When one tries to kill the Bible and to teach Spiritualism at the same time, he is throwing the same stone at two birds and he is sure to miss both; and still live, and I presume I can endure a little longer.

She seriously objects to my saying the Bible is our book, because there are some spots on it that are not to her taste.

lay in camp part of the winter in Franklin, La. I took the task of reading the Bible through, and anyone that will read the Bible through the second time is a hero. We went into the army to kill our brother man, but our killing was innocent, spot compared to the millions, hundreds of millions of human beings, men and helpless women and children that were slaughtered in cold blood by the command of God, it was said. Oh, it made my blood boil with indignation, and I declared from that time on that I would never again pollute my mind by wading through that putrid corruption of blood.

I will shamefully, sorrowfully quote from the Scriptures one stunning example among the many horrible passages in the book, and I hope my sister woman will forgive me for it. Read 31st chapter of Numbers: "And Moses spake unto the people saying, arm yourselves unto the war, and let them go against the Midianites. And 12,000 men went to war and they warred against the Midianites as the Lord commanded Moses, and they slew all the males, and the king of Midian, and all the women of Midian, and all of the spoil. And Moses was with the officers of the hosts, and said unto them: Have ye saved all the women alive? Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him, but all the women that have not known man, keep alive."

Oh, hellish, damnable plot to accuse God of it. It appears from the 35th verse of this chapter that the number of women and children consigned to a life of hell was 32,000. O, how can ministers stand in the pulpits and proclaim such cursed, damnable, lustful scenes to be the word of God? For shame, O, priest-hood! S. N. BLAKELY.

Boston, N. Y.

FINDS GOOD IN IT.

To the Editor:—Clara Watson has indeed said some very rough things about the Bible, but by no means torn it into a "thousand fragments." If such language could cause such utter destruction to a bible (which has had such a sacred hold on mankind for so many centuries), then by parity of reason, Spiritualism would have been wiped out long ago. For not only has it been abused thousands of times in the same vindictive and scurrilous terms; but has carried along with it such an amazing violation of its sacred and consoling principles, and by its own advocates, as professed teachers, that it seems very much like the pot calling the kettle black.

Add to this, that in our time a vast deal more of light, physical, moral, spiritual, is shed abroad in the earth than of old; and although I am a Spiritualist as strong as a new wagon, yet I find need of prodigious bowels of charity, to enable me to condone its egregious shortcomings in some cases.

Now I have read the Bible through from Genesis to Revelations about sixteen times, and have experienced so much spiritual advantage therefrom, that I still keep this reading up. Not that I feel my faith to any mere book, (not even to Oshpese, the Spiritualists' Bible—so-called, which I have read through twice), but I find so many hundreds of good things and so many inspirations of an unspeakably high order, in this Bible and Testament, on other days, that I always resort to it with pleasure, edification and spiritual rest and comfort. So I am glad that, after all, Clara did not quite smash it into smithereens. This Bible is like all the other bibles of past human history and experience, it has its good and bad features. I ever a bible of universal Spiritualism is published, it will be the same, or will not be a true representation of its times and experiences.

Why not drop this trade against the Bible and Christianity (so-called), and give credit for what is good in all institutions? I have no faith in the several churches of popular denomination, all Christianity of this day as finalities for the salvation and ultimate perfection of man, but I can see that every one of them has been urged into existence as a stepping-stone in the experience of human mind and destiny. Just the same as all other of the world and mysterious founders of the Great Over-soul of the Universe (as Emerson terms the power behind the throne), have been inaugurated. It seems to me that charity and moderation would better be come all of us Spiritualists, rather than extravagant diatribes, inasmuch as we need these virtues extended to us. The following lines seem quite suggestive and to the point:

The fountains of feeling were opened in Him Who came from the Heavens our souls to redeem, His love and His mercy to souls trodden down.

Like the rainbow in heaven did gleam in His crown. So, we these bright beauties must all emulate, Abounding in charity—early and late, To live and let live—if we truly attain, The sacred Shikina with us will remain. O. C. HAMPTON.

Union Village.

COMMENDS CLARA WATSON.

To the Editor:—I feel like saying a word in commendation of what Clara Watson says concerning the book called the Holy Scriptures. I am glad she is fearless and dares to speak the truth, though it may be unpopular with some. Hundreds will endorse her sentiments heartily. The time is here that we should raise our voices against such traditions, such filth in the name of a sanctified God. Such traditions and actions were set upon a mortal, he would have just cause for prosecution and the law would be vindicated.

But this God says naught, with all these vile slanders heaped upon his otherwise good name; for we are taught that he hears all prayers and knows all we say, think and do, and answers prayer; and we are expected to believe all these implications against the great creator and ruler of this grand constellation of worlds, and we are expected to worship with a blind devotion such a monster, a man who has been called a Holy Bible. I do not see that it has been done heretofore, and no one can gainsay her effort. We are asked, if you take the Bible away, what can you give in return? We feel we are better without any religious books of any kind if the stream of religious teaching is loaded with filth and corruption, with murder and blood staining its filthy waters for 1900 years. A tithing of blood has marked its movement all the way along, all intelligence is taking the place of ignorance and people dare to think for themselves.

Now we find the clear, pure stream of liberal thought coming in to take the place of what has been in past ages called the word of God. What good has come out of all this false teachings? What benefit to mankind? False claims may say there has much good been done through the teachings of the Bible, but when compared with the suffering and misery both of body and mind the so-called good sinks into nothingness. From all parts of the habitable globe we hear the mutterings of a dissatisfied and enraged people, angry that the world has been hoodwinked so long to support a set of so-called men of God to do their thinking and to make them believe the most unreasonable falsehoods that could be fabricated. No comfort, no support, no uplifting, no wisdom to be obtained out of it, and all at the sacrifice. The religious thought is advancing and we must keep pace or be relegated to the rear.

MRS. O. C. BACON.

NORTH AMHERST, O.

BLOODY OLD BOOK.

To the Editor:—In The Progressive Thinker of January 7, I read the article of Mrs. Clara Watson, of Jamestown, N. Y. I can endorse every word of it by that noble, brave woman, about the bloody old book, the Bible. When I was a soldier in 1863 in the Gulf States, we

several, and my mother was as much a virgin at my birth as was Mary. You know as well as I do that it is a physical impossibility for a virgin to bear a child. God never works contrary to nature, law, and the law to me is God."

He was shocked at my impetuosity, but he knew just where I stood. I wrote the fetters of orthodoxy for twenty years, living in the dread shadow of the possibility of future punishment. It was as a blight to my life. Now I am free, and am as fast as possible rooting out every trace of the curse from my nature. I read the Bible through years ago, and was so disgusted with the Old Testament that I gave up its study even while believing it the word of God. Now I am going through it a last time in connection with O. C. Post's Bible Class; I find the average Christian knows very little of the Bible really contains, and is often utterly confounded when his own guns are turned against him. How an intelligent, pure minded people can tolerate such a collection of filth, nastiness and moral impurity is beyond my comprehension. Why should we not take the offensive? The humble follower of Jesus does not hesitate to say, "You poor sinners, come my way, or hell you go, and all for the glory of God."

From its first acquisition of power Christianity has been a relentless persecutor of all outside its ranks that came within reach of its bloody hands. No matter how pure their lives, how high and elevated their ideals, or how great their devotion to humanity, torture, stake and exile have been the lot of all who refused to let the cross and be branded with the bloody O. Even now our sin hating, heathen saving, orthodox lovers of Jesus are uniting in a common cause for the good of humanity. As a matter of course, it is a chance to persecute one who is a representative of a religion that differs from their own, thus making it God's work to unite in a pious crusade to prevent Brigham H. Roberts from taking his seat in Congress as representative from Utah. The leaders of this effort for holiness and the preservation of the people's morals is the Woman's Board of Home Missions of the Presbyterian Church in New York City. The meeting was attended by some two hundred, with one of Brigham Young's sons as a drawing card. He spoke very feelingly of the three hundred thousand defiant Mormons who had turned from American liberty, American morality, etc.

Now all this sounds very nice, but I thought that one of my rights secured by the constitution was to worship God as I see fit, yet it seems that if I live in Utah, and believe in Smith instead of Jesus, I must worship to suit New York Presbyterians or be disfranchised.

Morality indeed!

How about the 5,000 saloons in that city with their attendant brothels, and the thousands of starving poor, with their evictions in that city in one year than in all of Ireland. Better pluck the beams out of your own eyes first, sisters, before you give 2,000 miles to look after good morals.

Then, too, Roberts is only following the course of the Blue Blood of Canaan. How can Christians find it in their heart to blame a man if he feels it a part of his religion, to take a few wives, when "the sons of God, the patriarchs, David, Solomon and most of the Old Testament worthies, set the example. Ever since the death of Lazarus and the Magdalene, and company. Why cry out against a sober, intelligent and industrious people, who have turned the desert wastes into blooming fields and gardens, while the saloon remains rampant, destroying all it can reach. Better, tenfold, the wife of a much married, sober Mormon than the single slave of a drunken Christian whom she must accept as the father of her lust-begotten children. I am no advocate of polygamy, but this senseless trade of Christianity against the sickening lust, it shows how ever ready the Christian is to persecute the other fellow who does not go to his loss house. Let polygamy be acknowledged as an evil that cannot be cured, and an act passed granting a license to all who wish to practice it. Let it become a source of goodly revenue, and their vote a balance necessary to the party in power, and dollars to dime if we ever hear more of this Mormon question from the church. F. L. AVERY.

Ayer, Mass.

TRUTH'S AURA LIGHT.

Another year has passed away, A summer's day gone by; But the guiding light from truth's high sphere, Shines changelessly on high. Its pure white rays blend softly down The corridors of love—Where angels wear the treasured crown Of worth in spheres above.

Truth calls to all, its voice is heard, And every soul replies; In color-light, and music's word (The language of the skies) Thus is the aura-color found To be a language plain; And each is known by aura light—His thoughts, his deeds, his aim.

In music every tone is given In answer to each sphere—Of rhythm, and of life in heaven, Of jarring discords here. And blest are those whose features bear The sign of that light, Which shines for each in every sphere, To guide his feet aright.

Let each one, then, in years to come, Do whatsoever he can, To shed the truth from heaven's dome, Upon the earth below; That each may live a life of worth—Unfolding toward the plane Of heaven and love, while yet on earth, Truth's aura light to gain. M. THERESA ALLEN.

Springfield, Mo.

In Pressing Need of Help.

To the Editor:—I am just in receipt of a piteous appeal from H. N. Frank White, who was among the earliest and ablest lecturers in our cause. He is now old and in pressing need of help. He is making an effort to enter the Soldiers' Home at Hampton Roads. In the meantime he has nothing upon which to subsist, and urges me to call the attention of the old-time Spiritualists to his case through The Spiritualist.

Recently the friends here got up an entertainment for him, but the bad weather sadly interfered with the good results.

Some two years ago I made a public appeal for Brother White, which helped him at the time, though the returns were but small.

If you feel to call public attention to his case, kindly do so, and whoever is able to help him in his present necessities, can remit to him direct. His address is 455-C Street, N. W., Washington, D. C.

Wishing you the best good of the season, I am very truly yours, GEO. A. BACON.

HELL TO THE FRONT.

A Tragic Scene in Chicago.

DURING THE FUNERAL OF VICTOR B. WILLIAMS AT CHICAGO AVENUE CHURCH, ANDREW B. ADAIR RISES AND REPLIES TO THE MINISTER'S REMARKS—FIERCE DOCTRINES OPPOSED—DISPUTE ON SIDEWALK FOLLOWS AFTER THE SERVICES—PASTOR EXPLAINS HIS STATEMENTS.

To the Editor:—It appears from a Chicago daily that when the Rev. William S. Jacobs, assistant pastor of the Chicago Avenue Church, in giving a funeral sermon over the body of Victor B. Williams pronounced the doctrine of hell fire and eternal damnation on the part of his hearers. After the minister closed his exhortation Andrew B. Adair, a fellow-craftsman of Victor Williams, arose and expressed the opposite view, and later there arose an open controversy between the preacher and the members of his audience after they had left the church and were still standing on the sidewalk in front of the door.

The services at the church were attended by a large gathering of printers and representatives of other labor unions, met to pay the last tribute of respect to a man whom all honored and many had learned to love. There were also present many representatives of the independent Order of Foresters, and of Press Council of the National Union, to both of which organizations he had belonged.

Rev. Mr. Jacobs had not known Mr. Williams in life, and in opening his discourse, from which the friends of the popular printer had hoped to derive consolation, said:

"I did not know Victor Williams, whose body lies here, and so instead of talking of the dead I shall speak to the living."

ONLY ONE HOPE OFFERED.

Then the preacher went on to tell of the sinful nature of man, his need of a savior, and of his own belief that except a man be redeemed by Jesus Christ and accept of his salvation he must pass into the beyond without hope of mercy.

"It is not enough," said the minister, "to pray that one has lived a good life, that he has been unselfish, helpful to others, and guiltless of moral wrong. He who believes not in Jesus Christ and does not look to him for mercy cannot hope to escape hell fire and eternal damnation."

There was no direct reference to the words of the preacher in the address made by Mr. Adair, which followed. He told of his acquaintance with Victor Williams since the two were boys together in Pennsylvania, where Williams was beloved by his playmates for his kind heart, his manliness and his gentle and loving disposition. He told how he had learned the same trade, and how later years had brought them together as fellow-workers in the same office in Chicago, where he had found that all the good qualities that made "Vic" Williams popular and idolized by his companions as a boy had persisted in the man and leader in the higher school of life a noble, favorite companion, an inestimable friend, a worthy example for any man to follow.

WANTS TO GO TO SAME PLACE.

The only thing Mr. Adair said which might not have been looked upon as originally contemplated in his speech was his closing remark. He said: "I do not know what Victor Williams believed, or what the future may have in store for him. But I know this; that wherever he goes in the other world is where I want to go when my time comes."

Applause, hearty and general, followed this statement when Mr. Adair had taken his seat.

DISPUTE AT CHURCH DOOR.

But this was not the end. As soon as the burial party had started on its sad pilgrimage to Graceland the preacher walked before the church by a group of the friends of Williams. There was no particular spokesman, but several told the minister they thought his remarks had been ill-timed and that he had mistaken his audience. They accused the reverend gentleman of showing bad taste in taking advantage of such an occasion as an opportunity to emphasize beliefs in which it might be expected that a large number of his hearers could not agree with him, and in which many of them might take no interest.

What a spectacle the above presented—a debate in church—hell confronted with opponents, and the minister reprimanded by common sense. He has not emerged from the barbarism of the sixteenth century. J. T. Chicago, Ill.

Life's Illusions Illustrated.

In the long ago while passing dreamlike, as it now seems to me, through a dark, gloomy forest, lonely and desolate, with no companionship save my own thoughts, suddenly a beautiful red rose appeared in my pathway. I plucked it with joy, pressing it close to my heart, and continued my journey with lighter steps. And when again I would look upon my beautiful, blushing rose, lo, and behold! it had changed into a song-bird of wondrous beauty, whose every note charmed me with a pleasure divine, and as I wandered on, I thought only of my beautiful bird and its sweet songs which thrilled me with their ecstasy of joy and thus I was thrilled. I looked again, and instead of my beautiful bird of plumage fair, there stood a female form, radiant in heaven's brightest light.

As I gazed in wonder upon this vision of loveliness, she spoke, saying: "I have come to be your guide through life's winding ways; trust and follow me."

"Saying thus, she took my hand, and, pointing ahead, said: 'Behold the light of a new day breaking in on my pathway; and then I knew that the end of my sorrows was near. And I was glad, and while thus rejoicing there seemed to come a shade of sadness over the face of my fair companion; and wondering at this change, which only a lover's eye might detect, she answered my questioning heart thus: 'I hear in the distance the voice of another, giving forth words of sweetest praise, bidding my every effort to heaven's highest mark, huring me on and away from thee; I go for I may not resist the charms of his tender wooing—to roam with him in fields of pleasure, far from this our trying place.'"

I cried from the very depths of my being: "Stay, oh, stay, fair one; the light of heaven is breaking upon my pathway; forsake me not as we enter the fields of bliss!" She hesitated—the sweetest songs which thrilled me with their ecstasy of joy and thus I was thrilled. I looked again, and instead of my beautiful bird of plumage fair, there stood a female form, radiant in heaven's brightest light.

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SATURDAY, JANUARY 21, 1890.

WHAT WE SHALL DO WITH THE HEATHEN.

Senator Elkins, senator by the divine grace of being a millionaire, is as pious and godly as he is wealthy. Others with Yankee thrift, see a good bargain in taking the Philippines, and commercial money-making. Elkins does not care a farthing for trade or the shekels, it is the extension of religion that fires his soul with apostolic zeal. He says:

"If for no other reason we owe a duty to Christianity to take the Philippines. The wars of the future will be in driving Mohammedanism and Buddhism from the East and Christianizing that section of the world."

To this eminently pious senator it appears as easy to drive the believers in these great religions out of the East, as to bulldoze a State Legislature. Let us see how wise he is, and what a job he flippantly speaks of.

The most reliable figures of the world's great creeds are:

Buddhists.....147,000,000
Confucians.....250,000,000
Mohammedans.....177,000,000

Or a total of.....770,000,000

To drive out this vast population the senator has, providing every Christian man, woman and child would enlist, 447,000,000.

Thus far in history, Buddhism and Mohammedanism have not only held their own, but increased at far greater ratio than Christianity. In the contest to "drive them out," they will not submit tamely, nor will they ever receive the Christian religion. But should they be driven, who would the pious Elkins propose to drive them? There is no vacant territory, and to annihilate them would be too barbarous for this age, however sanctioned by Jehovah when he admitted the ravishment and slaughter of the Canaanites.

If he ever read the book which shows that this earth is hollow as a gourd-shell, perhaps he intends finding the hole into the interior and driving the 770 millions like a vast flock of sheep into the interior. Then he and his Christian soldiers would have all the land, and their campaign, which began with pious intent, will prove a good investment in real estate.

This would be a new crusade to which those to the Holy Sepulchre which left the bones of hundreds of thousands bleaching on the hills of Asia, would be as a skirmish line to a countless army. By all means inaugurate the "drive out" of the Buddhists and Mohammedans! The egotism and conceit of such ignorant pleties needs just such a caustic remedy to awaken it to sense.

CHAPLAINS IN THE ARMY.

There is a chaplain for every regiment, who represents the lingering superstition that in ancient times sent the priest with the warrior and made the soldier believe that he was fighting under the protection of God. That there should be recognized, government-paid priests with the army, is a satire on the enlightenment of this age. Paid are these priestly chaplains for what? To pray that the army to which they belong may be victorious; that the shells may burst in the enemies' ranks and tear and rend; that the cavalry may tread down and the sabres lacerate! Pray to the Christ who taught love and peace as above all things to come to their aid in wholesale murder.

There are priests engaged in praying God for the same terrible assistance on the other side, and if there was any listening being, it must be perplexing diplomacy to arrange so as to satisfy both Christian parties.

The notorious Sam Small gained an appointment as chaplain of the Third Engineers, United States Army, and the very day he arrived in the South he expressed his awe as to the value of the high office he had assumed.

He is thus reported:

"The chaplains are a sort of sop to the church sentiment, without much substance to them. They just take a minister and put a uniform on him, with a silver cross on the shoulder, pay him \$200 a month and turn him loose on 1,200 men without any of the implements of the spiritual warfare to fight with. I've been disappointed."

"When I get out I am going to suggest that they be deprived of the chaplains. I suppose there will be a howl, but it is better to raise the issue and have the whole system revised. When we get down to Cuba, I'll wager most of the men would rather go to a cook fight or bull fight than attend services. To tell the truth, I am beginning to think there is a cheap, but underhandish way to get rid of them. I am beginning to think outside of meeting the sentiment that calls for their presence with every body of troops."

THE REAL REDEEMER.

We are taught from the pulpit that man was originally pure and perfect in all his parts; that he violated the command of God, fell from his high estate, and that to regain his lost condition it became necessary for another, to assume man's guilt, suffer, and even die for him on a cross; and that all who accept such redemption are released from the sins of the first pair, and through the merits of that atoning blood are fitted to inherit eternal life.

Philosophers assert, on the contrary, that man came into being occupying a very low plane of knowledge; that his progress upward was slow and toilsome, extending through millions of years before he learned the value of fire, and the means of preserving it. That commencing with this little spark of probably accidentally acquired knowledge, he has added to it from age to age, little by little, one slight advance forming a stepping-stone to another, until he has reached his present exalted position.

The philosophers are correct, then, is not the subject in error as regards its claims? And is not education, instead of the blood of an innocent person, the real redeemer of the race? And do we not owe our great advancement during the last hundred years to the fact that a new era was opened in the history of the world when the American State governments ceased to pay tribute to the church, and inaugurated a system of common school education, where the poorest could reach the rudiments of knowledge at public expense?

In all those countries where the church still holds sway; where the priest and pulpit are supported by the governments, education is limited to the few, and very slight progress has been made in learning, and in real knowledge. The priests, who are the principal educators in such countries, strive to so instruct as to perpetuate power in the hands of the clergy, while the physical needs of the people are almost wholly neglected.

Without elaborating a subject capable of infinite expansion, does not common sense suggest that the American people and the world at large as well, should take a lesson from experience, let the pulpit with its antiquated notions, go to the dogs if it will, and increase the effort to educate and enlarge the mind, and free it from false incantations by a class of worthless teachers whose chief effort has been to protect their own power by claiming "God wills it?"

A SHAMELESS BIGOT.

Among the Associated press dispatches from this city, we find the following:

"When the Rev. William S. Jacoby, assistant pastor of the Chicago avenue church, in preaching a funeral sermon over the body of Victor B. Williams, December 30, propounded the doctrines of hell fire and eternal damnation he aroused a spirit of resentment on the part of his hearers. After the minister closed his exhortation Andrew B. Adair, a fellow craftsman of Victor Williams, arose and expressed his open view, and later there arose an open controversy between the preacher and members of his audience after they had left the church and were still standing on the sidewalk in front of the door."

Victor B. Williams was one of the best known printers in the United States, and his friends were justly indignant at this shameful attempt to rekindle and intensify the fires of an imaginary hell over his lifeless remains. No wonder churchmen were outraged when they heard the following from their pastor's lips:

"It is not enough to plead that one has lived a moral life, that he has been unselfish, helpful to others, and guiltless of moral wrong. He who believes not in Jesus Christ and does not look to him for mercy cannot hope to escape hell fire and eternal damnation."

Belief is everything, good deeds are nothing with this survival of paganism. He holds heaven in one hand to give as a reward for believing, and hell in the other as a penalty for not believing in a virgin-born God. Ever since the Inquisition was suppressed and the sword for the extermination of unbelievers was sheathed this hell has been exhibited rampant, serving at the same time as the principal stock in trade of the burly priest to frighten victims into his fold. The annual prayer week, just closed, was one of rant about the distress of an angry God, because sinners refuse to be saved.

If there was a hell into which they who outrage Omnipotence by their misdeeds are hurled, the eternal punishment could be hurled, there is no question these blatherers would be the first to encounter vindictive justice.

CRIME ON THE RETROGRADE.

The Tribune of this city, in a recent labored editorial, shows by a mass of statistics that crime is on the decrease in the United States, and that 1898 marks a decided change for the better over 1897. Even suicides, of late years so alarmingly prevalent, fell off 680 during the last year, while there were 1,080 fewer murders. Other crimes seem to have dwindled in like proportion.

The enlistment of so many of the criminal class in the army and their temporary removal from the country, probably did much towards producing the result, while the partial revival of business, with employment for idle labor contributed a share; but is it not probable improved creeds, so far as the mass of the people are concerned, have influenced the favorable conditions?

So long as wrong doers are taught that by faith and repentance the most hardened sinner can escape justice and the punishment of crime in a future state of being, he will take the risk of escaping it here. Teach him, on the contrary, as Spiritualists do, that the effect of every wrong extends into the future life; that there is no possibility of escaping deserved punishment, then a reform will commence at once, that will not only bear fruit in this life, but be eternal in its consequences, just as a good man must always look back with painful regret to any evil act of his life.

There more zealously the popular creed has been taught, and believed, and control human action, the greater will be the infraction of moral law. The criminals of Christendom are churchmen, also believers in church creeds. The statistics of the penitentiaries prove this, whilst Spiritualists and Agnostics are rarely found doing service for the State.

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

IN THE REALM OF THE UNSEEN.

Lillian Whiting Relates Her Personal Experience.

VISIT FROM A DEAD FRIEND—SPIRIT OF KATE FIELD APPEARS AND TALKS WITH HER—CONVERSATION IS CARRIED ON JUST THE SAME AS BETWEEN PEOPLE IN THE FLESH, AS RELATED IN THE INTER OCEAN.

The New Year of 1890 is a sufficiently convenient date from which to predict a few notes that are rapidly making their way in the industrial world—that of substitution of scientific and technical training for the former learning of a trade, for trades are vanishing before the march of modern inventions. The electrician is supplanting the engineer; one man directing a motor supplies the place of ten or a hundred in manual labor, and so the work conditions are coming and the old ones are going out. The need in the line of general education is not, as formerly, trade schools that teach some one specific thing, but polytechnic schools and institutes of technology. It is already possible to discern that the great problem of capital and labor is to be solved—not in precisely the manner now argued by either party, but by the incoming of wholly new conditions of life. The world is on the threshold of divine days. There has been a cult of people who for the past few years have been announcing that "poverty is a disease." The statement had sufficient flavor of extravagance to prevent its being received too seriously, but, nevertheless, there lurks in it the germ of truth. The alleviation of poverty is found in better industrial conditions and in wise philanthropies. But the cure for poverty will be found in spiritual unfoldment. Man as a divine being, sharing the very nature of God, holds within himself the key to his conditions. He can create them. Jesus explained the simple and direct way, and instead of our relegating his words to the borderland of mysticism, we may test them by practical experience. "Seek ye first," he said, "the kingdom of God and his righteousness; and all these things shall be added unto you." Now, the "kingdom of God" is not some vague thing, but it is the change we call death. It is a spiritual condition into which every man and woman may enter at any moment. Having entered it, having achieved that identification of the human will with the divine will, having realized within ourselves that serene peace, that entire harmony which is the atmosphere of the kingdom of God, one is then receptive to the conditions of that kingdom. They are ready at any hour for each and every one. They are as free and as abounding as the atmosphere.

Now, to still further rationalize this theme, it is evident that there is about us another realm in close correspondence with this; it is evident that the world of the Seen is simply a facsimile of another world which is the Unseen; a world of the ethereal where this is of the material. This unseen realm (and we must remember that the unseen is not the invisible, for it may be, and is, perceived by our spiritual faculties)—this unseen realm is in the closest magnetic relation to the realm of the seen. It is the world with which we are in perpetual relations of action and reaction; the world whose inhabitants are our friends, who have put off the earthly form and gone on to this finer and more potent life. If this hypothesis is true, is it not a fact of tremendous importance, of fairly overwhelming magnitude? Is it not, indeed, one which re-adjusts all our preconceived theories of life? The accumulated human experience of nineteen centuries now intelligible man to enter a far more intelligent comprehension of spiritual life than has before been possible. Jesus alluded to these when he said: "I have many things to tell you, but ye cannot hear them now." Could the child in the kindergarten fear the knowledge unfolded in the classroom? Individuals, like St. Paul, for instance, who can fear the larger knowledge, there have always been; but so interlinked is our humanity that the race as a whole cannot advance beyond the average progress of all its members. It is perfectly conceivable that now, on the eve of the twentieth century, humanity, as the heir of all the ages, has advanced to that degree which makes possible this larger knowledge and higher grasp of the Unseen. Both science and psychic research support this probability. The increasing experiences of people who "talk with the dead," as the Inter Ocean phrased it—that is, who talk with their friends who have put off the mortal body and are in this ethereal world—is a perfectly rational and even inevitable result of the conditions in which we now find ourselves. Man is primarily a spiritual being, and only secondarily and temporarily a physical being. The physical body is the outer case, so to speak, that conforms to the spiritual body. The spiritual hand is enabled to grasp material things by its physical covering. The eye and the ear of the body are but the outer expression of the sight and hearing of the spiritual body. Now, to talk with those who are in the unseen realm, which is an inner ether, in an atmosphere, is only requisite to have developed the psychic sense of seeing or hearing, or both. An increasing number of persons are developing this. Instances could be multiplied. There is in Boston an elderly lady, living on Massachusetts avenue, who is the daughter of a New England divine, so well known that, if I felt at liberty to mention his name, it would be recognized. Within a year her father (who has long been in the Unseen) told her one day to send \$20 to a woman whose name she addressed he gave her an entire stranger. She obeyed and received a letter telling of an extreme emergency which her gift had averted, and saved the recipient from great suffering. A large proportion of these instances are linked with so many personal circumstances that it renders their narration difficult, if not impossible. The facts of explanation would prove tiresome to the reader.

During the winter of 1890-7, and for some months subsequently, I attended a series of sittings with Mrs. Piper, the famous psychic who has been for some years under the auspices of the Psychical Research Society. I had first known of her somewhere about 1880, and had then had two or three sittings with her. Later on (about 1890) the English Society invited her to London, and for some weeks she was a guest in the family of Professor Sidgwick, of Cambridge University. In England, where she was surrounded with test conditions and where the genuineness of her power in transmitting messages from those in the unseen to those in the seen was established beyond the possibility of doubt, Professor Oliver Lodge, Sir William Crookes, and many other strictly scientific investigators gave credence to her. After her return to this country her power increased, and the character of the communications through her is most remarkable. Kate Field has written to me, through the

hand of Mrs. Piper, when the latter was in a trance state, hundreds and hundreds of pages which are as absolutely and unmistakably true as any of her letters, which have been through our fifteen years of constant and almost daily correspondence. These communications are linked with actual and objective events almost as any correspondence might be, and this series of communications through the hand of the medium are constantly supplemented by direct communication from her viva voce. Some little resumé of this phenomena I recorded two years ago in the little book entitled "After Her Death," but since that was written enough to fill volumes has accumulated. Out of it all it is difficult to select what is easily reliable, but, for instance, here is an occurrence:

In August of 1897 I was standing by my writing table one day, and I was suddenly conscious that Miss Field was by. Her appearance was always so perceptible to me that my caller who comes into the room. During that day I had been looking over a large number of letters from noted people written to Miss Field, and had decided to have them copied in typewriting, for the use of material in preparing her biography, and to give the original copies to the Boston Public Library. Among these letters was one of three or four pages, written by Edgar Allan Poe to Mr. Joseph M. Field, Kate Field's father. I felt that she came to me and I distinctly heard her say—not audibly, but the words fell as distinctly on my mind as if audibly spoken: "Lillian, I want you to give the Poe letter to Mr. Stedman."

"Certainly I will, Kate, if you wish it done," I replied to her, and I at once wrote to Mr. Edmund Clarence Stedman, her old and intimate friend, and told him the Poe letter, not telling him that Miss Field herself had said that she would do so, feeling that he would probably regard me as a lunatic if I did. So far as my own knowledge went, there was no special reason why this manuscript should be offered to Mr. Stedman, any more than to any other of the literati. Of course, an autograph letter of Edgar Allan Poe would be valued by any lover of literature, but I did not then know, myself, of any special reason why it should have been offered to Mr. Stedman, excepting that he was always the kindest and most generous of friends. My astonishment, then, at learning the special fitness of the gift when I received his letter of acknowledgment may be imagined, for, under date of August 20, 1897, Mr. Stedman wrote:

"... As to the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me." Well, I have now said to have been done on another Poe manuscript, and I need just this letter to go with them and to make my memorial complete. . . ."

Now here was revealed the special fitness which my beloved friend in the unseen saw, and knew, and which I did not see and know. Nor did I then know of the complete and beautiful poem of Poe that Mr. Stedman and Professor Woodbury had edited, it having been known to me when I was abroad and not seeing the American papers. So there is all this chain of objective probabilities in support of my impression that Miss Field came and directed me to send this letter to the beloved poet who had been her generous and life-long friend.

All these occurrences of which so many people can speak certainly tend to establish the probability that those in the unseen may speak to us, spirit to spirit, and that this communication will be in nature so well established and so frequent that it will be regarded, not as phenomenal, but as a natural part of the experiences of life. We shall learn, while here, to come more and more into the control of the higher forces. We shall yet learn how to control the elements and think into being, so to speak, those which we require for the demands of the physical world. The struggle for the primary necessities of life, as food, shelter, and clothing, will be transferred to a higher plane, and we shall, consequently, increasingly, the spiritual territory and reach a higher development. The basis of all this culture is the comprehension of the nature of life. The spiritual man (temporarily sojourning here, clothed with a physical body) has behind him a long pre-existence and before him a potential fecundity of his nature. The spiritual man (or the soul) is the cause and not the result of the physical world. How shall this nature seek its perfection? By living purely, in thought and deed, as to prevent the introduction of any barrier between his real (his spiritual) and his outer (or physical) self, and by steadfastly cultivating harmonious relations between these two; by subordinating the whole of his system to the divine access to the stores of knowledge laid up in his soul, and attaining to the complete recognition of God and of the universe."

HUNTING FOR THE LOST EDEN.

The London Literary Guide makes the announcement that a small literary party has lately left Aden, on the northern coast of the Gulf of Aden, in Southern Arabia, in search of the Garden of Eden. The expedition proposes to visit the paleolithic settlement in Somaliland, which they think covers the site. Somaliland, otherwise Somalul, is situated in eastern Africa, bounded on the north by the Gulf of Aden, and east by the Indian ocean. The country is mountainous, and quite elevated. It lies south of the direct line of emigration from the Persian Gulf to the Upper Nile, but the invaders of Africa of course spread over a large region before they reached the great river of Egypt. Capt. Speke, who made a tour through that region some forty years ago, in his account of his travels, says: "The inhabitants are extremely violent and quarrelsome in their disposition, and are notorious for cheating and lying."

Did these scientists turn their attention to this region, hoping to find the Garden of Eden because the present inhabitants of that region are largely endowed with the same characteristics which marked the inhabitants when they first came from the hand of the Creator? It was in that colored Garden Cain murdered his brother Abel, and it was there God told Adam and Eve: "In the day thou eatest thereof [of the forbidden fruit] thou shalt surely die," and yet Adam lived nine hundred and thirty years thereafter.

It is well enough to look over that region, but the language of divine inspiration locates the favored spot east of Assyria, and says the Euphrates was one of the four rivers which went out of Eden.

FAITHFUL WORDS.

"Faithful" are the words of a friend, "were the words of one in the long ago, and they express a truth worthy of remembrance. Words of kindly uttered truth, spoken with sincere intent to help and do good, may sometimes cut with pain to the very heart, yet are the faithful words of a faithful friend.

Having the good of the cause at heart, we have endeavored to give faithful words to our readers, that they may be individually benefited, that they may be intelligent and well-instructed in matters pertaining to the philosophy and phenomena of Spiritualism, and all the vast range of thought, conjoined or cognate to our grand cause.

In our work for the good of our cause, we have felt it a duty to speak faithful words in positive condemnation of fraudulent practices by persons professing to be mediums.

We believe it is a truth, that our temple cannot be safely erected on a foundation of which the whole or a part of its materials is composed of fraud. The edifice cannot safely be trusted to the hands of mere base pretenders, nor to those who, being possessed of some real gifts of mediumship, are dishonest and mix false and unsound or rotten material with the genuine. Spiritualism can flourish better without either of these classes than with them.

Feeling a deep interest in our cause, and feeling the importance of its largest and most substantial success, we urge as the most feasible and perfect means to that end, the formation of family circles.

In laying out for the good of our cause, for the coming year, let not this important point be absent from the minds of Spiritualists. We verily believe that in advising and urging this matter we are doing what will, more than all things else, tend to build up our cause and establish Spiritualism on the most solid foundation possible.

The practical demonstration of spirit presence, in the quiet, homelike, family circle, will be more effectual in winning acceptance, and giving Spiritualism a home in the hearts of people, than any other method or plan that can be devised or followed.

And that very best results may be secured, let the family circle work be supplemented and reinforced with spiritual literature. The reading of such papers as The Progressive Thinker will make a wise, progressive, intelligent Spiritualist.

SUNDAY AND POLICE COURTS.

Under the head of Police News, in the Daily of a neighboring city, we find the following:

"The first of every week generally sees a miscellaneous collection of culprits in the police court."

What is true in the very moral city of Rockford, is true of every other city where the Christian Sunday is protected by law. Great troops of offenders are arraigned every Monday morning on account of wrongs perpetrated on "God's holy day!" Why more on this day than any other in the week? Is it not because "an idle brain is the Devil's workshop?" If it were not for enforced idleness they who are brought into police courts Monday morning, to answer for offenses of the day before, perhaps paying the entire earnings of the past week in expiation of petty offenses, in gratifying appetites or passions, would be engaged in productive industry, the proceeds going to the support of loved ones who are impoverished and suffer because of these fines and costs.

The attempt to make persons religious by legislation has all the characteristics of the Inquisition, without a single redeeming trait. It is not for the laborer, or in his interest the day is detached from its fellows, and is called sacred, but it is in the interest of the priest exclusively, to the prejudice of honest toil. Man should rest when weary, without regard to a day, and should labor when disposed, to do so without interference from any one. A barber wants to rest on Sunday, so he gets a city ordinance compelling all his rivals to rest. The priest wants generous contributions from the people for his support, so he procures legislation to close all places of business on Sunday, to the end that they shall go to church, hear him tell all about God, and pay him liberally for his Sunday labor.

A LUCID INTERVAL.

A religious paper was recently started in Germany to defend the verbal inspiration of the Bible. It had a very brief existence. The editor in his vaudeville said he could not get any contributors to support his position. Sensible Germans. A few years more and the advocates of such a ridiculous claim will be sought for and only found in insane asylums. We can imagine a mild-mannered lunatic looking over a new corner of this sort, and remarking, as he said, "I have been doing on and on occasion: This man is not insane. He's a dam fool, and that's what ails him."

DREAMING.

Dreaming child-dreams which men are given to dreaming;

Waking in larger age to find the dreams are flown.

Dreaming of death, while life is only seeming;

Waking from life to death and joys unknown.

Waking to lines undreamed and scenes so new;

Waking in pure delight, to what we never dreamed of seeing,

Sleeping to earth and seeming, and all that once was true,

Waking from out time's dreaming, to eternity's real being.—Edward Willard Watson.

POSITION DEFINED.

The Progressive Thinker desires to impress on the reader, in language as strong as it is capable, that it makes no war on any book for the good that may be found therein. Neither does it antagonize in the least the brave thoughts, the noble deeds, nor the truthful utterances of the clergy. Every worthy word or act should go echoing down the ages, influencing other lives to practice the virtues and teach by example, so that other generations shall have models of purity and truth for their imitation.

A falsehood, on the contrary, gains no lustre by being in the Bible or proclaimed from the pulpit. Though written in rainbow hues along the sky, blazoned over the doorway in gold in every home, or echoed by a hundred million lips, it is a lie still and should be suppressed.

Sacred books do not make foul deeds clean, vicious conduct worthy of emulation, nor misrepresentations in logic or fact, other than what they were in the beginning. A "Thus saith the Lord" is the say so of a writer, not the voice of Infinite wisdom. If the statement was a lie when written, it is doubly false when thus characterized.

Mr. Ramsden Balfour has just published in London a volume entitled "The Evolution of Christianity." The following in its closing page beautifully and forcibly expresses our own views: "Religion, to me, is Life, the Conduct of Life, running like a golden thread through every link and chainlet of thought and deed which go to make the little circles of our existence. Let us welcome every thought, every act, every service, every bit of knowledge, every revelation of truth or beauty, every onward movement, which helps to make our life purer, brighter, nobler. Out from the dead past, from the living present, from the beautiful visions of the days that are to be, from all science and literature, from all knowledge and all art come the words, the songs, the deeds, which touch the springs of being with the breadth of a larger spirit, and so constrain us to weave and fashion aright this many-colored fabric of our life."

RIGHT FOR ONCE.

When a person bears witness against his own craft, and the evidence carries on its face the marks of truth, the statement is entitled to respect. Rev. Sam Small does not often say things we can endorse, but the following, clipped from the Kansas City Star, indicates that the religious acrobat may be correct occasionally.

"The Rev. Sam Small, having had some experience as chaplain of the Third United States Engineers, has come to the conclusion that army chaplains are frauds; that they are appointed as a 'sop to the church sentiment,' and should be abolished as useless incumbrances."

"Blue Laws of Connecticut, With an Account of the Persecution of Witches and Quakers in New England." Etc. The wickedness and folly which may be embodied in religious laws are forcibly illustrated in this readable and instructive pamphlet. Price, 25 cents. For sale at this office.

WRONG BEGETS WRONG.

If the cablegram from Madrid of the 4th inst. can be trusted, the Filipinos are retorting in kind on their priestly persecutors of Iloilo. We quote:

"Monks have been marched through the streets, led by cords attached to rings through their noses, and others have been employed literally as beasts of burden. A thousand have died of ill treatment."

The Progressive Thinker has no sympathy with any kind of violence, fully convinced that every wrong will meet with just retribution; but the Filipinos seem to know their enemies, and the sources of the outrages which have been heaped on them, and on their ancestors for centuries. It would be expecting too much from human nature, even in the most civilized countries, for the people when clothed with power, to forget the burdens they have borne and not retort in kind on their oppressors. Such action was witnessed in France during her bloody revolution. It was the priests, and the nobility, mostly whose heads fell under the guillotine. There had been the assassins of liberty and their lives paid the penalty.

Power, whether priestly or secular, should always bear in mind that the wheel of fortune is ever turning; that they who ride on the popular wave to-day may suffer degradation to-morrow. The monks of Iloilo may be conscious of this fact, if the ancient custom of casting rings through the noses of captives, then with a cord attached, the ring led into slavery is being practiced on them in person. As love begets love, so wrong begets wrong, and the aggressor is never safe.

REALISTIC.

"Out in a Colorado village, one Sunday, the church service refused to work, and it was a very cold day. But the preacher was a man of genius. He preached a sermon about hell, which was so realistic the ladies had to remove their wraps."—Prison Mirror.

A hundred years ago fires for heating churches were not allowed. It was claimed if the heart was properly warmed with the love of God no artificial means were necessary to keep up suitable warmth. A bitter contest was carried on between those who insisted on fires and those who opposed them, just as at a later period there was between those who wanted instrumental music in the churches and those who opposed it as sacrilegious.

ABRIDGMENT OF OLERGY.

The number of curates annually ordained by the Church of England, has fallen off during the last ten years from 814 to 662. One of the reasons given for this falling away of the manufacture of soul-savers is, that "intelligent young men of to-day are growing more and more disinclined to accept the old theological dogmas." But another excellent reason is given: "There is a large decrease in titles which impoverishes clerical families."

If it were not for the money there is in preaching, there would be few preachers, and the world would be the richer by the loss, so long as they preach of a frowning God and a flaming hell.

VISIONS REALIZED.

Spontaneous Spiritual Phenomena.

PRESENTIMENT OF LINCOLN'S ASSASSINATION—A SOFT FINE SPIRIT VOICE MAKES WONDERFUL PREDICTIONS—THOMAS LEWIS GIVES SOME REMARKABLE EVIDENCE OF SPIRIT POWER IN THE KANSAS CITY (MO.) JOURNAL.

In a letter read before the Old Men's Association at the Y. M. O. A. yesterday, Thomas Lewis, who was a neighbor and personal friend of Abraham Lincoln, gave the details of a series of remarkable premonitions of death which had been verified, culminating in the presentiment of the assassination of the President, fulfilled in such a tragic manner.

Mr. Lewis' paper was as follows: "In response to your request that I favor you with a written statement of the marvelous premonitions I had in reference to Abraham Lincoln, I despair to be excused for prefacing it with a few previous presentiments, which explain the faith in me that induced my visit to Washington."

"In 1881 I was in business in New Brunswick, N. J. Those days an old custom prevailed. When a young man engaged in business, he commenced seeking a partner of the gentler sex for life. The writer was no exception to the general rule. My father lived near Basking Ridge, twenty miles north of New Brunswick. One and a half miles east of Midway, between the two places, lived a lady that I had visited for some time each alternate Sunday. On a Friday night preceding the Sunday I was due to visit the lady, I was wakened up by a soft, fine voice said, 'If you want to see your father alive you must go home at once.' I slept no more. I was a disbeliever in premonitions, but it so impressed my mind that I concluded I would go, as I could meet my engagement from there the next day. Saturday afternoon I

old partner, made the first speech. Many of the judge's remarks will never be forgotten by his hearers during life.

"In describing the dress of Mr. Lincoln, the first time he ever met him, I felt the suit he wore so much like the boy who got up in a hurry and jumped too far through his trousers, as the bottoms of the pants were midway between ankles and knees, and little did he think that Mr. Lincoln would ever be his law partner, and much less that he would be President of the United States. I went from Cairo to Springfield to see his corpse when it arrived."

CANADA.

An Open Letter to Canadian Spiritualists.

The Spiritualists of this Province are beginning to realize, that, in order to occupy a prominent place in the march of progress, and more especially to promote the advancement of the Spiritual Philosophy in and through-out Canada, it becomes necessary to establish a Dominion organization, said organization to be similar to the National Spiritual Association of the United States, except that at the outset we formulate a declaration of principles whereby we may show more pointedly the aims and objects of our philosophy.

The Nanaimo Spiritual Association of this city is chartered under the N. S. A. of Washington. In a point of law, supposing at any time such an emergency arose, we would be practically lost on account of the difference in the government of the two countries. This also is a reason why we consider that as British subjects, we should have an institution subject to British laws. Another important point to consider is this, whereas here on the Pacific coast we have a lecture only at intervals, and on these occasions the interest awakened is just at the highest pitch, when it becomes necessary for the speaker to fill an engagement elsewhere. This fact has been demonstrated recently in this city by Mr. George P. Colby, through whose public and private work a greater amount of good has been accomplished than heretofore. We therefore are of the opinion that if we had a better system of organization, we would be able to employ pianists, singers and mediums regularly. This probably might be regarded as the most important feature of the plan.

We wish to agitate the question of Dominion organization all through the Eastern and Western Provinces, wherever a Spiritualist is to be found, and to know what their sentiments are in relation to the same. I shall therefore esteem it a favor if Canadian Spiritualists will correspond with me in regard to the matter. Probably our American friends may be able to forward the address of prominent Canadians who may be interested. I may state that if this project can be brought to a successful issue, we have considered the advisability of having an Eastern and Western division; the headquarters of the former to be established at Ottawa, and the latter at Victoria. B. C. We desire the co-operation of earnest workers, so that if we accomplish anything, it may be done as expeditiously as possible. Personally I feel there is no time to be lost. Last summer I paid a visit to my native home in Cape Breton Island, and found that the Spiritual things are regarded from the standpoint of a Spiritualist, the people of that country are as benighted as heathens. To such as these, a Dominion organization without doubt would be the means of bringing the gospel of Spiritualism; leading them up from darkness into that marvelous light, which makes life more perfect and death more beautiful.

ELIZABETH M. CAMPBELL.

Nanaimo, British Columbia.

SUMMERLAND, CAL.

Flowers, Birds, Business and Spiritualism.

We are enjoying the green verdure of the New Year's first awakening, as the rainy season here is the summer season, and nature under the genial smiles of sunshine and frequent showers is prodigal of her gifts of fruits and flowers. The remarkable phenomenon of apple blossoms in the fall and the ripening of apples in the winter season is transpiring here this season, a freak in nature that never occurred before, to the knowledge of the oldest inhabitants.

The oil industry here is on the increase and supersedes all other business and interests. The town increases in population and enterprise, but the unsightly oil derricks reared on every side and studding the ocean front, mars the beauty of the flowers, the green hills. It has, however, some magnificent situations on the hills that overlook the town and commands one of the finest scenes the eye can well imagine. The coast lands are picturesque in the extreme, as seen from the heights, extending some six miles, where you can just see the quaint old town of Santa Barbara like a jewel in the halo of the setting sun. Nowhere in the world are there such sunsets as here, diffusing a radiance over the scene, awe-inspiring and uplifting as a benediction from God. The whole earth seems in the embrace of the infinite. The twittering of the linnets, the sparrows flying from branch to branch before their good-night is said, the sweet melody of the flowers, the fragrance of the landscape flames afresh with the departing day, as thought from heaven syllabled from the lips of leaf and flower.

Prof. Loveland, of Oakland, has just closed a series of Sunday lectures given here and at Santa Barbara. Prof. Loveland is always interesting, both in public and private, and has the happy faculty of imparting from his great storehouse that knowledge, without offending the prejudices of those who may disagree with him. He is, as many have declared, the Gladstone of our ranks, yet not, as Gladstone was, hampered with the old superstitions of the past. His eyes rest lightly on his head, and his face bears the perennial glow of youth.

The Progressive Thinker is liberally patronized here and at Santa Barbara, and is the leading Spiritual paper. The cause has its drawbacks here as well as elsewhere, but through the carnage of battle we can see the enemy giving way, and hear the cry of victory proclaiming liberty to the oppressed and people.

BISHOP A. BEALS.

"Bible and Church Degrade 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 Bible; The Christian Church and Woman; written in Mrs. Stanton's treasured style. For sale at this office. Price 10 cents.

"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.

AN INVOCATION.

Interesting Events That Followed.

ROOM PERMEATED WITH A SOFT YELLOW LIGHT BY THE VISITATION OF SOME MYSTERIOUS POWER.

Spiritualism to me is a divine revelation of God's natural and sublime laws. I have laid them aside; I have also outgrown the narrow, selfish creeds and church dogmas made by man in the past, for they ceased to feed my hungry soul with spiritual manna or bread of heaven. Believing that those who seek shall also find, "Knock and it shall be opened unto you," I ever asked, I prayed for knowledge and more light, not concerning earthly things, but that the divine rays of spiritual light might flood my being and illumine my soul, that the veil might be rent asunder if only to give me one glimpse of the great beyond, that I might know beyond the possibility of a doubt that death could not all.

I have prayed for years, since girlhood, for something grand, noble and true, and in answer to my intense longing came this vision:

While I knelt in invocation the dense darkness of my room was permeated by a soft yellow light as by the visitation of some mysterious power. Does God answer prayer, or the evil ones? I leave you, my brothers and sisters, to judge for yourselves; but death has been shelved away among the musty myths of the receding past, and that river so cold and dark and gloomy, over which hung the fogs of ignorance and superstition of the past, has been transformed into a river of eternal life, rushing onward, never ceasing to flow as it courses its way between the banks of mortal and immortal lands, until it glides peacefully and mingles its waters with the great ocean of eternity.

How truly it has been written:

"Sea that line hath never sounded, Sea that voyage hath never returned."

Oh, Eternity! The fogs of superstition and ignorance that hung over this mystical river have been obliterated and melted away by the strong magnetic rays from the spiritual sun of truth, and through these receding shades of gloom, at first indistinct, and then stronger, until at last my longing eyes beheld a beautiful rainbow-tinted archway spanning this now beautiful river of life, which leads from this world of shade and sorrow and strife to the world of love and beauty and progression. And as I stood enraptured with this scene of splendor, I saw over this rainbow-tinted bridge of love, gliding to and fro, uncounted millions of souls who once were the habilitments of clay, those who are still mourned as dead by those on earth; yet there are no dead, they still live in the land of beauty, where flowers never wither or decay, where the tree of spiritual love is cultivated and developed until its blooming and fragrance wafted on the gentle winds of heaven afar to this uncongenial clime.

Messengers of peace and purity in shining raiments, and whose beautiful faces were aglow with a spiritual halo, swiftly passed me on their journey to the earth friends below. Some bore spiritual balm for the broken hearts, and laid with messages of love and courage for those who were sinking weary with the battle in the world of strife; others passed with magnetic strength for the weak and health for the ill of flesh. And one came and stood by me, bearing in his hand a massive golden key, saying "Daughter, I bring thee a key to the book of the mysteries of life, as open up to thy understanding the portals of wisdom that lie within the recesses of thy soul and throughout the dominion of Nature, which is God's holy and infallible Book. No truth is hidden from those who seek; God nor heaven is far away; heaven is within the soul, and God the living word."

I listened till he paused, then I queried, "May I not cross this beautiful bridge?" "Not yet," said he, the bearer of the golden key, "for flesh and blood can never enter this. Thy mission on earth thou must fulfill, if thou wouldst be happy here. All here is life and activity," said he, pointing to the distant shore. "We sit not idly by while souls do weep and mourn. Thy life on earth is but a preparation for the life hereafter, and eternal. Make good use of thy short stay on earth, in banishing error and false teaching; give to thy brothers and thy sisters the pure golden coin of truth, for you are all ways with truth, though you know it not. Thy book of life is always open, thou hast no secrets from us hidden. Courage yet a little longer, and the portals of wisdom and guidance take these two words: 'Do right Not for the selfish reward over here, for it availeth thee naught. Do right for the love of right, and happiness will come as a result. Live as brothers and sisters, ever extending a helping hand to the fallen. Live in peace and harmony. Develop thy soul powers for the good of sweetest humanity."

And he vanished. Alas! I was all alone and still kneeling in the attitude of prayer in my dark closet. The light which had previously around me shone had also vanished. Slowly I regained my physical senses, and I was stronger than ever to cope and do battle with the trials and ills of earth. Since then I have never again been lonely, for I have had the same kind and gentle voice was always near to guard, guide and protect.

Oh, short sighted mortals! seek ye the living waters that flow unbidden from the fountain of never-dying truth. Live for a noble purpose and unto thyself be true. For as the poet hath truly said:

"There's around about us a world we do not see; Yet a closer closing of an eye will bring us to be."

Although I long ago triumphed over things earthly and have dropped the garment of clay, and have indeed crossed this beautiful river of life spanned by the rainbow-tinted bridge of love. Yet I, even I, can hear your longings for a glimpse of this beautiful world of light, and still we come as they of old did in the years gone by, still bearing to you the golden key of knowledge to unlock the mysteries within thy soul.

C. W. W.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm 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 10 cents.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis, and the history of the world as given by Plato as veritable history. It is intensely interesting. Price, 25 cents.

STUDIES IN SPIRITUAL THOUGHT.

Views of Thought as a Silent yet Mighty Forge Which May Be Used for Good or for Evil.

The strongest forces in nature are the finer forces; the mightiest forces are the unseen. That which builds up and conserves, that which disintegrates and resolves back into elements for re-building again into physical forms endowed with life, correlated with mentally and intelligence, and a soul of moral and spiritual consciousness—this wonderful force, energy, works its wondrous evolutions silently and unseen.

As of old, though whirlwinds and tempests rage and roar, the great Principle of Being is not so manifest in these as in the "still small voice," speaking in, to and through the conscious spiritual apprehension of man.

More wonderful than earthquake or cyclone is the conscious thinking personality of being that listens and comprehends thought addressed to it.

The goodness of our thinking consists in the consonance of our thoughts with the moral and spiritual.

"Thoughts in the line of science, of philosophy, physics or metaphysics, may be harmonious with the finer quality of the mortal and spiritual realm, and are so unless mentally infiltrated with immoral thought projected by immoral mind-force."

Thoughts moral and spiritual are the real uplifting forces that tend to the real elevation of man.

The motive in the thought is that which colors it, making it moral and spiritual, or otherwise.

It is quite possible to think impurely on a pure subject; so may one think thoughts morally and spiritually pure and yet be a subject that to another cast of mind would be suggestive of thoughts low, degrading, immoral. The character of thought ever depends on the moral quality of the mind.

The old French proverb, "Haut soit qui mal y pense," "Evil to him who evil thinks," is indicative of a truth in mind and morality; it is an evil mind that is prone to the evil, it is an immoral mind that inclines to immoral thoughts; it is an immoral mind that is prone to sense immoral motive in acts done or words spoken by another, without proof other than mere surmise.

It is written that Jesus said: "Blessed are the pure in heart, for they shall see God." God is taken to be the highest synonym of ideal of good or beauty—moral perfection.

Another has written: "Charity thinketh no evil." The mind that dwells in the sweet realms of pure thoughts and good ideas has often visions of high and glorious things, undiscovered, unseen and unknown by those dwelling on the lower planes of sensual and immoral thought.

The higher and finer perceptions of spiritual discernment are not for those who delight in the gross and unspiritual. Even the highest heavens of spiritual growth and excellence would appear distorted and blotched when viewed through the goggles of an impure and unspiritual mentality.

The higher planes of moral and spiritual excellence will be discovered and attained only by pure spiritual growth within.

Spiritual growth will be attained by the earnest cultivation of moral and spiritual quality of thought—by longing aspiration for purity and moral and spiritual goodness within.

By the spiritual mind, even the ordinary and necessary avocations of life may be made to conduce to spiritual growth; it all depends on the quality and quality of our thought in connection with them.

"Unto the pure, all things are pure," unto the spiritual all things are spiritual; just as unto the evil-minded all things are evil. The mind makes things evil, or makes things pure and good and spiritual, to itself.

The spiritual life is in the spiritual thought, the spiritual attitude of mentality, the spiritual aspiration.

The mind may attain to that fineness of moral and spiritual culture, that it will love and hunger for thoughts and things of spiritual goodness, because they are pure and good, and as such appeal to the spiritual sense.

POISONOUS THOUGHTS AND GOOD THOUGHTS.

Impure thoughts, thoughts unkind and unjust, poison the thinker, mentally and physically as well as morally. The anger of the mother poisons the babe nurses. She poisons her own system by her anger, and passes the poison to her innocent little one, and the result is, sometimes, as in the case of the child, all evil thoughts are poisonous to the one that thinks them, affecting the physical tissues unfavorable to the physical health.

Kind thoughts, pure thoughts, thoughts sweet with good will and wishes, are healthful to one's whole being, physical and spiritual. So, our physical bodies are affected, for health or disease, by the quality of our thoughts.

There is a basis of truth in what is called Christian Science, Mental Healing, etc. The mental influence of others may, if rightly received, assist the healing forces of nature within us. But it must be properly received and appropriated.

For though the good thoughts and wishes of others may come laden with blessing, the mind possesses the power to transmute blessings into curses, and that which was laden with healing may be perverted into conditions of disease—the good perverted to evil, being transmuted into evil by feelings of animosity, hatred, or impurity.

A KING BY DIVINE RIGHT.

In this world it would seem to be the "divine plan" of Nature that the big fish shall eat the little ones, that the weaker shall be the prey of the stronger, and that the survival of the fittest means the victory and continuation of the strongest and most cunning.

But when we are told that the order of beings in whom exists a faculty of perception of moral quality in thought and action, a concept and feeling of moral right and wrong—then do we know that this moral sense takes right precedence as Nature's ordained sovereignty by whose decrees we are bound to abide, and whose laws we ought to obey. Spiritual development requires that the animal nature be controlled by the mental and moral nature.

In mere physical sense pleasure and pain are the standards of good and evil; but moral sense brings in a higher, nobler, spiritual standard, to which the lower animal must conform in order to secure highest and best results in perfecting man's character in accord with purest ideals and highest attributes.

Thus arise contentions within, between the animal instincts, which are selfish, and the spiritual nature, whose law is love and the altruistic quality of sacrifice of selfishness, for the good of others.

But it is the high privilege of the soul to become so engaged and absorbed in

the things of the spiritual life and the higher communion, that the things that appeal to the sensuous animal life shall lose their powers to sway and control—they are put beneath the feet of the higher, moral and spiritual nature.

COME UP HIGHER.

Instead of dragging spirits down to earth, we should desire and seek to raise ourselves to a spiritual plane of life and thought that will bring us into association and communion with the pure and good in the world unseen.

Spiritual aspiration, an upward looking and longing of heart and soul after the realization of pure ideals—has an uplifting force and tendency, transforming one into the moral and spiritual image of the desired ideal good. We grow in the direction of that which we longingly desire, be it low or high, devilish or good, as the aspiring soul, lovingly longing and outreach for spiritual purity and good, will grow in the direction of its desires and longings—upward into the bright and beautiful realities of spirituality.

Let us use Spiritualism, not merely for the gratification of wonder-seeking desire for the marvelous, but to cultivate our souls so that we may become accessible to angel visitors, and may sensibly commune with good and helpful spirits, exchanging thoughts with them spiritually, thus attaining the highest moral and spiritual realizations of our life and being.

And, no matter how high an altitude of pure spirituality we may reach, we shall ever hear, clearly, in our spiraling voices calling: "Come up higher."

J. C. UNDERHILL.

Hammond, Ind.

"WITCHCRAFT."

As Set Forth in Toronto, Can.

The Evening Telegram of Toronto, Canada, contains the following:

"The Morality department has received many complaints recently about fortune tellers practicing their calling in the city. For the last two weeks P. C.'s Thompson, Chapman and Irwin have been making a round of the offices of the various phrenologists, palmists and clairvoyants. They have had their fortune tellers and clairvoyants revealed in all the approved manner, and their promised fates have been as varied as the manner of their revealing."

Last evening Staff Inspector Archibald planned and executed a coup. Detectives Forrest, Verney, Slemin and Harrison, and Constables Thompson and Irwin went on the war path, and kept with a firm character of the charges, the prisoners numbered nine. They were: Hugo Campbell, phrenologist, Yonge street; Ed J. O'Brien, Jarvis street; Virginia Barrett, Walton street; Jane Nichols; Gould street; Lauretta Menden, Ontario street; Rebecca Revis, Bleecker street; Phoebe Gray, Gladstone avenue; Sarah Howell, Adelaide street; and W. R. Colby, Grand Union Hotel, a new arrival in the city. Some are Spiritualists, others phrenologists, others palmists.

Only two of the prisoners, Mrs. Revis and Mrs. Gray, spent the night in the cells. The others succeeded in obtaining bail, in sureties of \$400 each. When the nine came before the Police Magistrate this morning Mrs. Revis and Mrs. Gray were also admitted to bail, their own sureties being taken.

The charges against the nine are all separate but similar, that they "did unlawfully pretend to exercise and use a kind of witchcraft, sorcery, enchantment and conjuration, and did undertake to tell fortunes." The alleged fortune tellers preferred to reserve their plea until elections until Wednesday next, and the prosecution being satisfied, they were all remanded, on bail, till that day.

The police say that an extensive business in the line of fortune-telling has been going on in Toronto and that, in many places where the constables in plain clothes called, they had to wait an hour before their fortunes were told, and a number of applicants.

"You would be surprised," said Inspector Archibald to-day, "at the extent to which fortune-telling is being practiced in the city. I myself have paid visits to several suspected places, and I have been compelled to wait for a long time in some cases, such was the rush of business."

By the way, one of the defendants in the charges was a recently arrived male student from the United States, and the independent state-writing and tele-medium. The officers who called on those who professed to give an insight into the future by spiritualistic mediums, report having met with little success. In most cases, they say, they were told that the spirits refused to communicate.

The arrests created considerable surprise. It was thought that summonses would be quite sufficient in such cases. Moreover, the arrest of the phrenologists is considered by some rather peculiar, but the police claim that they have been breaking the law just as much as the others.

Of nine defendants, Mrs. Revis is said to be a clairvoyant, and Mrs. Menden, Mrs. Howell, and the others, with the exception of Mr. Colby, phrenologists.

It is very strange indeed that any city should contain a law so oppressive to genuine mediums as the one in Toronto. It is a disgrace to modern civilization. While there are many reputable characters among the number arrested, yet there are others who are genuine mediums, and who should not be molested.

"Edith Bramley's Vision." World description of a Jesuit spiritist convulse, together with interesting corroborative testimony. Price 10 cents. For sale at this office.

"The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Phases and Spheres. Given Inspirationally, by Mrs. Maria M. King. In 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 12 cents.

"Mediumship and Its Development, and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who wish to know and utilize the laws of mediumship, and development, and avoid errors. Price, 50 cents; paper, 25 cents.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. For sale at this office.

BIBLE PROPHECIES AND PREDICTIONS

Critically Examined and Compared with Modern Mediums and Messages. By Moses Hull.

NUMBER EIGHT.

Let us consider the predictions concerning David's throne. Over and over predictions have been made concerning David's kingdom and throne. Every one of them has failed of accomplishment. When the angel Gabriel came to the girl Mary, and announced the birth of Jesus, he added: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

If Jesus was not Joseph's son it is very doubtful whether he was the son of David at all. All genealogies which undertake to trace him back to David, trace him through Joseph, who was supposed not to be his father. As to his having David's throne or kingdom, that was a mistake, as he never got either. The prophecy is untrue. If Jesus has a throne in heaven, that is a very different thing; that is what David never had, and is only what is promised to all the saints. See Matt. 19:28; Luke 22:30; 1 Cor. 6:2; Rev. 2:26, 27, 3:21.

In Isa. 53:3, 4, the prophet prophesies as follows:

"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations."

Now turn to verses 27-37, where he says:

"I will also make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with a rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail; my covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the days of heaven."

There can be no mistaking the tenor of these predictions. God swears that he will not lie to David; "because he could swear by his own holiness, that he would not lie to David, whatever he might do to others; what he was to say to David should be the truth. He then promises to build up his throne to all generations.

In the second text he says he may have occasion to chastise David's sons for their sins; he may visit their transgressions with a rod, and their iniquity with stripes; yet he will not break his oath. "Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me; it shall be established forever as the moon."

Nothing can be plainer—nothing stronger; the conditions are all taken out of it. No matter how wicked David's children may be, David's throne shall last as long as the sun and moon exist. That is not all, but all this time it shall be occupied by one of David's sons.

Does the reader say that it is not in the text? I answer it is implied in this text, and is plainly stated in others. Please turn to Jer. 33:17-22 and read the following:

"For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to sacrifice continually. And the word of the Lord came unto Jeremiah, saying, thus saith the Lord: Ye can break my covenant of the day and night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my covenant, as the hosts of heaven cannot be numbered; so will I break my covenant with David, and with the Levites that minister unto me."

There can be no misunderstanding of this prophecy. Day and night shall cease before the covenant shall be broken. David shall never want a man to sit on his throne; nor shall there ever be a day and night endure, be a failure of the Levitical priesthood—Levites shall always administer in the temple, before the Lord. All honest people must admit that these prophecies are positive and absolute failures.

Now let us return to some of the predictions of Jesus. He told his friends that there were some standing there who should not taste death until they saw him coming in his kingdom. Matt. 16:28. They have all been dead nearly two thousand years and he has not yet come in his kingdom.

In Matt. 19:28, he promised his disciples that they should sit upon twelve thrones judging the twelve tribes of Israel. Not one of them ever got a throne. When Jesus rode triumphantly into Jerusalem he supposed he was going in there to take the kingdom. In fact he took possession of the kingdom took a source of small coins and undertook to drive the money-changers out of their own temple; he supposing that it was now his house. In his effort to bring in the new administration he overthrew the tables of the money-changers. He was mistaken; his mistake cost him his life. Instead of going to his throne he went to his execution. See Matt. 26:37; Luke 22:35-40.

We will next examine some of the

PROPHECIES SUPPOSED TO HAVE BEEN FULFILLED.

Before entering upon the discussion of supposed fulfilled prophecies it may be well to note what it takes to fulfill a prophecy. If a prediction falls in one point it is not fulfilled. It is easy to prophesy, and have all your prophecies fulfilled as long as you keep points out of your predictions. But as prophecy is never fulfilled while a point remains unfulfilled, when one begins to put points into prophecy the trouble begins, and to illustrate this, I may say President McKimley will die. Time will see that that prophecy is fulfilled, because it has no point. When I put a point into the prediction danger begins; and, as I add points I quadruple the chances for mistakes.

Now to put a point to my prediction concerning our President, I say, he will die during the year 1899. His death any other year would not fulfill the prediction. To make another point I will say, he will die in July of the year 1899. His death in any other month of that year would prove me a false prophet instead of a true one.

As a further illustration allow me to add a few more points. President McKimley will die on the 15th day of July, 1899, from the effects of overwork. Now, even though he dies on the day specified, if he dies from any other cause than the one mentioned my prophecy fails.

At the expense of prolixity allow me to enumerate the points in this prediction:

1. President McKimley must die.
2. He must die in 1899.
3. He must die in July.
4. He must die on the 15th day of the month.
5. He must die from overwork.

A failure in any one of these points makes a failure in the prophecy. If Mr. McKimley is shot to death on that day, my prophecy has failed, for the greatest and most important of all the points was that he must die from the effects of overwork. Under such circumstances if not quite all of the Bible predictions are failures.

(To be Continued.)

RIGORUPURE CURE

Wonderfully Brilliant Invention Sold at a Low Price.

A Home Cure That Is Restoring Thousands to Perfect Health, Many Remarkable Instances.

Sometime ago Munsey's Magazine contained an article on a rupture with a number of illustrations showing the remarkable cures effected by a system known as Dr. W. S. Hiler, 311 N. Main st., Adams, N.Y., Law.

Dr. W. S. Hiler, of Syracuse, N. Y. offers another fortunate instance of the marvelous results of Dr. Hiler's method. The important points are that the rupture, no matter how large, dangerous or old it may be is securely and comfortably retained within the abdomen. At the same time the broken muscles are made to grow together and become as firm and solid as any other portion of the abdomen. It is a home cure, the patient using the method himself and the price is so low that everyone can afford it. Dr. Hiler says of the cure—"I tried the method of Dr. Hiler because it seemed to be a vast improvement over anything else I had used and also combined curative effects such as no other rupture treatment contains. Of course I hadn't much faith in the possibility of a cure but the results are remarkable. Whereas I had been laid up for months before now the rupture did not bother me for a minute. It was only a short time when I couldn't feel any trace of where the rupture had been and I soon was able to work all day as freely as a young man. I advise every ruptured man or woman to send at once and get this method as it will certainly cure permanently and perfectly." Mr. Hiler's advice is good. Upon application to Dr. Hiler, he will send you a free book that fully explains how he cures ruptures. If you know of another person ruptured send and get a book for him. Such an act of kindness will be remembered all the rest of his life. Write to-day without fail. Address Dr. W. S. Hiler, 311 N. Main st., Adams, N.Y. The book is mailed free to all who send name and address.

MR. LAWRENCE E. MEYER.

Dr. W. S. Hiler, of Syracuse, N. Y. offers another fortunate instance of the marvelous results of Dr. Hiler's method. The important points are that the rupture, no matter how large, dangerous or old it may be is securely and comfortably retained within the abdomen. At the same time the broken muscles are made to grow together and become as firm and solid as any other portion of the abdomen. It is a home cure, the patient using the method himself and the price is so low that everyone can afford it. Dr. Hiler says of the cure—"I tried the method of Dr. Hiler because it seemed to be a vast improvement over anything else I had used and also combined curative effects such as no other rupture treatment contains. Of course I hadn't much faith in the possibility of a cure but the results are remarkable. Whereas I had been laid up for months before now the rupture did not bother me for a minute. It was only a short time when I couldn't feel any trace of where the rupture had been and I soon was able to work all day as freely as a young man. I advise every ruptured man or woman to send at once and get this method as it will certainly cure permanently and perfectly." Mr. H

Mary A. Ingalls writes: "I was born into Spiritualism a little more than four years ago, and I soon found I had healing in my hands, and could write as the spirit gave me utterance, and I at once resolved that whatever gift came to me through Spiritualism, it should be given freely to those who were not abundantly able to pay for it. I have made rapid

ters, and her little cottage at Surfside has been a landmark of great interest alike to visitors and residents here. Her death occurred December 17 as the result of a paralytic stroke received some days previously. Mrs. Aldrich was one of the ablest lecturers on higher philosophy of Spiritualism, and was also a trance medium, and was endeared to

the world's religious and reform movements; that the spirit of brotherhood has linked hearts together in love; and that the union between the great Anglo-Saxon peoples of the earth has been accomplished in fraternity and good will for the blessing of all humanity.

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This is No. 6 of the Library of Liberal Classics, is conceived to be historically correct, and so exact in every detail as to be practically beyond reach of adverse criticism. This work will be intensely interesting. Price, 25c. Sold at this office.

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GOD-MAKERS.

They Are Subjected to Some Criticism.

Picking up a Spiritualist journal and glancing over a column headed "Books That We Recommend," I note how prone authors are to dogmatize and lay down speculations to accord with the prejudices of those who yet have a portion of the shell of orthodoxy clinging to their partially emancipated minds. One of the first duties that some authors seem to believe they should discharge when they write a work on nature or spiritual phenomena is to make a new god. Not being satisfied with the character and peculiarities of former deities, and thinking that their readers will demand of them a fresh type of creator, they deliberately proceed to fabricate a god out of their consciousness; or, such improved appendages as will meet the requirements of new-born Spiritualists whose approbation they are anxious to propitiate. They are doubtful that other people have sufficient ability to produce a god, and they hope to win their gratitude by presenting one already dressed and made up.

We are forced to admire the complete confidence that these persons have that they are fully competent to perform their task. They sit down with a telescope vision and sweeping infinite space and infinite time, with a genius that dazzles all common natures, in a few hours they turn out a god; and you are not left in any doubt as to his attributes, for they proceed to convince you by ample illustration how well they are acquainted with the deity they have invented; and they will explain and analyze and exhibit their product in all the best light, and with a triumphant smirk definitely inquire, "Was there ever a better god offered for acceptance than this?"

In the column mentioned is given the headings of chapters of two published works, one by Tuttle, the other by Babbitt, and here are the topics covering omniscience: The nature of God; duties and obligations of man to God; God's obligation to man is not treated of; Existence and general character of God; God as a spirit; God's location and his mode of working; The nature of God; God's greatness and glory; God's perfection.

The foregoing is certainly ample to cover the field, and sounds as if it came out of a Presbyterian pulpit. It certainly displays a vast deal of assurance and discounts anything that can be found in the Holy Bible. There is a strong presumption, too, on the part of these authors, that Spiritualists generally will take them seriously and credit them with an intimacy with the godhead that far transcends the acquaintance of ordinary people. But we will excuse these and all others of having any special mission in this direction, and relieve them of any qualms of obligation they may feel to provide modern thinkers with a fresh god.

Fifteen centuries ago, god-making might have been a necessity or an aid to humanity—as a rattle to an infant. But that calling is now an anachronism, and when one who doesn't know any more about god than ourselves sets himself up to impose his individual notions about deity upon us and begins to explain to us the nature of God, we suspect that some of the old popes are hovering near, and we do not care to be bogged by that kind of an atmosphere.

Let us displace our whimsical conceits and be frank. What do we know about the nature of God? What have we learned of God through Spiritualism? How many times has the question been asked of intelligent spirits, "Have you seen God?" and ever the reply has been, "No more than you have; the universe is to us as great a mystery as to you."

thors get over there. Then we will get full answers. Oh, yes, then they will tell us all about God, for they will know as much as the man in the alley does, and like him, their conceit will be infinite. C. H. MURRAY.

WHY IS IT?

A Question Asked and Explained.

A few evenings ago I raised a perfect torrent, and we were to hold a public meeting. We presumed that an audience would be next to impossible such an evening. I went to the hall to see how many persons were present before having Mrs. Kates go. Lo, a goodly number were present—greater than on some clear evenings. A skeptic asked: "Why did not your spirits tell you?" That question is often asked, when we are not informed of things deeply concerning us which happen. Is it a pertinent question? Should we be always fully informed by the spirits of every event that is to influence our lives? If so, it would possibly necessitate abrogating our self-hood. It would require that we shall lay aside our personality and responsibility. In this particular case we did not ask the spirits to give their opinion, nor to investigate for us; we try to use our own judgment in most things that concern our physical conditions. We do not carry all of our burdens and troubles and desires to the spirit friends. Possibly, if we did they might be able to tell us of every necessary event and guide our actions, but these would all, then, be entirely subject to another will. It is not sufficient to say that that will would be from the plane of an exalted spirit, and hence of a higher and clearer power and greater capacity—it would still be the absorption of our own individuality. Whilst we are mortals we must exercise all prerogatives of individuality if we expect to inherit an early exercise of personal powers in the spirit realm. Each one is responsible for his or her own actions. If we could avail this self-right, we could be made perfect instruments or mediums for spirits to use at all times. A wise medium controlled by wise spirits will use the occult forces of their personality only upon necessary occasions; and that means that the medium shall be only a subjective instrument at stated times. To be a spirit-subject at all times is to be an obsessed individual. To be obsessed by wise spirits is to be then at the mercy of the spirit world, and to be so is to be deprived of our personal rights equally with an obsession by undeveloped spirits.

One great trouble with the investigator is that he brings to the medium only worldly material, sensuous conditions and expects spiritual results. They drag a spiritual meeting, a seance, a medium and the spirits down to their level, and then dare to criticize the results. Spiritualists conduct public meetings to meet the crude demands of a curious mob, rather than for the spiritual culture of their associated membership. If we would carry a higher form of aspiration to the spirit world, and surround our mediums with more spiritual conditions, we would attract a purer quality of ministry, and also a more intellectual pabulum from captivated spirits.

Being satisfied with the sensuous places of spirit capacity, we do not evolve the spiritual forces to carry forward a word for the upbuilding of a great cause of human work conducted by exalted spirits. We need to eliminate the crude from our self-hood before we can attract the more perfect from the spirit-side.

With the crudities and sensuousness of humanity that beset the efforts of spirits and mediums, I often marvel that we have arisen to the spiritual world. What is the result? When the altar spirit, a more exalted aspiration for the true, beautiful and good, a spiritual baptism will bless the human race and the wiser and better from spirit-life find fitting instruments to do the work of uniting the two planes of existence in a positive and assimilated fraternity—and not before. Spiritualists, the duty and the cure is yours.

Fraternally, G. W. KATES.

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

Mr. John Chapin departed this life at Berlin Heights, O., January 4, 1898. He was born in New York, and was in his 64th year. He was a Spiritualist and mediumistic, trusting to his impressions in the most important affairs, often from a worldly point of view to his detriment. Some years ago he engaged Hudson Tuttle to attend his funeral, and the engagement was carried out on the 6th of January.

Passed to a higher life, at Junction City, Kansas, on Dec. 28, 1898, Mrs. Addie Allen, aged 54 years. The funeral services at her home were conducted according to the religion of Spiritualism by Mrs. E. D. Concanon, of Kansas City, Mo. Mrs. A. L. Lull, of Lawrence, Kansas, and Mrs. E. E. Hammond, of Topeka, Kansas. The Order of the Eastern Star took charge of the body at the door, and laid it to rest with the beautiful ceremonies of that order in the Masonic section of the cemetery. Doctor Allen was in active practice as a physician over 20 years. She was a fine medium, with a big heart, full of sympathy for human suffering. Her last illness was only one week's duration. F. VOGL, M. D.

Mr. Jacob Ensley, of Batavia, Mich., passed to spirit-life, January 6, 1898, aged 63 years. He leaves a wife and one son, three children having preceded him to the other side of life. He was a firm believer and staunch advocate of the cause of Spiritualism, and was assisted by Mrs. Eva Payne-Hopkins, of Owosso, Mich. W. E. CLIFFORD.

Mrs. W. P. Sanford passed to spirit-life, at Defiance, Ohio, Nov. 17, 1898, aged 78 years. She was a stanch Spiritualist. We had lived together for 50 years. W. P. SANFORD.

I do not know but that others have already written you that my wife, Mrs. L. A. S. Nourse, has gone to the spirit land that she held such free converse with. She lived to know that the ideas advanced in her Lyric of Life are accepted now by some of the first scientists. She knew they would become true. She left the form, Sunday, January 8, 1898 at 7 a. m., from a gripe and heart complications.

Moline, Ill. WM. A. NOURSE.

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

Sunday Spiritualist Meetings in Chicago.

West Side Spiritual Society meets at No. 46 South Ada street at 8 p. m. Church of the Star of Truth, Wicker Park hall, No. 601 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m. The First Spiritual Society of the South Side, No. 77 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 Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

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 union services of Sunday school and church, each 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.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1029 Clark street, corner Pleasure street. Meetings conducted by Carl 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, pastor, assisted by other good mediums.

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. Brownell, pastor.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning next week. Two o'clock Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme.

The First Society of Rosicrucians, J. C. F. Grumbein, lecturer, meets in Steinhilber Hall (7th floor) Van Buren street, near Michigan, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

Spiritual Church of Unity meets every Sunday at 7:45 p. m., at Flynn's Hall, Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee avenue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meets every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1505 Milwaukee avenue, corner Western avenue. Mrs. M. Summers, pastor.

Spiritual Church of All Souls. Services at 7:30, at 158 Lincoln avenue, corner of Garfield avenue, North Side. Mrs. Squire, pastor.

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

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

INTEREST TO SPIRITUALISTS

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