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

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MORNING OF SPIRITUAL GLORY

A Discourse through Mrs. Cora L. V. Richmond, Washington, D. C., October 23, 1898.

It is said in one of those glorious cast nature aside because of this, that poems that form the sacred Scriptures the same sunshine awakens to exist-of the Orient; "No new morning can dawn upon the world that does not brings forth the buds and blossoms of bring a new baptism of truth; and the forest. You have known that the when all the new mornings are gathered together from the great kingdom of Ormuzd, behold! there is a perfect wins into existence the beautiful lilies morning everywhere."

"The earth is the night and the kingdom of the spirit is the day," it is great classification of nature, these all thought in the Orient, and whatever have their place, if for no other purshadow is cast, is cast from the earthly

INSPIRATION.

When inspiration comes people say: "Oh! that is not inspiration, see how it is shadowed; it cannot be from God or it would be all light!"

So when there is a cloudy day, when the storm is here, people say: "Oh! the sunshine cannot be all pure, see how shadowy it is to-day." But science tells you that in the midst of space there is no light at all: that whatever constitutes light is a pulsation from the sun, but it does not become light until it reaches the earth's atmosphere or the atmosphere of the planet that receives it, and then it is bright or shadowy according to the state of that planet.

Science also teaches you that the clouds that obscure the sunshine are not from the sun itself, nor even from the intervening space, but are results of the mists and fogs or vapors that arise from the earth; that, although there is daylight there is comes from the sun. Science also tells you that those wonderful rays of light which in past ages shone and pulsated have been gathered and imprisoned in the gems or in the coal tar; that out of the darkest subnot like to touch, come those wonderful aniline dyes that make resplendent the earth and the raiment of man.

If this be true, then does it not show that spiritual inspiration is the light; that whatever there is from the eternal realm, from the infinite realm is brightness and whiteness? That its applicability to human needs must depend stroyed. upon the condition, the average condithe individual when the light is re-vealed to him or her? And that if there which was the natural reaction from seems to be shadow, if there is an in-previous corruption. The Quakers in tervening barrier, the shadow is not in

All this is a self-evident fact. Yet when people are treating of the revela- How much that expectation may have tions of the past, they seem to think influenced the fact that certain ones that they have no other mission than to were inspired more than others, we treat of the manifest imperfections of leave you to decide. those revelations, forgetting that what ever were the imperfections, they were the result of human states; but the revelations were the only light the world had at that time; they seem to think that, if it is claimed those revelations are absolute authority, all they have to do is to take the shadow (of language or interpretation) in the records of those past revelations and that then there will be no revelation at all. But all the light-bear this in mind-all the light those past ages have known in spiritual ways has come from the same source, and through similar methods that it does to-day, and must have been the result of inspiration.

All the shadow of that light has come from earthly conditions, from human imperfections, from the state in which people are who receive the light. Yet it would be useless and foolish to cast the shadow. You include in the number the storm as well as the calm in the processes of nature. So you must conclude in your estimate of, all past reveelations that that which comes through the shadows is light instead of shadow Now because on rainy days you cannot see as well as you can on sunshiny days, you do not put out all the ligh there is. You simply say, you would like to see as when the clouds and mists have rolled away you will see. Meaning all the time, when the clouds and mists have rolled away that arise from the earth and earthly conditions.

Now in every new morning of spirit ual inspiration and awakening there is an outpouring of the spirit and there is and unendurable have been estabsuch force and splendor in its radiance that for the time being it sets aside the · There was, not only the thunders of Sinal and the great splendor that rolled in when the tables of the Lord were written (which of course were a figurative illustration), but there was the light that shone on the Mount of Transfiguration, on the Mount Olivet, that revealed itself to prophets and seers, and apostles, both in the Mosaic and Christian eras, and there were lights in the Orient, that which accomwhich shone when Confucius came. Every revelation brings, for the time being, a great flood-tide of light.

the moist days of springtime, when the sun bursts forth with great splendor and power, pretty soon there are clouds that arise and after a while it is intensely hot and there are great whirlwinds and tempests and the thunder and lightnings are revealed; so when the spiritual light in great splendor shines upon the earth, it awakens not only the blossoms of inspiration and truth, not only that which is bright and beautiful, but it awakens the storms, and the tempests, and the individual imperfections. Shining upon selfish people it awakens their selfishness, shining upon those who are turbulent, it awakens their turbulence and upon those who have individual faults and imperfections, it

the thistles, thorns and briars, that and blossoms that are full of loveliness and hope; yet you know that, in the have their place, if for no other pur-pose than that you shall remove the thorns and thistles, and especially, shall not take pains to cultivate them. So in human life; when a great inspiration stretches out its wings and sheds its light upon the people, see how they complain because then erratic people, who have their eccentricities, rush to extremes in various directions.

In the early beginning of this move-ment there was the same complaint; it is now only half a century old and has not become exceedingly orderly, exceedingly well behaved even now. In the early beginning of Christianity see how people thought that, because of the manifestations of the spirit, they were licensed to go to extremes in various directions; for you will remember in the Apostle Paul's writings to the different churches, that he had great occasion to reprimand the early Christians for their extremes in many directions. If you will carefully read the history of every new movement, you will find that it is similar eccentricities shadow on the cloudy day, whatever and individual and collective are not because of the inspiration itself.

A great many people have read superficially the history of the Mormon movement; they have seen that preposterous excrescence of polygamy grow up in the midst of a Christian people in the stance known, that which you would not like to touch, come those wonderful what was beneath this. Before the revelation came to the world there was much in human life that needed expurgating, and here was a new movement toward a better and higher height. But when it came in contact with those elements in human nature that were selfish, all unselfish intent was de-You have known of the movements of the Quakers and the Shakers. tion of mankind at the period in which In order to counteract the extreme it comes, and the especial condition of form of license and indulgence they order to make no mistakes avoided any the light itself, but is the result of that external demonstration of their religion which rises from the shadows around excepting when one was moved by the the individual to whom the truth is re- spirit. Of course, after a little while it came to be expected that certain persons would be moved by the spirit.

> But the main proposition is, that there are out-pourings of the spirit when we have to correct former conditions. The Shakers, in direct contra distinction to Mormonism, repudiated all human inclinations, living in the strictest asceticism, in the absolute senaration of the sexes, and made it possible for the presentation of spiritual truth from that standpoint.

Of course everyone believes that each of these cases is extreme. Everyone believes that there is a well-regulated state of life and of conduct shaped upon the highest truths that are preented in all ages of people and re

ligions. The Buddhistic faith which took the place of the life of Buddha, no more represented his life and his thought, than the faith that has taken the place it would be useless and foolish to cast of the early outpouring of the spirit in aside the whole revealment because of Christendom. Neither can one say, that the shadow. You include in the number any warfare or crime perpetrated unof days of the year the rainy days as der the name of religion is traceable to well as the sunshiny days. You include religion itself. People make such a mistake in confounding the warlike condition of the minds of peoples with theology and theological convic-tions. The formation of a state church and organization of ecclesiastical power have had largely to do with that which has transpired. But if there had been no church at all, you very well know that there would have been something else that would have been made the convenient instrument for people to carry forward their wars and their ambitions. So Freedom and Liberty have been made the words through which revolutions have occurred and governments that were unjust and tyrannous.

lished. Slavery had its strongest foundations in those passages in the Old Testament that were supposed to sustain slavery; yet there is great warrant both in the Old and New Testament for overthrowing slavery. Everything, when people choose to so construe it, can find authority in church and state, in theology and law. Even science, with its chang-ing and drifting standards, like the changing and drifting sands, is only well established to-day when to-morrow panied Buddha Gautama, and that it is set aside; there is but one permanent science, but one science that does not change, and that is mathematics; But just as in the material realm; in the calendars, and the signs of the Zodiac, and the great and wonderful starry constellations as related to this system, must continually change, in their mathematical presentation to us until the absolute truth is known.' But so far as the science of astronomy can be established by mathematics, which by experience is verified, it is a correct science. Mathematics itself, though,

remains unchangeable. 🕹 . Now when chemistry, geology and all the other sciences are as correct there, of course, will be a perfect scientific basis.

ABSOLUTE TRUTH.

In the soul realm as revealed unto awakens their faults and imperfect the spirit we claim that there is an abtions; shining upon those who are wise, solute law of perfect life; we claim that just, and true, and noble, it there is absolute truth; and we claim awakens the attributes that are most that it is just as possible to know this ctive and dominant. truth when people are willing to set selfishness is brought forth according You have known, yet you have not saide their prejudices and selfishness as as the one or the other predominates.

it is to know a mathematical truth; you will know it from within, from what has been; you will know it from that realm or portion of your nature which

capable of perceiving that truth. Now while it is perfectly true that certain problems in mathematics are demonstrable, it is not true that one person in one thousand, perhaps one person in ten thousand is capable of knowing the truths or facts of higher mathematics. The simple fact that two and two make four, or the simple rules of arithmetic they may know; but how many people are there in the world compared to the whole who have ever demonstrated the problems of Euclid? How many people know what you mean when you talk about the "Pythagorean Proposition?" Not one in one hundred thousand. Yet upon these and similar mathematical problems must rest the basis of all that you accept concerning astronomy, concerning geometry, concerning the measurement of everything that bears forward the high est scientific statements of the world.

Upon the basis of what shall be determined as the final primates of nature, be the primates many or be the primate one, will rest the future chemstry of the world. Upon the basis of the correct perception and statement of spiritual truth (not that it will be changed in the great primal source from whence it comes, not that it will be diluted or adulterated, but from the perception and capability of stating the great primal truths of the universe), will rest the failure or success of any and every future religious and spiritual movement.

To transfer those movements from he spiritual realm to the realm where do not belong is fatal; to awaken, stimulate and unfold the possessions of the human spirit to the perception of spiritual truth must ultimately be successful. Prophets and seers, and those endowed with great spiritual percep-tions have stated those truths; and the great Teacher of Olivet, as well as Buddha. Zerdusht and all the ancient representatives of truth have stated the primal truths just the same.

The primal morning of inspiration is the unwritten, unstated "Aum," that eternal principle of light by whatever name, under whatever appellation humanity chooses to address it; but what-ever eclipses, clouds or limits that statement, whatever is less than truth, s error. The same is true in the illustrations of the statement concerning he spirit or soul of man. declares perfectly the soul and its relations to the universe and to other souls must be the primal statement, and everything else to be correct must impingé upon this.

If the proposition is not right the whole structure falls to the ground; if the proposition is right, like mathematics the whole structure will be true. Now the more important the factor in human life, the more important it is that you shall know its correct state-

People

say: "I don't care where

come from. I only want to know if we are going to live after death?" But you cannot know the latter correctly until you know the correct basis of life. If the soul is immortal that is one thing. If the spirit just lives after the death of the body and there is no precedent life of the spirit, that is quite another. You may know the latter without having any perception of the former, but you may not know the whole relation of the former to the latter without knowing the correct basis. Just as the pupil cannot know the higher mathematics until he has learned arithmetic. Just as it is proper that there shall be primary schools in

be primal instruction in all that relates to spirit. ILLUMINATION WITHIN.

all systems of instruction, so there must

But what we wish to especially em phasize is, that you cannot have a correct perception of what these facts and truths mean until there is correct illumination from within. The relation of prophets, seers and those endowed with spiritual perception to the rest of mankind is not the relation of authority, is not the relation of those who dictate so you must follow, but they declare the primal truths for you to grow to, or to learn. And that declaration is just as important as the declaration of Copernicus in another realm, and Galileo in another realm which the world has been compelled to grow to.

Galileo had to suffer for his perception. Scientific prophets have had to lose their lives, just as religious prophets have. There is no exemption because a new discovery is in the realm of science. The world now is simply more tolerant of science because of its spiritual advancement. There would be just as great persecution of Edison for his inventions if there had not been the spiritual enlightenment which has led the people to know that inventions must take place as the new perception of principles in nature.

 Instead of ascribing the religious and spiritual toleration of this age to the growth of scientific enlightenment, we make the opposite statement: That the growth in scientific enlightenment is due to the greater spiritual elevation

and unfoldment. The basis being correct, then all the propositions that relate to it will be correct and they will be perceived just as soon as the grown-up child is ready, just as the propositions in higher mathematics are waiting for the child that is learning arithmetic. These great spiritual truths are not newly created. There is nothing new declared in that which is revealed to-day; it is simply that the cycle has come around for the morning of the new revealment of spiritual truth, and it is doing in the world precisely that which it has done in past time. There is apparently a repetition with an added step in the spiral path-way of ascension; it shines with such radiance and splendor upon lives, in the states in which it finds them, that it awakens in them that which is domi-nant and predominates so that the shadow or light of their natures is revenled according to their states of shadow or light. The selfishness or un-

THE NEW MESSIAHS.

Now we have known a great many people to apparently stand upon ex-alted heights of inspiration, at the same time, having much egotism, they would soon construe that inspiration to be themselves, and think they were the chosen apostles or the New Messiah of the New Dispensation, Recently there has seemed to be an epidemic of messighs. There are in this country no less than twenty who each considers himself the direct Messiah of the New Dispensation or of this spiritual movement. They have taken a little of its sunshine and gone off into a corner, and said "here is all the light, come and worship here." But like all such experiments, the moment you attempt to bottle up the sunshine, it ceases to be the sunshine, it is simply your own shadow.

But while all this is true it does not

mean that there is no Messianic state; it does not mean that there is no such illustration; it means that often the precursor of true perception of life comes in the false expression of it. Those who have a little light and much egotism and shadow must, of necessity, present cloud or a background for the real light. Taking the whole of the move-ment it is light. Taking the individual or local illustration of, it, it might be a shadow. But, oh! when the spring time is here

when the earth has received the great awakening and impetus of the primal morning, when the full floodtides of spring are let loose, neither tempest, nor shadow, nor late frost, nor any storm can take away from the earth the great pulsation of the renewal of her life. These springtides will sweep in from the great ocean, they will march up the sands into the bayous, they will percolate into the marshes, will be borne in into all the shallow and staguant places along the shore. Nay! there will come from the far-off tropic islands the incense of orange groves and oleander trees and the breath of spices and the wonderful light of what is in the atmosphere over there, and along the uplands through the orchards and the fields the bursting buds and drifts of apple blossoms will appear, and the young buds of many tints upor the trees will at last shake out their leaves and play in the wonderful lap of this mother life; the springtime of earth cannot be held back, the glory cannot be cast aside. Neither when the morning is here can the great splendor of the sun be set aside. There may be seen, gathering around the horizon, clouds that will eclipse the early rays; it may be those clouds will continue on to noon, but for the most part when the morning's splendor bursts forth the clouds disappear, and the storms are over and past, and the great glory of the magnificent day with its new message and its new light will come. You cannot by any human process, nor by any human conditions delay it.

shadowed ere it is in the zenith; storms, tempests and struggles there were all through the movement. There have been the in-sweeping of tempests and the manifestations of these human eccentricities. Not more than you can stay the incoming of the spring-tide or the approach of the morning, than you can stay that which dominates the great worlds in their orbits and the cycles in heir recurrent periods, can you stay this divine light that is in the world. Lo! it comes in such silent ways; it comes even like the tides we have pic tured, along the sands and dreary

the great ebb-tide of death has left you mourning for your loved ones. It comes up the bayous and inlands to the very thresholds of your dwellings where the stagnant marshes and pools of sor row and doubt have given forth that which was offensive into your spirits; it comes with its great renewal; it invites you to its boundless possessions: it declares its strength, and beauty, and glory; it says: "There is no sea of thought so broad, no continent of aspi ration so wide, no fiver of passion so turbulent that its mighty purpose does not reach, include and enfold them all.

Oh! ye who are affaid and are moored or anchored in some little inlet or bayou of belief when the great tide of inspiration has begun, be not afraid of these in-coming waters, be not afraid of that which bears you out into the open The mariner will tell you that it is in the waters along the coast lines, and the shallow places, and the rocks on the shore where the danger is, but out in the midst of the ocean all free and unimpaired in spirit there is no danger, there the storm or the calm may have full sway, there the spirit is at home with the Infinite, there the morning rises without the mist-bound shores, there is the power of God's love, and the eternal presence of His inspira-tion must be the safety of the human spirit:

Be not afraid; the brighter the light the higher and deeper the truth, the more secure are you in its possession. As said before, it is the shoal waters, it is the stagmant pool, the dry marsh that constitute the danger. It is the rock and sandbar of fear that has formed the spiritual danger in the past; cut loose from superficial moorings, let your light be free and inimpaired from above; let these clouds that rise over you cease, because there is no longer that within you that ilds them rise, and inherit the beauty and splendor of this morning. You shall see its full and perfect noonday such time as all these superficial barriers are removed and you stand face to face with that possession of life and fruth of which you are not afraid which you know will only destroy that which is unworthy, that which is limited, that which is false in your own nature.

The church robe the laboring men and women, and then, when they get old or infirm, lets the state support them.-Investigator.

Right principles are stronger than armies and navies, and the latter cannot support a nation when the for-

A GRITIGAL REVIEW OF THE SITUATION

A Consideration of the Harmonies and Inharmonies Existing Among Spiritualists.

extinct. But I see you have resumed ranks of Christian Science, Theosophy and corresponding the normal impulse advocates,

What is, or what has been the cause of this season of inharmony? Is it not from a misconception of what Spiritualism is? Of all things in this world Spiritualism is least fitted for a religion, a sect, a cult, or an industry for a teaching caste. In fact, the fact of continued life, of the ability of "the dead" to communicate with "the living," is the foundation of all religious of all time-distorted to suit the purposes of those sought and seek to make an industry out of its teaching. For, try to cover it up as we may, the priesthoods, the ecclesiastic orders, the theological cults are at bottom only industries-as the profession of the law, of medicine, of mechanics or any other bread winning pursuit of life. To try in the closing years of this wonderful nineteenth century to

MAKE AN INDUSTRY

failure.

We forget in free America that religion in all ages has been used as a differénce?

This religious industry in our own the power of taxation for priestly sup-port, and this want is supplied by ably. begging and by a sort of terrorism of abuse because contributions fall short of the demand. In fact, almost as a rule, meetings are becoming tiresome

Even thus, this light of truth, whose material advent or manifestation you have been celebrating in its fiftleth is no doubt correct, as I do believe there is no doubt correct, as I do believe there is no doubt correct, as I do believe there it is an awful thing in these days of is not a score in either of these organizations who did not find their way there from beginnings with

SPIRIT MANIFESTATIONS

through mediumship. And if all the rest were to follow it would not lessen the work or need of medium instrumentalities. There would be just as many 'converts" as now—as a matter of legitimate speculation, possibly more. I have never yet seen a white blackbird, nor a Spiritualist "converted" from the

world save by phenomena. Have our sore-headed people ever taken the pains to examine into what they so persistently point to as the result of this semi-ecclesiastic organization in these off-shoots from Spiritualist beginnings? Talk about the creduous inanities of circle enthusiasts and their confidence in all sorts of phenomena! Compared with the marvels of mental therapeutics, the vaticinations of Mother Eddy on the one hand and he Mahatmic miracles, hidden mysteries and oracles of a Blavatsky, or the infallible bulls of a Tingley on the other and our enthusiastic phenomena disciples are venial in comparison. It only needs a little retrospection and introspection to cure all these

IMAGINARY GRIEVANCES over the fact that Spiritualism has not hierarchy and the machinery of the-

us as to the hereafter.

Now, as to mediumship: There have been prophets, oracles, sybils, witches and wizards. There are mediums. This statement covers a fact in human history. One thus endowed is born sonot manufactured-and if we would only recognize that fact we would be saved a world of useless fret and worry. We seem utterly unable to discount a fact. Our library shelves are loaded

WITH GREAT NAMES,

from Hermes and Zoroaster to St. Augustine; John Calvin and Joseph Smith; EVIDENT INHAI but when modern Spiritualism was in the ranks at this time. orn it was a peddler that was its hercaught on" to the lesson.

work as preachers of this or that sect. You, Mr. Editor, are, as I understand, fear a like rule applies to preachers. I never yet knew one that had once occupied a pulpit that was not spoiled for life-for anything that required clear. independent thinking. They do well enough in all but their premises, but never seem to be able to get the the logical God concept out of their minds And this, as a rule, applies to the cloth in both worlds, so far as we can see. At what we do, exactly as we feel the conleast this is the way it looks to my observation.

mer are abandoned.—American Sentinel, of Spiritualism, Christian Spiritualism ligion out of it or upon it is readily unsale at this office.

To the Editor:-I have become so de- and the need of articles of belief and pressed over the antagonisms and infaith. It is this that has been at the harmonies among Spiritualists that the bottom of these off-shoot fads that so disposition to say anything for The trouble some of our people. These good Progressive Thinker had become almost meaning folks do more to recruit the the printing of articles of a former type and the like, than many of their own

> If there is any truth at all in our claim of continuous life, we are immortal because we were mortal-the one being only the necessary sequence of the other. All other grounds for immortality are fables, illogical, or, as lawyers would say, illegal. If, then, Jesus did live he was a mortal man, and immortal because of that fact. He was and is simply a human being. As the mother of Henry Clay said: "She the mother of Henry Clay said: "She could not understand how all this fuss was made over Henry—'he is only a poor creature like the rest of us.'" To make a fetish of Jesus

IS FETISHISM.

and to pose as champions of his identity in this life is only to give crutches to enfeebled intellects that need help for nereditary weakness or traditional superstitions. And it is noticeable that it is the "reformed preachers" in our out of modern Spiritualism is only to follow effete example and to invite failure.

Tanks that keep alive this inherited fad—of a special sanctity about the so-called Nazarene.

Here it seems is to be found the be ginning of all our woes. These people, political force. Even in England, the good intentioned now, as they were most free of all old world peoples, the when they were the ecclesiastical robes, "servants of God," the "custodians of are simply handleapped by their origi-souls," have been and are appointed to nal concepts and will go to the next livings"-office-as the reward of po- world with the same old disabilities to litical service, the same as are the post-masters, custom house and other have the most profound respect and adofficials in our own country. If this is miration for the man who has the cournot an industry as much as any other form of office holding, will some metit, and it is often the exercise of the aphysical hair-splitter show us the highest moral heroism for a man nurtured as a minister of the church to renounce his position for a despised country differs only in degree. Our wise truth. But then, again, we know habit forefathers kept out of the constitution is second nature, and that as the twig

Then, again, there is a class of people who are always harping about illiterate mediums and wanting training schools and text books to instruct from this everlasting dunning for spirits how to control mediums accordmoney. If people don't contribute they are scolded. If they do pay out their It is enough to tickle the ribs of a skelemoney and it don't come to the proper till, they are denounced as wanting in the large transfer to the proper till, they are denounced as wanting in ample, invelgh against the illiteracy of the large transfer to the proper till, they are denounced as wanting in Then, again, we are referred to the "organization" of Theosophy, Christian Science, etc., and their spread, and told that they have gone of from Carly and the control of the days when mediums, the incongruities of circles, and then read the biographies of their blebag circuit riders, in the days when that they have gone off from Spiritual-the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of bellite Church and remained an earnest the woods resounded with the shouts of the woods resounded with the shouts of the woods resounded with the shouts of the woods remained and the woods remained and the woods remained an earnest the woods remained and the woods rema ism because they could not find a continuous the camp-meeting converts, and recall member of it until his death in 1883.

MISS-NANCYISM

to have a memory. Mediums-I had almost said like Methodists-are natural products, and as men and women differ in mental capabilities we find the scale run from George Search to Andrew Jackson Davis, and from the oldtime vaticinations of "Margaret," at Lake Pleasant to the sublime and matchless utterances of Mrs. Richmond. And why? Because mediumship is an endowment and not conferable by

diploma. Our common schools are doing more to furnish intelligent mediums than any other agency we can employ. When there are no more children allowed to grow up ignorant of literary culture, we will have no more illiterate mediums. One of the most intelligent spirit controls it has ever been my fortune to know, said on this very subject: "We prefer, all else being equal, a cultivated mind, for it saves us time and work. But we can educate a medium in timeand we prefer capacity, though crude in the beginning—we can fill a brain, but we cannot use it beyond its capacity. As you would say, 'we cannot put a quart of water in a pint cup."

This seems to fill the measure of discussion as to mediumship and settle rationally not only the question of difference in mediumship, but the question ological industries to afford a set of also of educating mediums. Educate bosses authority to rule over and direct everybody and you will have educated mediums. Prodigies, like Andrew Jackson Davis, Newbrough, Mrs. Richmond. Mrs. Hagan-Jackson and some others, are born, and our little half-bushels are not equal to measuring the conditions that through them astonish the world. I have perhaps drifted away from a homiletic discussion of things, but I am

talking, not preaching, and cannot be expected to follow what I am criticising. These suggestions are simply thrown out to help, if they may, in getting at some of the

EVIDENT INHARMONY

I will try and cut the matter short ald at Hydesville. Yet the majority of with one fundamental suggestion: Spiritualists seem never to have From time without time, spirit communication has been warped and used I have in my mind's eye several of to give men dominion over their felour evangelists who as a rule introduce lows-as coming from God and they themselves, whether on platform or in being his chosen servants. To my mind print, by stating that they began public the nineteenth century spiritual manifestation to the most practical people ever evolved on earth was to disabuse printer. If so, you know there is a the world of these false ideas. To saying among the craft, that "if you demonstrate, as has been done, that once get printer's ink on your shirt a these so-called gods, angels and other generation cannot bleach it out." I powers, as supposed, were and are only human beings, once in this life—and of consequent necessity in that. That in what is our spirit world there can be no "spirits" except those that emigrated from planet life. The correlation of this is, that in what we

CALL MORAL ACTIONS we are individually responsible for sequences of physical actions in this

It is this class of people who are at If this is the mission of modern Spiritthe bottom of the incessant ding-dong unlism-and so far it has done this and about organization, about the religion no more—the failure to establish a re-

derstood. And wise people ought not to bunt their heads against the wall.

But, you say: "It is my religion, and I have a right to make it so." Exactly, so. And I refuse to make a religion out. of it, and it is my right so to refuse. Precisely. And then what? You have the facts as you want them or see them, and so have I, and we ought both to be satisfied. But the facts are there after all—unchanged and unchangeable—so our disagreeing as to their interpretation does not alter them. Let us be

THE SAME PRIVILEGE.

allow our neighbors

content with their lesson to us and

Then we can subscribe to our papers, our lecturers, and confer with our friends through the medium that suits us best, and through which our mental demands are best met. And let those who do not see or feel as we do, go their way in peace. Then-"the cause will have peace and grow and flourish as a tree "near planted by a river."

APPARENTLY DEAD,

Yet All at Once Commenced Talking.

PHENOMENA ILLUSTRATING THE FACT THAT THE SPIRIT LIVES AFTER THE DEATH OF THE BODY.

In 1838 a poor young man from Illinois, says Freedom, dying with consumption, came to Texas, hoping the change might benefit him, but the dishad progressed too far and he soon found himself penniless and helpless among strangers. My grand-father, who had recently come to this State from Illinois, heard of this young man's condition and had him conveyed to his house, where every attention was given him, which he gratefully appreciated. Finally he died, was prepared death several hours, when my father concluded to raise him up for the purpose of adjusting his burial clothes. As my father raised him to a sitting posture he opened his eyes and began talking in a strong natural tone and said: "I have been permitted to return here to thank you all for your great kindness to me, and I wish I could tell you what glories I have seen, but this I am not now permitted to do. Good-by, and God bless you." There were several in the room who witnessed this strange scene, and my father was so had been separated in death from the mortal body, and at his strong desire permitted to return and reunite with his old earthly body for the purpose of convincing his friends of the truth of Christianity that he shortly afterwards joined the Christian, or so-called Camp-Helen Perry, a lady then recently from

Mississippi, who was a lady of rare in-telligence and well known to my wife's family. She then related the following incident to me, viz:

At the beginning of our civil war my

husband and I resided at a small town in Mississippi he had made and laid out from a part of our plantation, which was called Perryville. Our neighbors were generally wealthy slave owners, whose plantations were not far distant from ours. Our nearest neighbor had an only son, whose name was Henry, and though not related to me, yet he called me Aunt Helen, and I loved him as If he were my own son. He was one of the first to volunteer in the Confederate army. When he bid me good-by, I broke down and began crying, and he tried to comfort me. He said: Helen, if I am ever killed in battle I shall come to you and tell yon all about it." Ten days afterwards, while trying to take my usual afternoon rest in my coom, I heard Henry's voice near me clearly and distinctly saving: "Aunt Helen, I was killed in battle to-day and died a soldfer's death with my face to the foe. I have kept my promise to you. Good-by."

I was frightened, but believed for a noment that Henry had returned home and was playing a jest with me, and was in the act of calling him when my mother, who was in an adjoining room came rushing into my room and said: "Where is Henry; I heard him talking to you, or was I dreaming?" I told her she was not mistaken, and we both began looking through my room, and not finding him, I hurried over to his parents' house and watched carefully see if he was at home, but did not tell his family what I have just related, because I did not want to frighten them. Next day I heard his mother and sisters shricking with sorrow and hurried to them, and was shown a telegram just received stating that Henry was killed the day before at the first battle

Now here was a case in which two clear-headed, 'wide-awake witnesses, distinctly heard and recognized the voice of a person whom the evidence ifterwards showed had been killed in battle the same day several hundred miles away from where his voice was heard. Here, too, we have evidence also showing that the spiritual body not only perceives its identity and memories of the past, but also shows that it retains the voice of its earthly body.
I have heard of many similar incidents, but many of the witnesses do not like to make them public for fear they will be classed as cranks, Spiritualists and ther unpopular name

-S. A. Hackworth, in Freedom. Galveston, Texas.

"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, or sale at this office.

"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

A STEP IN ADVANCE.

By an Eloquent Young Minister, of Denver, Col.

HE STEPS OUT OF THE HELL CREED, GIVES UP AN ENDLESS BURNING FIRE TO PUNISH SIN-NERS FOREVER, AND ACTS OTHERWISE SENSIBLY.

The Rev. Henry W. Pinkham, of the Bethany Baptist Church, has formally offered to his congregation his resigna tion, providing the members do not with his views on the hereafter and future punishment or do not want him to preach the doctrine which he terms the "broader theology."

Mr. Pinkham made this announcement formally from his pulpit yesterday morning in the middle of an eloquent sermon wherein he made a plea for advanced thought and belief in the matter of punisment after death. He had advertised as the subject of his sermon, "Hell." The little church at West Twenty-fifth avenue and Clay street was well filled when he began his morning address to those who worship He announced, however, that he would take for his text the simple sen-

tence, "God is love." He said:
St. John summarizes the Christian revelation in the words of our text and gives us a touchstone of all religious doctrine. Any teaching which seems to us irreconcilable with this text we need not feel obliged to accept, no matter with what authority it may come to us. Such passages of scripture and such hard facts of human existence as seem to limit the love of God should be interpreted, if possible, in the light which shines from the face of Jesus Christ, If we cannot find any explanation of them which is in harmony with the central truth of Christianity that God is love, then we had better hold our opinions in abeyance and wait for clearer vision. Whatever else you believe or disbelieve, hold fast to this, that "God

STUMBLING BLOCK FOR CHRIS-TIANS

The familiar teaching that human destiny is fixed irrevocably at the mo-ment of death and that all who die in their sins must suffer everlasting misery has been and is a stumbling block to multitudes of Christians. They have found it impossible to see how so dread ful a doctrine can be consistent with the Christ-taught conception of God as a loving father. This is one reason why it is worth while for the minister of an orthodox church to say frankly to his congregation, "The doctrine of everlasting punishment is not essential to Christian faith nor is its acceptance necessary to Christian character. In every age some of the wisest and saintliest of Christians have rejected it. And if it seems to you unjust, cruel, dishonoring to God, it is your privilege, yes, your duty, to reject it."

Such words bring immense relief to many an humble Christian who has not learned to trust his own mind and heart. They also lift a heavy burden from many a bereaved whose dear ones went out from the earthly life still in the bondage of sin. It is a terrible blow to a praying mother when death overtakes her wayward boy, whom, spite of his sins, she loves with a love that would make her glad to die for him. When he is taken away, having given no sign of penitence, if her religious beliefs compel her to think of him as doomed to everlasting torment, it is but mockery to bid her look to God for comfort. There is no comfort for her save in the hope that her boy did at the last repent and receive forgiveness, and her determination to find something, be it ever so slight, on which to base such a

hope is pathetic in the extreme.
"Oh," she will say, "the last time I read the Bible to him he was too weak to speak, but I thought a different look came into his face. Don't you think it meant that he accepted Christ as his Savior, so that it is well with him now, and I shall see him again?'

QUESTIONS OF HERESY.

There is a reason why I should speak with especial frankness on this doc-trine. The question of the liberty of prophesying in a Baptist pulpit is involved. At the late meeting of the Rocky Mountain Baptist Association, to which the Bethany Church belongs, resolutions were presented which were a broad hint to this church that it ought to dismiss its pastor on the ground that he is preaching "heresy.' Of the four specifications of heresy, three of which I have made the subject of recent sermons, the last, relating to the possibility of salvation after death, in the only one to which I enter an unqualified plea of "guilty."

With reference to the others there was considerable misunderstanding, but may, after death, repent and be forgiven, and that I cherish the hope-it grows even stronger-that ultimately the love of God will triumph over even the most obdurate heart and every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the father. I do not want you, my people, to be in any doubt on this matter. If you have been in the past you can be so no longer.

OFFER OF RESIGNATION.

Now, if you choose to ask for my resignation you shall have it, and we will part, in sorrow perhaps, but surely not in anger. If, however, you think that, whether orthodox or not, I can help you to reach a clearer vision of Christ and lead you efficiently in the work of establishing the kingdom, then we may as well keep together. And if the association shall decide to disfellowship us, so much the worse for the association

Such utterances by representative men who are real religious leaders could easily be multiplied. They cause the attitude of certain Colorado Baptists to appear somewhat ridiculous and suggest that it is time for them to awake from the Rip Van Winkle sleep which seems to be holding them in ignorance of the progress in theology which the church is making under the

guidance of the promised Spirit. That a change is taking place in the general thought of the Christian world regarding the final destiny of mankind no one can deny. The old-fashioned hell-fire preaching which some of you can remember as terrifying your child ish minds is no longer heard. Even ministers who are regarded as old-school in their thinking and who publicly sneer at "this new theology nonsense," are vigorous in denouncing as "flendish, horrible, devilish," that oldtime type of teaching and preaching of which Jonathan Edwards and Elder Knapp have left some frightful examples. Some of these brethren are more modern in private conversation than they are in public sermon. Their motive in withholding from their congregations a part of their real belief is above reproach. They think that the interests of religion and morality will be imperilled by the admission that possibly one who dies in his sins may repent and be saved in the next world.

A religious teacher should indeed always keep in mind the probable effect of his words on the particular persons he addresses. He may not in struct a child as he does a matured man. Milk for babes, strong meat for The Master himself said: have many things to say to you, but ye cannot hear them now." To some extent a policy of reserve is justifiable. But the minister must be careful to preserve his own moral integrity at all hazards, and it is dangerous for him personally to believe one thing in his eart and yet allow his people to think that he believes the contrary, while if his people suspect such a thing his influence over them is broken. On the whole, it is best for a minister, if he errs in this matter, to err on the side of frankness.

FOR SALVATION, BECOME GOOD.

Insist upon it that the only salvation here or hereafter is to become genuinely good, that whatever a man soweth that shall he also reap, that it never pays to do wrong, that the way of the transgressor is hard, that as long as a man continues to sin so long must he bear the woeful consequences, that the longer he goes on the more difficult repentance must become, that therefore It is folly to wait for the future life expecting to repent then, even if it is possible: that entrance into the life to which Christ now invites and urges by the love that endured the cross is a glorious privilege and not a painful duty to be postponed as long as possible, that every man has already enough to regret in his past, that duty knows no future and wisdom no time to repent so good as to-day-insist upon such unquestionable truths as these and there will be no need to appeal to the fear of sudden death, no peril in removing all limitations of time and place from Christ's redemptive work.

When a preacher has abandoned the idea that death cuts off all possibility of moral renewal and has come to cherish the hope that God, in his love following and besieging every soul through this world and all worlds, will at last bring every one to be penitent, humble and joyful submission to himself, finds that he can preach the gospe with new enthusiasm and power. He has no reservation in his mind when he declares to the sinner, "God loves you in spite of your sin, even as the father loved his prodigal son when in the far country and longed for his return." He need not weaken his appeal by adding. "If you should happen to die at this moment then it would be forever impossible for you to return from the far country of your sin to the Father's house."

TRUE LOVE OF GOD. He may go on and preach the terrors of sin's penalties, and all in the terms of God's love, saying, "Will you compel your heavenly Father to send to you hunger and shame, that you may learn as did the prodigal that his house is better than the far country? Be sure that he will never let you be comfortable while in your sins. He makes the way of the transgressor hard in order that the transgressor may abandon his way. In love he has ordained that you shall suffer while you are in sin, and if need be you shall suffer terribly. God's love is the consuming fire that kindles the flames of hell. Because he loves you he will keep you in hell ten thousand million years if necessary to bring you to the point where you are ready to say, 'I will go to my Father and will say to him, "Father, I have sinned." Sometime you will have to repent, for God's love will conquer at last. And why do you wait one moment, why reject for an instant the love that is even now pleading with you?"

when retribution is understood thus as an expression of God's love and a means he uses to bring his children out of their sins that its preaching does the most good. The truth of retribution ought to be preached and it would be preached much more if the doctrine of everlasting punishment were distinctly abandoned. I am glad that my heavenly Father is no weakling, that he loves me enough to punish me for my sins, for I want to be delivered from my sins at whatever cost. But I will not dishonor him by thinking that he has created even one human soul who is destined to sin and to suffer forever.

ject for the evening service. He continued in a similar strain to the sermon of the morning. He did not put forward any new thought, but adhered closely to the views expressed by him earlier in the day.

Lake Brady Camp, Ohio.

Lake Brady, the beautiful, is at last free from all the clouds which have for so long a time hung over this favorite camping ground of Spiritualists, and the season of 1899 gives promise of grand work. The financial part of the company was never in a better conwas considerable misunderstanding, but not with reference to the last. For it is a dition than now, as it is under the mangulate true that I believe, and preach my agement of Mr. A. Kellogg, of Cleventham that those who die in their sins land, and those who may be desirous of land, and thos taking stock in the new company will find by corresponding with Mr. Kellogg that everything is in a substantial con-

It is now an assured fact that Lake Brady will always be a Spiritual camp. The noble band of earnest workers will stop at nothing to make this the banner camp of Ohio. A little help is needed in a financial way, and that will come. Nothing but first-class talent will appear on the rostrum, both as to lectures and test mediums. The hotel will be thoroughly renovated. The company's cottages will be put in good order. The dancing pavilion will be in thorough condition, and the bath-house will be carefully looked after, while the boats on the lake will have all the care necessary.
Last season a society for beautifying

the grounds at Lake Brady was organ ized, with Mrs. C. C. Bacon, of North Amherst, Ohio, as chairwoman, and it was determined to ask those who feel interested to come forward and help put out shade trees, ornamental trees, and evergreens, etc., and those living at a distance who feel inclined to help in the good work, can send the price of a tree, or as many as they like, to Mrs. C. C. Bacon, stating the kind of tree or frees they prefer. Their wishes will be carried out. It is especially desired that those desiring memorial trees for their loved ones who have gone into beyond, specify the fact when sending the donation. It is intended to have an arbor day for the planting of these trees, and many from Cleveland, Alli ance, Kent, Ravenna, Akron, Canton, Willoughby, Painesville and other places have expressed an intention of being present and helping. I will in the near future give more details in re-

gard to arbor day and its program. Let It be further understood that no matter how small the donation sent, it will be thankfully received and the best possible use made of the money. Now opportunity for all to plant memorial Any additional information can be had by addressing either Mrs. C. C. Bacon, North Amherst, Ohio, or C. H. Figures, 99 Bolivar street, Cleveland, Ohio. F.

At the Yucca Soap Factory. San Francisco.

The account of the destruction caused by unseen forces in the Yucca Soap and Perfumery Works, San Francisco, as published in your paper some weeks ago, has aroused a great deal of interest, judging by the large number of let-ters that I receive daily, asking for

further particulars. As it is almost impossible to answer each one personally, I have taken the liberty of asking the treasurer for another account of the different phases of the phenomena, and as he has com-plied with the request, I forward the same for publication, hoping that it will prove satisfactory to all enquirers.

It is needless to add, that it is impossible to narrate the half of the numerous experiences to which this firm were unwillingly subjected.

It is a case that has baffled the efforts

of wiseacres to solve, and to many eyewitnesses the phenomena have dis-pelled the last lingering doubts as regards the power of spirit influence for good or ill. The fact that the treasurer and manager of the company were skeptics has made the case all the more mysterious, and they are certainly to be congratulated upon the happy termination of the trouble, that has interfered with their prosperity.
C. WALTER LYNN.

By request of O. Walter Lynn, the psychometrist and automatic writer, of No. 223 West San Fernando street, San Jose, Cal., who has been the means of freeing our factory from the unseen influences that have created destruction almost inconceivable damage, I gladly give further information regarding the different phases of the "phenomena." There were many oc-currences left out of my first communication, for the simple reason that I considered them incredible to persons other than eye-witnesses-which latter are many-but since further details seem to be desirable, I will give a few

And now for additional facts. The unseen forces seemed to have no limit to their power for creating mischief and serious damage.

cover the damage done at our factory.

Our press dies, which are very expensive and cannot be purchased at any of the stores (they are hand-made and especially made to our orders at the makers of such goods) were constantly being taken from the press and carried away, no one knew where, until at last we found ourselves wholly destitute of every set of dies that were used in our factory, thereby rendering us incapable of pressing our goods, and filling our orders. It would have taken many weeks and perhaps many months before those dies could have been replaced, at great expense, and at this juncture all hands at the factory were set to work in the endeavor to find the missing articles.

One half day was consumed in the search without success, when we heard one of the girls exclaim that she had seen a large monkey-wrench and a screw-driver thrown through the stove pipe hole in the chimney-which hole was about ten feet from the floor.

The lower part of the chimney had

been filled with bricks, but it did not take us very long to remove them, and lo! we beheld the said monkey-wrench and screw-driver were first dug out from a large accumulation of soot, then the pressman's cap, then one after another, all the dies were discovered. But the unseen power seemed to have a particular grudge against those dies, as they were constantly being taken from the press and hurled in all direc tions with tremendous force and vio lence, the weight of them ranging from two to eight pounds.

A cylinder cast-iron stove in the press-room was taken bodily up and thrown on its side several feet from its resting place. Hods full of coal were at heart. thrown at considerable distance and the contents strewn over the pressroom. The pressman's watch, which he was in the habit of hanging on the wall opposite the press would be taken and thrown on the floor with much force and when it was picked up the hands were found to be moving about as fast as a windmill. The second hand was whirling about with such a velocity that we could not see anything but a small shadow. It looked as if it had been taken off. This went on for quite a long time, after which the watch was taken and thrown a distance of about

forty feet, and this time it was broken. Goods were knocked out of our help's hands; sometimes the help would be thrown to the floor. At one time two of the girls and the pressman were thrown down and one of the girls and the pressman were able to get up, but the other girl was held to the floor and for quite a while baffled the pressman— who was a strong fellow—to get her up. Hats were constantly being taken and torn into strips, and of course the com-pany had to replace them.

One day five new hats had been brought in, one of them for our manager, and put upon the counter, when all at once they all disappeared. Search was instituted and they were found on the top of the office, but this time they were left whole. Fires were constantly being started in parts of the building where no fire was ever made and where we were taking the precaution of keeping constantly wet with the fire

Nearly every pane of window glass was broken, and when we moved to our present quarters we were made to pay for fifty panes-some of them large ones—and while moving our goods we were taken between two fires—as it were—and the depredations were going on with renewed vengeance in both places. I could go on in this accurate and most truthful statement almost ad infinitum, but I think this ought to

I will only add that I, for one,-and I think that the whole company feel as I do-feel most grateful to Mr. C. Walter Lynn for the more than helpful services which he has rendered to us in this deplorable affair, and I do not hesitate to recommend him to all who may

H. H. LAMBERT. Treasurer Yucca Root Toilet Soap and Perfumery Co., 1177 and 1178 A. Mission street, San Francisco, Cal.

"Religion as Revealed by the Mate rial and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper 50 cents. For sale

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing bun, H. and Vd. "one O sints." Hose O. Conest, Excellent for every serving of the control of the

STRANGE PHENOMENA VIEWS OF IMMORTALITY THE DEATH PENALTY.

It is not generally known that Prof. H. A. Streight, with se painting of the "Mount of the Holy Cross" was sold to W. H. Danidis, A schicago for \$15,000, and of whom you her have been written in the leading art journals and great

dailles of the world, is a medium.

Mr. Geo. H. Spears, a friend of mine,
who is foreman of the Daily Sun office in San Diego, once told me that when he lived in Denver, Colo., Prof. Streight was in that city, and that he attended a meeting at which the Professor was blindfolded by a committee, and in this condition he painted a beautiful picture in oil, delicately shaded in several colors, in an incredibly short time-just how long I have forgotten. I think Prof. Streight has passed this phase of his mediumship now, but he has an other interesting phase which I shall

While in San Diego, in January, 1896,

later describe.

Prof. Streight requested the writer to procure a piece of prepared canvas, and to sit with hands upon it for 15 minutes each evening for three successive even ings, when he would paint a picture upon it. At that time I was seeking to develop clairvoyance, and while sitting in a negative condition, as directed by the artist, with my hands on the can vas. a panorama of celestial scenery constantly passed in perspective before my eyes. I often wished that these scenes could be painted, as words cannot describe them. But without men-tioning my visions to the artist I took the canvas to him. Upon calling for the picture a week or ten days later, to my surprise I found the essential parts of these visions painted on the canvas in all their delicate colors. When Prof. Streight had finished the picture he received the following key to its interpre tation:

"Through the rising mists of supersti tion and bigotry the poetic and spiritual eye discerns The Valley of Harmony. Far back in the distance stands the Temple of the Muses on the Mount of additional particulars. And first, I will state that the sum of \$3,000 would not Inspiration, and still nearer the three mountains symbolizes Poetry, Painting and Music. At the base of these mountains is the pure water of life. On the eminence to the left is seen the home in spirit life of the one for whom the symbol was painted. This structure, still incomplete, is crowned with three statues of colossal size, representing poetry, painting and music.

"In the surrounding clouds will appear in the future well defined forms, if the conditions are favorable-harmonious-among them a number of ancient spirits who often come to the young poet who will feel their presence and be inspired to write of them and their work for humanity,"

Last fall I sent another and larger canvas to Prof. Streight, and the day before Christmas I received a pictur still more beautiful than the one painted three years ago, symbolizing the "perfect concentration of spiritual forces. It contained all that was in the first picture, but a more perfect condition of development, and many additional scenes and symbols" added. Such pictures are simply priceless to the owners
—especially if they appreciate art and nature.

Prof. Streight is now living on his ranch at Mountain View, California, where he has been shut off from the world for the past few years, but owing to ill health and the drouth of last year he has been financially unfortunate, and now thinks of disposing of his ranch and moving to Oakland, where he will be in an art center and can exercise his genius.

ERNEST S. GREEN.

From Mrs. F. A. Logan.

To the Editor:-Your paper is all that the title indicates, and I could not keep abreast with the times in spiritual things without it. It gives all a fair hearing who have the good of humanity

I was pleased to note in the Circle of Harmony yesterday, which meets every Sunday between 1 and 4, in Occidental Hall, 305 Larkin street, San Francisco, some very progressive minds among the educated young people—one a lawyer, who started out with the affirmation that fire is the life of the world; that heat was the generator of all things. This led to many brilliant thoughts and expressions by younger thinkers on vibratory motion throughout all spirit and matter, which opened up a discussion of healing without drugs-s subject which is tabooed by the medical faculty and the churches, so that after a few days of la grippe under the pet scientific family physician and trained nurse, their loved ones are laid beneath the sod, and their salaried minister says: "The Lord gave and the Lord taketh away, and blessed be the name of the Lord," and go about the streets as if nothing had happened, until some healer is found following the example of their Jesus, and then an outcry is made against him and the law is enforced in order to keep their death-

dealing process in vogue.

How long, O Lord, shall bigotry and ignorance hold sway. Arouse, ye lethergic Spiritualists, and learn the laws of your being, and then know that light, air and water (hot, internally and externally) used with a will to be well. with perfect trust in divine influences will accomplish great results. The vibratory elements of which your body is composed will soon bring about ar equilibrium, and harmonic action throughout the entire system will result; then can you go forth in the name of all that is good declaring that you MRS. F. A. LOGAN. Alameda, Cal.

"The Bridge Between Two Worlds." By Abby A. Judson, This book is dedicated to all garnest souls who desire, by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realins of the spirit-world. It is written in the sweet spirit-ual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75,3cents. CFor sale at this

"The World Benutiful." By Is an Whiting. Most excellent in their ligh and elevating spirituality of thought. Series 1, 2, and 8, each complete in itself. Price, cloth, \$1 per volume. For sale at this office. .

"Historical, Logical and Philosophical Objections to the Dogmas of Reincar-nation and Re-Embodiment." By Prof. W. M. Lockwood. Arkeen and masterly treatise. Paper, 25 cents. For sale at this office.

, "Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office, Paper, price 25 cents.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreci-ative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

called the "Carter Martin reform petition" is being circulated in Charleston, to be presented to the legislature at the present session. The object of the petiioners is to do away with capital punishment. Several states have already done away with capital punishment, it is argued, with good effect. Since hanging was abolished in Connecticut, say idvocates of the movement, murders have decreased in that state over 50

The idea of this reform in Charleston originated with Miss Alice Harlow, a young woman whose life has been de voted to philanthropic work. It is a result of her convictions on the subject since the hanging of Carter Martin in this city,

The petition is being extensively signed and as soon as the field is worked here Miss Harlow will go to other cities throughout the state for signatures.—Times-Herald.

Here is a splendid opportunity for Spiritualists to show their hand. If there is any law of our land the teachings of Spiritualism should seek to have repealed, it is this horrible relic of the old Mosaic laws, this pet of Christian-ity, this child of the Bible and ghost of barbarism.

True Spiritualism tells us to endeavor to reform the souls of men, to teach them the beauties of right living, of right doing and right thinking, not alone to prepare their spirits for a high er future state after its separation from the form, but to assist in making this world better and themselves better fitted to remain here.

There is no greater stigma upon the Christianity of this free America, in the estimation of all profound, reasoning Spiritualists, than that, while boast ing that this is a Christian nation, our laws sanction murder for murder, legalizes murder to avenge a murder, instead of letting the spirit of justice reign and at the same time permitting or forcing the criminal to be useful in life by his labor and giving him time to reflect upon the effect of his crime upon his own spirit and the spirits of his fellow-men.

No Sniritualist who has studied the philosophy or reflected upon the principle of making the law and the executors of law parties to a crime to suppress a crime will fail to sign the petition referred to above when the same shall be presented to them.

We may not be considered a religious body because we have no articles of faith or creed recognizing the Christian God, but our adherence to and advance ment of any and all humane principles advocated in the world can but show the trend of our belief and works DR. T. WILKINS.

DELUSION.

Well, may be it is delusion That the soul lives after death: But, if so, it is far the dearest Which the tongue of mortal saith. And, since so much of life's pleasure Is wrought of unreal things, I shall always hold to the riches Which the dear delusion brings.

Delusions of earth are mocking Wherever we mortals go, And finding so much unreal Has cost me a deal of woe. But the dream of life immortal Will never bring me pain;

For when it is proven error

I shall count not loss or gain,

I-shall never live to know it If my darlings are only dust; And all that the weakest or wisest Can do is to hope and trust.

may reason and doubt, but ever They seem to speak from the sky; To dream that a soul can die.

You may shower me with dust and ashes,

You may give me a wreath of rue, You may dream you have truth and And I am less brave than you:

But still, I shall never yield it For a thing you say or do; You cannot make it error: And I cannot make it true. We all must wait and wonder

What the change of death will bring; Your sketches are skulls and cross-Which I to the winds would fling.

And picture immortal faces, Brow-girt with asphodels, And hands which are reaching earth-

Bunches of immortelles.

Of "the ever-so-far-away."

But neither your wise conclusions, Nor mine, with their rainbow wings, Can alter one jot or tittle The eternal law of things! Yet, ah, in the world that this is, It were all too sad to stay,
If we could not have our fancies

Well, may be it is delusion That the soul lives after death: But, if so, it is far the dearest Which the tongue of mortal saith.

EMMA ROOD TUTTLE.

ANGEL VOICES.

Filling all the balmy air, Myriads of white-robed angels Singing sweetly over there, And they play on harps and viols, Such a gladsome, happy throng, And I see their love-lit faces, As they sing to earth this song: "We are ever near you, loved ones,

Hear ve not those strains of music

In our home where all is light. Though the clouds between us gather Hiding us from mortal sight. And your eyes are heavy, dear ones, With their weight of unshed tears, For you've longed to see our faces, Lo, these many weary years.

And your hearts are bowed with an guish, And your ears are dull and slow, And you cannot hear our voices As you could in years ago;

Though we come and linger near you Press vour hands and stroke you Kiss your lips and touch your faces,

Lightly as the summer air, Yet you feel us not, nor know us,

And your grieving makes us sad, We would have you always cheerful, Always hopeful, gay and glad; For earth's storms and struggles try us So be natient 'mid your trials. Bearing all with cheerful mind,

And when you have crossed the valley,

And with us, in clear light stand, You will know 'twas done in kindness By a loving Father's hand, And you'll bless the loving giver Of what seemed to you so ill, For the soul growth of his children Is the Heavenly Father's will."

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Vision just as I have it.

MRS. E. N. HALL.

So. Norridgewock, Me.

WASHINGTON'S VISION-BY WES-LEY BRADSHAW.

The last time that I ever saw Antony Sherman was on July 4, 1859, in Independence Square. He was then ninety nine, and becoming very feeble; but though so old, his dimming eyes rekindled as he looked at Independence Hall, which he said he had come to gaze upon once more before he was gathered

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a shaking hand; "what time is it? I can't see so well now as I "Half past three."

"Come, then," he continued, "let us go into the hall. I want to tell you an incident of Washington's life, one which no one alive knows of excepting my self; and if you live, you will before long see it verified. Mark me, I am not superstitious: but you will see it veri-

Reaching the visitors' room, in which the sacred relics of our early days are preserved, we sat down on one of the old-fashioned wooden benches, and my venerable companion related to me th following singular narrative, which, from the peculiarity of our national affairs at the present time, I have been induced to give to the world. I give it as nearly as possible in his own words.
"When the hold action of our Con-

gress, in asserting the independence of the colonies became known to the old world, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would very soon tame into submission; but undauntedly we prepared to make good what we had said. The keen encounter came, and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the days of Seventy-six, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is, that the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and, without it is checked, will at no distant day undermine and tumble into ruins the noble structure of the Republic. But let me hasten to my narrative.

"From the opening of the Revolution, we experienced all phases of fortune now good, now ill, one time victorious and another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's careworn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. "You have doubtless heard the story

of Washington going to the thicket to of Washington going to the thicket to pray; well, it is not only true, but he ing:

"Son of the Republic, look and learn." comfort from that God, the interposition of whose divine providence alone brought us safely through those dark days of tribulation.

One day-I remember it well-the chilly wind whistled and howled through the leafless trees, though the sky was cloudless, and the sun shining brightly, he remained in his quarters nearly the whole afternoon alone. When he came out, I noticed that his face was a shade paler than usual, and that there seemed to be something upon his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After a preliminary conversation, which lasted some half an hour, Washington, gazing upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it was owing to the anxlety of my mind, or what, but this afternoon, as I was sitting at this very table, engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld, standing exactly opposite to me, a singularly beautiful female. So as tonished was I-for I had given strict orders not to be disturbed-that it was some moments before I found language to inquire the cause of her presence. A second, third, and even a fourth time did I repeat the question, but received no other answer from my mysterious visitor than a slight raising of her eyes.

"By this time I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself presently became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze, gaze steadily, vacantly at my un-known visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me appeared to rarefy-the mysterious visitor herself becoming more airy, and yet even more distinct to my sight than before. I now began to feel as one dy ing, or, rather, to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move: all were allke impossible. I was only conscious of gazing fixedly, vacantly, at

my companion.
"'Presently I heard a voice saying,
'Son of the Republic, look and learn,' while at the same time my visitor extended her arm and fore-finger eastward'y. I now beheld a heavy, white vapor at some distance, rising, fold upon fold. This gradually disappeared, and I looked upon a strange scene. Before me lay spread in one vast plain, all the countries of the world, Europe, Asia, Africa, and America. I saw rolling and tossing between Europe and America, the billows of the Atlantic, and between Asia and America lay the

"Son of the Republic,' said the same mysterious voice as before, 'look and learn.' At that moment I beheld a dark, shadowy being, like an angel, standing.

or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud arose from each of these countries, and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed through it at intervals and I heard the smothered groans and cries of the American people.

"'A second time the angel dipped water from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, into whose heaving waves it sunk from view. third time I heard the mysterious voice, saying:

'Son of the Republic, look and learn.' I

"I cast my eyes upon America, and beheld villages, towns, and citles springing up, one after another, until the whole land, from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say:
"'Son of the Republic, the end of a

century cometh; look and learn.'
"'At this, the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly and heavily over every village, town, and city of the latter, the inhabitants of which presently set themselves in battle array, one against the other. As continued looking, I saw a bright angel on whose brow rested a crown of light, on which was traced the word 'Union,' bearing the American flag which he placed between the divided nation and said:

"'Remember, ye are brethren.'
"'Instantly the inhabitants casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice, saying: "'Son of the Republic, the second

peril is passed; look and learn.' "'And I beheld the villages, towns and cities of America increase in size and number, until at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in heaven, or the sands on the sea-shore. And again I heard the mysterious voice, saying: "'Son of the Republic, the end of a

century cometh: look and learn.' "At this, the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts; and taking water from the ocean, sprinkled it out upon Europe, Asia and Africa.

"'Then my eyes looked upon a fearful scene. From each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass gleamed a dark red light, by which I saw hordes of armed men, who moving with the cloud, marched by land, and sailed by sea, to America, which country was presently enveloped in the volume of cloud. And I dimly saw these vast armies devastate the whole country, and pillage and burn the villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of cannon, and clashing of swords, and shouts and cries of millions in mortal combat. I again heard the mysterious voice, say-

ing:
"'Son of the Republic, look and learn.' "'When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a

long, fearful blast.
"'Instantly a light, as of a thousand suns, shone down from above, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose forehead still shone the word Union, and who bore our national flag in one hand, and a sword in the other, descend from heaven, attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were wellnigh overcome, but who, immediately taking courage again, closed up their broken ranks, and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious voice, say-

"'As the voice ceased, the shadowy angel for the last time dipped water from the ocean, and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld villages, towns and cities springing up where they had been before while the bright angel, planting the azure standard he had brought, in the midst of them, cried in a loud voice to the inhabitants: 'While the stars re main, and the heavens send down dew upon the earth, so long shall the Repub-

"'And taking from his brow the crown which still blazed the word Union, he placed it upon the standard, while the people, kneeling down, said

'Amen!' "'The scene instantly began to fade and dissolve, and I at last saw nothing but the rising and curling white vapor I had first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in that same mysterious voice I had heard

before, said: "'Son of the Republic, what you have seen is thus interpreted: Three perils will come upon the Republic. The most fearful is the second, passing which, the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for

his God, his land, and Union.' "'With these words the figure van ished. I started from my seat, and felt that Ihad seen a vision, wherein had been shown to me the birth, progress and destiny of the Republic of the United States.

"'In Union she will have strength;

in Disunion her destruction.
"'Such, my friend,' concluded the venerable narrator, 'were the words I heard from Washington's own lips, and America will do well to profit by them. Let her forever remember, that in Union she has her strength; in disunion, her destruction."

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BY A METHODIST MINISTER.

I am a Methodist minister of twentyfive years' standing and have been for and true and beautiful in the past disnearly a score of years, until my resignation and turns an attentive ear ignation a short time ago, president of to voices that speak from heaven one of the most popular colleges of to-day.

Methodism for the training of the youth.

I have won honors in regular graduation in several courses in her university gleet the claims of Spiritualism, as ties and in addition received disfamily that traces its Methodistic lin- Spiritualism. eage back through at least four gen-erations, cradled in Methodism and and to this fact we are no doubt inschooled in her theology, it seems to me an utter impossibility that the time should ever come when I would not cherish her interests and remember brother Charles. No one at all with gratitude and affection her min- acquainted with the Journals of John istry and membership. With her world-wide mission, her divine call "to preach liever in apparitions, and some of the the gospel to the poor," her educational most remarkable accounts of appa-and charitable work and the spirit that ritions on record are to be found in the sympathy.

ant and potent for good, and most gard spiritualizing in its effects, and con-solutory of all the truths revealed or

Afscovered in our time. the dead, so-called, could return and It is needless to say that with much intelligibly communicate with mortals, that passes for Spiritualism I have not the slightest sympathy. The history of ualist. I am told—though I cannot perthis Spiritualistic movement has been blotted over with so much of fraud assertion—that a volume edited by and imposture, that, were it not for the John Wesley and two others is still exheaven-attested truth of its phenomena. tant, entitled "Communications From it must long since have perished from Another World." My informant, in the earth.

By Spiritualism I mean: 1. The continued conscious existence

of our so-called dead. for and interest in their friends still in

presence to our senses. 4. The lawfulness and expediency of

holding this "communion of saints," this intercourse with departed friends as a source of instruction, and inspiration and comfort. I am a Bible Spiritualist. I confess that I find the Bible-when I study it laying aside the prejudices of earlier

years-a Spiritualist text book. From cover to cover, from Genesis to Revela- He found nothing in this fact to render tion, I find everywhere the doctrine and statement of spirit return. I have thus come to believe Spiritual-

verted me to this doctrine, but also because I find it running like a golden philosophy upon the spiritual nature thread through the warp and woof of must admit that it is the reverse of Old and New Testament history. On the other hand, I believe the Bible narrative more thoroughly than ever bethis belief to dampen the zeal or realm of knowledge-because I find all evangelist who declared that

are one and the same, viz:-to develop spiritual needs of men around us. spirituality in the human heart and

pure and spiritual body of people—men affirm:— and women whose thoughts, affections 1. That this philosophy adds a thouand conduct were spiritualized and and whose treasure was laid up there rather than upon earth. It is true Methodists of past days (and we think truth when properly understood of those of to-day also) placed too much greatest value to men. Its so-called relative value on the change called as they should the absolute worthlessness of all spiritual exercises and experiences that do not result in a life of Yet the aim kept in view was a spiritrealm and above the gross materialism realities, for they are re-enacted in our of the age. But this we hold can day. mmortality, and the elevating and refining power that comes from fitercourse with our risen friends.

present-day inspiration from living witnesses as she theoretically accepts the sim spiritualizes. statements of men who lived 1800 years Inspiration of the past—only more unlism teaches that the offly way we copious and exalted—is a present day can serve God is by serving our fellow

attractions, heavenly counsels and divine consolations. Its first great les-

The reception of a message depends early Christianity, turning a deaf ear so much upon the character and stand to the prophets of our age and to the ing of the messenger that I must be angelle voices that in ten thousand pardoned a few words of self-introduc- circles are discoursific heavenly wisdom to those who will but listen.

Spiritualism accepts all that is good

John Wesley, the venerated founder of tinguished honors unsought from her Methodism, and many of his most able conferences and colleges. Born of a associates, accepted the basic facts of

The Wesley family were mediumistic. prompts her evangelical work, I am, Journals referred to. It is true that and trust I shall ever be, in deepest most Methodist editors of these Journals exclude these accounts as Yet I am a Spiritualist. I fully behardly sultable to this scientific age lieve this doctrine is the most important sultable to this scientific age lieve this doctrine is the most important and some, doubtless, out of tender regard to Wesley's memory and reputa-John Wesley believed it possible that

sonally vouch for the accuracy of the whom I have every confidence, stated that she owned this rare volume, and that it was now in possession of the Rev. Moses Hull, of Buffalo, N. Y., who 2. The perpetuation of their affection could doubtless give definite informator and interest in their friends still in tion. At any rate the fact is unthe body.

3. Their ability under certain conditions to intelligibly manifest their disputed as to Wesley's belief, and I therefore beg to call the attention of Methodists to this fact and to a few easy deductions from it.

1. A belief in spirit return was easily harmonized in Wesley's opinion with a belief in the inspiration of scripture. Wesley did not by any means give up the Bible because he believed in the main tenet of the Spiritual Philosophy. 2. A belief in spirit return did not tend to lessen but rather increase the spirituality of John Wesley's nature. him worldly, or sensualize him, or to cause him to set undue value on this world as compared with the next. On ism true, not only on account of the the contrary every one who has studied "many infallible proofs" which conperience the effect of a belief in this

fore-in fact, belief almost reaches the smother the piety of that world-wide "the the miracles of Old and New Testament re-enacted in the phenomena of Spirit not make Wesley selfish or forgetful of ualism to-day. This does not imply the spiritual needs of his fellow men. any faith in plenary inspiration or in-fallible correctness of the Bible narra-humanity's interests and thus we see that a belfef in the possibility and the 1. We hold that the aims and pur- actuality of spirit return need not tend poses of Methodism and of Spiritualism to selfishness or indifference to the

On the contrary, after a third of a century's experience in the Methodist The chief aim and purpose of Wesley Church and a few years' belief of the greater portion of them. The Spiritualand his coadjutors was to raise up a Spiritual Philosophy, I can boldly

sand fold to the interest with which we whose "conversation" was in heaven can and do study the Bible. The Bible under it becomes—what it never was before-an intelligible book, full of miracles assume under this philosophy conversion, and did not realize as fully a reality they can never have under the orthodox faith. We see them re-enacted in our day. We know that the story of the fiery furnace, of the handjustice, truth, charity and benevolence. writing on the wall, of the voice out of the trumpet from the thick darkness, of ual people, a people in thought, aim, the writing upon stone, of the letters affection, conduct, living in a spiritual from the dead prophet, are all possible

of the age. But this we hold can never be accomplished fully without this communion of saints, without a personal demonstration of the fact of unlizing tendencies. There is no other form of belief that will so quickly change a worldly man into a spiritual man as this. It fills the thoughts with Methodism, while, accomplishing the spirit world. It surrounds us with much, has falled with all her spiritual heaven. It makes angels our comappliances to produce a spiritual peo-ple, and without the knowledge and fact that here and now we are spirits. practice of spirit communion will never that we are encompassed by a great raise the spiritual tone of her member cloud of witnesses, that we are living ship above that of the community at under the scrutiny of angels who per large. With her vast membership and resources what a mighty spiritualizing that we are under laws that know no power she might become were she to accept the "infallible proofs" of soul immortality, of spirit communion, of strongest possible motives for thinking

3. The whole trend of intercourse ago. Without this present-day inter-course with heaven, this present-day is toward the charity of which the ininflux of spiritual power, this present-day stream of instruction and consola-tion from on high, she must remain to from heaven that come to us, the exa large extent devoid of spiritual power. ample of heaven's inhabitants as re-Spiritualism has opened to the world vealed to us, the whole effect of the the living fountains of inspiration. It philosophy upon us, is in the line of asserts and proves the assertion on a quickened activity and tireless zeal in thousand platforms weekly that the the service of our fellow men. Spirit-

coplous and exalted—is a present-day experience. Spiritualism deals not with mere assent to the historic statements of witnesses of the dim and hoary past that we are spirits and immortal—but it brings a knowledge, a certitude, a postitive "I know" to the mind and heart of every honest investigator, based on his own experience and intercourse with risen friends.

Spiritualism brings the spirit world all about us and gives it reality, and spring of inexhaustible truth for sufferall about us and gives it reality, and spring of inexhaustible truth for sufferpower to mould our lines by its sweet ing humanity. DI AUGUSTINE.

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BY VISITING CHICAGO HE CAN BECOME CONVINCED OF THE GRAND TRUTHS OF SPIRITUAL-ISM, AND CHANGE HIS SKEP-TICISM TO KNOWLEDGE.

Have just finished reading No. 468 of your valuable paper, and thinking that there are a whole lot of people in the same boat as myself, I will venture to air some of my troubles, hoping for a tangible result in some shape or other, I do not venture to call myself a Spiritualist, but I am willing to admit the theory is one of extreme beauty and one that strongly appeals to anyone who will give it a moment's thought, It also seems as reasonable as could be desired. As the editor of "Suggestive Therapeutics" remarks in the last number, "there is no proposition of such stupendous import to the human race as the possibility of spirit return."

Now it would seem that the world is full of people waiting for proof of just one thing, viz., that spirits can return and impart some other information be sides the fact that they are happy. Is there any way that this mediumship business can be systematized so that a business man can get a few tests which will satisfy him, and which he can relate to his friends without being hooted at for his utter imbecility? The author of "Art Magic" advances the most sensible idea I have read in this connection, but the most of us will be on the other side before any such plan is ever carried out.

. There has never been an organization of the Spiritualists here, and it is hard to see what good would result from one There have been a number of good speakers who give so-called after their lectures; and most of the tests are acknowledged by persons in the audience, but where the real test comes in, one is at a loss to know. Anyone can see how easy it would be to get all the necessary information, and any man with a trained memory could easily rival Frank Baxter or any of the shining lights. I simply use Mr. Baxter as an illustration, and have enjoyed his lectures very much.

Sometimes the lecturer will ask someone in the audience to select a subject, and he will then extemporize beautiful verses. This seems more of a test. especially when somebody who you are sure is an unbeliever suggests such a subject as "McKinley." An incident of this kind happened here, and the man on the platform fairly squirmed for about three seconds, but he rose to the occasion and tore off a few verses which were certainly a credit to himself or his source of inspiration, what ever it was.

Now there are any number of people like myself who would walk ten miles if necessary, and put up a proper equivalent besides, to witness a good materialization, or an exhibition of independent slate-writing like the one mentioned in your paper by J. M. Kennedy. Even the Spiritualists will admit that the chances nowadays are largely in favor of a candid investigator being humbugged.

We live about forty miles from the celebrated Farmer Riley, but he will not make a date for us to come and see him, nor will he come here. Doubtless he has a reason for refusing, but that doesn't help us. At least ten different persons who have witnessed his manifestations at different times have related their experiences with him in my hearing, and they all tell the same story as to good results and his methods of work. The only drawback is that not more than two of the ten could be de-pended upon to be good judges of test conditions. Possibly many of you have noticed how many old Spiritualists are prone to accept anything that comes, good, bad and indifferent. It is quite evident that the world at large will never endorse Spiritualism until the frauds are weeded out, or at least the ists themselves are the ones to do this, and this is the only way that the damnable stain can be removed that now discolors the most beautiful belief ever given to the world.

No doubt many of your readers have secured paintings on porcelain from the Campbell Bros., who were located at. Chicago during the World's Fair. I regret to say that through my own stupidity, the sitting they gave me was not conducted under test conditions, because Mr. Campbell did not let me mark the slates holding the porcelain. until he had first held them in his own hands under the table. I should of course have opened them then and there before proceeding further. He should have been careful to make the conditions strictly test, but he informed me that he did not know whether spirits or something else did the painting, so I infer that he was not a bellever. Later, I saw a strong endorse-ment of Mr. Campbell, by Mr. Stead, of London, and Mr. Campbell told me that W. H. Bach had been there and subjected him to the most rigid test conditions, also that Moses Hull had an appointment for the following day. It to be hoped that some of these gentlemen who are versed in the ways and byways of mediumship, insisted on test

If spirit return could be proven by the Bible, Moses Hull would have converted most of us long ago.

There is a young man here who can be hypnotized, and then become clairvoyant. Unless forbidden to do so, he will converse with those who have passed over, and a conversation can be carried on indefinitely with them, by having him repeat what is said by those out of the body. We have tried to get a test, but receive the usual vague information instead. The spirits have forgotten how "deep the water was in the well," and every other bit of information that would have "cinched' the matter for once and all. You say that the conditions are not right, there is a good reason for it, but did you ever notice that something generally does interfere when things get pinched down to a focus?

The people here would be glad to hear from a medium who would consent to come and give an exhibition of materialization or independent slatewriting. The last seance we had was a dark trumpet affair, and the first two nights were held without test conditions, but the third night the medium, Mr. Jones, offered to be bound and gagged, etc. I did not happen to be present, and as there was a new crowd who were timid, the affair went wide open as before. One young man who insisted on holding one of the medium's hands had his head cut open with a slate. Conditions wrong, I sun pose. I should be glad to have Mr Jones with us again, and I understand that he gave excellent satisfaction at

Marcellus, Mich.
I beg to state in closing, that I have not intended to make a personal attack on any of the good people whose names I have mentioned, but the whole thing goes to show the enormous difficulties

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SATURDAY, JANUARY 28, 1899.

REVIVAL IN ENGLEWOOD. Englewood is to have a big revival in about two weeks in which all of the or thodox churches of the district south of Garfield boulevard and north of 100th street, from the lake to the city limits, are to take an active part. The meet ings will be held at Arcade hall, 65th and Wentworth avenue.--Chicago Rec

As we read the above we recalled an ordination scene of long ago. The can didate for clerical honors dropped upon his knees, bowed his head, closed his eyes, while a dozen or more priestly hands one above another, were piled on his head. The chief manipulator went through a form of words in the name of the Father, Son and Holy Ghost, concluding, "Receive ye the Holy

A very similar scene is found among the mural inscriptions in one of the tomb chambers in Egypt, save only one pair of hands are used. . Scientists have desided that it represented a hypnotic scene, the operator standing over his subject, imparting the magnetic forces and rendering him subject to the mas ter's will. And Hippocrates tells of Chiron 928 years before our era, fascinating Esculapius, for the purpose of discovering a remedy to cure the foot of Hercules, which had been wounded by a poisoned arrow.

Of late the people have begun to suspect that the converts, such as Pere witnessed on the pentecostal occasion, described in Acts 2, when the attendants mentioned, were filled with the Holy Ghost, were somewhat under the influence of this mystic agent.

Take this proposed Englewood re vival movement: Every preacher and layman will go to that meeting charged with a religious fervor, alias hypnotism. All the multiple machinery of the church, with accessories, will be called into service. The young, the timid, the sensitive, the unsuspecting are brought under influence, just as are the subjects of the hypnotist. The "victims" one by one as they surrender their self-hood, give strength to the powerful operator and make his task easier as he advances. Shouts and clamor spread the contagion. The subject brought under influence, whether in a hypnotic seance, or a revival meet but a puppet for the time being in the hands of a skilled artist.

The hypnotic subject left alone will in time recover his normal condition; se he of the new birth falls from grace, "backslides," churchmen say, "and the condition of such a man is worse than They who escape this enthrallment are the material of which skeptics are made.

successful mesmerist at our elboy would suggest to youth, ladies, and feeble manhood, unless they wish to play the pranks common on the stage. both in hypnotic demonstrations, and revival meetings, the better way is to keep out of the reach of those who would rob them of their will, and make them slaves to obey the demands of a tyrannical master.

STRONG IN NUMBERS.

An interested party has made a poll of the Spiritualists in Rockford, Ill., and announces that they number over

400.—Daily Republic. A correspondent at Rockford, sending us the above item, writes that the number of Spiritualists given above are not overstated. Under favorable auspices if old feuds can be forgotten, one of the strongest societies in the state can be organized at that point. Back near forty years ago there was a large society, and a spiritual paper was published there, which gained a large circulation. It is a mystery we cannot decipher why persons will not lay aside their private dislikes, and work to gether harmoniously for the upbuilding of a great cause in which all agree.

QUICK SALE.

Since the notice of Dr. Brown's "Teachings of Jesus," in these columns three weeks ago, a large order, then just filled, has been wholly exhausted. We doubled the order. These have been received, and are going off like hot cakes. The Doctor's position is a new one for even the advocates of freethought, that the teachings of Jesus are not adapted to modern civilization, but his facts and logic seem irresistible to those who read his very interesting brochure. Hurry up the orders, for we can still meet the demand; 15 cents for a 44-page pamphlet post paid to any address, or ten copies for \$1.

AN ENORMOUS LITERATURE.

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Telegrams from all parts of the country show that the clergy are determined in their purpose to prevent the seating of Mr. Roberts, the representative elect from Utah, in the next Congress, giving as a reason that he is a polygamist.

The clergy are the last persons in the world who should raise such an issue. If they believe their Bible was inspired of God, and the prophets and patriarchs obeyed his will, as they claim, then polygamy was a holy institution. Gen. 6:2 tells us the sons of God took them wives of all they chose. David. the man after God's own heart, had numerous wives: 2 Sam 5:13, 'David took more wives and concubines." Gideon, upon whom the spirit of the Lord came, the successor of Joshua, had many

But the wickedness of this polyga mous race, the chosen people of God, culminated in Solomon, "the wisest man," who had seven hundred wives, and was not yet satisfied, so he gobbled up three hundred concubines. See I. Kings 11:3.

God, in giving the decalogue to Moses, neglected to make any command on the occasion; and Jesus, as was his custom on other subjects, slavery being an il ustration, forgot to make any mention of the terrible wrong to woman, for such it is, and a very cruel one. We have one very marked incident in the Bible bearing indirectly on this ques tion. There were 32,000 virgins cap-tured by the Jews—See Numbers 21:35. In verse 40 we are told "The Lord's tribute" of these maids was 32. These Moses gave over to Eleazar, who received them as the Lord's representa-

We only offer these Bible facts as a reason why the priesthood should be silent on this delicate subject. The Indian chief repulsed by the missionary because he had two wives, placed himself on the roll of salvation

by killing and eating one; and the good old patriarch Abraham, virtually drove his wife Hagar into the wilderness to perish of starvation. It is an unfortunate dilemma that surrounds the Utah representative; but the American Congress is quite equal to the occasion. The clergy who wish to make a point in their own favor for

would show more practical good sense if they would hide their book, the basis of Mormon polygamy, out of sight, and not direct attention to the subject. The Satyr expelled from his home, the fable tells us, the man who warmed his hands and cooled his broth with the same breath. Should not the priest and his book be also repudiated for breath

virtue, by their action in this case,

ing hot and cold at the same time? PRACTICAL WORK.

No genuine Spiritualist can feel otherwise than interested in the practical advancement of our cause. No one who has had his pathway made brighter and his life made sweeter and worth the living, by the light shed within him by a practical knowledge of the phenomena and philosophy of Spiritualism, can but feel a desire that others should become partakers of that knowledge and its benefits. There are thousands upon thousands, in the churches and outside of them, to whom, as a result of orthodox teachings, life in this world is made dark by the shadow of the dogma of hell-a shadow cast back from the future world, as believed, darkening and blighting the happiness of the present life.

When such persons become satisfied. through spirit manifestations, that their friends, their children, who passed into the other world "unconverted." "unsaved," are not, as they feared, fixed in a condition of perpetual, irremediable unhappiness and suffering, what a load of unspeakable fear and unhappy expectation is lifted from their minds. Why should they not rejoice in the new, sweet light shed upon them by Spiritualism? Thousands have been delivered from bondage to an awful fear engendered by false teachings. This light is spreading far and wide shining even into the darkened recesses of the churches. Souls whose windows have long been darkened by opaque curtains of creedal errors, are opening to the g'orious, life-giving sunlight of truth, as dispensed by heavenly mes-

sengers from the spirit-world. And yet there are uncultivated wastes, unirrigated deserts, and barren moors where practical work may be done that will add to the area of mental liberty, and enlarge the realized pos sessions of light and human happiness And there is no other way in which his work can be done so suasively and perfectly as by means of the quiet work

of the family circle. If there is a neighbor whose mind is open to truth, only waiting for it to be emonstrated, let him or her be invited the family circle, or kindly or quietadvised and encouraged to form a circle at their own home, where they may in due time expect such light as will convince of the truth and bring lasting satisfaction to the mind.

Proper literature will assist in the work, there seek to extend the circula tion of such papers as The Progressive Thinker, and of books in which the philosophy of Spiritualism is elucidated

Such is practical work for Spiritual

THE WAYS OF THE WICKED.

An Omaha (Neb.) paper says: "Mrs. Mary Forsythe and Mrs. Efficiency Robinson, the alleged female 'spirits'

caught in the raid on the premises at Seventeenth and Douglas last night when seen this morning at the city jail told the World-Herald reporter that they both knew the whole thing was a fraud, but justified themselves by claiming that they were merely work ing for wages, and if the dear people wanted to be duped, they were there to do the duping. Mrs. Forsythe said she came here from Kansas City, and after being present at several 'seances' given by 'Dr.' Milton, resolved to become a spirit for \$1 a sitting.
"Both she and Mrs. Robinson said

hundreds of people called to commune with the spirits of their departed relatives on family and business affairs and that when the spirits were asked perplexing questions they either "vamoosed" or responded in unintelligible language, which was intended to be construed as spirit language."

What a showing! "If the dear people wanted to be duped, they were there to do the duping!" What an admission! While honest mediums in Omaha were almost starving for want of patronage, "Dr. Milton" with his "superior" spurious manifestation was raking in hundreds of dollars. When he leaves Omaha, he will change his name and go to fresh pastures to again rake in the dollars of the gullible. In the name of honest mediumship, when will this state of affairs cease?

LIBERTY A PRICELESS BOON. "In Cato's judgment, A day, an hour of virtuous liberty.

Is worth a whole eternity in bondage.' When Henry Clay was addressing an immense mass-meeting of his Whig friends, at Richmond, Indiana, in 1842, a Quaker inquired of the venerable orator if he was a slave owner. The great

commoner responded: "Go home, Mr. Mendenhall, and mind your own business. My slaves are fat, sleek, contented, and, if you and your friends would let them alone, they would be happy."

The Abolition press made the point: "If the institution of slavery has so crushed out the manhood of the slave as to make him contented with his con dition, it is time for the friends of hustroy the system which produces such

manity to rise in their strength and dedestructive consequences to the race." They felt with Cato, that an hour of virtuous liberty was worth an eternity in bondage. As mental freedom is infinitely superor to physical, so the

imes more galling and oppressive than that which only crushes the body. If, as has been earnestly maintained in these columns, church creeds are only devices of priestcraft to enslave the intellect, and in its action it only makes willing tools for superstition to toy with, then they who are free. like the old Abolitionists, should rally in full force to emancipate the oppressed from

degrading tyranny. Spiritualists and Agnostics, very gen erally, have burst the bonds that bound them. They have discovered the trend of creeds, and see in them only means of binding the race back to old time methods of thought and belief, hence their zeal in teaching the truths of sci-

That the doctrine of an immortal life was known to the ancients no one well posted in history will deny; but priestcraft caught hold of this important knowledge, and by shameless fraud constructed their narrow creed thereon hedging around that future life with conditions, every one of which was to play into the hands of those tricksters and add to their importance.

Whilst it is the province of The Progressive Thinker to teach the truths pertaining to an immortal life, it is no less its duty to break the gyves that hold our fellows in perpetual thrall. The siren song of peace should not be listened to while on every hand stand the oppressors with manacles and chains, only waiting an opportunity to rivet them upon our persons beyond the power of removal.

A NEW RELIGIOUS CULT.

According to the Boston Globe a new religious cult that may be called a fad has sprung up in English society of the most exclusive set. Some members of the nobility and wealthy people of culture are quietly sending out missionaries (it is said) to revive what they style Rational Christianity, which does not admit the Miraculous Conception among its doctrines, but proceeds solely upon the theory that Christ is the highest type of man yet manifested in the flesh, through whom the Divine speaks. They can scarcely be called a sect, be cause they have no organization, but they give freely of their means to disseminate their views of what Tennyson calls "the church that is to be." They have employed a man of fine presence extensive travel, great culture and eloquence-himself related to many of the English nobility-who is to lead the modern crusade in the United States and Canada. His name is Herbert Harper, and he is expected to achieve great things among the more cultured people of this country. The chief merit of the movement is that it is to be unostentatious. This cult has not struck Chicago up to date. When it does we will inform our readers.

TRANSLATIONS DIFFER.

A new translation of the New Testament has just made its appearance in London, called the "Twentieth Century New Testament." Here is its rendering of Matt. 9:16, 17:

"No one ever tears a piece from a new garment and puts it upon an old one for, if he does, he will not only tear the new garment, but the patch from the new one will not match the old. And no one puts new wine into old wine skins; for, if he does, the new wine will burst the skins, and the wine itself will run out, and the skins be lost. But new wine must be put into fresh skins.' The Revised Translation agrees very

well with this new rendering.
Dr. Adam Clarke rendered this 16th verse: "No man putteth a patch of un-scoured cloth upon an old garment," etc. And for bottles, in the next verse, he substitutes goat-skins.

FATHER CHINIQUY.

Father Chiniquy, "the Apostle of Temperance," passed to spirit-life, peacefully, at Montreal, Canada, on the morning of January 16. He died in the Protestant faith.

He was born in 1809, ordained to the priesthood in 1833, moved to Illinois in 1851, and founded the village of St. Anne. In a controversy over the latter he was defended by Abraham Lincoln In 1860 Father Chiniquy and 2,000 of his villagers became Presbyterians. Father Chiniquy then became a lec

turer and traversed the world.

EXTENSION OF SPIRITUALISM.

It speaks well for the extension of Spiritualism in Roman Catholic countries, that Verdade e. Lux, a Spiritual paper in the Portuguese language, published at San Pablo, a capital town in Brazil, has a circulation of 23,000

Throughout all the South American states there are being held circles, and private and public gatherings, and this paper is more devoted to the philosophy than the phenomena.

A ROYAL MEDIUM.

Not many healers can boast of 10,000 patients cured by passing under their hands, and vet that is the claim of Duke Theodore of Bayaria, son of King Maximilian, and brother of the late Empress of Austria. In Egypt where there are many cases of opthal mia, he was beset by crowds of poor people who went away from his mag-netic touch, healed. His princely for tune enables him to do this great service without price.

THE HON. A. B. BRADFORD. The Hon. A. B. Bradford, of Enon Valley, Pa., has lately passed to spirit life.

If men can meet together for no high r purpose than to paint the divine im age to suit the vulgar heart and the vul gar mind, they had better dedicate their churches to imbecility and play their religious farce in character.-Agnostic

AMONG ALL RELIGIONS

The Supernatural in Nature, with an Account of a Nineteenth Century Miracle.

physical Science," has appeared in the proceedings and transactions of the Royal Society of Canada for the year 1804. We do not hold identical views with the writer of the article but we feel that he has made out a good case The reverend gentleman is of opinion that neglect of the study of metaphysics in the higher sense of the word and the prejudiced notion of seeking an explanation for everything from the physical sciences, stand as the two great hindrances to the acquisition of knowledge. He thinks, however, from the example of the Society for Psychic Rechains that bind the mind are many liefs of mankind, viz., that of miracles another matter. or the interevention at times of the Su-preme Being in the ordinary course of events. A miracle may be defined as "the outcome of an extraordinary intervention of the divine power, in the or-der of created things." The definition the objection that is raised by scientists

by, and all its changes are the ordered results of laws that are silently but with unbending constancy working through all time. A miracle which means an arbitrary adjustment of natural laws is, therefore, absurd. Success in the violation of natural the word miracle given above, "the inlence being done to any force and without destroying, suspending or changing

their state, in perfect keeping with, though far beyond and above those produced before their sublimation. This intensification or sublimation is really the miracle, the rest is the natural effect." Such is our learned writer's con tention. And he goes on to declare that it could not be seriously questioned that forces can be intensified and sublimated without interfering with nature's laws. It is well known that the attractive force of a magnet is intensified, whilst a current of electricity passes around it. Again a thousand cubic feet of air compressed into a cylinder with a capacity of one cubic foot of the sun, when focussed by a powerful lens, may be converted into a means of destruction and devastation. In none of these instances have natural laws been abrogated or suspended; forces have either been intensified in them-selves, as in the case of the magnet, or they have been intensified by composi

tion: the effect produced being always eminently in keeping with their nature. The whole universe of matter being the diversified resultants of force, action or motion, contingent and impermanent in that nature, the conclusion is of or through any necessity of their es-

The Dawn, Calcutta, India: An inthought to look upon our uniform laws teresting article by the Archbishop of as no better than impermanent phe-Halifax, on "The Supernatural in Nanomena—fleeting shows, the notion of ture Considered in the Light of Meta-whose permanence, therefore, is but a phantasy of our brains.

The learned writer next goes on to show that the primal cause is no blind force, but is endowed with supreme intelligence. This is made abundantly manifest, says he, by the plan and or der of creation.

Here again there might arise another lifficulty. Scientists do without design, by referring all manifestation of design to the operation of unvarying laws. But we have disposed of the theory of laws; and have sought to establish in their place a true cause. So that the scientist's objection to the thesearch, numbering in its ranks many ory of design would not appear to be so eminent scholars and scientists, that very insuperable. But the real difficult of the scientists is the search connection with our conscientists themselves are waking up to a sense of the necessity of widening the range of their truth-vision seeing that acts in a limited way by the principle their representatives on the Research society do not find it profitless study to enquire into the alleged manifestations of the spirit world. Now if this be so, low much more becoming the written. how much more becoming, the writer telligence; therefore he is entitled to of the article asks, is the attempt to say that the True Primal Cause is not find a solid foundation in fact for one blind, but intelligence, the full notion of the oldest and most widespread be- of divine intelligence being altogether

The writer's next argument may be thus put: Since this self-existing and intelligent cause gave existence to all force, he can also, therefore, intervene to intensify or sublimate them. Man can to a certain extent do this, by using of miracles, generally given and ac-mechanical contrivances or other physical contrivances or other physical contrivances or other physical contrivances or other physical contrivances cepted, either expressed or implied, is ical forces. "The Creator on the conviolence done to natural laws. Hence trary can do it in the same way as he produced them, by an act of the will." So then, if miracles be the intensificaagainst the possibility of their occur-rence. The whole of Nature is guided tion and sublimation of physical forces by extraordinary intervention of the divine will, they are clearly possible. The cure of leprosy and the raising of the dead by Christ and the prolongation

of daylight at night by the prayer of Josue, the leader after Moses, of the Jewish people, can thus be explained laws, is no doubt an absurdity, as the by the above theory. In the first two scientists say. But in the definition of cases, the supposition, that the vital energy-according to the law of the indetervention can take place without vio- structibility of force-which was not lost or annihilated but got simply scattered and disarranged, was restored to any law. There may be such a thing as order, intensified and sublimated as no intensifying or sublimating natural drugs could effect, by the will of Christ, forces; thus intensified or sublimated is sufficient to explain the restoration they produce effects proportionate to to health and life of the leper and the dead. As to the second case, it is wellknown that owing to the refraction of the rays of light in their passage through the denser atmosphere of the earth, every evening that the western sky is cloudless the sun is seen for a time after it has really sunk below the horizon. Here the supposition is only needed that the refractive properties of the atmosphere over and around the place in question had been intensified or sublimated to a certain degree. The world moved on its course, the spheres rolled in unbroken harmony, physical laws continued their work and some of them made more perfect by intensificahas its expansive force enormously intion naturally prolonged the sunlight creased; and the genial life-giving rays for hours, as they usually do by min-

A MIRACLE OF MODERN TIMES. The learned writer ends by giving an authenticated account of what might well he described as a miracle of modern times. In the year 1883, Pierre Delanoy, who was then 43 years old, was attacked with locomotor ataxia, as Prof. Charcot, to whom he first went, diagnosed. For seven years did the sufferer wander from one hospital to another till fourteen doctors in eight different hospitals had treated him in inevitable, that since they do not exist vain as is shown in the following table. giving year, name of doctor, name of sence, they have been produced by hospital, and name of disease on cersome pre-existing cause. The wonder-

Now, locomotor ataxia is pronounced

incurable by the whole medical world. It is no nervous disorder over which

will, or imagination, can have any ef-

fect. A change in the essential ele-

ments of the system takes place in the

1883-Prof. Charcot. Salpetriere. Locomotor ataxia. 1884-Dr. Gallard. Hotel-Dieu. Locomotor ataxia. -Dr. Rigal. Necker. Locomotor ataxia. 1886-Prof. Ball. Lacunec. Locomotor ataxia Necker. Locomotor ataxia. Hotel-Dieu. Ataxia. 1887-Dr. Empis. 1887-Prof. Laboulbine. Charite. Locomotor ataxia 1888-Dr. Rlgal. Necker. Locomotor ataxia. 1888-Prof. Ball. Lacunec. Tabes atax! 1888-Dr. X. Beaujou. Tabes dorsalis. 1888-Dr. Ferreol. Charite. Ataxia. Tabes ataxia.

1888—Dr. Gerin-Roze. Lariboisiere. Locomotor ataxia. 1888—Dr. Bucquoy. Hotel-Dieu. Ataxia. 1889—Dr. Lee and Durand Fardel. Hotel-Dieu. Locomotor ataxia. 1889—Dr. Dujardin-Beaunety. Cochin. Locomotor ataxia.

1889—Dr. Mesnet. Cochin. Sclerose des cordons posterieurs de la moelle.

ful and indefatigable laws of nature again, in their turn, are no better off.
They also are slowly but surely wearing themselves out. Hence it is seen, that there was and shall be a time when the resultant of complex forces, which are called nature's laws did not part affected; and hitherto science has and shall not exist. So it is clear, that not discovered any remedy. We have was either self-existent by necessity of prior one. But howsoever large the con- with the national pilgrimage. made, since each link is dependent on

motion or action. This is the first part of the learned parently a great resemblance between the writer's and Kant's argument that since causes and effects overlap, since in other words, cause in one case is efidea of causes in the relative world, but ing the writer's position that "the won-derful and indefatigable laws of nature are slowly wearing themselves out, that there was and shall be a time when the resultant of complex forces be very difficult to grant; but is strictly is no doubt a good working hypothesis:

when they came into existence as the effect of a prior motion, that motion ly afflicted with an incurable malady which is rapidly nearing its final stage. its nature or a contingent motion or Mark now the sequel. In August 1889. force and came at some time from a Delanoy asked to be taken to Lourdes tingent chain of cause and effect is rived at the place at nine o'clock on the morning of the 19th of August and had the preceding one, our intelligence to be helped from the car to the grotto. comes eventually to the last one which Here he assisted at mass and received depends on a self-existent cause. To holy communion and prayed, as he says maintain the opposite is a palpable abtthat he "might always remain a good surdity; it would be to affirm that there Christian." Later on he was present at could be an endless chain whose every benediction of the most holy sacrament. link was dependent and yet the whole and whilst the priest who was carrying was not dependent. Thus reason proves it processionally after the benediction, that the primal cause is a self-existent approached him, Delanoy says: "I bent being from whom has come all force or to the earth and kissed it and cried motion or action. if you please and if you judge it well;" writer's arguments. It would seem that and he adds, "I felt the sensation of an they are not altogether novel in their extraordinary interior force which comter and motion and force (such as we perceive them directly or indirectly through the senses), are but symbols or manifestations. And then there is a parently a great cession, walking easily and firmly and was perfectly cured. His astounded companion followed, saw him mount fect in another, we must dismiss all nimbly the flight of steps in front of the church and kneel for a length of time must treat every phenomena in the in prayer. Later in the day in the presight of effects of Que Grand Cause. ence of several medical doctors and There might be some difficulty in grasp-others, he was examined minutely; no others, he was examined minutely; no trace of the disease could be discovered! He had been instantaneously and perfectly healed. Some time after his return to Paris the chaplain of one of the hospitals, who had known him when which are called nature's laws did not sick, telegraphed to Lourdes: "The docwhich are called nature's laws did not stand have examined Delanoy are and shall not exist." This position may tors who have examined Delanoy are how rown difficult to grant; but is strictly astounded; I have seen him four times logical. Laws being functions, i. e., de-rived in their nature, they cannot logic man (facteur rural)." Later on he himally speaking, claim for themselves an self wrote: "I am perfect in health, my absolute, i. e., an eternal or infinite ex-istence. The "uniformity of Nature" at work; and have only one thing in view, to serve the good God, and to but the moment we look upon laws as thank the Most Holy Mother who has due to the interaction of given forces given me back my health." The full in varying or even endless ways, and particulars of this case, with a critical the moment we look upon causes in one analysis of both its medical and historcase as effects in another, we are comitcal aspects, may be read in "Anualis pelled by the necessities of logical deNotre-dame de Lourdes" for No office,

THERE IS NO DEATH.

We see but dimly through the mists and vapors; Amid the earthly damps, What seems to us but sad, funeral tapers May be heaven's distant lamps.

There is no death! What seems so is transition; This life of mortal breath Is but a suburb of the life elysian

Whose portal we call death,—Longfellow.

uary 1890. The above well-authenticated case

and others occurring from time to time, leave the true scientist no alternative but to bow the head and confess the intervention of the Divine Power in the order of created things. Just as a ready compensation has been provided to restore the wonted equipose of the planetary system, momentarily dis turbed by a vagrant comet, so a remedy, which in itself is amply sufficient has been prepared to counteract the disturbances induced in the moral order by a perverse use of human free will. And as man in all epochs has been marring the, harmony of creation by tor ship by miraculous events. Hence the universal belief in them.

fact. Spirit communion, spirit power, spirit healing and spirit manifestations of a physical nature are common everyable by perhaps ninety per cent of the where the world over, especially in the English speaking Spiritualists, but the Catholic church. There, however, the remaining ten per cent would take more manifestations is of a sectarian nature, that they represent the beliefs of the and many times intolerant, brutal and spiritual body. An ingenious scheme is

CHURCH.

The popular idea is that every one ought to attend church, whether members or not. Sunday is not rightly spent unless at least one meeting is sat ists; that these should be filed, and in through. Members in good standing due time a committee appointed to go are expected to attend the morning over them and select "such articles or services, stay over to Sunday-school with the children, and return for the sented to a convention for adoption or evening. To the laboring man who rejection. The plan seems feasible, and this makes Sunday the most wearisome | ticipate, would accomplish the object in day of the week. It is also the most agreement would not extend to a suf-wearing on his horses which have to ficient number of clauses to make up church.

lic sentiment, the majority of the peo-lic sentiment, the majority of the peo-Thinkers" in the truest sense, and it is well that they should be so. No formula crowded to the doors would not hold issued by any organization can be one-fourth of the people. If there was recognized as binding on Spiritualists possible. But the churches are not for an association to formulate its prin-'crowded to the doors;" on the contrary, after the most attractive advertising, empty pews are conspicuous and they would approximate, and thus not to exceed one-tenth of the people measurably satisfy the need that many attend.

What keeps the nine-tenths away? Here is work for the missionary at what some would dissent from. the very door of the churches. Why these already civilized millions before qualifying more missionaries in theo-logical colleges for the festive board, or kettle of south sea savages?

The Bible commands the minister not to rely on the rhetoric of his Sunday sermon, but to go among sinners. They call on the members of their church and a few weaklings who totter and know not where they stand, but they be considered a creed. They are the are never known to attempt the conver- fundamentals of the

interviews. Behind the walls of their pulpits they grow brave and warlike lions over the horribleness of heresy, berate infidels and agnostics, and build men of straw by snap quotations from infidel writers and valiantly attack them as David did Goliath, but out of the pulpit, where they have antagonists face to face they are dumb and humble as lambs. They dare not meet the weakest advocate of Liberalism in public discussion! Yet according to their belief, of all things on earth or in heaven, desirable, the most so is the conversion of this large class who are on the broad road to perdition and fated to suffer the eternal tortures of hell.

If men like Thomas, Beecher or Savvet their audiences increase. They have something new to say. They are abreast of the times. They believe that many ideas and beliefs that have descended from the past are dead. They let the dead alone and deal with the livng. They are instructive and their hearers go away with a feeling of havng been intellectually fed.

No class of men have more splendid pel. They have the privilege of position; the support of organization, the molding of the plastic mind of child-hood. They profess to give the hungry the bread of life-and give them a stone. They content themselves by straw, out of which every kernel has

te enjoy social intercourse, chat on the Because the opportunity of the min- a hymn book when the service was isters is so great, it is sad to see the approaching its termination. waste and misdirection of energy. The This is the mission of Spirit outside world expect of the profession unselfish devotion and exemplification n lives of the high Christian ideal. Therefore when ministers show by word and action, that preaching is like other professions, to be sold to the national organization, highest bidder; when the sermon is placed side by side with the plea of the PREACHED SCIENCE AND WAS pettifogger, or the sheet of the adverisement writer, the people ask doubtfully: "Where is the 'silent call,' so much talked of?"

at Athens, \$1,800, and if Corinth offers \$2,000 that will show you where the rishioners, but martyrdom, stripes dungeons, wild beasts and death!

"Thomas Paine: Was He Junius?"

vember and December of 1889 and Jan- Views of the Harbinger of Light.

> THERE COMES FROM FAR OFF MELBOURNE, AUSTRALIA, A RE-SPONSE TO SOME THOUGHTS WHICH APPEARED IN THE PRO-GRESSIVE THINKER SOME TIME AGO, AND IS AS FOLLOWS:

A discussion, which has been actively

carried on in the American Spiritualistic press for some time past, as to the advisability of Spiritualists formulat-

ing a "Declaration of Principles," seems to have culminated in The Promoral obliquity, so the Creator in all gressive Thinker for October 1. that ages has been manifesting his proprie. paper containing no less than seventeen articles and letters on the subject; the majority of them opposed to the adoption of a declaration or anything ap-The above illustrates an important proximating to a creed. Quite a number of those who favor the idea have presented a formula, and some of these would probable be deemed unexceptionwhole tendency of every kind of spirit or less exception to them, and deny suggested by one of the writers to solve WHY PEOPLE DO NOT ATTEND the difficulty, and this is that all the Spiritualist societies in America, and any individual who chose, should be invited to send in a "declaration of principles" (accompanied by a small fee as a guarantee of good faith, and to cover expenses of working out the scheme) to the National Association of Spiritualclauses as may occur the same throughlives in the country two or more miles if it worked out as he appears to anstand often unprotected while he is in the comprehensive declaration of principles the advocates of a declaration Yet with all this educational and he-| contemplate. Spiritualists generally reditary bias, and the pressure of publare opposed to anything in the shape of a desire to attend, it would thus be im- outside of that association, though it is ciples; and were this generally done feel for a public presentation of the central beliefs of Spiritualists without

We can only call to mind three subscribe ninety-nine dollars to get one affirmations which we think Spiritualdollar to send missionaries to the cannilists would unanimously assent to: bal islands, while nine-tenths of our First-That man is a spiritual being, own people are in outer darkness? clothed in a material form. Second— Would it not be preferable to convert That when that form decays or is de-That when that form decays or is destroyed, the spirit man still persists in a more ethereal form and corresponding environment. Third-That under favorable conditions he can communicate with his friends still in the body. These three affirmatives would, we opine, in some shape form the groundwork of any declaration of principles,

sion of scholars and thinkers by private faith, founded upon evidence which is within the reach of all. The ethics built upon them will vary according to the idiosyncrasy of the individual: they form, however, a very substantial groundwork for a rational and philosophic religion, the beauty of which would depend upon the ideality or spiritual development of its constructor. There is no spiritualistic hierarchy, or body having authority to represent the Spiritualists as a whole, and it is to be hoped there will not be, at least in our time. A representation of the generally accepted beliefs of Spiritualists, supplemented, where it is thought desirable, by the declarations of principles of any societies who are unani-mous in their form of belief, is all that is required. The teachings from the age are announced to speak, the largest halls scarcely hold the people. From are sufficiently varied to fit the comcuriosity, say you? Perhaps at first, prehension and spiritual requirements of the lowly and the learned. They include all the virtues commonly called "Christian," and are better adapted in form and substance to the higher enlightenment of the present day than either the Jewish or Christian scriptures. Next to the demonstration of a future life, one of the grandest works of Spiritualism has been the modification of creeds and dogmas in the Chrisopportunity to elevate and ennoble hu- tian churches, and hell, everlasting manity than the ministers of the Gos- punishment, election, justification by faith, and other equally irrational dogmas, that were prominent pulpit teach ings fifty years ago, are seldom alluded to now. Religious ethics, good works, and the love of God, are the leading themes of the most popular preachers, giving a sermon on Sunday, which is with thinly veiled suggestions of the another name for threshing the old nearness of the spirit world. The sermons are often such as would be taken been blown long ago.

Those who attend do so from habit; platform; indeed we were in a Boston church one evening, about four years church steps, study the fashions, not since, which we had mistaken for the for the purpose of gaining knowledge, Spiritual Temple, and did not discover for that the preacher cannot give them, our mistake till we had occasion to use

> This is the mission of Spiritualism-to purify and elevate the religious idea of the community, and it will do this far better by individual efforts and spontaneous association than by authoritative declarations of principles or

SILENCED.

This time it is Rev. Tyrer, of Ord, Nebraska, who had to walk the plank. In the Bible, Jesus is not reported as He recently preached a series of sersaying to his disciples: When you reach mons in which he declared himself an Rome you must demand \$1,000 salary, evolutionist, and a disbeliever in many portions of the Old and New call is strongest. No. He said, go without money to preach my gospel, and ceal his departure from the faith, so meet the scorn and contempt of men, Blshop A. R. Graves suspended him and the end shall be, not honors, a from the Episcopal ministry, of which stately church, a fat salary, smiling pa- denomination Rev. Tyrer was a member.

"The Relation of the Spiritual to the An interesting pamphlet by Wm. H. Material Universe. The Law of Spirit Burr. Price 15 cents. For sale at this Control." By Michael Faraday. Price 15 cents. For sale at this office.

SPIRITUALISTS FLOCK TO SEE A TRICKSTER IN OMAHA, ONLY TO FIND OUT THAT THEY ARE BADLY DECEIVED-WHEN WILL THEY LEARN A LESSON?

To the Editor;-Enclosed find extracts from yesterday's paper; they speak for themselves. This Milton has been here since July last, and is one of the worst swindlers that has ever been here, claiming to be a Spiritualist. I alone, understand that prior to his coming here he was in Allegheny, Pa., and went by the name of Bates. I was at his materializing seance when he was arrested, and can vouch for it, that he is a crook. This Milton is an Irishman; he speaks with the Irish accent; dark complexion; smooth face; about 5 feet, 5 inches high; broad-shouldered, and speaks in an insulting way to the audience when on the rostrum. He has more nerve or gall than a dozen men. He is locked up here, and I do hope he

will be sent to prison where he belongs.

Omaha, Neb.

JACOB KOPP.

Letters are pouring in upon us from all sides, complaining of the fraudulent practices of the different tricksters and charlatans, who under the cloak of mediumship, infest our ranks. It seems impossible to educate Spiritualists to that point where they will avoid such rascals by not patronizing them, and thus cutting off their financial supply, they will be compelled to cease this ne farlous work, and try some other method of living. If Spiritualists every-where would take The Progressive Thinker and carefully avoid whose names do not appear in the paper from time to time in connection with honest work, a complete revolution would be wrought at once. Again we caution Spiritualists everywhere to beware of those tricksters or pretended mediums who denounce the editor of The Progressive Thinker. Their names and practices are too dark and diabolical to appear in our paper, hence their angry denunciations and abuse. Just the moment we learn that any of these travelling fellows are engaged in palming off tricks for genuine mediumship, our columns. Spirituansts, everywhere bear in mind this fact.

The Spiritualists of Omaha, as a rule subscribe for only a very few Spiritualist papers, hence rush frantically to greet any trickster that comes along. Read the following from the World-Herald, of Omaha, January 14: Ruthless policemen invaded a myste

rlous chamber at 1623 Dodge street last evening and broke up a Spiritualistic seance at its most awe-inspiring mo ment. Incidentally they shattered the financial dreams of the medium. Fred eric Milton, whom they arrested on a warrant which charged him with obtaining money by fraud.

For several weeks complaints had been made at police headquarters by men and women who concluded that they had been duped. They had paid large sums for a series of sittings, but the answers from the spirit world had been vague and unsatisfactory. Even the seances shaded the fate of shattered idols and were treated with skepticism. The patrons ceased to wonder at aught but what they deemed the colossal nerve of Prof. Milton. This became, to their minds, the greatest miracle of all. Hence the visits to police headquarters.

Then came a young man who had communed with materializations which struck him as being very familiarly earthly young women. They entered a dark room and told him a great many things that were not true and a grea many more things that were much less so. He finally complained to the police and the warrant was sworn out.

SITTING BULL DISTURBED.

Shortly after 9 o'clock last evening Sergeant Weisenberg and five detectives approached the building from the rear and the sergeant forced an entrance. Then the place was surrounded. The seance was in full swing at this time. A young man named S. H. Davis, able assistant to Dr. Milton, had just finished materializing himself into the shadowy reality of "Sitting Bull" for the 100th time during the month. Fifty spectators—a motley crew—were just discussing the mystic means by which "Sitting Bull" had made his entrance through the solid walls of the room when Sergeant Weisenberg—deus ex machina-jerked the door open and strode into the gathering in an extremely unspiritualistic manner. There was a hasty scampering for exits, but they were all well guarded. Two young women, clad in simple black, with sable shawls over their heads were stayed in their flight and brought into the light, which the sergeant

When the young women appeared in the midst of the throng were was a general expression of surprise. They had not been seen prior to the entrance of the police, and it was thought strange that they should materialize so successfully with the lights burning brightly. At length they admitted that they were ghosts. They said that for many days and nights at the various sittings they had been the spirits of mothers, sisters, consins, aunts and even mother-in-laws, with calm impartiality. They wore black, because it plended so nicely with the darkened atmosphere of the chamber.

GREAT CHIEF DEGENERATE.

"Sitting Bull" was soon captured without resort to firearms. The chief had sunk low indeed, for he had be-come a slender, blonde young man, who had no fight in him and preferred cigarettes. The patrons were surprised to see him looking so unwell, and almost wholly divested of his feathers. As for Prof. Frederic Milton, he wept bitter, scalding, material tears. He protested sadly against this mericiless invasion of the spirit world by officers, whose only claim to celestial inheritancy lay in their nickel-plated stars.

An investigation of the room showed that a spirit, when weary of wonder-working, might make an entrance through a small, square hole in the rear wall. In one corner, high up, was a lan tern with a slide. The police found that this slide was operated by means of a cord which ran along the ceiling into a rear room. A great tin horn, which the spirits had used to strengthen the tones of their rather too tenuous voices, was found among other magical effects such as false faces, hatchets, robes of various kinds and other similar paraphernalia which spirits are accustomed to wear when visiting along Dodge

The patrol wagon was summoned and Dr. Milton, S. H. Davis and the two female assistants were taken to the police station, where they were lodged in cells. The women did not give their

The above Dr. Milton is no doubt the notorious Jules Wallace, who is about the worst speciman of humanity who

But Spiritualists, while fighting this element, the same as our local and national governments fight pickpockets, hleves, thugs and counterfeiters, must realize the fact, that the same incen tives will still exist that attracts them to our ranks—the gullibles, who pay out their money freely, and are not always able to tell the spurious from the gen-uine, and who are to be pitied. They

rarely read a Spiritualist paper.
But notwithstanding all these abuses of our glorious cause, it is still prospering; it is growing; it is attracting to it the best minds of the country, even if they do not publicly avow the same. These repeated exposures are gradually educating Spiritualists and they are be coming more cautious, and so far they ultimate in good. They will soon learn to leave these travelling mountebanks

COMPLEXITY OF MAN.

Enter the Temple of Being or Silence.

Man is a complex being; he is dual in his nature. He is mortal and immortal, negative and positive, electric and magnetic, animal and spiritual, good and bad and filled with infinite possibilities. we are an outgrowth of all that has been upon this planet, from the beginning of time. If we are not a more enlightened and spiritual race of people It is our own fault; we have been blest indeed, to live in this 19th century, when such a light floods the earth, the light of living Spiritualism, and all who have embraced this truth-that lights the world with its splendor-should be the happiest, the most charitable, yea, the best people on this planet.

But are they? Are they trying to let the light they have shine out of the windows of their souls? Has this truth mellowed their voices, softened their hearts, purified their minds? Are they thoughtful of the poor and suffering ones of earth? Are they still finding fault with our brothers and sisters in the churches? Have they charity for them? There are questions that should interest us all, and we should be willing to look them square in the face until we can honestly answer them; daily do I question my own soul on these lines, and shall as long as I harbor a thought that is not right toward any soul. If we have a light greater than others it our duty to let that light shine that others may see that the work is good.

The churches are slowly turning their faces toward the light from the immortal world, this torch of truth, The prej-udices of the past are giving way to the potent truths of the spirit. Don't think, friends, that Spiritualism is all the

truth there is. It is only an open door through which truth may come from many sources. It is like many streams rising here and there and rushing on to the great ocean. No two persons are alike, no two look alike, think alike-or act alike; but truth abideth in all; what would seem true to me might be just the opposite to you, all must settle that question to suit themselves; but always abide by the soul's decision, and have an abundance of charity for those who do not think as we do. It is for each soul to live his or her life, and, my brother and sister, you each have to save yourselves. No God, no Christ, no friend can save you, we each have to save ourselves; the work of redemption or regeneration is within us, and the sooner we begin to look after our own birthright, the better for us. Do you ask how shall we find our birthright? By entering the Temple of our own Being and thoroughly cleaning every part of this beautiful Temple that the Father gave us to look after; let thought pure and simple do its work; drive out all malicious, . wicked, and uncharitable thoughts; we cannot get good out of hateful thoughts; there must not be enmity in your souls toward any of the human family—no matter how they treat you, you can overcome evil with good, for good thoughts are always the most potent, and work best results; therefore we must not waste our time harboring thoughts that waste our vi-

tality, inharmonize our being and ulti-

mately bring disease, decay and death. Now with this knowledge let us guard

well our Temple—let us embower it with flowers of love; let us fill it with

thoughts that nullify all the darkness,

and radiate nothing but light. Let the

strong will of the spirit be the dominating power-and through it find our mas-How invigorating to know that we can overcome all the lower, baser desires that encumber the material mind and body-and come up and dwell in harmony in the sanctuary of our spiritual selves, and grow the wonderful possibilities within. All can do this if they so will. I believe in a Divine Spiritualism that emancipates us from the desires of the senses, that liberates the mind of an idealized spiritual will, that destroys nothing, but transmutes (like the alchemist) all things into good. Now remember that spiritual will embodies all power; it is magnetic, lovable, electric, forceful and moves on wings of ight through space, and bids defiance to the minions of darkness. It burns and consumes them in its bright rays, it is the potent force of this universe and cannot be detained or held in subjection except by the unfolded spirit who chains it and harnesses it to do its bidding as Franklin harnessed the lightning to do the bidding of man in the

Dear friends, let our lives be such that we can develop or unfold this same will within ourselves, and send it abroad, to put down error, vice, passion and resurrect in their place the good that is in everything; when we look for it we can do this by entering the Temple of Being or Silence. It is there we will find our power; through concentration, meditation and consecration we will find this spiritual will within and establish our equilibrium. We find few souls that do this, and they are a power for good; they say little outside, but within are the deep wells of thought that are being stirred by the polarized forces of mind and spirit that stir and pulsate through the ethers with great power and rapidity, vivifying, purifying and establishing centres of force that are felt all over the world—in the seen and unseen, as well. Let not dissension creep into our ranks, let us stand shoulder to shoulder for the right, for truth. If wolves dressed in sheep's clothing enter our ranks, let us treat them with love and see if we cannot de-stroy the wolf essence and develop the lamb. It may be, yea, it will be difficult, but it can be done. All things can be accomplished through spiritual recognition and love. May peace come to this earth, is my sincere wish, an abiding peace, that does not put us to sleep, but makes us active in good works and

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief his tory of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years study of the Bible in its relations to Spiritualism. As its title denotes, it is a veri-

words—and that will crown our efforts

M. A. REED.

with victory.

A HOME CIRCLE,

Interesting Chapter of Experience.

To the Edtor:—I give you a home cir-cle experience obtained by the use of the alphabet in the first few months' investigation. Place, Lewiston, Pa. Investigators, David Shaffer, ex-Methodist minister, Thomas J. Wright, agnostic; Mrs. Geo. A. Williams, wife of the writer of this article, both Methodists at the time of sitting. Experience prior to these sittings, none. In Lewison lived two brothers named Ephram Wian and Elisha Wian. Elisha Wian passed out of the body and from some source came this message: "Tell my brother to get the children shoes and stockings." Signed with the name of

E. Wian. I delivered this message, although it appeared strange to me, as I was aware that both of these men were in easy circumstances. When I delivered the message his brother remarked: "This appears peculiar, for his children have good shoes and stockings;" called to us one of his little boys who happened to be there at the time, and he did have on good shoes and stockings. So I admit I felt a little embarrassed.

At our next meeting the first message received was: "My sister's children." This I took to his brother, and this was his remark: "Indeed, George, this may be true. We have a sister living in Belifont, Pa., so I will write to her and ascertain the facts."

Now I will here state that not one of

the sitters knew that he had a sister dead or alive. The answer come from the sister in Bellfont: "The works here have been shut down for a long time, and my husband has been unable to obtain employment. I am sorry to tell you, but we are in very poor circumstances, and the children do badly need shoes and stockings."

So Ephram Wian did to my knowledge send to the sister shoes and stockings and other necessaries. I do not consider it just right to mention names in giving these messages, but the truth should be told regardless of the fact that some sensitive people do not like to have their names associated with spirit communion. Should you deem this of any importance, I have one more message received in Jamestown, N. Y., in our home circle, which I think will greatly interest some one in the city of Chicago. Now, Objector, please tell me from whence came this message. GEO. A. WILLIAMS. Dunkirk, N. Y.

Spiritualism In Nebraska.

To the Editor:-A very pleasant and profitable meeting was held on Christ-mas day by the members and friends of the Blair Spiritual Society, at the residence of Mr. August Verlantz. The meeting was held in the evening commencing about seven o'clock, and for nearly three hours a large company listened to an interesting program which consisted of readings, recitations and vocal and instrumental music, by local vorkers. After this program was completed, a very interesting and instructve lecture was given by Mr. Paul S. Gillette, of Omaha, secretary of the State Spiritualists' Association, fol-lowed by Mrs. Annie Wagner Gillette, who entertained the company with tests and descriptions.

Mrs. Gillette held a large circle on the following night at the home of the writer and was assisted by Mrs. Mary J. Bonney. Mrs. Gillette is an experienced test medium, and her work gives general satisfaction.

I understand these worthy workers will commence a regular Sunday meeting in Omaha this month. They should be supported by all true Spiritualists, as Omaha is very badly needing a spiritual meeting where the grand and glorious philosophy of life can be listened to. We hope to see a permanent so-clety established there and regular meetings, also a Children's Progressive Lyceum. Mr. and Mrs. Gillette are en-

ha on week nights. Address them at 2308 Cuming street, Omaha, Neb. On New Year's day William E. Bonney and Mrs. Mary J. Bonney commenced a series of Sunday afternoon meetings in Mayle's Hall, Blair. These meetings will be kept up as long as the interest is sufficient to justify them. It is intended to hold a conference every Sunday before the regular meeting, commencing at 2:30. A cordial invita-

tion is extended to all friends and investigators to take part and make these meetings a success. Correspondence is solicited in regard to public meetings in other towns. Spiritualism in many parts of Nebraska needs an awakening The time is ripe for active work an we hope to hear from those interested in spreading the knowledge of a continuous progressive existence, among the benighted denizens of this great

There is some talk of a camp-meeting in connection with he State Spiritual ists' Association, which we hope will materialize into an assured fact. The camp at Franklin is the only one in the state at present, and is somewhat out of the way for northeastern Nebraska

There should be room for another camp without injury to the one in existence. Kansas has some four or five al ready. Spiritualists of Nebraska, let us make a determined effort during the year just commenced to advance the interests of our cause in the state. Let every Spiritualist do his or her duty in this matter and the victory will be on our side. Truth shall triumph in the end. WM. E. BONNEY.

Blair, Neb.

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

"Woman, Church and State." Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church line and has not done for woman. It is full of information on the subject, and should be rend by every one. Price \$2, postpaid. For sale at this office.

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

this office.
"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved table encyclopedia of infomation on the by the sad experience of many wrecked subject. Price \$1. For sale at this lives. Price, by mail \$1. For sale at

Theologians and Man's Age Upon the Earth.

In a recent Progressive Thinker, page 4, occurs the following: "The theologians to which Rev. Dr. West-brook referred are educated. They are familiar with the sciences, have access to great libraries, are able to reason from cause to effect, know of the birth, growth and decay of empires and the incentives to revolutions, They know that man has been an occupant of this globe for more than a hundred millions of years, during all of which period he has been advancing by slow and toll-some process to reach his present eleva-tion. But does he tell it? Does he preach what science teaches him? Never! If he should, his fellows, the theologians, would charge him with ieresy and read him out of the church

And would not they serve him right? If he should teach from the pulpit that "man has been an occupant of this globe more than a hundred millions of years" would they not be justified in calling him down? Is there any proof, in the Bible or out, that this statement is true? Where is it to be found? Upon what geological or archaeological data s such an estimate made? Is there any physicist who will risk his reputation for accuracy on a statement that man has occupied this globe more than a hundred millions of years? I have never seen any such extravagant estimate even as a conjecture, by any reputable scientist. If it is regarded by geologists as a

justifiable estimate, supported by facts, I have failed to find it and would like to be posted. These clergymen may not tell all they know-it is to be hoped they do not, and will not. They may hedge and cover sometimes, such truths or theories as they regard reasonably settled, for various causes; but it is open to question if these clergymen are so extensively acquainted with science and the world's literature as implied. They are a somewhat busy class of men. They not only have sermons to prepare and preach, and considerable time to devote to Bible lessons, and church discipline, to prayer meetings and Sunday-schools, to missionary schemes and raising funds for gospel work, but they-many of them-have to plan to counteract the schemes of Satan by devoting much attention to reading habits, and social and intellectual opportunities of their flocks, to keep their minds guarded against the infidel snares set for unwary feet. Then, too, a pastor's duty requires his time and effort to straighten the kinks out of the religious hair that so often gets tangled in personal squabbles where gospel grace abounds.

Again, much time is required to tinker the law-makers, and the laws, so as to compel sinners to attend church, or to spend the Lord's day in the cheerful haunts of graveyards, or in perusing the Songs of Solomon, or the salms of David.

Indeed, these cultured men of the cloth have enough to occupy their time without studying geology, or natural history, or estimating the years since man appeared upon the globe. No! it is not probable that many of them are familiar with the data upon which naturalists estimate the age of the earth, or the antiquity of the human race; and if they were, it is not likely they would be able to show any conclusive proof of man on this globe more than half a million years ago.

I do not think the clergy as a class are less moral or more given to deceit and lying than are other men of like advantages. We may criticise profit whatever of error we find among men, but to single out a class and magnify their shortcomings to excite prejudice against their religion reacts to the detriment of the critic. It has long been the habit of the church—both its ministry and its lay members, as well as the great body of ignorant and prejudiced yeomen—to seize upon every peccadillo of Spiritualists, and especialtitled to the confidence of Nebraska Spiritualists, and they hope to work in other towns within easy reach of Oma-

a Spiritualist has been heralded through the press, echoed from the pulpit, and repeated from town to town as the demoralizing influence of Spiritualism. To attack the clergy and reflect on their religion because they are human and frequently err, may be a natural reaction and compensation to the church; but does it help our cause? Does it elevate us? Is it a good example to set before the church? LYMAN C. HOWE.

Toronto, Ont.

FOOTPRINTS ON THE COUNTRY ROAD.

Beside the way where cross-roads meet I see the prints of the vanished feet, And I wonder what led along that way, On through the dust of a summer's day.

A little barefoot boy passed by And he stopped on the way with an eager eye,

To look in the bush for the linnet's nest, Or so, from the tracks, I fondly guessed. And a flock of sheep went down the The marks of their patering feet still

showed. And the hob-nailed shoes of the shepherd hard pressed Their stamp on the dust like a yeo-

man's crest. The barking collie ran to and fro And snapped at the laggards whose

steps were slow.

I fancy I hear the master's shout,
And the bleat of the sheep as they pass in a rout.

A cow with her calf had been driven to town By a horseman who wearily followed them down

From the mountains. The horse had its hind feet unshed, a And it dragged them as if it was pain ful to plod.

Then the dainty print of the foot of the quall grant where a wooded dale of in Dips down through, the mountain and

crosses the way: 1''ll see where the startled flock fled in dismay. dismay. q 79

Then each passer by on the dust leaves

The seal of his presence for others to And thus, as the high road of being is trod. Our deeds leave their mark for the judgment of God. -Charles A. Keeler.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plate as veritable history. It is intensely interesting. Price, \$2. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit

SLIGHTLY OVERDRAWN BIBLE PROPHETS AND PREDICTIONS

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

NUMBER NINE.

not "Behold a virgin shall conceive," but, "Behold a woman is with child," etc. The woman was Mrs. Isaiah and the child was Maher-shalal-hashbaz.

In any aspect of the case the prophecy was untrue. Ahaz went to war as Isaiah directed, and lost all. The history of the matter is recorded in 2 Chron., 28:1-6, as follows: "Ahaz was twenty years old when he

began to reign, and he reigned sixteen years in Jerusalem. * * Wherefore the Lord his God delivered him unto the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah the son of Remaliah slew in again to their own border." In verse 21 Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers."

Certainly the writer of the book of Matthew, or the interpolator in that book was terribly mistaken in his first effort to apply prophecy to Jesus. Let us see how he succeeds in his next effort. Matt. 2:5, 6, says:
"And they said unto him, In Beth-

lehem of Juden; for thus it is written by the prophet, and thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people Israel."

This may be true; that is, Herod may have asked these wise men this question, and, for anything I know to the ontrary, these wise men may have answered as this writer says; but if they did they were not wise in their answers Before quoting the prophecy that this writer thinks he quotes, I would like to say that the queer anties of stars had heralded the advent of many gods and great men long before Jesus was born, and that unless a star by some unstarike caper announced the birth of a god, that particular god coming thus unannounced was not considered much of god. Stars had been sent to announce the birth of Horus, of Egypt; Zoroaster, Buddha, Brahma and even Romulus, and some of the Cesars, before Jesus; and Mohammed after Jesus. Now when in the second century after Jesus the decision had been reached to make a god of Jesus, it was necessary to re-introduce these eccentric stars. It is only in this one book that these stories are found.

The phophecy that this writer thinks he quotes is found in Micah 5:2-6, and reads as follows:

"But thou Bethlehem Ephratah, though thou be little among the thou-sands of Judah yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children Israel. * * * And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. (Eight princes.-Margin.) And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall be deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders." Was this true of Jesus? ruler of the people? The Assyrian came in and destroyed the land of Jesus about the time this prediction was written, but did the Assyrian come into the land, or even threaten the land in the days of Jesus? Were not the Assy-Romans at that time as were the Jews out of the hands of the Assyrians. the seven shepherds and the eight prin-

that could by any possibility apply to
Jesus was the fact that he happened to be born in Bethlehem; but there were thousands of children born there both before and after Jesus, and among all the thousands, not one to whom the prophecy would not apply as well as it

In Matt. 2:14, 15, another attempt is made to find a prediction that applies

to Jesus. It says: "When he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying out of Egypt have I called my son."

This quotation is another proof that this blundering, blustering writer or interpolator knew nothing of what he was writing about. There prediction as this writer thinks he is quoting. The only thing in the whole Bible that can possibly resemble this quotation in the least is in Hosea

11:1, 2, which says:
"When Israel was a child, then I loved him, and called my son out of loved him, and called my son out of the N. S. A. has a number of copies Egypt. As they called them so they of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The

he got him out or Egypt ne went to burning incense to Baalim, and worshiping graven images. I must be sellowed to say that Jesus was not maked to say that the say guilty. The text had no more reference to Jesus than it had to Gen. Grant, or 600 Penna. Ave. S.E., Washington, D. C.

Major McKinley. The Jewish translation of this text is The next effort of this writer to find or make a fulfillment of phophecy is found in Matt. 2:17-18, which says:

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not."

Now turn to Jeremiah 31:15-17, and it will be seen that after the prophet uses the language above quoted he says: "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work shall be re-warded, saith the Lord; and they shall come again from the land of the enemy And there is hope in thine end saith the Lord, that thy children shall come he says: "O, virgin of Israel, turn again to these thy cities."

In verse 23 he says, "As yet, they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity." Why did Rachel, that is, mothers in

Israel weep? Not because their children were killed in and around Bethlehem, but because they were in captivity in Babylon—the land of their enemies. Why was she asked to refrain her voice from weeping and her eyes from tears? Not because the dead children should return to their mothers but, because the children of Israel should return from Babylon, the land of the enemy. As in verse 31, "They should turn again to these cities." Verse 23 promises that their captivity shall end and they shall use certain speeches in the land of Judah.

There is only one more effort to make prophecy fulfilled in the birth of Jesus. Matt. 2:23 has the following: "And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." This, perhaps, more than any other text, displays the ignorance of the interpolater. There is no such prophecy as this writer supposes he is quoting. In Judges 13:5. a prediction is made to Mrs. Manoah concerning her son Samson, which says: 'No razor shall come on his head; for he shall be a Nazarite unto God from the womb."

The one who wrote the text in Matthew did not know the difference between a Nazarite and a Nazarene, The words sound a little alike, and that was enough in the estimation of the monk who wrote this, to make the fulfillment of prophecy. If the reader will turn and read the first twelve verses of the sixth chapter of Numbers, he will find what a Nazarite is, and how he must live. A Nazarene was one who dwelt at Nazareth. Samson was to be a Nazarite from his birth. This writer got an inkling of the text, and, moved by the sound of the words rather than by the sense, he hastened to apply it to Jesus, because he spent a few years of his childhood in Nazareth.

I am not more astonished at the gnorance and audacity of this writer han I am at the ignorance or perverseness of the clergy, who for centuries have allowed these New Testament expositions of the prophecies of the Old to go unchallenged.

What Next? To the Editor:-Here is a clipping

rom one of our county papers:
"Senator Nusbaum, of Auburn, pects to introduce a bill to compel chiliren to attend Sunday-school to receive at least one hour's religious instruction each Sunday, for the moral develop-ment of good citizenship. Parents who make oath that they do not believe in rians in as much subjection to the God or Christianity are to be exempt." Here is another flicker from the old themselves? Did Jesus deliver the inquisitorial lamp; some more of the God-in-the-Constitution theory, manior of anybody? Who and where were festing the same old spirit of intolerance and ostracism and a desire to cipal men (princes)? Did Jesus waste block the wheels of progress, crush out the land of the Assyrians and the land freedom of thought, speech and press. of Nimrod? of Nimrod?

How long would it be if these religious must all be sent at one time. Now is fanatics had the power till a revival of the time to act. Just think of this of-

> Another meek Moses and a zealous Joshua could readily be found to do the Lord's holy will by killing off all save God's elect, and confiscating all their property as in Bible times.

What a travesty on morality and good citizenship! In conversation a few days ago with one of the God-chosen ones, who claims that he has been born twice, he asserted that all civilized nations get their moral standard and code from the Bible, and I admitted that all Christians did, and that they are hoping, praying and putting forth every effort in their power to bring back the old Bible practices and form a govern-ment, where God's holy people could murder, rob and plunder, enjoy all the sweets of polygamy, slavery, etc., with impunity. O truth, freedom, morality and decency forbid such a consumma B. V. SPRINGER.

TAKE NOTICE!

went from them; and they sacrificed able medical and hygienic work, "The unto Baalin, and burned incense to Occult Physician," on sale, for the bengraven Images."

The prophet is here referring to the past that God loved his son, Israel, and called him out of Egypt on purpose so that he could enjoy him; and then when he got him out of Egypt he went to the N. S. A. has given permission for them to be sold at \$1 each. he got him out of Egypt he went to This book should be in every home as

25 Cents. 25 Cents.

In order to reach a class of new readers we will send the paper for 3 months for 25 cents, and also send free of charge the back chapters of that remarkable story, "Juno, or the New Wo-man," written by that remarkable spirit, Charles Dickens, through the mediumship of Carlyle Petersilea, of California. The story will interest you. You should read it. It has been running for several weeks in The Progressive Thinker, yet all new 3 months subscribers, as well as all from Matter Through Organic Processes, or How the Spirit Body Grows."

By Michael Faraday, Price 10 cents. if they subscribe soon.

ent issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew. your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up • to Keep watch of the number on the tag of your wrapper.

Premium Terms

REMEMBER that all orders must be accompanied by their requisite amounts, viz:

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

In England the friends who wish Art Magic can obtain it only by addressing or calling on J. J. Morse, Florence House, Osnaburgh street, Euston Road, London, N. W.

TAKE NOTICE.

Bear in mind that the order for the premium book must always be accompanied by a year's subscription to The Progressive Thinker. You will not be allowed to order the paper, and afterwards send for the premium. The two orders must come together. Each one can get the premium at any time by extending his subscription one year. On no other terms will the premium be

KEEP IN TOUCH,

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more than pays for the expense of mailing.

Art Magic is splendidly gotten up, is elegantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your li-

CLUBS! CLUBS!

In clubs of Ten Subscribers, at One Dollar each, The Progressive Thinker will be sent one year, including that magnificent book, Art Magic, free, and the paper and same book free to the one who gets up the club. The names fer, to each subscriber—a valuable book which is of itself, as prices go, worth \$1.50, saying nothing of fifty-two weekly visits of The Progressive Thinker. A club can be gotten up at every post-office in the United States, with a little effort, as every Spiritualist, every Theosophist, and everyone scarching into the occult or spiritual should have the book and paper. Ten yearly subscribers, ten Art Magics, \$10.

A LIBRARY.

The Spiritualist who commences now. to form a Spiritualist or Occult library, by subscribing for The Progressive Thinker and obtaining Ghost Land, is wise. If he reject this offer, his neighbor will soon advance ahead of him, and he will sneak over to borrow what he had not the enterprise to pay for. We think, in view of what we are doing, that The Progressive Thinker should visit every Spiritualist family in the United States. Commence now, we repeat, to form a Spiritualist or Occult library by subscribing for The Progressive Thinker.

THE DIVINE PLAN.

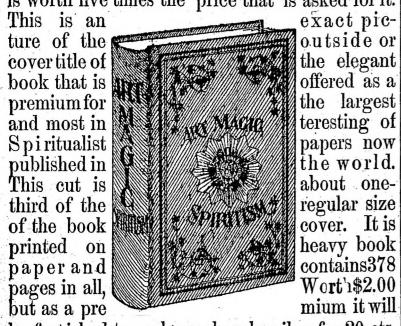
It is carried out in The Progressive Thinker office, a portion of the profits returning to each subscriber in the form of a valuable book. The Progressive Thinker one year and Art Magic costs \$1.20. The 20 cents only a little more than pays for the expense of postage, so the book is practically a gift.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

"Principles of Light and Color." E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general saders and students of occult forces will find instruction of great value and interest. A large, four-

of thought and experience, Lyman C. Howe speaks highly. Mrs. Mary A. Livermore, a most competent judge, teds of the delight and benefit to her husband and herself in reading it. The booklet, by G. B. Stebbins, is for sale at this office, Price, 10 cents, postpaid.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it.

This is an ture of the cover title of Spiritualist published in This cut is third of the of the book printed on paperand pages in all, but as a pre



be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.

for its harm fellowship."
L. Maude Thousand Is kindly appear

.. GENERAL SURVEY ..

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

Wayne, Ind.

Chicago, Ill.

was. She told them: You took me to

hear Prof. Lockwood, and I lost my

God, and then you took me to Jenness

Miller and now I have lost my under-

clothes, and had better go home before I lose anything else."

F. Corden White is in Bradford, Pa

April, Grand Rapids, Mich. He is hold-

Dr. T. A. Bland writes that he goes to Springfield, Ill., as a representative of the American Health Club, to oppose

the passage of further restrictive medi-cal legislation, and to introduce and

pass a bill to restore to the people and

physicians of the state medical free-

Will C. Hodge is engaged the Sun-

day evenings of January at Max Hoff-

man's meeting, Flynn's Hall, corner of

Robey street and North avenue. He

will go to Muncie, Ind., for February. Is open for further engagements in any

locality, and has open dates for the

camping season. Will answer all calls for funerals. Address 40 Loomis street,

Mrs. Augusta Armstrong, of Buffalo,

N. Y., has been in the city and lectured

The musical and test seance held at

the Spiritualist Home, 83101/2 Rhodes

avenue, Chicago, under the direction of

Mrs. Lora Holton, was well attended

and enjoyed by all present. Address

Mrs. Holton for engagements at the

Titus Merritt writes from Yonkers,

N. Y.: "Our society is laboring faith-

fully. It has had the assistance of such

able speakers as Mr. and Mrs. E. W.

Wallis, of Manchester, Eng.; Mrs. H. T. Brigham, of New York, and Miss Min-

nie Terry, of Brooklyn. It was her first visit. She was well liked. Mrs. L. A. Olmstead, also from Brooklyn, has

ric readings and delineations are al-

ways satisfactory. A Baptist minister

of Yonkers, in hopes of checking the at-

tendance of some of his members at our

Spiritualist meetings, made a wholesale

attack upon all Spiritualists. Mr. A.

made an able reply and the valuable statistics given in The Progressive Thinker of March 19, 1898, rendered

C. H. Weaver, M. D., writes: "Let me

will readily cure any case in from 24 to

48 hours. I have tested the remedy in

medical practice for some years. Be-

Nuclein (Reed and Carnrick's), roll up a

der upon the surface of the diseased

membrane. Repeat every six hours.

D. D. Richards writes from the

Mrs. Clara L. Stewart, of Steven's

delivered three lectures, and I believe the first ever delivered at the home.

a chance to hear both sides of the ques-

tion, and we are very much encouraged

The first of a series of entertainments

Dr. C. W. Hidden, of Newburyport,

Mass., is to have in an early number of Mind, a paper entitled "A Plea for Im-mortality," to be followed by yone re-

lating the experiences of a practicing physician in psychic healing. The Doc-

tor is becoming quite well known as a

Ben F. Campbell writes that Mr. and

Mrs. Hatfield Pettibone are at Little

Rock, Ark., holding successful seances.

E. W. Sprague and wife have been

months of February and March. Par-

magazine. writer.

will be given by the Sunlight Center Band, at Hygeia Hall, Washington

Boulevard and Paulina street,

Point, at the home last week, and she

Andrews, president of the Y. S.

valuable service."

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a notype machine that must make speed equal to about four compositors. That means rapid work, and it is essen-for January; for February he goes to fial that all copy, to insure insertion in Ft. Wayne, Ind.; March still open; the paper, all other requirements being favorable, should be written with ink ing meetings with good success at on white paper, or with a typewriter, Bradford. After Feb. 1, Mr. White's on white paper, or with a typewriter, and on only one side of the paper. If address will be General Delivery, Ft. you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

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

ITEMS-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occu- as previously announced. Her lectures py, and in order to do that they will were entertaining and instructive. generally have to be abridged more or or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly ad-

Will subscribers please note the following: The premium books, Art Magic and Ghost Land, will be sent by express whenever there is an express office in made frequents visits. Her psychomet-

R. W. Long writes: "Of all the very interesting and profitable subjects in No. 477 of The Progressive Thinker, that of 'A Social Quarantine,' in relation to the kindergarten movement, is fraught with inestimable results, and I hope the people will become interested in its adoption in every town and city in the country."

Mr. Raymond and Mrs. Cousin are having excellent meetings in Minneap- give you a treatment for tonsilitis, that olis, Minn. Large and intelligent audiences greet them.

Geo. P. Colby is laboring efficiently in the West. He has been at Seattle where the created great interest. He has en. Homoeopathic remedies good results, he created great interest. He has enhe created great interest. He has engagements at Spokane, North Yakima and other places.

but this treatment is complete, the 'perfect thing.' Get of your druggist some tablets and powder of Proto

Superstition feeds on ignoranceignorance feeds on the intellect and sheet of note paper into a small tube; in destroys its usefulness in carrying out one end place ten grains of the powder, its portion of the work in the divine depress the tongue, and blow this powplan.-J. C. Bell.

J. M. White writes from Springfield, Mo.: "The cause of Spiritualism is having a healthy growth here. There are lets. Benefit can be seen immediately, a large number of excellent mediums and a perfect cure speedily results." here who work in private, shunning all notoriety. The best that I have had Wisconsin Veteran's Home: "We had the good fortune to meet is Mrs. Nelson, living at the corner of Atlantic and Fort streets. The best table demonstrations I have ever witnessed are given through a lady here who is not She made such good impression on the willing to have her name given. Her guides can control the table when her to visit us again soon. We hope to seven or nine people are straining every build a liberal society here and give all nerve to hold it still, and their communications are unusually reliable for that phase. Services are being held on both the North and South Sides; on the North Side, Dr. C. M. Folsom and wife might be a failure proved to be a great are doing good work and are having success. very good audiences; on the South Side, J. M. Allen and Mrs. M. T. Allen have resumed their meetings and were greeted by a good audience last Sunday night. I would like to hear from points. in Northern Missouri or Southern lowa that could pay car fare for a good test

Thursday evening, Jan. 26, 1899, from that could pay car fare for a good test

8 to 12 p. m. Music, Recitations and medium, as I wish to visit the Northern an informal hop. Admission 25 cents.

camps this coming year. Address me camps this coming year. Address me

at 1115 North Campbell street." A good story on Prof. Lockwood comes from the editor of the Boston Advocate: "A good Christian lady from a small village in the state of New York went to Boston to visit friends. The first evening of her arrival her friends wanted to take her out and see some of the sights; so they took her to hear Prof. Lockwood in one of his liberal lectures. The second evening they took hear Mrs. Jenness Miller on dress reform. The next morning at the called back to Alliance Ohio, for the table she told them she had lost a great

Eastern speakers and mediums willing to donate one Sunday to the cause, are requested to write Mrs. L. V. Hidden, secretary Independent Club, New-buryport, Mass. Legitimate expenses will be paid. The club hopes by this means to create a fund to pay for services another season.

Clara L. Stewart writes from Stevens Point, Wis: "I am at work trying to reach as many as possible. I have just returned from a trip to Almond, Wis., and Waupaca, where I gave three lectures at the Veteran's Home. I believe they intend to arrange for meetings once a month for the winter. Waupaca Veterans' Home is located about three miles from Waupaca, on the chain of the largest lakes, and is really a city of itself.
There are in all about six hundred inmates. It is presided over by Col. Chas. J. Ellis and wife, with matrons in each department, physicians and nurses. To each and all individually I am indebted for the kindest of consideration. I shall go to Wausau the first of the week, and I wish I could hear from friends over the state, as I shall try to reach as many as possible during the year."

Herbert L. Whitney writes from Brooklyn, N. Y.: "Our mass-meeting held under the joint auspices of the heavy book New York State Association of Spiritualists and the various societies and success. Our chairman was Hon, A. H. Dailey, of this city. The music was furnished by the orchestra of the Brooklyn College of Music. Spirit messages were given by Miss Maggle Gaule, of Baltimore, Md., and others named in previous announcement. Our mass-meeting will long be remembered for its harmony, enthusiasm and good

L. Maude Beckwith writes from Thousand Island Park, N. Y.: "Will you kindly announce that I am prepared to fill engagements as a Spiritualist lecturer. I have been a member of the First Spiritualist Training School, conducted by Moses Hull, and have a recommendation from the teachers of that institution. I have been a student of Emerson College of Oratory, Boston, and am prepared to give elecution re-citals which will help to furnish entertainment and financial aid for any so clety. I have been ordained by the Naional Spiritual and Religious Association of Ohio, and while I am a young worker just entering the field as a Spiritualist lecturer, still I feel I may be able to do satisfactory work for any society that may wish for my services."

Clara L. Stewart writes to the Stevens Point Daily Journal, Wis.: "Will you kindly allow me space to say a few words to those who may be interested to know? The People's Progressive Church of this city is a chartered Society, under the National Spiritualist Association, incorporated under the United States laws; therefore as much entitled to recognition as any church in this or any other city. As its pastor, having been ordained and qualified ac-cording to the law of this state, I am entitled to all the rights of any clergyman, and to perform any ceremony coming into my line of work."

GRAND MASS MEETING

Of Spiritualists of Illinois and the Northwest, to be Held in Chicago.

At America Auditorium Hall 77 31st St., Feb. 16, 17, 18.

The annual mass-meeting of the Spiritualists of Illinois and the Northwest will be held in Chicago, Thursday, Friday and Saturday, Feb. 16, 17, and 18, 1899, under the joint auspices of the Illinois State and National Spiritualists' Association of the United States and

Harrison D. Barrett, president of the N. S. A., will be in attendance. Announcement of the full staff of workers will be made as soon as the Washington office forwards advices of the talent

selected for the programme. America Auditorium Hall, 77 Thirtyfirst street, has been engaged for the occasion. This step was decided upon after much deliberation, because of its reasonable rental, its seating capacity for fifteen hundred persons, its convenient reading parlor and committee rooms and the partiality of the National officers for the room in which that organization was born in 1893.

You are invited to co-operate in mak ing the coming meeting an even greater success than the one in 1898. Interest all of your acquaintances in it. Talk about it: work for it: attend it.

Every Chicago society is asked to ap point two members as its representatives to aid the State Board in perfecting all preliminary details. The first meeting will be held at Tremont House, Lake and Dearborn streets, Monday, January 23, 2 p. m.

The programme will be ready Febru-

GEORGE B. WARNE. Pres. Illinois State Spiritualist Asso'n. 3402 Prairie Ave., Chicago, Ill.

Information Wanted.

Some years ago there was a religious organization, whose managers were known as Revs. Covert, Becker, Hagaman & Co. Their business was to crush Spiritualism. Nothing has been heard of them for a long time, or of their works. Have they become bankrupt, sloped to parts unknown, or, like the toad which attempted to imitate the ox in size by inflation, busted? We hope not the latter, because of the stench which must have followed. The members of the firm undertook too large a task. In the classic language of the tobacconist: "They bit off a larger piece than they could chaw."

If the leading members of this firm cannot be found some slight memorial of their late existence would be very welcome to their greatly distressed and weeping friends.

Mansill's Almanac, of Planetary Meteorology for 1899. This is the thirty-fourth annual publication of this excel-lent Astronomical Almanac. Valuable for those on land and sea. By Richard Mansill. Price 25 cents.

The Principles of Nature, as Discov-The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes 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. from \$1.75 to \$1.25 per volume. Post-

age 12 cents. "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

them for April and May, can address them at 1612 N. 16th street, Philadelphia, until February 1, then at 745 High street, Alliance Oblo. OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-CHESTER, ENG.

HAVE FRAUDULENT MEDIUMS

THEIR USE? I note in your issue of the 19th that I note in your issue of the 19th that appearance of Damodar, a young this notion has been well threshed out Hindu, who for some years was under the beginning The National Asso. under the heading, 'The National Association of America.' Being in one of which our somewhat progressive district is named, I took up the English Mechanic and Journal of Science, and knowing the animus that generally and symptoms of the pictures of the Malatmas at Adyar, and although at that time the had begun to spit blood and change while the symptoms of the pictures of the Malatmas at Adyar, and although at that time the had begun to spit blood and change while the symptoms of the pictures of the Malatmas at Adyar, and although at that time the had begun to spit blood and change while the symptoms of the pictures of the Malatmas at Adyar, and although at that time the had begun to spit blood and change while the symptoms of the pictures of the Malatmas at Adyar, and although at that time the had begun to spit blood and change while the pictures of the pictu valls therein against Spiritualism, likewise to be found animating those otherwise progressive journals under the same proprietorship, the Weekly Times and Dally Echo, I was not surprised, though amused, to see a phantom face illustrated thereon as a sample of spirit illustrated thereon as a sample of spirit photography, obtained, of course, by some simple photographic manipulation and also full diograms of the slate. We are told that, "after the tion, and also full diagrams of the slatewriting trick. Our friend Eglinton, who convinced so many intelligent men years ago, would smile at this. A nib years ago, would smile at this. A nib but his strength soon gave out, and of soft lead or slate pencil, impregnated after that the coolies carried him by with steel filings is englesed between with steel filings, is enclosed between two slates, and a magnet is then manipulated by the fraudulent medium without provisions, and in his Indian outside, and some sort of scrawl (sic) is then seen penciled out on separating him by the coolies was when, with face the slates. How wonderful! What a pity the exposure did not occur to the late E. W. Gladstone, when he received closely-written communications in different languages, and it so effectually explains communications unknown to the medium, crossed and recrossed in different colored chalks, a common incident in Eglinton's time. The slate and carpet trick, too shallow to deceive a schoolboy, is also largely illustrated. Now, sir, Spiritualism ought to be dead and buried long ago if it could have been effected by this wonderful and largely-circulated journal of science, and yet still they never seem to have enough of it. They are always at it, so perhaps fraudulent mediums as ad-vertising agents, gratis, have their use

But there can be no doubt that the LIGHT OF THE EAST, CALHebrew prophets claimed, and were HIS OCCULT POWERS. by their contemporaries to possess, occult powers of the highest order. In fact, the Deuteronomic law invites verification and stakes the rep-utation of the prophets on the fulfil-ment of their forecasts. If the thing follow not, nor come to pass, that is the Jeremiah's prediction of the return King of Israel the words thou speakest is that of the positive mind upon the in thy bed-chamber." In many cases pegative. Contiguity often leads to inwe have evidence that a peculiar physic terchange of atmospheres among those we have evidence that a peculiar physical condition induced or accompanied the prophetic afflatus. Balaam speaks of falling down or falling into a trance, but having his eyes open. Blisha calls for a mineral and a the mineral conditions. for a ministrel, and as the minstrel played the hand of the Lord came upon him. Ezekiel, when the hand of the Lord was upon him, was prostrate and saw the heavens opened, and was taken up by the Spirit as if between heaven and earth. Zacharlah was wakened as a man out of sleep; Daniel was in a deep sleep, neither was there any breath left in him. Of the same stamp was St. Paul, who, Roman citizen, Jew revelation. There is nothing more fatal is heavier and man of cetter, Jew revelation. There is nothing more fatal ish lawyer, and man of action as he to healthy individual development than was, could yet speak of himself as the acceptance of another's dogma'as was, could yet speak of himself as the acceptance of another's dogma as caught up into Paradise and hearing law. The mind is utterly closed to unspeakable words, whether in the reason, and there is apparently no way body or out of the body he could not to arouse such a mind to a sense of similar temperament, who have exercised the most extraordinary influence over human thought and conduct-Martin of Tours and Severinus, Bernard and Dominic, Catherine of Sienna and Jeanne d'Arc, Swedenborg and the Cure d'Ars. To them the unseen world was as real as the visible. Amid many differences they all seem to have pos sessed a kind of second consciousness or internal vision, which enabled them to stand in closer relation to the spiritual world than the rest of men.

HARBINGER OF LIGHT, MEL-BOURNE, 'AUSTRALIA.

BOURNE, AUSTRALIA.

SPIRITUALISM DESIRES
To convince every human being that it is only by good works that they can merit that happy hereafter; that every being is responsible for his or her fallings and wrong actions, and that these cannot be quietly hoisted on to the shoulders of the glorious being, who came to bring divine light into the world. Spiritualism proves to us what the Bible teaches in various parts, though the clergy appear to ignore it, the teaches in various parts, though the clergy appear to ignore it, the teaches in various parts, though the clergy appear to ignore it, the teaches in various parts, though the clergy appear to ignore it, the teaches in various parts, though the clergy appear to ignore it. world. Spiritualism proves to us what the Bible teaches in various parts, though the clergy appear to ignore it, that what has been will be again, that a law that has once been in force, will operate always. We learn through it, that the prophets of old were what we term mediums in the present day, and that these same prophets are in our midst at this moment, if we will only open our eyes and recognize this glorious truth. But by what right do prophets of the Bible lay claim to Divine inspiration. Is it not because the field unistle power was highly developed in them? And does not the Bible tell us that what has been will be again; that Divine law rules the world and not favoritism; so why should not this same power beswith us at the present and hold test meetings after regular services.

Music will be in charge of Mrs. Nettle Allen. How are othe many contradictory

passages explained; that are in the Bible, such pass. That death brings annihilation Pasalm, exivi. 8-4; Eccl. ix. 5-6. That evil spirits have come direct from God. 1st Samuel, xvi. 14, and xviii. 10,2 That man bath no pre-eminence above a beast. Eccl. iii. 19. tel, \$1.50 per day, or two persons in one room, \$1.25; Exchange Hotel. \$1.50 per such contradictions being found in the book that is represented as being of Divine inspiration.

day; per couple, \$1. Reception commit badge and will mee

We, Spiritualists, explain them as having come through human organisms that were not always of the purest and highest. For we know that different people are often of very different morality, and according as are a man's actions and desires in this life, so will be the spirit attendants that he draws around him. The information we get through this channel, therefore, cannot always be of the best, as mediumship. is not confined to the good and pure and sometimes the spirits' meaning may be wrongly interpreted by the medium.

LIGHT, LONDON, ENG

DISAPPEARANCE OF DAMODAR. In the October installment of his "Old Diary Leaves," Colonel Olcott enters into some particulars about the dis Madame Blavatsky's right-hand man in quence of a wretched constitution, which he had almost broken down by incessant official work," he started off in 1885 to sek his Guru in Thibet. He started from Darjeeling on a pony, with some coolies, a guide, and provisions; but the guide soon returned with the pony was sent back to Darjeeling, Da-modar tried to proceed on foot up the steep declivities of the mountain track; turns on their backs." Then he dis missed the coolies and remained alone, dress only. "The last that was seen of turned towards the Tibetan frontier, he trudged painfully on and disappeared behind a turning in the road," became of him? His frozen corpse was Colonel Olcott believes that he met a caravan on its way to the interior, and explains the frozen corpse in a curious way. He says: "A maya (illusory imitation or astral dummy) of his body may have been left there to make it appear as if the pilgrim had suc-cumbed." Good Thebsophists believe that Damodar is alive and well, and will return, as Colonel Olcott says, "when 'H. P. B.' reincarnates;" but as he will then be "changed beyond recognition," the faithful will apparently have to take his word for it that he is ndeed the long-lost Damodar. Surely BORDERLAND, LONDON, ENG. it is a great mistake to say that there is no longer any simple, childish faith in the world!

A similar instance of the association of thought with a material substance is that of food. One will eat and enjoy an unknown article of food until told its name-something, perhaps, to which thing which the Lord hath not spoken. And from the time when Saul consulted Samuel on the finding of his asses to Jeremiah's prediction of the return more depends upon the faith of a pafrom the seventy years' captivity, we take that the whole history was itself, and many times plain water or a itself, and many times plain water or a simple white powder has wrought a worked by prophets and prophecy, even in the narrow sense of the word, cure when the sufferer believed it to be Elisha's power of second sight was so a powdered drug.
But a far more subtle effect than that well established that his servants but a far more subtle effect than that could tell the King of Syria that "the of atmospheres associated with objects prophet that is in Israel telleth the or opinions put into food and medicine

who would not naturally care for each other. Those who sit together side by side, though silently, in a lecture room find after a time that they have been drawn together, and then conversation follows as a matter of course. Every one has known people so deeply in-volved in an atmosphere that the persons were utterly unlike themselves, hypnotized in fact to think a witch a saint, or a brute an angel. If people could know how wide the dominating

MID-WINTER CONVENTION.

Mid-Winter Convention of the Michgan State Spiritual Association, on February 10, 11, and 12, 1899, at Owos so. Mich., in Spiritual Hall, corner of Main and Park streets on Friday. A. O. U. W. Hall, 108 North Washington street, Saturday and Sunday.

PROGRAMME.

Friday, Feb. 10-10 o'clock a. m.-In formal reception to visitors at Spiritual

2 p. m .-- Address of welcome by Hon. Stanley E. Parkill, Owosso; response by D. P. Dewey, Grand Blanc.

Speakers and members of the board will be entertained free of charge. Also visitors as far as possible. Hotel accommodations will be furnished at the following rates: National Hotel, \$1 perday; Merrill Ho-

Reception committee will wear a red badge and will meet all trains.

Entertainment committee will wear a white badge. All communications pertaining to con-

vention should be addressed to secre tary, Mrs. J. E. Steggall, 418 East Com stock street. Owosso. Mich. A cordial invitation is extended to all Parties of ten persons or more can get reduced rates on most railroads.

By order of the board of directors of the State Spiritual Association. DAVID P. DEWEY, Pres.

MAY F. AYRES, Sec. "Wedding Chimes. By Delpha Pearl

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

William Weber, Baltimore: Q. I have been sitting for two years without results. For the past six months I have felt the presence of spirits, but cannot converse with them. Shall I continue my sittings?

With the earnestness manifested and the gain made, even if so discouragingly slight, the correspondent may confidently hope for success. Whatever may have been the methods of his seances, it is best for him to make changes, so as to have new conditions.

"Church member," Milwaukee, Wis. Q. If you had religion, you would look with different eyes on the Bible and churches. Why do you not turn to righteousness and get religion?

A. This question follows a lengthy letter of admonition couched in language so fraternal I am at a loss where to place the writer, for he uses none of the epithets and patronizing phrases of the true-blue church member.

For the years of my life I have looked about me and desired if there was any good in religion to acquire it. are many kinds of religion, as the Methodist, Congregationalist, Baptist, Universalist, Unitarian and countless others. I have studied the various kinds, in the character of their believers, in contrast with those who profess no faith, and have found little difference. There are good Baptists, Methodists, and there are despicably bad ones in each of these churches. There are very bad infidels, and many most noble and worthy. The church members are as hard, selfish, and overreaching as those who do not profess religion. Their word is not more readily taken because prayer is fresh on their lips. They attend church on Sun-day, and their religion is too often confined to that day of the week, or they do not have enough to extend over the six working days when it is most

One does not perceive any difference between the sects in exemplary morality and religious life. I am urged to get religion and yet the kind is most uncertain. If I only knew! If some one would tell me surely!

If I should get the Universalist's re ligion, I would be certainly damned by the Presbyterian, and Unitarianism would be still worse. I am told by the Bantists that I must be bantized, or the neglect of a plunge bath will land me in a place where there will be not even water enough to sprinkle with. The Congregationalists say that a plunge is of no consequence, and the smallest drop of water on the forehead from the hands of a Gospel minister fills the requirements of the law!

The Unitarians say that I must believe God is one, and Jesus a holy man; the Trinitarians say this is damnable heresy, for God is three in one, and Jesus was not only the son of God, but

which is true, or believe I have done so, and subscribe to the creed. I must believe that God created the earth and the heavens in six days; which I cannot because absolutely opposed to geology. I must believe that God the Father and Christ the Son are the same, which is contrary to physiology. I must believe that salvation depends on the Lord Jesus Christ and not on individual effort; which I cannot, because

contrary to reason, and unjust. I must believe that an all-benevolent and omnipotent God created man in the full plentitude of his power, and be-cause this man does exactly as he created him to do, condemns him to the eternal tortures of hell; which I cannot believe because repugnant to every sentiment of humanity and love. Which-ever creed I may accept, I must believe these and many more doctrines which stultify reason and silence conscience. Is it getting religion to say one believes, or does he not become a despicable hypocrite, floating on the popular current? This is easy. Easy to be borne along, most difficult to row

Religion, it may be said, is the devotion to the right, and not the customs, which surround and give expression to that devotion. It is the more or less apparent basis of morality, which gives permanence and abiding qualities to all conflicting faiths. With all their attractiveness and popular favor, with the incentives they offer of preferment and applause of men, scarcely a tenth of the people subscribe to the tenets of any sect. Many prefer the morality which is the redeeming feature of all systems, which stripped of all the trappings of creeds, dogmas, rituals and observances, is the one excuse for their

being.
If these are true to their highest convictions of right and justice, who can say that they are not as religious as though they subscribed to the creeds? If the man who does right because right; who loves justice for its own sake; who is kind, forbearing, merciful, charitable, and forgiving, is not a religious man, where shall one be found? To assume that no one, however exemplary his life, has religion unless an ac credited church member, is unwarrantable, yet this is constantly done, and it is further added thereto, that however moral a man may be, if outside the church, he is no better than the vilest criminal. A man may be a shining light in the church, contribute largely for church purposes and never let the plate go by unnoticed when the object conversion of the heathens; he may lead in prayer with sonorous voice; and be in constant fear lest his neighbor miss the way, and yet be the meanest, most selfish hypocrite under the sun. According to the Testament, Christ belonged to no church; founded no church. The organizations which came after him were the work of selfish, ambitious and designing men. There is no passage in the Bible commanding belief in any creed, church form, or union with any organization. Christ and his apostles are represented as ranging the country on the Sabbath day in a manner that should it happen to-day would cause their arrest by some pious dea-

con, as abandoned tramps. Tramping

to day, in the fields, by shady streams

ground out by rule and repeated by rote as a parrot repeats its monotonous story of wanting a cracker, or having a

The modest flower which reflects in its petals the azure of the sky, and perfumes the air with its sweetness, is more eloquent of the perfection with which the laws of creation have woven the chain of existence, than all the high sounding phrases of the pulpit, with their smatter of Hebrew, and lore of theology. From that lowly flower to the starry heavens, where world is balanced against world and constellation against constellation, there is the certainty and rule of law and earth and sky is one vast volume open and free to

You would have me get religion by confession of faith, prayer and observ ance of Sunday as a sacred day. You assume that those who do not thus conform have not religion. Nature knows no Sunday; no day of rest. There is not a passage in the Bible commanding or even recommending Sunday or Sunday observance. It strongly condemns public prayers, which are now constantly paraded. It has no confessions of faith, all of which are man-made and as such man is above and beyond them all. Hence, when advised to get religion.

let us know where we are to obtain it, and the kind that is genuine. They who set themselves to the tremendous task of guiding humanity across the shaking bog-lands of theology, should know with unerring certainty, for if they mistake, according to their own belief, they and their followers instead of reaching the abode of blessedness, will fall into the abyss of endless perdition.

Evidences go to prove that the highest moral character is shown by those who remain outside the churches. Of all the thousands of criminals in the penitentiaries, work-houses and jails of civilized countries, nine-tenths claim to be church members or to having been reared under church influence. There is not one Spiritualist or Agnostic.

Why do I not join the church? Leave the mighty army of moral men; of thinking men; of free men! For what? That I may, instead of taking the fruits direct from the living tree of knowl edge, sit with the deacons and eat that canned by Moses, the waiting prophets and the apostles of unknown centuries ago, musty, sour and mouldy by bad keeping?

I am not ready to admit that all truth was canned up in the Book of Jonah or Solomon's songs. Moses and Paul may have understood the art well, but they had not a patent on the fruit or the process. They could not can enough for all future ages.

It may be necessary to get religion, to have a taste of, and relish for, this mouldy, canned fruit plucked in Biblical ages, but it is now necessary for those who relish that fresh from the tree of knowledge.

Mrs. J. P. M.: Q. My husband is a fine medium, or would be if properly developed. For several years the same control has been with him, always speaking a language we cannot understand. I wish to know what language is spoken.

A. From the scant specimens accompanying the question, it is not possible to speak with certainty, but it strongly resembles the Indian in its form, and may be a most ancient form of speech, as suggested. If a circle be formed some spirit friend might be induced to translate the sentences and thus the whole story would be completely told; and you may be assured that this would be most desirable on the part of the spirit who has been so patient.

Some time ago, it was observed of a specimen of automatic writing, that although it could not be deciphered, yet not only was there a well preserved regularity of its character, but specimens received from a dozen or more mediums in as many different states were identical. This manner of speech appears to be like the writings, and comparing the many specimens received, there is a similarity, almost a

penetrate psychic mysteries. penetrate psychic mysteries.

In ancient times this manifestation all right now.' was recognized and known as speaking in tongues, and was not regarded as the most desirable. The prayer now, as then, should be for the speech that can be understood.

Mrs. H. G.: Q. I am sitting for automatic writing since half a year. How is it that I should get such contradic-tory messages, which I know cannot be

the truth as soon as I write them? A. Because the same individuality exists after the departure from the unfortunate and led him into bad ways, physical body as before. Spirits are not but he was easily reached by the infallible, and often attempt to answer when incompetent or ignorant. Men and women often, continually do the same. When they fail, it is called error of judgment or misinformation, but if a spirit does the same, it is said to earnings to the support of a widowed be an evil influence that deliberately gave falsehood for truth. When the mind of the medium becomes distrusting, the gate is opened wide for the approach of those who prefer discord.

Placidly receive whatever may be written; taking it for what it is worth, as you would the writings of earthly correspondents. It may or may not be valuable. Only a fraction of that which mortals write is worth the reading. Even that selected and pruned for publication, is often deceptive, coarse, immoral and misleading. This chaff must be winnowed out for the kernels of truth.

German: Q. Can I obtain "What is Spiritualism. How to Become a Medlum, Etc." in the German language?
A. This little tract is now being translated and published by Wilh. Besser, a noted bookseller of Leipzig, Germany. It may be obtained of him.

Querist: Q. What is the meaning of metapsyche? A. It is a word used by the great naturalist, Haeckel, to designate the back brain and the instinctive, "subconscious" manifestations which flow

Discussion on Spiritualism. There will be a discussion, commencing Feb. 20, 1899, and continuing six

evenings, between D. W. Hull and Eld. G. M. Myers, of Beatrice, Neb., on the following propositions:

1. Resolved, That there is an entity in Man that survives in a conscious existence, the death of the body, and has the power, under proper conditions, of

communicating with people living in earthlife. D. W. HULL, Affirm. earthlife. D. W. HULL,
G. M. Myers, Neg. 2. Resolved, That the supermundane portions of the Bible were inspired or authorized by departed human spirits, and that early Christianity was based upon intercourse between departed human spirits and people of this world.

D. W. HULL, Affirm. G. M. Myers, Neg. Eld.-Myers is editor of the Evangelist, Beatrice, Neb., and is considered a very strong debater, a recognized cham-pion in his field. The debate will occur in the opera house, and a small admit-tance fee will be charged, with a reduc-tion and reserved seats on season tickor forest lands may be as profitable as tion and reserved seats on seasons testings to the majority of sermons ets.—Liberator, Norton, Kansas,

Miss Flood's Noble Work in

the County Jail. BELOVED BY ALL HER PUPILS-BOYS HELD IN CUSTODY OFTEN SAVED THROUGH HER EF-FORTS, AND THEY APPRECIATE

HER HELP.

One of the quletest and most orderly schoolrooms in Chicago is on the top floor of the Cook County Jail, says the Chicago Evening Post. The boys who are enrolled here are awaiting trial on various charges, but there is nothing in their conduct in the room to indicate that their morals are lower than those of children to be found in the schools outside prison bars. The visitor is impressed immediately with the tractability and obedience of these boys whose unfortunate surroundings associations have resulted in clouding their lives with the shadows of offenses against the law. So marked is the high standard of decorum in this classroom that an educator in search of a school of model character in the matter of deportment could not do better than to accept this as the end of his search,

It seldom falls to the lot of a teacher to enjoy the affection bestowed upon Miss Nellie J. Flood, teacher of the jail school, by her pupils. She is a slight woman, of pleasing face and manners and of undaunted courage. The attitude of the boys under her care clearly indicates that they regard her with a seniment which falls little short worshipful affection. Her word is their law, and the "new boy" who does not adopt this viewpoint as soon as he is enrolled is taken in hand by his companions and made to feel that his stay in the institution will be decidedly uncomfortable unless he "gets in line" and "does the square thing by teacher." To reach the schoolroom it is necessary to pass through corridor after cor ridor crowded with adult male prisoners. In all her goings and comings among these men Miss Flood is unattended, and a deputy or monitor is unknown in the schoolroom. Except for the presence of the pupils Miss Flood is alone in her domain, which looks out upon Dearborn avenue.

HER OPINION OF THE BOYS.

"I think my boys are easier to manage than the average boy in the public schools. This does not mean that the boys in the jail are better than those outside. Probably their tractability is partly to be accounted for by the fact that their teacher is the only woman with whom they come in contact, and the novelty of this association makes an impression on them, for they are just as impressionable as any other boys, and perhaps a little more so. Then most of these poor little fellows are strangers to anything like womanly affection and a sincere and active interest in their welfare. This is not true of all of them, but I am afraid it applies to a majority of my pupils. My work has gone far toward disproving the doctrine of 'natural and inherited depravity.' On the other hand, it has

forced me to the conviction that depraved surroundings and associations are mainly responsible for the acts which bring the boys behind the bars. "Only a few months ago I visited the home of one of my boys and talked with his mother. She insisted that he was a bad boy and nothing short of the reform school would better him. In the course of the conversation I learned that he had been allowed no liberty at home and that he was strapped for the slightest offense. After a long argument she was prevailed upon to give him another chance under the condition that in the place of the strap she should show a little motherly affection and allow him to enjoy some of the privileges that are the natural right of a system. The subject furnishes an interesting study for those seeking to penetrate psychic mysteries.

This, on entering the Sunday school I attend, my hand was grasped and I heard a childish voice exclaim: 'How do you do, Miss Flood? Everything's

BOY IS "MADE OVER."

"As I glanced down I looked into the happy eyes of the boy who had been returned to his home. He has been 'made over' by the new treatment he has received at his home, and now gives excellent promise of becoming a useful and honest man. Another instance was that of a little 13-year-old lad whose release was secured in the but he was easily reached by the friendly appeal to his better nature, that is the whole inspiration and purpose of this work. A position as ele-vator boy was secured for him and he is now contributing from his small

aunt. Jailer Whitman, who takes the keenest interest in the school, tells of a touching incident during a recent visit by Miss Flood to the reform school at Pontiac, where her pupils are sent after receiving sentence.

"In the yard of the institution is a skating pond where the boys are allowed to take their recreation. The moment their former teacher entered the inclosure the boys sent up a shout of welcome and crowded about Miss Flood until she was in danger of being carried off her feet by the enthusiasm of the reception they gave her. Then they all began to tell her of the things which had happened since they last saw her, and the smallest ones clung to her skirts like children who had found a long-lost mother. The turnkey re-marked that the boys seemed to know her well, and asked how many of them she could call by name. Then she began and went through a list of about twenty, even naming those who had been in Pontiac longer than a year. Many of the chaps had been under her

years ago by the Chicago Woman's tific inquiry are freely levied upon, and Club, but is now supported by the the volume is very interesting as well county. Miss Flood used to come to as instruction the jail on behalf of the club, of which Price, \$1. she is a member, and when it came to engaging a new teacher she was pre-valled upon to take the position. As the salary is only \$40 a month, and she pays out a large part of that in visiting the homes of her pupils to learn which should be recommended for release, it will be seen that she is in the place only for the good she can do in it. Formerly she was a teacher in a private

"All the prisoners treat her with the greatest respect, and her influence is felt throughout the institution. Her pupils here rage from 8 to 17 years of age, and some of them are big, strapping fellows, but they seem to have no disposition to cause trouble. The attendance real-series. tendance varies from twenty to fifty, and some of the pupils who are near the maximum age limit never before attended school. She seldom has a boy who is advanced beyond the sixth

nounced the culprit frequently begs for mercy and exclaims: "Feacher, I'll be good. Please let me stay up.' The boys have a good time in the schoolroom Saturdays, when their cells are being cleaned. Devotional services are

held in the room each Sabbath."

Well-selected pictures I in which prints of the madonna predominate. adorn the walls of the schoolroom. It is a pleasant and cheerful place, and it is not a wonder the boys are fond of it.

A beautiful life, 189 beautiful work. yielding richest fragrance of the per-fume of good done for the upliftment of humanity. The citwn of this good woman is more to be covered than any mere crown of earthly Queen or Em-

Insufficient are all words of praise, and every heart actuated by love for human good must rejoice and be glad over her success in her effort to help the waifs of society. X-RAY.

WASHINGTON. D. C.

First Association of Spiritualists.

Under the ministration of Mrs. Cora L. V. Richmond, the interest in the meetings has been steadily increasing since their commencement last October, A number of remarkable discourses have been given on the present political situation; but the most intensely interdiscourses of the personal experiences in spirit life of different types of individuals, each individual relating his or her experience through the speaker. They have been most vivid portrayals of conditions after the transition from mortal life, including the "shadows" that are the result of non-victory over self while here. One of the most interesting, was the part of a "Scientist's" experience where he told the methods he pursued in manifesting through the he pursued in manifesting through different phases of the phenomena to his earthly friends. It seems to me, that after listening to these discourses one should have a yery clear perception of the transition to, and condition in, spir-

The interest in the Sunday-school, or lyceum, is also increasing. On Christ-mas day there were special exercises and presents for all the children, and a box of candy for every one present. Ouina (one of Mrs. Richmond's con-trols, who has a class at the Sundayschool) was presented with a beautiful vase, as a receptacie for the flowers on Sundays. The Sunday-school was also entertained at a holiday party on the evening of December 28, at the home of Mrs. Willis. All kinds of games and fun constituted the entertainment of the evening, followed by ice cream and vase, as a receptacle for the flowers on cake, which all seemed to enjoy. Songs by some of the children and a poem by

Ouina closed a happy evening.

The series of chtertainments inaugurated by the Ladies' Aid for the benefit of the Association, in the form of Progressive Euchre parties have proven a success; each one being more interesting than the last. The next one will be given Thursday evening, Jan 26. There are held once a month. Three Thursdays in each month P. L.

O. A. Keeler gives interesting and wonderful public test seances, under the auspices of the First Association. As a platform test medium Mr. Keeler is certainly equal, if not superior, to any

one who has appeared as yet.

The Ladies' Aid meets every Friday evening, usually at the residence of Mrs. Carrie R. Chapman, 110 O street, S. E., which is the home of Mr. and Mrs. Richmond this season. Mrs. Richmond receives with her kind hostess, every Monday afternoon, such friends as wish to call. New Year's day (Monday afternoon). as wish to call. New Year's day (Monday) was especially a day of reunions, many availing themselves of the opportunity to call. Mrs, Richmond and heges that are the natural right of the boy. On my recommendation the court gave the lad his liberty. Shortly after the Sunday school I Haddaway, Mrs. J. V. McIntyre, Mrs. T. D. Haddaway, Mrs. Pierre L. O. A. Keeler, phenomena.

Many a person has been surprised at Mrs. W. C. Sullivan, Miss Nana Steinberg and (in the evening) Miss E. L. Crowell. Hospitality and good cheer prevailed and a social evening closed

I have endeavored, in a few words, to let your readers know what the First Association of Spiritualists are doing here in Washington.
THE SECRETARY.

BOOK REVIEWS.

Hilda's Home. A Story of Woman's Emancipation. By Rosa Graul. Chicago, M. Harman & Co. Paper, 50 cts. A story written with a purpose, to illustrate, in accordance with the views of an advanced radical thinker, the evils of the marriage system as it exists. The touch of earnest feeling is apparent throughout, and deep interest is excited; though many, of course, will declare the picture is overdrawn—or at least, the lights and fairer tints are not so lavishly used as the shades.

Spirit Slate-Writing and Kindred Phenomena. By Wm. E. Robinson, as-sistant to the late Herrmann. Munn & Co. New York.

A showing up of various cheap tricks said to be performed by "mediums" in giving tests. It may be profitably read by investigators and Spiritualists, as it may enable them to detect and expose certain fraudulent practices of tended mediums. But no one but a confirmed ignoramus in spirit phenomena will take it as an exposure of Spir-

The Wilderness of Worlds. A Popular Sketch of the Evolution of Matter, from Nebula to Man and Return. The Life-Orbit of a Starre By George W. Morehodise. Peter Eckler, Publisher, New York.

The author, well known as a scientist and astronomer, has been flority years actively engaged in gathering the material for instruction only a short time. Her indate scientific presentation by a trained fluence over them is as beautiful as it and capable mind, fully informed in the that it seems to be permanent.

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LAKE HELEN CAMP, FLA.

LAST EXCURSION, TAN. 27. My last excursion by sed will leave New York City, January 27, by the Mallory steamship, "Colorado," a large, safe and well-appointed steamer. 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. 91 Sherman street, Springfield, Mass.

"Three Jubilee Lectures." By J. M. Peebles, and gives an immense array of Peebles, M. D. Dr. Peebles is a facts to show that Jesus actually extrenchant and instructive writer and isted and was not Apollonious or any limited was a facts to show that Jesus actually extremely the state of the lecturer, and these three addresses on one else except himself. We of this the occasion of and pertinent to the modern era should be pleased to know who is advanced beyond the sixth grade of the public schools.

"Sending the boys back to their cells is the severest punishment inflicted in this school. When this sentence is pro-

Subjects.

I have no objection to being an objector. In fact I object to many things myself, but I also approve of many things. I am an objector, but not the great objector. My talented friend, Mr. Dawbarn has a better right to that cognomen. He seems especially to object to the term religion. Why? Because many people have had absurd ideas of religion. Because the central idea of religion is the "God Consciousness" as he says. It is true that imperfect human brains create a very imperfect God as their ideal. One writer says: "An honest God is the noblest work of man." We might also say that a revengeful tyrant of a God which churches have so frequently pro-cialmed, is one of the most hateful works of man. True religion is spiritual aspiration, a reaching forth toward the highest, di-

vinest, best. The religions faculties, such as veneration, spirituality, ideality and sublimity and hope give a lofty and well rounded fullness of the upper head. A lack of religious development gives a low, flat-topped head, like that of Pope Alexander VI., whose life, as all the world knows, was filled with every conceivable abomination that human nature can attain to. This murderous, low-browed head, when the lower and back brain is well developed, will lead to greed, trampling on the rights of others, selfishness, cruelty and this-worldliness in general, True Spirituality and veneration for the high and the perfect, raises human life from its baser pursuits and gives it an exalted happiness. The term God, to hundreds of millions of people signifles the culmination of all perfections. To deny the existence of a God is to deny that there is any intelligent Head to the universe and to make them feel that all things may yet result in chaos that all things may yet result in chaos and ruln, and is so shocking to the religious that it is like striking them a blow in the face. The word God in-cludes fundamentally the spiritual side of the universe, and may be defined un-der two phases, the one that of infinite spirit which suffuses the universe with its subtile life-giving power. This is the monotheistic side of delfic being. The polytheistic phase of Deity must include the highest centre of all the include the highest centre of all the mightiest, divinest and most glorious beings who preside over the whole. The word God is a short why of designating the grandest, wisest, most loving, most beautiful and most sublime centre of all perfections, and no other single word can fill its place. We may prefer Deific Power or the Deific Centre, but I do Power, or the Delfic Centre, but I do not think we need be alarmed at the word God, so well established in the religious world, if we but insist on its true and glorious meaning.

Religion should beautify and modify philosophy, Just as philosophy should modify religion. While religion proper occupies the upper front brain it should ever work in harmony with the reason ing powers and receive the mellowing influence of benevolence which lies in close connection with the religious faculties. These faculties occupy the dome of the brain and constitute the most powerful realm of the inner soul. Spiritualism, whatever its shortcomings, is the great enkindler of nations, the father of religions and the inspirer of those new reforms that bid fair to bless and revolutionize mankind. While it includes many of the humbler classes, it also includes some of the greatest of

mankind, such as the great chemist, William Crookes, Alfred Russell Wallace, Victor Hugo, Camille Flammarion and a host of professors, literati, nobles and even monarchs. Mr. Hodgson after a desperate onslaught on the subject, has given up, beat, and the eminent professor of psychology, Wm. James, of Many a person has been surprised at the versatility and fluency of our trance

speakers. Thomas Gales Forster would sometimes astonish those who did not believe there was anything in trances. A young man told me that if possible he would get up from his death bed to go and hear one of his lectures. An opponent of Spiritualism in Chicago, whose wife induced him to go and hear Lyman C. Howe, became converted to the cause, as he declared it was beyond the unsided mind to could not be cause. the unaided mind to equal, and a college-bred daughter of a clergyman in New York state, on hearing Mr. Howe, declared it required some higher language than those of our earthly sphere to portray his ideas. Mrs. Richmond, Mrs. Nellie Brigham and many others speak under spirit influence without having their eyes closed. When Henry Ward Beecher would pour forth his burning words and melt his audience into tears by his eloquence, Judge Edmunds was able to see the very spirit who was inspiring him and to get the purport of his ideas before they were

spoken. There are plenty of people who de-light in parading before the public every foible of Spiritualists, but not many who can see their good qualities. The Progressive Thinker has one department, every week, to say nothing of the others, that is conducted by a broad, richly-stored mind, which while moving in the vanguard of progress, is an enlightening and balancing power for its tens of thousands of renders. Hudson Tuttle in his books and editorial matter manifests a clear, keen intellect which is a blessing to our cause, and although modest in disposition, becomes a regular Bonnerges in fighting shams and medical despotisms. His good wife, too, is a valuable and able worker by too, is a variance and ance worker by his side and I trust we may see her es-teemed articles more frequently. The counting of the Spiritualists of the United States, is, I think, a very un-

wise thing. The Spiritualists connected with all of the churches and those who are unconnected with any organization are millions in number, but to enumerate those merely who have united with some organization as being the whole force of Spiritualism, so far as numbers are concerned, when they are really not one-tenth of the whole, does injustice to the cause. Let us spread ourselves out by being active in all humanitarian and educational processes, sustaining our rostrums, our papers, our genuine mediums, schools and our literature, and we shall begin to look large and worthy of the world's attention. Our temples should be built as headquarters for our higher light in every city and good-sized town, parlors and read-ing-rooms in which the young would delight to gather should be established therein, and Ladies' Helping Hand socleties, meeting at the same place, should be a centre of benevolent effort. should be a centre of benevolent effort.

A handsome book has been laid on my desk, entitled "The Christ Question Settled, or Jesus, Man, Medium, Martyr," including a symposium by many eminent minds. This book, full of racy and historical matter is by Dr. J. M. and historical matter is by Dr. J. M.

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A Premonition.

Dr. Leonard White, of New York, well-known specialist in nervous diseases, tells a very curious story. "Some years ago," said Dr. White, "a retired merchant of Chicago, a man of considerable means and great reputation for what we call 'horse sense,' conceived such an extraordinary dread of drowning that he refused to stir out of his house, and lived literally the life of a hermit. Such cases of morbid hallu cination, or paranola, are well known to physicians, and the family was advised to humor the old gentleman, who seemed perfectly sane on all other subjects. Knowing the facts, I could hardly keep from smiling when I picked up a paper one day and saw that he had died suddenly of a stroke of apoplexy, and in lecturing later on before a medical college in New York, I was in the habit of referring to the episode as an illustration of the absurdity of premonitions. 'Here was a man,' I used to say, 'who took all manner of grotesque precautions to avoid being drowned, and after making himself and his family miserable for a number of years, he cited the case as usual one morning when a student stopped me as I was going out of the building. 'Excuse me, doctor,' he said, 'but Mr. — was a neighbor of ours, and there was a little circumstance connected with his death that I thought you might be interested in knowing. He was selzed with vertigo,' he continued, 'just as he was getting into his bath, and slipped down to the bottom of the tub. The spigots were turned on, and what attracted attention was the water running over the edge. The autopsy showed apoplexy all right enough, but there was some doubt as to whether he was dead when he slipped down into the tub.' After that I ceased to use the case as an illustration. The coincidence was too strong for me."—New Orleans Times-

France's Prophetess of Evil.

Georgina Weldon is the latest Parisian sensation. She is the high priestess of the Dreyfusards, and she has startled Paris with a pamphlet in which she predicts the downfall of the nation. This woman has been the scourge of a few great men in her time and the puzzle of the courts and of specialists in psychiatry. The title of Georgina's pamphlet is "The Con-spiracy of the General Staff," and involves those army men who have said that Dreyfus is guilty. It is written in verse of no mean order and is dedleated to Colonel Picquart. Its author is now immured in a convent of the provinces, but there are Dreyfusards who desire to carry her through the streets of Paris in a chariot. The new prophetess is precisely like the strange women who were produced by the closing years of the last century. This is not the first time Paris has heard of Georgina Weldon. In 1872 she was a concert singer in London, and on the occasion of Gounod's visit to the Énglish capital she spread the report that the German composer was about to become a British subject. It was all Gounod could do to persuade his fellow countrymen to the contrary. She claimed Gounod's compositions as her own and sued him for damages, se-curing a judgment for \$50,000 against him in the English courts. She sued Rochefort for libel, and became so eccentric that she was committed to insane asylums, which she sued immediately on being released. Some years ago she was sent to the convent in which she now resides, and has not been heard from until now. Her recently published pamphlet is very popular. Selections from the work are chanted by boys in the streets, and the gloominess of the prophecies is by no means brightening the situation. Geor-gina claims that the verses were in-

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THE COUNTERFEITERS.

The counterfeiters of genuine spiritual phenomena are getting in their ne-farious work everywhere among the gullibles. This city is not free from them by any means, and evidence is gradually acoumulating against them which will eventually startle the peole and set them to thinking as never before. In Omaha, the counterfeiter, Dr. Milton (probably Jules Wallace), reaped an extraordinarily rich harvest from the insatiate guilibles who fre-quented his rexhibitions of "mystic power," and who entertained the idea that the "phenomena" presented was genuine in every respect. The Omaha Bee sets forth that S. H. Davis, who was arrested with Milton on the same

charge, was not arraigned. Neither were the two women who assisted "Dr." Milton at his seances. They are the two women who assisted being detained at the station as witnesses for the state. They gave the names of Mrs. Martha Robinson and Anna Forsythe. Both are comely young persons and although they read-ily admit complicity in "Dr." Milton's mposition on a credulous public, they plainly show regret at having gotten

into difficulty. "I began to work for 'Dr.' Milton about two months ago," said Mrs. Robinson. "Before that time I attended his sennces frequently. The 'doctor' is a wonderful man in some ways, course the seances are frauds and de-ceptions from beginning to end, but I think he really had the gift of second

"My duty in the seances was to impersonate the spirits of the departed. Seauces were held twice a week. Ten or twenty persons would come and ask to interview the spirits of their friends. Milton had the subjects sit together in the cabinet room, and before proceeding with the spirit manifestations he informed them if any were incredulous and wished to inspect the cabinet they

"The cabinet is nothing but a corner of a room, curtained off by a black cloth. It was seldom that any one cared to inspect the cabinet, but sometimes they did, although they never discovered the trap door in the wall through which the spirits entered.

"When the visitors and Milton were ready he told certain of them that the spirit they wished to interview would appear. The lights were turned low and we girls dressed in black robes would issue from the cabinet. Most always the people spoke to us, saying something that would give a hint as to how to answer.
"If they did not, we vanished. Some-

times they asked us if we were happy. We always preferred questions to which we could answer 'yes or no.' Invariably the people recognized us as their friends.

"I never knew it to fail. Last night, although Miss Forsyth and I did not wear veils, six people recognized us as mothers or sisters who were dead. It is a peculiar circumstance, and I can't account for it unless the people so firmly believe they will see their dead loved ones, and have their minds so firmly set upon it that the vision is more real subjectively than objectively.

"Last week one man called to see his sister, and I played the part so well he immediately went home and returned with six other members of the family. They were all satisfied that they had conversed with a spirit.

"Among Milton's, clients are many of the wealthiest people of the town. They are not all ignorant people by any means; in fact, only the minority are of an uneducated class."

Miss Forsyth's story was practically the same. She said that Milton charged \$1 for seances and the same for readings. Public seances were held once a week in Patterson hall, and private seances twice a week in his apartments at Seventeenth and Dodge streets. There were always from ten to twenty people present.

It will now be in order for Dr. Milton, the counterfeiter of genuine spiritual coin, to hold a "test circle," and have uineness, and at the same time de-nounce the "minions" who raided his seance. This is the method adopted by all of the counterfeiters. Dr. Milton says that "his arrest is the result of spite felt for him by some of his ene mies." This is the stereotyped excuse of all such villains. He will find plenty of credulous followers to sustain him in quietly topped over with apoplexy.' of credulous followers to sustain him in This generally raised a laugh. I had his counterfeiting business, unless he be sent to the penitentiary.

Chicago, Ill. PASSED TO SPIRIT-LIFE.

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

Dr. William Francis Lay was born in Oakland, Cal., March 27, 1865 and passed out of this life at Ladora, Iowa, Jan. 7, 1899. His remains were laid to rest, beside his mother's, at Bellevue, Iowa, where the services were held. Mrs. J. M. Harvey, of Maquoketa, officiating. He was a resident of Chicago for the last three years, where he practiced his profession. H. P. H,

Passed to higher life, in Mattison, Mich., Jan. 2, 1899, William W. Ander-son, at the home of his daughter, Mrs. Mary E. McLean. The deceased was 84 years of age and was a native of Scotland. Out of his seven children only two daughters survive him. He had been a Spiritualist for 40 years. M. E. M.

It is with sorrow that I must tell you that my dear wife passed to the higher life, Nov. 8, 1898, aged 69 years, 10 months and two days: She who always looked on the bright side when trouble came, is gone. No one to cheer me when down-hearted, only as her spirit fans my brow in the stillness of night.
Dover, Me. L. A. ROGERS.

Passed to spirit life, Jan. 1, 1899, at Hassel Montana, Mrs. Emma Mounts, aged 43 years and 9 months. She had been a medium for twenty-five years, known as the Rock Mountain Medium. She was loved and respected by all who knew her. GEO. W. THORNE.

Lovina M. Williams, widow of the late Russell Williams, passed to the higher life at her home in Rochester, Minn., October 17, aged 84 years. She was an earnest Spiritualist, and for many years had been a reader of The Progressive Thinker. Her amiable character endeared her to all with whom she was acquainted. She was born in Sudbury, Vermont, and resided there until she married and came west. She leaves many relatives and friends both in her native and adopted state. FRANK REED.

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The Englewood Spiritual Society

meets every Sunday in Hopkins' hall, 528 W. 63d street, at 2:30 and 7:30 p. m.

The Progressive Spiritual Church, G.

V. Cordingley, pastor, room 409 Handel

Hall, 40 Randolph street. Services at

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meets every Sunday evening at 7:45 in Wells' Hall, 1629 Clark street, corner Fletcher street: Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited. Sanctuary of the Soul meets Sunday evenings in Washington Hall, 490

Washington boulevard, at 7:30. Discourse, tests and phenomena. Mrs. . 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. Bromwell,-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 afternoons at 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. Grumbine, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sun day. Seats free to all services.

Spiritualist 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 ave nue cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meets ev ery Sunday afternoon, and evening at. 7:30, Nathan's Hall, 1565 Milwaukee avènue, corner Western avenue. Mrs. M. Summers, pastor.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

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

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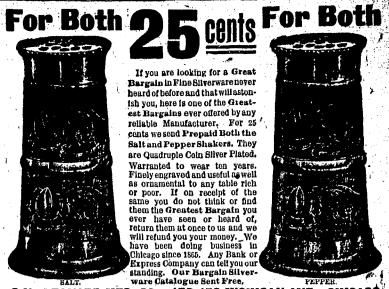
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