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## FREEDOM OF THOUGHT.

A Symposium Illustrating the Old Adage: Many Thoughts of Many Minds.

### An Ohio Lady Steps to the Front.

SHE CUTS RIGHT AND LEFT WITH HER PEN AND PRODUCES SOME VERY INFLAMMATORY THOUGHTS.

"As it is an acknowledged fact that Spiritualists as a class insist upon freedom of thought and opinion, it is a subject of deep interest and importance as to just what modus operandi will be pursued by Mrs. Lizzie Kane in endeavoring to accomplish his nefarious scheme (See article in *Progressive Thinker*, January 7, 1904, "The Sacred Book") of thrusting and saddling upon them, either collectively or individually, a lot of "false, foolish, frothy, foaming, foul, filthy" literature bearing the title of "The Holy Bible." To the writer of that article at least it seems to be a question of such alarming proportions that already she has caused the war-path to be started upon the war-path with such a mighty and appalling war-whoop that Mr. Hull might well quake and shake with fear and dismay, were it not for the fact that this valiant champion of mental liberty, while shrieking defiance, suddenly succumbs to a strangely effeminate fear and weakness, and in heart-rending accents implores to "spare her—oh spare her—the disgrace of being compelled to become a father—a mother—to a diabolical monstrosity in the shape of a 'dirt heap of filth,' which he not only barbarously piles into her face, but also insists upon saddling upon her. The spectacle of a free-thinking Spiritualist standing over another free-thinking Spiritualist and despite their cries of rage, resistance or entreaty, forcing them to be saddled with the Bible, would be a sight which would throw the whole orthodox world into convulsions of pious merriment and ecstasy; but that such a ridiculous scene will ever in reality take place—at least in this generation—is a preposterous idea which is wholly untenable in view of the fact that the citizens of America are accorded the utmost freedom in their opinions on religious or theological subjects; and it is needless to say that no sincere Spiritualist will tamely relinquish this privilege contrary to their own wishes. Therefore the agonized enquiry of Mrs. Watson as to whether 'we must—must be thus punished, humiliated, debased and disgraced' displays an irrational anxiety which is the more absurd and unreasonable when we justly consider that no matter what his personal views may be, Mr. Hull is a gentleman whose unquestionable superiority, intelligence and wisdom will prohibit him from an obviously futile attempt to 'force' anyone to accept the Bible against their own free will and judgment; and least of all a religious female who vehemently and defiantly declares that 'she won't.' The energetic zeal that this lady manifests in the display of her ability to puncture, pulverize, cut into pieces, riddle and chemically analyze a miscellaneous collection of 'dirt, mud, slime, scum, mire, rottenness, corruption,' etc., ad infinitum, might be utilized in a more far greater important place if she will turn her talents in the direction of the numerous degraded and demoralized impostors who are going about palming off a lot of sleight-of-hand tricks as spiritual manifestations, thus doing far more harm to the cause of Spiritualism than could possibly accrue from the recognition of the mediocrities of every creature begat in biblical times; including the Garden of Eden, Balaam's ass and many other astounding beasts and things. To the majority of liberal-minded people the wholesale slaughter of a 'musty record' of events which happened ages ago is of about as much thrilling interest as would be a furious assault upon an Egyptian mummy, but a determined, systematic and decisive warfare against the fraudulent professional mediums of the living present, would receive the co-operative support of every seeker after truth; and all sincere and honest men and women would rejoice to see the puncturing and pulverizing process practiced upon the vile creatures—who are posing as phenomenal mediums—together with all their phrenology, trickery and deception. This disgrace and menace to the cause of Spiritualism might speedily be wiped out if a national anti-fraud society could be formed which would adopt the same plan of operations employed by these unprincipled 'penitentiary candidates,' viz: The information bureaus and agencies, the secret detective forces, the insinuating wheedling hypocrites who collect family histories, the snap-shot invisible-to-the-naked-eye camera, the sign language, the code of signals, the accommodating, obliging and amiable go-betweens, the sweet creature who is 'a stranger here,' and everywhere else, with even a part of this outfit and a few other necessary articles for the campaign, such an enterprise would be the means of clearing the way for a larger number of genuine mediums—add lustre to the name of Spiritualism, and there would be 'joy in heaven.' MRS. LIZZIE KANE.

Vermillion, Ohio.

### RELIGION VERSUS THEOLOGY.

To the Editor:—I have read the article on that 'sacred' book by Clara Watson in your issue of January 7, and I wish to say that from the standpoint of her argument, she handles the subject in a reasonable, logical manner; but do not consider her theology as productive of turning thoughts from lower into higher channels, as do the teachings of Mr. Hull; but please do not misunderstand me, for I find ample room for both the Watson and the Hull theories, and not only for those two extremes, but for all the thousands of theories professed or believed by Spiritualists. Simple because we differ in any way affect Spiritualism. 'I am not my brother's keeper' in any matter of conscientiousness or theory professed by him, no matter how it may have come in possession thereof; but it may be a duty to present my theory or creed for his investigation.

In my judgment every human being has a creed or theory distinctively his or her own, and if any one thing on earth is more sacred than another it is one's own convictions; but all churches and murderers of individual convictions. However, old-bachelor-of-all-things-to-all-men, Paul, seemed to understand this question when he said: "Pure and undefiled religion is to visit the sick and keep yourselves unspotted from the world."

This surely is the kind of religion we all desire. Paul says we attain it by good deeds and by walking in the path of righteousness. Then what does the theory amount to? So far as pure religion is concerned, it cuts no figure. In my

life-long experience I find many persons who have attained high and noble religious and spiritual development, among all shades of creeds and theories. The greatest and greatest unknown, however, I find among Spiritualists, where all bonds of creed are broken except that of the individual, which should in all cases be respected. Each individual's creed is simply one's own convictions, theory, or theology, with reference to what he does not assume to know, and when Spiritualists as a people learn that a binding creed, or unity on any basis for the purpose of conquest, is an unwise measure, then will true knowledge of immortality be manifested to all through the instrumentality of individual conscientiousness, and consequent personal truthfulness. Then will the individual stand acquitted before the bar of his own soul, and entertain no fears of condemnation by any of the Gods.

I realize that I am in perfect harmony with all religion and spirituality, but I deplore every link of the chain that would bind the inbred, indoctrinated or inspired theology of one individual to another or any number of persons. Religious and spiritual growth is a noble and desirable attainment, but is often retarded by unwise criticisms of theology. M. WHISLER.

Delia, Iowa.

### SPIRITUALISM IS PROGRESSION.

An article in your paper of January 7 attracted my attention, written by our good sister Clara Watson. I do not wish to start a controversy, but it just struck me that the scathing criticism of the Bible was rather unkind considering the fact that we call ourselves Spiritualists, and Spiritualism means progression.

We must remember that the Bible was written in the childhood of the race, when man was but a few removes from the lower animal kingdom, and was still full of the grossness which he had not yet outgrown. Again we must remember that "the pure all things are pure," and we do not understand the Bible; even the old phallic worship of the ancient Egyptians was pure to the initiated.

If we object to "cruelty, debauchery, false reasoning, grammatical, philosophical and scientific errors, polygamy, slavery, intemperance, robbery, murder and war," we do not need to go outside of our own age to find it, and a big work lies right at our own door to try and remedy it. If we object to "slime and filth and mire, to contradictions, absurdities, pollution, corruption, free-loveliness, lustfulness, froth, foam, scum, lies, inconsistencies and rottenness," in the name of all that is good and holy, let us get to work in our own ranks, and clear them out first, for God knows if we go to cleaning up our own Augean stables, we will find we have an army of contractors on hand.

I had rather father that old book to-day, a good deal, understanding the progression Spiritualism teaches, and recognizing the fact that it was written so long ago, than father the barnacles that are clinging to our skirts now, and like ramparts sucking out our very life-blood, trailing under our pure white banner and trailing it in the mire and filth of earthliness, making us a byword and a hissing and a snarl in the nostrils of those in the church and the outside world, who, judging us by the company we keep (much against our will), so thoroughly despise us that they will not even come amongst us to investigate and find out for themselves and find out whether there is any truth and honor amongst us.

For my part I think our noble brother "Moses," as he is familiarly called, is doing perhaps the grandest work of any of our many noble workers, in taking that old book, filled with inconsistencies as it is, and turning the tables upon our orthodox brethren, cutting the ground from underneath their feet with their own weapon.

I believe iconoclasm has a place and does a good work in its place, but for my part I am a constructionist, and can see how mankind has been, since the beginning of time, building up a marvelous structure, rearing its polished and glittering columns heavenward, and when we have put the last finishing touches on its light-crowned tower, we will find ourselves close by the great towering tower of the Eternal; but why should we tarry to tear down the foundation timbers, roughly hewn though they may be, which our fathers laid before we came upon the scene of action, the unsound planks will crumble and decay and fall out of themselves, if we let them alone, let us rather, if our increased light and our building, being careful to use only blocks of the purest white marble, stainless, flawless and unsullied, only that which will stand the test of the ages; for our building must be tried as by fire, and what soever will not stand the test of fire, must be utterly consumed; that which our fathers built, has been, and is being tried, and only that which is true and ever-enduring is standing the test; but thank God there are enough sound timbers even in the foundation to hold up the whole wondrous temple.

Let us as Spiritualists cultivate a broader charity for all workers. We have not got all the truth there is, and next century our children will look back on our fossilized and rigid theories as living in a more enlightened age; we must remember that it is over the dead bodies of all the Christs of all the ages, of all the seers and prophets and martyrs and sages and apostles and teachers and noble men and women who stood for truth as they were unfolded to see it, that we have climbed to the sublime heights whereon we stand fearlessly waving the flag of freedom. Their dead bodies were our stepping-stones, and it is very uncharitable and non-progressive in us as Spiritualists to be ever turning around to ridicule the undeveloped conditions of the past.

We have a herculean task on hand to turn our great white light of Spiritualism to our creed-bound brethren in the church. Let us lead them with loving patience into the light, instead of ridiculing with caustic tongue all they hold sacred. Let us practice what our lips profess to be forever preaching—Universal Brotherhood; let us cultivate that charity which esteemeth not our selves better than others; let us go on holding our beautiful religion up as the high place where it rightfully belongs, and we'll soon draw the more liberal and spiritual away from the church, or else we'll compel the creed-bound clergy to give Spiritualism its rightful place as the agent of progression standing by the love-draped altar within the church, where the Christ, the founder of the church, placed it, though the priests and teachers who came after him, so covered it with cunningly devised fables in intricately-woven meshes, that mankind lost sight of it, and only those who had clear insight understood what the spirit was who stood there in its mummy bandages,

wrapped in the ceremonies of the dead, enshrouded in the grave-cloths of ritual and ceremony and covered with the rubbish of rotting creed and dogma and the dead ashes of materialism, and when they tried to uncover their beautiful bodies they found the church so wedded to the garments it wore, the letter of the law, that they would not see that the life lay under it all, and again might it be said as of old, "He came unto his own, and his own received him not," and so Spiritualism, whose true home was in the church, has been obliged to illumine the world from without its own walls.

LIZZIE DUCKER LYNES.

Minneapolis, Minn.

### FREE THOUGHT ON MATTERS OF VITAL IMPORTANCE.

To Christians Everywhere, to Theologians Especially, One Hundred Dollars for You: What can be done to check the rapid growth of infidelity? According to the best information obtainable on the subject, at the rate infidelity has spread and the church declined in the last few years, in the year 2000 not a Christian can be found on earth. What can be done to check it? Were it not for Christianity civilization would drop back into barbarism; but infidels claim that civilization was at a high standard in Greece, Rome, Assyria and Egypt many years before the foundation of Christianity. They produced the Dark Ages from 600 to 1600 A. D., and even today the nations which are the most Christian are the most ignorant and the most criminal. What shall we answer?

The appeals of our great Evangelist of to-day, "Seek the Savior," has no more any weight with infidels, who say: "The necessity of a Savior admits of a defect in the Creator." What shall we say unto them?

I appeal to infidels to read the Bible; and they answer, "Which Bible? The Veda, the Talmud, the Koran, or King James' translation?" I answer, emphatically, King James' translation, and they say, "What! King James' translation with its 2400 errors in the old part and 1700 different versions of the new, each claiming to be the right one, and altogether containing 144 plain contradictions?" What can be done with such people? When I tell them there are no contradictions, because Paul said it is no sin to lie for the church's sake, they quote such passages as: "The earth abideth for ever" (Eccl. i, 4). "The earth also and the works thereof shall be burned up" (2 Peter iii, 10). "Charity shall cover a multitude of sins" (1 Peter iv, 8). "He that covereth his sins shall not prosper" (Prov. xxviii, 13). "The Lord hath sworn and will not repent" (Ps. cx, 4). "The Lord repented of the evil which he thought to do unto his people" (Ex. xxxii, 14). "With whom there is no variableness, neither shadow of turning" (James i, 17). "Therefore be said that he would destroy them had not Moses, his chosen, stood before him in the breach to turn away his wrath lest he should destroy them" (Ps. cv, 23). "With God all things are possible" (Matt. xix, 26). "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but could not drive them out of the valley because they had chariots of iron" (Judges i, 19). "And Elijah went up by a whirlwind into heaven" (II Kings ii, 11). "Flesh and blood cannot inherit the kingdom of God" (I Cor. xv, 50). "No man hath ascended up to heaven" (John iii, 13). "For I have seen God face to face" (Gen. xxxii, 30). "No man hath ascended up to heaven" (John iii, 13). "His anger endureth but a moment" (Ps. xxx, 5). "For ye have kindled a fire in mine anger which shall burn forever" (Jer. xlv, 4). "Those that seek me early, shall find me" (Prov. viii, 17). "They shall not find me" (Prov. i, 28). "The Prince of peace" (Isa. ix, 6). "I came not to send peace, but a sword" (Matt. x, 34). "The God of love and peace" (II Cor. xii, 11). "The Lord is a man of war" (Ex. xv, 3). "Answer not a fool according to his folly" (Prov. xxvi, 4, 5). "ber. What should be done with such people?"

When I tell them they should observe more closely God's commandments, "Remember the Sabbath day and keep it holy," they say "Christians don't keep the Sabbath day themselves; that about the year A. D. 325 the Christians swapped their God's Sabbath for Constantine's Sunday, he being a sun worshiper, and got his aid and influence to boot, and have always considered it a good bargain, although not a verse in the Bible authorizes the keeping of Sunday." Now since we know that to be true and they know that we know it, what answer can we make to them? I tell the infidels they should assist us in removing the evil from the world, and they say "Evil cannot exist where there is the power and the will to remove it; and we have the power and the will, and if we will, and if the latter, all who are trying to remove evil are working against God's will." In what manner shall we answer them? It will not do to treat them with silent contempt and ostracism; they are getting too strong.

I tell them they should have respect for our preachers, and they answer, "According to the records of the United States there are more preachers in the United States than any other class according to their numbers." Knowing it to be true, what can we say?

I tell them to pray to God to have mercy on them, and they say, "If God is unchangeable, he might as well pray to a stone, and if he is vacillating and fickle, he is a dangerous character and the farther away from him the better." What can we do?

I call their attention to what the church has done in building houses of worship, schools, colleges, etc., and they say "The church is a non-producer, and therefore cannot build anything; it is a pauper, a beggar, gathering up money from the toll of others to erect a multitude of semi-private buildings instead of public halls free to all, and being exempt from taxes it makes them (the infidels) help support our institutions against their wishes and consent." Can't they be made to do more?

I tell them they should be religious, and they answer "The more religion a person has, the more he is inclined to kill somebody, as shown by the history of all Christian countries; that until quite recently the number of persons a man wanted killed was the thermometer that indicated the height of his religious zeal and fervor; and a few months ago not a Christian could be found in America, who did not want a lot of Spaniards killed—Christian Spaniards—and for what? For doing exactly what we would do under the same circumstances." What is our answer?

I tell them the "Christian" religion is all right, and they say "All religions are founded upon beliefs; that belief is the absence of knowledge, therefore ignorance and cannot be founded upon ignorance and cannot be demonstrated for the moment it is demonstrated it becomes a science and is no longer a religion; and that all sciences are founded upon knowledge—the absence of ignorance." What can we do to save ourselves?

I tell them they should not hurt our

feelings, and they say "For over fifteen hundred years every pulpit has been a breast work where the fortified priest and preacher would take his invulnerable position and stand at them and allow them no possible chance for defense, as though none but church people had feelings." How shall we make answer?

I tell them the Bible is a sufficient guide for anybody and they say, "It is admitted by all scholars to be wrong in its geography, its astronomy, its geology, false in its mathematics, its chronology, in its history, in its claims to authorship; of many of its books, false in its grammar; bad in its morals, and vulgar in its language; that most of its great men were worse than our average prison convicts and most of its noted women are such as our police are paid for watching; that God himself broke every commandment but one." What shall we do to be saved?

I appeal to them to help kill the Devil, but they say "Infidels, Socialists, Atheists, Theosophists and Spiritualists as a rule are opposed to killing anybody in peace or war; and further, to kill our real or imaginary devil would throw every preacher in Christendom out of a job and put him in a sorry plight; it would be cruel, and besides they say they can prove by the Bible that the Devil of the Bible has a better character than the God of the Bible and are willing to debate the question with anyone at any time." Can you not meet them?

I say to them that nothing but the redeeming grace of a crucified Savior can reach them, and they say, "Which of the sixteen crucified Saviors do you mean?" I reply, Christ, God, of course, and they say, "If Christ was a God how could he die; if a man, how can he redeem?" I sometimes think they would not make good members of the church if we could get them in; they might do the church more damage than good.

I am very solicitous of the welfare and happiness of my only son; so much so that I make this liberal offer of one hundred dollars to any one who will convert him to the Christian religion. He has been reading "Paine's Examination of the Prophecies" which shows (he says) that not a verse can be found in the old testament which has any reference whatever to the coming of Christ. Something should be done for him, and done quickly. What is your duty in the matter? His address is L. A. Marble, Lawson, O. T.

It may be best to let the infidels go and strive to save ourselves. I don't think they would make profitable church members anyway; they would prefer to do their own thinking than to pay for it by the year, and they would be talking in church and asking such questions as they ask of me, viz: What did God want of those thirty-two virgins? Where was God's all-powerful when he was held in captivity for the space of seven months? Was it not a mean thing in God to put Joseph's hip out of joint in a wrestling match? Was it not mean in God to kill Uzza while trying to do God a kindness? Was it not mean in God to slay 54,000 people without any just cause; could the Devil have done worse? Why did God kill the child that Uriah's wife bore unto David instead of punishing the guilty party? Is it not a fact that according to the Bible the God who is the habit of punishing the wrong one? Did not God approve of lying, drunkenness, polygamy, adultery and slavery? How about Paul's advice to young men and maidens while courting? How about Ammon and Tamar and Lot and his daughter? You say you believe there is a hereafter; Spiritualists know there is; why won't you let them have it demonstrated? Won't you do you value belief above knowledge? What do you think of David's method of curing the chills and fever? Can one Christian be found good enough to grant to every other person the same equal rights and privileges he assumes for himself?

Has not the church always been a bitter, cruel and persistent foe and enemy to every science, every social reform, every political reform, every religious reform; to liberty of thought; to freedom of speech; and stood hand in hand with capitalists, trusts, corporations, kings, princes, potentates, despots and tyrants; and opposed everything that tended to better the condition of the human race? And was not Christ a Socialist and Spiritualist and much more? I don't know of any one of course who knows these things to be facts; every educated person knows them to be facts, but is it not better for the church to keep the people in ignorance of them as long as possible and maintain a firm denial than to make a frank admission?

Lawson, O. T. A. D. MARBLE.

### THE SACRED BOOK.

To the Editor:—Reviewing the article contained in your valuable columns of Jan. 7, by Mrs. Clara Watson, I very much regret to find such a base heaped upon that grand old book, the Bible, which has stood for ages past and shall for ages stand. Surely Mrs. Watson cannot have perused it to any extent, or her comprehension must be dull and shallow, and too narrow to support substantial bearings, or who would dare to quote the Bible in such villainous and slanderous terms. Irrespective of religion it is the foundation of history, and take it as it stands, recording acts of good and evil, it is deemed best to give both sides of all cases, same as in any court of law at the present, so that we may form some basis of opinion, truly orthodox. It is truly the soul operation of Spiritualism, as its ideas? Take the Proverbs of Solomon, out of which can be gained more sound advice and wisdom suitable for all time to come and all generations of people, can Mrs. Watson call upon any of her 25-cent preachers and get any one of them to tell her how to proceed in such writings; which are, to my mind, the essence of wisdom?

JOHN P. ANDERSON.

Toledo, Wash.

### HAS DONE MUCH HARM.

To the Editor:—I am one who is much interested in the tilt among Spiritualists lately about the Bible, and how we should handle it, without or with gloves. As myself, I want no gloves, personally at least, I want to win or lose, granted, that all are well posted in regard to the Bible teaching and I will not rehearse it, but will simply state that I firmly believe the Bible has been the primary cause of more villainous crimes, more wars, bloodshed, fear and suffering to the human family, than any other book or treatise which has ever been printed, and the churches emanating from the Bible have caused a world of poverty to exist. Maintaining the churches and Sundays costs these United States alone one billion dollars annually. Fear, the people are under this most fearful pressure in upholding the most diabolical humbug that the world ever conceived of, with its withering power causing millions of people to creep and crawl and beg in a most pitiful manner, a lifetime for having, according to the Bible, lived in a cursed world and in a cursed condition.

Well, talk about slavery—there has never been anything equal to it in the world, for it chains both mind, and body, so when I hear of some one that has the courage to throw off the chains and shackles, and dares to stand forth erect and tell his or her honest convictions without fear or favor, I feel like reaching out across the continent, if need be, to grasp the hand of such an one, to feel the pulse of the heart that beats in unison and harmony with mine. In conclusion I will say, I want no Christian Spiritualism inscribed on my banner. ABNER CROCKER.

Bethlehem Centre, N. Y.

AS TO BEAMS, MOTES AND MILL-STONES.

We are wont to assert, and it is our boast, that our Spiritualism is ancient as the dawning of human intelligence, that it is the sublime cult ever offered to man, the divinest hope of the human race. These points are or should be sacred to every Spiritualist.

The truth of these premises admitted, is it not our evident duty to help our fellow-travelers in this vale of shadows, to an acquaintance with the truth that makes the mortal free from the bondage of fear and the tyranny of priestcraft?

We owe our fellows a debt in this matter which cannot with safety be ignored. Shall we whose souls are lighted with this supermundane wisdom be content to hug our priceless treasure to our own breasts and loftily sneer at the unfortunate whose eyes hitherto have been blinded to the true light whose mission is to illumine the whole world?

There is a class of writers on Spiritualism—not large, it is hoped—who, while professing to be its exponents and defenders, are doing as much or more by caustic denunciations of everything that hosts of people hold sacred to hinder its progress than all the fakes and frauds in its ranks. Truly in this case, might the much hounded and struggling cause pray to be delivered from the mistaken zeal of its self-appointed and self-sufficient defenders.

When, oh, when, will the wise learn the wisdom born of experience, that their fellows may be led to the light, but driven, never?

The writer has personally acquainted with a man of ordinary intelligence, who served in the army through the war of rebellion, has been a justice of the peace twenty years, is a pillar in a prominent church, who, a short while ago, had never so much as heard of Spiritualism. There are thousands of persons in this country of equal prominence and intelligence who have never given the subject more than a passing thought.

Those thousands were bred, born and educated under the strict teachings and influence of the orthodox church. From infancy they were taught in the family, from the pulpit and in the Sunday-school that to doubt the dogmas of orthodoxy was blasphemous dangerous as staining the irreparable sin. While multitudes of people thus unfortunately educated are members of no church they are, nevertheless, in bondage to the church drill of their childhood and youth, and none but the initiated know the strength of those bands stronger than steel. When once the eyes of those people are opened to the light of truth in its beauty they become the strength and stay, so to say, of live Spiritualism. How shall we best reach and interest them?

By scoffing and sneering at the things they have been taught all their lives to hold sacred? Is that the rule by which you and they were enlightened? If so, hold up your hands.

If you were kindly and gently led to the light by a friend, or out of the material, then be thankful for good fortune and seek to aid others, even as you were led to see, hear and be glad.

The excuse for the ceaseless and vicious bombardment of the Bible is that it contains false teachings which if put into practice would lead to anarchy and ruin.

Oh, consistency! By the same rule we might as well demand that we will read a book, newspaper or any written or printed thing containing a false theory or the shadow thereof.

It might be a lofty position to take, so exalted indeed as to mark us cranks and incapables of a most insane and useless type.

Those nearest the heart of true Spiritualism value the Bible as the most ancient record of its manifestations. There is an inner as there is an outer court of the Spiritualist temple. In the outer court all of physical manifestations occur. The outer court is of vital importance as the ante-chamber to the inner court, or holy of holies, if you please, where he who would learn of the true mission of this latter day messenger of peace must enter and acquaint himself with his duty to himself and his fellow-man.

We may linger amid the fascinations of the outer court a lifetime with little profit to ourselves. If we would be wise we must go beyond the wonder stage, we must go to the inner fountain and drink of its healing waters. Spiritualism stands for the moral uplifting of the individual and the community, the world. Any lower view discredits us as reasoning entities and is an offered insult to the hosts of the unseen.

The writer spent a quarter of a century in the schooling and drill afforded by a close intimacy and membership with an orthodox church, and does not feel that the time and cash so spent is a total loss. The lessons learned were the proper estimate to place on the Bible, the utter rottenness of latter day churchism, and a feeling of true sympathy for my fellow-men whose minds are still fettered by the fallacious dogmas and creeds of so-called Christianity.

J. RIDGON.

Middle Point, Ohio.

### IS IT SPIRITUALISM?

The symposium of thought, as a result of Sister Watson's just protest against the Christian's Bible as the book belonging to those from ancient error emancipated, is most welcome, as demonstrating our position before the world as a religious body. If Spiritualism does as is by many claimed, embrace everything in the universe, from an improved corn-planter to a better way of reaching heaven, it is consistent for us to call the Bible "our book"—a compilation which reflects to us of to-day the religious status of the somewhat primitive state of man.

What is Spiritualism? Can it be else than a knowledge of the continuity of life and the intercommunication of the two worlds, with that which is immediately brought forth and connected with this knowledge? Among the latter is to be found the identity of ancient with modern Spiritualism. This is a deeply interesting study, and the ablest of its exponents is our eloquent Brother Moses Hull, whose work on this line of thought cannot certainly be omitted of which none of us can be else than proud to recognize. But the question at once comes to the thinker: Is this Spiritualism, or is it only something connected with it which it is of interest to us to know? For my own part, I have ever had deep regret that more of our workers did not conceive of our religion an ideal which was entirely individualized and thoroughly original.

Spiritualism has that within itself to fill every requirement of a religion. It needs not to either borrow or imitate

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How excellent was the beginning of such a policy, when A. J. Davis gave to us the lyrics, when he said that the body as well as the soul was recognized as a subject for religious training! Have we, retrograded, when we find frequent mention of our use of those things in ritualistic service that belong with our Christian neighbors? The forceful protest of our faithful sister workers, shall be the means of helping us to more closely define our religion as one with a mission of its own, requiring neither another's prop and support, nor an admittance of ancient error with the living truth of a demonstrated immortality, then it will certainly be a profitable thing up.

H. W. BOOZER,  
Grand Rapids, Mich.

#### VERY PLAIN SPEECH.

To the Editor:—In looking over *The Progressive Thinker* of a few weeks ago, I was much interested in a short article written by Mrs. Clara Watson, in reference to that "book of books" called the Bible, and I have this to say, that I never saw so much truth couched in so few words about this book as here. This article contains a lot of truth, and I do know this, that if the people could obtain a correct understanding of that "Sacred Book," her opinion would be endorsed by thousands where it now meets the favor of a score. I fail to see what good the literature—if it may be called literature—of this book has ever done anyone, and especially, can do anyone in this enlightened age, that begins with a lie, ends with a lie and is filled with lies from beginning to end.

No matter how long, or how sincerely we have believed an untruth, or how ardently we have advocated it, it never becomes a truth. Commencing with the garden of Eden story with its mythical Adam and Eve and snake devil, we pass through the whole trash of the Old Testament, and find it replete with such diabolical trash. We turn over a leaf into the "New Dispensation," and we begin to read the New Testament. We find that, also, begins with error and ends with error. The basis on which it is founded is a myth—the immaculate conception and vicarious atonement are faults; its God, its Devil and its orthodox hell, the work of preachers and swallowed by priest-ridden humanity.

Now, what good can be derived from embracing the ideas taught in this book? Must we resort to fables in order to elevate the character and moral standing of the community of the present day? Does common sense and reason teach us to believe this stuff? If not, then, why teach it to our children? It is a moral fact that every effort is being made at the present time by orthodox to make this reading of this book a part of our school exercises, and the instructor who has not gall sufficient to offer a prayer extemporaneous is supposed to have his pupils repeat the "Lord's Prayer" as the morning's exercise.

But it is remarked that there are good things in the Bible. Granting that it may be so, I will make this assertion: There are ten thousand good things on this side of it, where the good things are found inside. Because there are a few grains of truth mixed with this large, poisonous heap of rubbish—which from its long standing and obscure origin the people in their ignorance have learned to reverence—shall we dig over this trash and filth to obtain them, when we can have the truth unadulterated direct from the spirit world, by the direct word of God for instruction, written no one knows where, when, or by whom, and in such a complicated manner that all orthodoxy, no matter what the differences of opinion, or how absurd it may be, can prove their doctrine therefrom.

And still further, the idea is advanced, that one of the most enlightened nations in the world believes in the teachings of this book. Supposing this to be a fact, the question arises, that the book is a bundle of truths? What would such a nation have been had it not been held in check by the false teachings of such a work? But in this they claim too much; this is not a Christian nation per se, the founders of our government were not believers in the tenets of orthodoxy, and probably a majority of its people today do not believe in its mythical hell, if they do in a contracted heaven.

Has this book ever been the means of doing anything to advance science and art? Rather, has not its advocates of the past used every means and effort to retard the advancement of every progressive truth and keep the people in ignorance? These things must be admitted by every one who has made a study of Christianity. The only way to advance science and art is by the direct word of God, and by the direct word of God, no matter how long we have believed it—and embracing those things we know to be true.

Ask the Spiritualists of to-day who favor this book, if they believe in the garden of Eden story, the quail supper, the long-haired Samson, the great rain storm that flooded the whole earth, Jonah and the whale, the immaculate conception, the vicarious atonement, the chosen few with their seventy-nine heavens, and the orthodox hell with its great multitude, and they will every one say no, they do not believe any such thing.

Well, then, in the name of everything that is good, what are there about this book you do believe? If you do not believe these things, which are claimed for its foundation truths, what is there about it or in it you do believe? If the foundation is rotten, how can the structure built thereon stand?

I have met the Rev. Moses Hall a few times since I began the study of Spiritualism, and I consider him a great and good man. I shall always remember with pleasure the lecture he delivered at Etna, Maine, camp, upon the subject "What Good Has Spiritualism Done?" Probably there were five thousand listeners, and I dare say, while he repeated the many touching incidents that had come within his observation, and knowledge, thousands of eyes were wet with tears. These facts touched the people, and when they saw the beauty of the truth of Spiritualism they could but rejoice with tears in their eyes, to learn that they, too, could commune with their spirit friends. And did the good brother, who is in the promulgation of spiritual phenomena and its philosophy, instead of delving among the rusty leaves of that old priest-written volume called the Bible, I believe many more would be brought to the knowledge of true Spiritualism, than are now under his present course of instruction.

But perhaps each one has a different path to perform in presenting the great truths of Spiritualism to the different classes of people. I am not a believer in this milk and water diet, this good Lord and good Devil theory, this catering to the wants of "outsiders" for fear of hurting their feelings. Better strike straight from the shoulder with good solid food, unadulterated truth. Those you do not win are but little loss to the cause. This is one reason why I consider *The Progressive Thinker* the best Spiritual paper published, because

its editor handles error with unglued hands. When the old Bible shall be relegated among the things of the past and buried in oblivion, then shall the cause of Spiritualism advance as never before, and the people will then rise above the superstitious traditions of the Dark Ages, in which time, in all probability, this old book was formulated; and the beautiful philosophy of Spiritualism, in its purity, will be the basis of mankind. W. M. J. HAYNES,  
No. Northridge, Me.

#### APPEAL FOR FAIR CRITICISM.

Since reading Mrs. Clara Watson's article on "That Sacred Book," the query, why did she write it? has frequently arisen in my mind. It has not affected the Bible and the orthodox religion in the least, while it has widened the breach between the Spiritualists who would utterly destroy the Bible and the Spiritualists who would place it before the world in its true light. This futile warfare against a book of which the greater part is simply an incorrect history of ancient people and their customs, will end in separating the two classes.

The world estimates Spiritualists in general by just such sentiments. And there is a large number of earnest, sincere Spiritualists who will not publicly announce themselves as Spiritualists while such sentiments are given to the world under the banner of Spiritualism, without making any distinction between Spiritualists. Really the article is a strong argument in favor of a declaration of principles.

Have the opponents of the Bible considered why it has such a hold upon mankind? It is not for its truth, for it is so full of error, and its value to the world is so small, that it is sacred to a large number of people; it is the tender home associations clustered around it. To many of us it is interwoven with a happy home and childhood and the cherished teaching of beloved parents, who were kind, upright, noble men and women whose lives were a blessing to all with whom they came in contact and whose precepts and example have safely guided us along life's stormy way, and very have led us into the knowledge of our beautiful philosophy by teaching us tolerance, liberality and charity, and to love all things and hold fast that which is good. And this was the foundation of our investigation of Spiritualism.

Pouring out a torrent of abuse upon the errors and inconsistencies of the Bible, and wholly ignoring the truth and wisdom therein, is not just and honest criticism.

LUCKY M. BITTING,  
Des Moines, Iowa.

### THE BIBLE.

#### Manuscripts of the Same.

The oldest Greek manuscripts of the Bible are alleged to be the Vatican, the Alexandrine and the Sinaitic. The first named is in the Vatican library, which was founded by Sixtus IV. (1471-1484). Whence the codex was acquired is not known, but it appears in the first catalogue of that collection, which dates from the year 1475. Nicholas V. (1447-1455) began to collect manuscripts for his library, which may have been the beginning of the Vatican collection. No practical use was made of the Vatican Codex until 1587, when a translation of the New Testament portion was published. The codex lacks the Epistles to Timothy, Titus and Philemon, the Revelations and the last four chapters of Hebrews. Its execution is assigned to the middle of the fourth century, and to the sixth by others, and to much later period by the more skeptical critics.

The Alexandrine Codex was presented to Charles I. of England in 1628, by the Patriarch of Constantinople, who had brought it from Alexandria, of which he was formerly patriarch. It lacks the first twenty chapters of Matthew, the last two chapters of Mark, and the last two chapters of Luke, and the last two chapters of John. It contains the Epistle of Clement of Rome (the only known copy), a letter of Athanasius and a treatise of Eusebius on the Psalms. The execution of this codex is assigned by some to the middle of the fifth century, by others to the sixth, and by the more skeptical critics to a later period.

The Sinaitic Codex was discovered in 1546 by Constantine Tischendorf, at the Convent of St. Catherine, on Mount Sinai. In 1859 Tischendorf, under the auspices of the Emperor Alexander II. of Russia, made a second journey to Mount Sinai, where he rescued the manuscript, just ready to be burned as fuel, and brought it to his imperial majesty. This last discovered codex is perfect, without the loss of a leaf. In addition to our canonical books it has the Epistle to Barnabas and a portion of the Shepherd of Hermas. Tischendorf believed that this codex was a little older than that of the Vatican, both of which he assigned to the middle of the fourth century.

Tischendorf's New Testament, 1868, gives line footnotes the variations of the three above named manuscripts. An English edition was issued in 1880. I consider it of more practical value than the revision of 1880.

The Latin Vulgate Bible, first published in 1590, was declared by Pope Sixtus V. to be the very one declared by the Council of Trent (1545-1563) and alleged to have been in existence for ages. But the Sixtine edition had to be superseded. Cardinal Bellarmine proposed that its errors should be corrected and laid to the charge of the printers, and that the work should be credited to Sixtus. Then followed the Clementine edition of 1592, which itself had to be revised in turn.

The Council of Trent must have been a secret convocation. How could a large body of bishops and doctors have met, passed and published to the world a decree referring to a book which had been "many ages in existence" and yet could not be found?

The learned Jesuit Hardouin believed that the New Testament was originally written in Latin. Why should Paul write to the Romans in Greek? It does seem more likely that the earliest codices were in Latin, from which the monks made translations into Greek, many a Latin word appearing in Greek characters.

King James' translation of the Bible was made in 1611, from manuscripts of late date as late as the tenth century, says Tischendorf, but much later in the judgment of experts, who say there is no satisfactory criterion for determining the age of manuscripts, and that few, if any, can be assigned to an earlier date than the twelfth century. "There are no manuscripts more than four hundred years old," says Tischendorf, "and the oldest of these are of the twelfth century, writing in 1229. As a Catholic he could not of course admit that the sacred scriptures, like the pretended writings of the Christian fathers, were fabricated by the Benedictine monks after the revival of learning."

W. H. BURR.  
"Edith Bramley's Vision." Very description of a Jesuit spirit-conclave, together with interesting corroborative testimony. Price 15 cents. For sale at this office.

### SURELY ADVANCING.

#### It Is Not As It Used to Be.

Reformers find so many impediments blocking their way that the almost universal exclamation of every one of them, at some time, is "Oh, the world moves so slow!" Read the following leaf from the past and you will be hopeful, and sure of a mighty advance. It is an extract from General Butler's letters to Captain Black, of Chicago:

"It is less than two centuries," says Mr. Butler, "since seven men of the highest station, a majority of whom were revered gentlemen, clergymen, as good and pious men as ever lived, as exemplars in every relation of life as it was possible for men to be, sat in a so-called court of justice, each morning session whereof was opened with prayer to the divine source of all knowledge, grace, and power, to direct the actions of his servants the judges of that court; and in that court were arrayed day after day poor, miserable, broken down, superstitious women and children, upon the accusation that they had commerce with the devil, and used his power as a means of spite upon their neighbors, and as one of the means of inflicting torture, because thereof the devil himself had caused poor creatures to shoot common house pins from a distance into their neighbors' children, by which they were greatly afflicted. Being put to the bar to be tried, they were not allowed counsel, and, thank God, our profession was not disgraced, because the attorney-general was a merchant. The deluded creatures sometimes pleaded guilty, sometimes not guilty, but in either case they were found guilty, executed, and the pins which were produced in evidence, can now be seen among the records of that court, in the court house of the county of Essex, Massachusetts!"

"Beyond all this, that court enforced, worse than the tortures of the Inquisition, dreadful wrongs upon a prisoner in order to accomplish his conviction. Giles Corey was an old man, eighty years of age. He had a daughter some forty years of age, simple-minded, not able to earn her own living, and a small farm, a piece of land with a house thereon, which he hoped to leave to his daughter at his then impending death. He was accused of being a wizard. His life had been blameless, everything except his supposed commerce with the devil. Upon ex parte testimony he was indicted for the great crime, and sent to the bar to be tried for his life. Giles knew that if he pleaded not guilty he was sure to be convicted, because that was the doom of all accused of that day; and if he pleaded guilty, he would be sentenced to death, and in either case the farm would be forfeited to the king. But if he did not plead at all—such was the law—then he could not be tried at all, and his property could not be forfeited to the king and taken from his daughter. So Giles stood mute, and put the court at defiance. And then that court of pious clergymen resorted to a method to make him plead which had not been practiced in England for two hundred years, and never here. Poor Giles was taken, laid on the ground by the side of the court house, on his back, with the flashing sun burning in his eyes, and a single cup of water from the ditch of the jail, with a crust of bread, was given him once in twenty-four hours, and weights were placed upon his body until the life was crushed out of him, but not the father's love for his child. He died, but not until his parched tongue protruded from the old man's fevered mouth. It was thrust back by the chief justice with his cane. The cherished daughter inherited...."

It has nothing to offer the true disciples, who sit at the feet of Spiritual Wisdom, drinking to the extent of their unfolded capacity the crystal streams of truth, which flow from the pure lips of her who is "rejoicing in the habitable part of the earth, and whose delights are with the sons of men."

It is not surprising that our good sister feels grieved in spirit to see so many of our people feeding upon the mouldy husks of a dead and decaying theology.

Turning away from the richly perfumed groves of the summerland of the soul, as set forth in burning eloquence in chapter XI. in our "Ghost Land." The loftiest flight of spirit in prophet or king, in "holy writ," seems "stale, flat and unprofitable," after the new and mighty revelations of Spiritualism, which is so densely studded with radiant gems of spiritual life.

The sublime beauties, the surpassing grandeur, the unlimited magnificence dazzles our untrained vision, and we behold in "wonder, love and praise" the habitations prepared for all who enter the portals of the temple of spiritual wisdom.

Every dragon nor contending warrior salutes; no false prophets, from whose mouths are leaping discontented frogs, no rolling thunders, nor falling stars; no harlots sitting on scarlet beasts; no martyrs, calling for vengeance, from beneath God's altar; no burning censers, flung from heaven to earth, and the redeemed hosts of the various states under the auspices of the Pythian order, and deliver her lecture upon "Brotherhood." She is receiving congratulations and unstinted praise from the critical portion of the K. of P. order, who pronounce this lecture something entirely out of the ordinary, and far different from anything heretofore expressed. I was privileged to have a private reading of her lecture, "A Great Century," and feel that the public have a great treat in store. These and other lectures are richly illustrated with stereoscopic views. This talented lady is quite versatile, and in addition to the wonderful powers of lecturing which she possesses, is also an authoress of more than common ability. She is the author of some sketches which a great eastern critic pronounced to be of rare literary value. I know that all Spiritualists will rejoice with me in the fact that one of our number is so beloved and appreciated by people in other fields of thought, and that they will also regret that the spiritual rostrum will lose her valuable services "for a day," or such workers should be kept constantly at work in the interest of our cause alone.

Mrs. Hornum's given her services gratis to the First Spiritual Church, and has aided in every way to promote its interests, and the great principles of Spiritualism.

EDOUARD LANNAY,  
Cincinnati, O.

IMMORTALITY.

Strolling together, my love and I, In the evening's hush, 'neath a starry sky, We talked of the future, the yet to be, Where no longer clouds in mystery The soul mounds forth freed from time Illumined with love's light divine And the solemnity of the dead In vision of beauty is seen instead.

And we said if our love so great could be Lost in annihilation's sea, 'Twould be a mockery worse than fate Where all life grows insensate. But rather let us dream of a life instead That those whom we now call dead May break death's spell and voice again Their thoughts beyond the reach of pain.

Over my grave, love, I would have you grow Roses that sweetly bud and blow, It would seem less lonely to be near Their radiant faces of beauty and cheer; I should live again in the flower that grows Over my grave; dear one, who knows? In the mould of the grave my soul would see

The wonderful law of Divinity! And the heart of the crumbling grave would give Awakened life to the flowers that live And the thrill and breath of their souls astir Would be God's true interpreter, And the forms of our loved ones hidden away Would rise glorious as the new-born day That the dead are not dead, their souls set free In the realms of Immortality.

BISHOP A. BEALS.

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

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### THE GREAT ENEMY.

#### Alcoholism Worse Than the Tobacco Habit.

To the Editor:—Will you permit space in *The Progressive Thinker* for a few comments relative to an article which appeared on the pages of No. 476, by Mary A. Ingalls, Waterbury, N. Y. The article is fraught with good suggestion and timely rebuke, for a word in season, and not a bow drawn at a venture. It is a word in season, and a word of truth, which states to the subject, went straight to the mark with one exception, and that doubtless was an oversight on the part of the contributor.

We need such sharp rebukes for our affiliating with the church, which has neither thought, word or deed directed in our favor.

One would sincerely hope that our people will advance far enough along the line of spiritual growth to find a richer field wherein to gather gems of thought, than within the pale of the orthodox, or any other church. Has it anything to give perishing humanity which swell its ranks? Its popular hymns are in keeping with its capacity to dispense spiritual truth.

"Nothing but leaves, nothing but No gathered sheaves of life's golden grain."

It has nothing to offer the true disciples, who sit at the feet of Spiritual Wisdom, drinking to the extent of their unfolded capacity the crystal streams of truth, which flow from the pure lips of her who is "rejoicing in the habitable part of the earth, and whose delights are with the sons of men."

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This is a remarkable work by FATHER CHATELAIN. It exposes errors to the minutest details the corruption that exists in the Church of Rome. It is a work of 88 pages, and should be read as a matter of history, and the following is a partial list of the table of contents:

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My first School-days at St. Thomas-The Monk and Confessor.  
CHAPTER III.  
The Confession of the Priest.  
CHAPTER IV.  
The Shepherd whipped by his Sheep.  
CHAPTER V.  
The Priest, Fugitive and the poor Widow's Cow.  
CHAPTER VI.  
Festivities in a Paragon.  
CHAPTER VII.  
Preparation for the First Communion-Initiation to Idolatry.  
CHAPTER VIII.  
The First Communion.  
CHAPTER IX.  
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CHAPTER XI.  
Protestant Children in the Convent and Nunneries of Rome.  
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Bible and Education-Why does the Church of Rome hate the Bible? Who does the United States, and want to destroy liberty? Why does she object to the reading of the Bible in the schools?  
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Theology of the Church of Rome is Anti-Social and Anti-Christian Character.  
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The View of Catholicism.  
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The Impurities of Catholicism.  
CHAPTER XVI.  
The Priest of Rome and the Holy Fathers; or how I swore to give up the Widow's Cow, to follow the way of men.  
CHAPTER XVII.  
The Roman Catholic Priesthood of Ancient and Modern Idolatry.  
CHAPTER XVIII.  
Nine Consequences of the Dogma of Transubstantiation-The old Paganism under a Christian name.  
CHAPTER XIX.  
Vicarious, and Life at St. Charles, Riviere Boyer.  
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CHAPTER L







THE QUESTION OF SENSATION AFTER DEATH.  
My experiment will be a vivisection operation. I am going to dissect away from the spinal the larynx in connection with the nerves of the body; and having carefully done so, I will cut off the head and see if the animal will be able to make sounds after the head has been severed. I expect to be able to obtain a noise or yelp by pinching certain muscles or by the application of the electric cautery. It cannot help proving successful. The noise made by the animal will be sufficient evidence. Of course, the organs will be kept in complete connection with the brain and with the other machinery of the body which make ordinary noises possible in the animal. I think this experiment will settle conclusively any doubt we may have concerning consciousness after death."—Chicago Tribune.

#### I LOVE THIS DEAR OLD EARTH.

I love this dear old earth and would not leave it yet;  
I feel I owe it much and fain would pay the debt.  
I've had both weal and woe, and looked through tears of grief,  
And in my saddest times 'twould seem a great relief  
To close my eyes in sleep, and rest forevermore  
From strife of this dear world, upon some dream-land shore.  
I love it more and more as months and years I stay  
Upon its bosom, broad and full of life, and  
Remains till ripe old age and helplessness shall claim  
My form, and call me back to earth and dust the same  
As when I was not thought or dreamed to be a thing  
To breathe and cry and laugh and grow and think and bring  
Forth fruit much like myself in evolution's plan.  
And should I thus remain, I'll still love earth and man.  
I see bright gold that earth has given unto man,  
To seek for, steal and hoard from others when I can.  
I care not for its gain or bright and shining face,  
But for its worth in things that help the human race:  
Food and raiment, shelter, sweet peace and comfort, too;  
For labor that should have reward—should have its due;  
For things naught else of earth but gold will bring or buy.  
I would not leave this earth and sun and star-lit sky.  
I love the perfume of the flowers in the spring;  
I love the fragrance that the leaves in summer bring;  
I love the odor of decaying autumn leaves,  
And with the tiny snow-flakes the earth receives  
In winter time, come purest thoughts of love  
To clothe the dead with shroudings from above.  
From the blooming to entombing of all things  
I love this earth and all that nature brings.  
DR. T. WILKINS.

#### CONSECRATION.

Do you hear the music swelling,  
The music of the spheres?  
'Tis the harmony of nature,  
That in our world appears.  
'Tis the rhythm of all ages  
That has reached our spirits' ears.  
It has touched and thrilled, and lifted,  
Like the billows of the deep,  
And our hearts and lives move ever  
With this sacred music keep.  
If we read the shining letters  
And the message comes to us,  
We shall know that we are chosen,  
That our spirits are not dust,  
But above all life's conditions,  
We shall make our shining way.  
We shall know our own divineness,  
Though we dwell in clay,  
Have you heard the spirit calling?  
Have you answered, I am here?  
Ready to do all thy bidding,  
Ready, and with a heart  
For we know our souls are lifted  
By the spirit's holy flame,  
One with all the grand immortal  
Who have left on earth a name,  
One with all who wrought and suffered,  
One with all who nobly died,  
For the cause they felt was holy,  
Though their lives were crucified,  
Each has had their path to walk in,  
Each been guided by the light,  
Now 'tis ours to bear the burden,  
Onward the cause of right.  
Do you hear the trumpet, brothers?  
Has it sounded in your ears?  
Thrilled your lives to nobler action,  
From your heart removed the fears?  
For no one can give us courage,  
'Tis the spirit's sweet behest,  
That must nerve our hearts to action,  
In the doing we are blessed.  
We falter in our mission,  
We will idly stand and play,  
When our lives hold this commission  
And are passing day by day?  
Let us all be true to duty,  
Let us wear the martyr's crown,  
Let the spirit guide and lead us,  
And our own wills trample down,  
Wills that ask for ease and pleasure,  
Who have heard no spirit call.  
Such the nobler life and duty,  
That seems open for us all,  
But the spirit power is potent,  
It must have complete sway.  
Through our hearts, our lives and actions,  
We will aid it day by day.  
Love divine, oh Love eternal,  
Love to save a ruined race,  
We shall know when we can live there,  
And our selfishness efface.  
SARAH STONE ROCKHILL.

#### EUROPE IN ASIA AND AFRICA.

For the greed of gold and the lust of land,  
Armed to the teeth, the Christians stand,  
To rob the heathen with bloody hand.  
They have every devilish tool devised  
In the brains of the highly civilized  
To butcher a savage foe surprised.  
The desert can tell the way they pass,  
For the dead lie heaped in a horrid mass,  
Where the Maxims mowed them down like grass.  
You can follow their track on the fertile plain,  
For the rivers run with crimson stain,  
And the grass is wet with a dreadful rain.  
Oh, their hands are thick with their brothers' blood,  
And the butchered cry from beneath the sod,  
And the cannon smoke has gone up to God.  
But since they profess—the Christian creed,  
They must palliate each atrocious deed,  
When murder has made a road for greed.  
Forgetting their slaughter a little space,  
To say, with a sanctimonious face,  
"We lay the burden of the human race."  
—Bertrand Shawell.

## OUR PREMIUMS

### And What People Think of Them.

F. J. Seder writes: "I got two orders for your paper and books. I am very thankful for mine. I think every man and woman should read and think for themselves. I will say that the Encyclopedia of Death, and Life in the Spirit-World, Vol. I and II, will open the eyes of readers, and they will see what great mistakes they have made in life. The Next World Interviewed is another grand book, by S. G. Horn. It is an interesting study, giving grand views of the invisible life. Then Ghost Land and Art Magic are worth more than all the churches and their church Gods. May you long remain with us. The paper is a welcome visitor each week."

Jos. Brent writes: "I received the premiums Art Magic and Ghost Land, which I consider invaluable to all students of the occult and of the philosophy of Spiritism. I have made in life a great and glorious work in which I wish you God speed. Your paper is an eye-opener and provoker of thought and cannot fail of being a blessing to humanity."

Wm. M. King writes: "I write to thank you for the valuable premium I received with The Progressive Thinker—Art Magic. I find its contents very instructive and wish it could be placed in every home, for to my mind there is more genuine truth and good sensible reasoning in its pages than can be found in both the Old and New Testaments."

M. A. Crawford writes: "You have enclosed an order for \$1.70 for your paper and the books Ghost Land and Art Magic. I can't well do without your paper; have been a reader of it since its infancy."

E. De A. Blakeman writes: "The beautiful book Art Magic arrived two days since. I find it intensely interesting, and very enlightening to my mind upon the important subjects treated. I would not part with the book for five times its retail price."

W. E. Jones writes: "I am much pleased with Ghost Land. I have read it twice and learned more from it the second reading than the first. I think that this is a very easy way to get good books. In fact, they cost us nothing."

R. S. Jackson writes: "I really do not understand how you can afford to give so much for one dollar and twenty cents—the paper one year and Art Magic—as often a single copy of The Progressive Thinker is worth the subscription price for the whole year. It is just my comprehension how any progressive Spiritualist will try to keep house without it. As for me and mine, we should feel lost if we should miss a copy. I believe you are doing a greater work for the American people than all of the 120,000 preachers of this country, and it seems to me that it is the duty of every Spiritualist to strengthen your hands by becoming subscribers to The Progressive Thinker."

Mrs. L. S. Nagell writes: "I have received my Art Magic, and although I have not had time to read it all through, yet as far as I have gone, I have not only been interested, but found it very instructive. I think that this work could find its way into every home. It would not be long before our philosophy would be understood and recognized in its true light, and take its proper place in the world. I shall make every effort to introduce your valuable paper and this instructive book everywhere I go."

I. W. Hatch writes: "Your generous gift, Art Magic, was received some days since, and I expect to enjoy reading it very much."

Geo. C. LaFontaine writes: "Art Magic I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your liberal offer I think it ought to reach out far and wide."

T. H. Skelchey writes: "I am constrained to express to you my appreciation of the grand work in which you are engaged. On the 24th inst. the postman brought to my door that splendid book, Art Magic, which is awarded to every yearly subscriber to your invaluable paper, The Progressive Thinker. Art Magic is indeed a grand book, and worthy of the appreciation of all who may read it. With my last year's subscription to The Progressive Thinker I obtained Ghost Land, and now I am in possession of Art Magic; and I wonder if you will be able to give your subscribers a premium next year. To-day the Christmas number of The Progressive Thinker reached me, and I once read Moses Hull's article on Christmas, and I shall file it away for future reference. The Progressive Thinker is well worth the subscription price without a premium, and I am much surprised that Spiritualists will consent to do without it. It is a real educator, and I find it invaluable to me. As Spiritualists we ought to keep in the front ranks. The phenomena of Spiritualism is all right, but there is more belonging to it than phenomena; we need to study the philosophy. We are in a wonderfully progressive age and if we march in the front ranks we must have progressive literature."

C. P. Mitchell writes: "I received Art Magic in good shape, and must say that if the contents are as instructive and elevating to the mind as its external appearance is pleasing to the eye, it will prove to be a gem of much value."

J. T. Fletcher writes: "Enclosed find check \$1.00 for the accompanying eleven subscribers to The Progressive Thinker and Art Magic. Send the extra copy to me."

G. R. Burroughs writes: "Enclosed please find P. O. order for \$1.20 for The Progressive Thinker one year and Art Magic. The Progressive Thinker is the greatest paper printed to-day for real knowledge and research in the mysteries of the long ago—just what we want to know."

Titus Merritt writes: "The last subscribers who obtained Art Magic are highly pleased with its perusal, and state that every Spiritualist and Free-thinker should subscribe for your valuable paper and obtain the book."

Mrs. E. Hinkins writes: "I have read just received Art Magic. I have read a few pages and like it very much. I look forward with a great deal of pleasure for The Progressive Thinker—which I receive every week. I thank you very much and wish you success in your grand work."

D. Durr writes: "I received Art Magic all right, and I think it is the best book that I have read. I think it is a good book for anyone to have in their house."

Henry Newman writes: "I received Art Magic, and to say I was glad to get it, hardly expresses my feelings. Many, many thanks."

Dr. N. J. Phillips writes: "I received the book, Art Magic, all right, and I think it fine."

R. L. Boyce writes: "I have read Art Magic. What a wonderful book it is! It is the John the Baptist of the New Dispensation."

## THE MILLENNIUM IS NEAR AT HAND

### Signs of the Zodiac Play an Important Part.

A CHICAGO MAN SEES IN THEM THE MILLENNIAL DAWN—GREAT THINGS, SPIRITUAL AND MATERIAL, ANTICIPATED NEXT YEAR—OCCULT FORCES AT WORK.

"A peaceful revolution," says the Interior Ocean, is to begin for humanity this year. The commencement of the long-expected and foretold "thousand years of peace" is close upon us, and Satan is to be bound. The coming of next December will witness the beginning of the prophecies contained in the book of Revelation, and the Czar of Russia, with his project for the unification of all nations, is to be regarded, at least tentatively, as one of the "144,000 leaders of men" mentioned in that book.

These are the predictions confidently put forward by Ernest Loomis, the Chicago man who is at the head of the "Home Silent Thought Brotherhood" and of the Occult Science Library, and who foretells some exciting and remarkable events in connection with the late Spanish-American war. In making these predictions Mr. Loomis, who bases them upon historical and scientific data, declares that the reasons for believing in their truth and general infallibility are exceedingly numerous.

"Occultists," he says, "deal with causes rather than with effects, and they know, thus, that the time is ripe for the peaceful revolution which the Bible predicts, and that great events could hardly help happening in the present year and soon afterward. Not only are we at the end of a thousand-year cycle, and not only does this century year mark the termination of a century, but we are also at the close of a great 2,140-year cycle, as is shown by the complete changes of the equinoxes, in the universal sun-and-zodiac cycle, of a still larger 5,000-year cycle. With the coming of the new era which follows the period of time just closing will naturally come the remarkable conditions and circumstances which have been predicted."

#### REMARKABLE CONJUNCTION OF PLANETS.

"A most remarkable conjunction of planets, such a conjunction has never before been witnessed, and which will never be repeated, will take place in the early part of next December, when nearly all the planets are in the zodiacal sign of Sagittarius. This is a distinctly religious sign, and, considered esoterically, is, among other things, representative of the Centaur, or the human evolutionary sign, the divine. Bearing this fact in mind, it is noticeable that the nineteenth chapter of the book of Revelation, which contains a prominent part of the subject matter of my predictions, speaks of 'armies in the heavens (or zodiac) sitting upon white horses' (signifying the Centaur or zodiacal sign Sagittarius), and which follow 'him that sitteth upon the white horse.' The nineteenth verse of this chapter speaks of 'the kings of the earth and their armies gathered together to make war against him that sat upon the horse and against his army,' shown also by the planetary conjunctions. The twentieth verse tells what became of them. The twenty-first declares that 'the remnant of them were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth,' indicating that it was the sword of truth, or of fact, an all-around confidence man. He looks like a priest, but is far too ignorant and uncouth to be taken as one. My only surprise is that a man with the manner and general appearance of a 'tough' can get an audience, especially as a teacher of Spiritualism. It certainly speaks ill of Omaha that such a slanderer would gain the following of he did."

There is not only documentary proof that ages and ages ago predicted that I would make these discoveries, but there are also living witnesses who will remember that these predictions were made."

#### BASIS OF THE PREDICTIONS.

It is as much upon the workings of this new scientifically recognized cyclic law, the law which causes history to repeat itself, and remarkable events occur at the end of every century, as well as at other well-known and recognized periods of time, as upon Biblical prophecy, that the new Chicago prophet of good things bases his predictions. While in the passing events and happenings of the past few years he sees many of the things which are to be the Biblical prophecies, especially those contained in the book of Revelation, he declares his belief that the "coming Universal Church" which he proposes to found will do a more wonderful work than any that has ever yet been carried on in the world by making "religion scientific and science religious," and he believes that even inspired prophecies must work out in obedience to and sympathy with the universal cyclic law of nature, which brings heat and cold, darkness and light, times of prosperity and times of famine, in more or less regular alternations.

This blissful and millennial state of affairs is to be brought about, according to Mr. Loomis, by means of "scientific devotion" and other occult practices, the observance of which enables a man to "become abundantly able to answer his own prayer through the awakening of an infinite law, and its consequent forces within himself. It is in direct connection with this end, and for the reason of helping on the spread and promulgation of this new religion, that the Home Silent Thought Brotherhood exists, and that the newly opened 'Silence Room' of this organization has been put into active use in a downtown neighborhood. Some time ago, to the Boston 'Church of Silent Demand' in its character, it is to help in peacefully revolutionizing the world, and in bringing about the thousand-year cycle of peace and prosperity."

#### SIGNS OF COMING CHANGE.

In making the statement that all mankind has been slowly and surely, unconsciously, preparing for the coming period of peace and prosperity and the fulfillment of Biblical prophecy, Mr. Loomis cites the general conditions of mental and physical unrest, the trades' strikes and troubles, the formations of trusts and labor organizations, the various socialist tendencies which have been so strongly exhibited of late, and the numerous and varied movements in the direction of change and altering conditions. The great era of peace could never be secured without this former period of transition and unrest. The law of cyclic development works always through these channels. The difficulty between Spain and America marked by the culmination, or, at least, clearing up, of the cycle in the time of "wars and rumors of wars," says, as mentioned in the book of Revelations, and the effort of Russia's Czar to bring about the disarming of all nations Mr. Loomis regards as a distinct, although perhaps unconscious, effort to realize Biblical conditions. All men

and all nature are to consciously or unconsciously assist in realizing these conditions, according to the beliefs and convictions of Mr. Loomis, and the occultists of this and other countries are to form a prominent part of the 144,000 "chosen ones," which every student of the Bible remembers as taking the part and fighting the battles of the heavenly armies against the encroaching hosts of the enemy.

According to Mr. Loomis, material and financial no less than spiritual, progress, and to-day he stands an accused and confessed outlaw, with a record worthy of most any desperado who preys on the lives and property of others in the far west.

The ceaseless hounding of a revengeful woman, a Salvation army lassie, brought the outlaw-preacher to bay at last.

At the time of his arrest, the afternoon of Nov. 13, Rhoades, dressed in the familiar garb of the Methodist minister, was preaching on one of the main streets of Wichita. With tears of tenderness in his eyes he was arresting the wayward as they came along, begging sinners to come into the fold and be washed in the blood of the lamb.

He was charged with being an outlaw, and specific deeds which he had committed were set forth.

He was dumb for a while, but soon after he had been incarcerated in the county jail he made a clean breast of it. He confessed that he was guilty of the charges made against him. He had hoped by the good he might do in the ministry to atone for the evil he had done as an outlaw. But he had been found out.

A few days before his arrest Rhoades had come to Wichita from South Dakota. He told his parents and all of his friends that he had come from New York where he had been studying for the ministry during his five years' seclusion, and had just recently been ordained.

He had not been in New York at all, so far as can be ascertained. When he ran away from home he went direct to the wilds of the west and became a member of one of the worst gangs of outlaws that ever rode over the Indian Territory. It became known as the Williams gang, and "Bill" Williams was its leader for nearly three years, and "Bill" Williams was none other than Tuller Rhoades.

Eventually the gang was broken up and the leader fled to Jamestown, S. D. There he became repentant one night while listening to the appeals of the local Salvation army. He joined the army and became an earnest Christian worker as he had been a desperate outlaw.

In the Jamestown band of Salvationists at that time was a young lady, Irene Anderson, who aspired to the leadership. So plucked was she at Rhoades' promotion over her that she left the army and started out in search of evidence against him that might blacken his character.

Back to the Williams gang she traced him, and after she had succeeded in getting nearly his entire record as an outlaw the revengeful woman returned to Jamestown. Bound to run him down, she followed on his trail, and after a long search she located him in Wichita. In the meantime he had joined the Methodist church and became a regular minister.—New York World.

#### 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 Canada.

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 organizing officers forward advice of the talent selected for the programme.

America Auditorium Hall, 77 Thirty-first 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 a room in which that organization was born in 1893.

You are invited to co-operate in making 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 appoint two members as its representatives to aid the State Board in verifying 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 February 10. GEORGE B. WARNE, Pres. Illinois State Spiritualists' Ass'n. 3402 Prairie Ave., Chicago, Ill.

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

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## RELIGION AND CRIME.

### How They Sometimes Mix.

Tuller Rhoades was a respected son of wealthy and influential parents living in Wichita, Kan. Five years ago, when he was quite a young man, he ran away from home. Neither his parents nor any of his friends knew what had become of him.

In November he returned, and to the great surprise of all his former associates he proved himself to be a regularly ordained Methodist Episcopal minister. To-day he stands an accused and confessed outlaw, with a record worthy of most any desperado who preys on the lives and property of others in the far west.

At the time of his arrest, the afternoon of Nov. 13, Rhoades, dressed in the familiar garb of the Methodist minister, was preaching on one of the main streets of Wichita. With tears of tenderness in his eyes he was arresting the wayward as they came along, begging sinners to come into the fold and be washed in the blood of the lamb.

He was charged with being an outlaw, and specific deeds which he had committed were set forth.

He was dumb for a while, but soon after he had been incarcerated in the county jail he made a clean breast of it. He confessed that he was guilty of the charges made against him. He had hoped by the good he might do in the ministry to atone for the evil he had done as an outlaw. But he had been found out.

A few days before his arrest Rhoades had come to Wichita from South Dakota. He told his parents and all of his friends that he had come from New York where he had been studying for the ministry during his five years' seclusion, and had just recently been ordained.

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## A CHILD MEDIUM.

### Marvelous Manifestations of Spirit Power.

To the Editor:—There lives near Anderson, Ind., a little ten-year-old girl who possesses wonderful psychic powers and whose gifts are worthy of mention. This child was born of Catholic parents, near Anderson, where her parents at present reside. Not long since while this little girl was attending school, she by accident dropped her slate upon the floor, breaking it in several places, but when the child reached down to pick up her broken slate she discovered the following message written on one of the pieces: "Never mind the slate, sister, you will get a new one." Seeing the writing, and knowing she had not written on the slate herself, she accused another little girl sitting back of her of doing the writing, but was told by this child that she did not. However, she took her broken slate home with her, and then it was discovered by her parents, while putting the broken pieces together, that several messages had been written thereon, but each message was on a separate fragment of the slate. In due time another slate was purchased, but messages with names of their so-called dead friends were written on this slate also, while this child held the slate on her lap, and while, too, no visible hand or even pencil could be seen writing the messages; they came almost instantaneously, proving without a doubt the presence of an unseen intelligence. The writer hearing of this child's psychic powers, and being a medium himself, he and his wife called at the home of the child, where the child and its parents related the above. While there, both the writer and his wife received upon the slate intelligent messages from their arisen friends, which verified the report of the wonderful powers possessed by the child. I will now add, this child's parents are not Spiritualists; more, they know but little or nothing of the philosophy of Spiritualism, and at present I cannot give their names to the public, since it is their desire for me not to do so. It is quite probable, however, that the child will be at Lake Brady the coming season. CHARLES J. BARNES.

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## 480

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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, Osna-

burgh 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 sent out.

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 library.

#### 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 book free to the one who gets up the club. The names must all be sent at one time. Now



ance, in our children, in our deeds, in our thoughts—in short, in the entire material and physical contribution which, during our short personal existence, we have furnished to the subsistence of mankind and of nature in general."—Buechner.

One vol., post 8vo., about 350 pages, vellum cloth, \$1.







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THE  
**FAMOUS CHRONIST,**  
OF BOSTON, MASS.

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Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask OUR opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

**SPECIFIC NO DRASTIC MEDICINE DRUGS**

A Book on "Chronic Disease" Sent for 2-cent Stamp.

**G. E. WATKINS, M. D.,**  
400 Mass. Ave., Boston, Mass.

## GENERAL SURVEY.

(Continued from page 6.)

E. W. Sprague writes from Philadelphia, Pa.: "This society is a live one; always harmonious, and it knows how to work and does work, and the result is it makes a success. The Progressive Thinker is always on sale at the hall door, and it has many friends."

Mrs. L. M. Pearsall writes: "Enclosed please find order for \$1.20, my subscription for The Progressive Thinker for one year and Art Magic. When I receive Art Magic I will have four nice premium books, and all for so little money, and I prize them very highly. I cannot do without The Progressive Thinker. I have taken it almost from the first number."

Mrs. Lora Holton writes: "I find the Spirituallists of Elgin, Ill., alive and deeply interested in the cause of Spirituallism when devoid of fraud. I held two test seances at Mrs. Wheaton's, 102 Ann street, and Mrs. Dr. H. W. 208 Grove avenue, where they were with good results. I will return there Feb. 27 and 28 to lecture and give tests, at the same places. I found The Progressive Thinker the favorite paper there, having many warm friends and fully appreciating the bold and fearless stand it has taken for truth."

Dr. E. D. Noble writes: "The West Side Spiritual Society have outgrown their present quarters at 46 S. Ada street, have taken the more commodious Occidental hall, corner of Madison street and California avenue, where they will continue the good work with Mr. Grupp at the helm as test medium. Good speakers in attendance. Meeting every Sunday at 2:45 and 7:45 p. m."

Correspondent writes from Buffalo, N. Y.: "Our good sister, Mrs. S. Augusta Armstrong, proved the truth of an old saying, 'A friend in need is a friend indeed,' when last Sunday afternoon she came into our little chapel, just as the chairman was about to dismiss the people without having any meeting, as our regular speaker was unable to be with us; but Mrs. Armstrong, true to her kind, generous nature, came to our rescue, and I assure you our meeting was not a failure. One of the members was heard to say, 'Did God or some good spirit send her to us?' We hold our meetings every Sunday afternoon and evening, and on the 8th of February we will have our first social seance. So you see we are alive on the 'East Side.'"

Jennie E. Pike writes from New Hartford, Conn.: "I think a good Spirituallist speaker could create an interest here, as two of the churches are all broken up."

Correspondent writes from St. Louis, Mo.: "Again you are most welcome, SarGis, to the columns of our esteemed paper. Earnestly have I wished that we might again be permitted to hear from his able pen, and profit by his helpful inspiration. I have, but recently commenced an investigation, and I considered the article on Planetary Influence alone worth the subscription price of the paper. J. B. Waterman's experience and impatient desire is shared by many who are making an honest, thorough and impartial investigation. It follows the suggestion of our good editor to visit Chicago in pursuit of it, I hope he will hear with what degree of success. In my opinion the best and truest condition of genuine mediumship and spirit return would come through a medium who would be willing to be placed under the test condition of abstaining from whiskey and all other kinds of liquor for three days previous to the seance, and it is a condition that every clear, honest investigator should insist upon. Visit your mediums and find what their habit of thought is, 'As a man thinketh in his heart, so he is,' and by the mouth confession is made unconsciously of a person's moral standard. Intemperance is not confined to liquor alone, but includes in its widest range, backbiting and all its kindred outgrowth. When these conditions are insisted upon,

SarGis will have no more occasion to feel disappointed; neither will J. B. Waterman have a text to preach from, for the ranks under these conditions will be so welded out that the sunshine of love can find entrance to insure a healthy growth of those remaining."

J. C. Bell writes: "I would rather be an intelligent infidel than an ignorant Christian."

B. Baker, of Montreal, Canada, sends us a large list of subscribers. He is doing a good work in endeavoring to get our cause established in that city of churches.

F. Corden White writes from Bradford, Pa.: "Rev. M. H. Houghton, the minister of the Universalist church, and all the directors have given consent to the use of their church by the Spirituallists, as their hall was too small."

Carrie F. Weatherford serves the Harmonical Society of Sturgis, Mich., for February. Will answer calls for week-night lectures or to attend funerals.

Mrs. J. W. Kenyon lectures and gives tests in Boston, Jan. 29; Feb. 5, in Lynn; the 12th and 19th, in Haverhill; the 26th and 27th, in Lowell; the 12th, in Brockton; the 13th and 20th, in Fitchburg; April 24, 9th and 16th Manchester, N. H.; the 23rd and 30th, Chelsea; in Portland, Me., May 21 and 28. She would like calls for May 7 and 14, and all of June. Address 40 Baker street, Lynn, Mass.

W. H. Evans writes from Toronto, Canada: "Spirituallism has been brought into prominent notice in this city since Mrs. Waite came here, and still more so recently since the arrest of one of its leading workers in the cause of Spirituallism. The funeral services were conducted by J. C. F. Grumblin, whose remarks throughout gave beautiful glimpses of spirit life, uplifting and blessing all present."

Passed to the higher life, on January 22, Mrs. S. B. Cramer, treasurer of the Beacon Light Auxiliary, who resided at 1135 Wrightwood avenue, Chicago. Our friend is known as an enthusiastic and earnest worker in the cause of Spirituallism. The funeral services were conducted by J. C. F. Grumblin, whose remarks throughout gave beautiful glimpses of spirit life, uplifting and blessing all present.

MRS. E. D. FINK. With the passing away of A. B. Bradford, one of the most prominent men connected with the history of Lawrence county, and of this state in general, is ended. The news of Mr. Bradford's death at "Buttonwood," was received in this city with sincere regret, for he was one of the men whose places can never be filled. He was firm in his convictions and never swerved from the path of what he considered his duty. His talents were fully appreciated and he was a progressive man far in advance of the times, for he was a ready scholar, thinker and worker, many of his contributions having been sought for by the leading magazines of the country. The Courant-Gazette, New Castle, Pa.

Passed on to a higher life, from near Unionville, Mo., James W. Roberts, aged 44 years. He has been a staunch Spirituallist for many years, ever ready to lend a hand, and speak a good word for the cause so dear to him. After three months of intense suffering the spirit was released, and he passed on to join the choir invisible, whose music is the gladness of the world.

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Passed to spirit life, in Chicago, on the North Side, Jan. 27, Mrs. Julia Oliver. She possessed in a marked degree very beautiful traits of character that endeared her to all who knew her. She was perfectly willing to go. She talked with her beloved husband and daughter several times about her passing out. She said: "I am not afraid to go; it is only over there, where I will meet my dear loved ones who have gone before. It is only a step, and I will be with them. I want to stay for the sake of my dear little girl and my husband, but personally I want to go. What a consolation and happiness to know that I can return and see my loved ones and talk with them, and watch over and guard my daughter. I will come and see you often. And thus passed to the higher realms one of the grandest and noblest of women."

## Sunday Spirituallist Meetings in Chicago.

Church of the Star of Truth, Wicker Park hall, No. 501 West North street. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

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

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

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

The Temple Church of the Soul will hold meetings in Van Buren's opera house, Madison street and California avenue, every Sunday afternoon at 8 o'clock and 7:30 in the evening. Good speakers and mediums will be present.

The Church of the Soul will hold union services of Sunday school and church, each Sunday morning, in Room 608 Handel Hall Building, No. 40 Randolph street. Church services at 11:30.

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

The Lake View Spirituallist Union meets every Sunday evening at 7:45 in Felt's 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. Dispute tests and phenomena. Mrs. L. A. Roberts, pastor, assisted by other good mediums.

Dr. J. M. Temple will hold meetings every Sunday at 4908 Cottage Grove avenue, 2:20 conference, 7:30 p. m., lecture and tests.

Spirituallist 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 sessions begin at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme.

The First Society of Rosicrucians, J. C. F. Grumblin, 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 Sunday. Seats free to all services.

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

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

The First Spiritual Church of the

testimony to the truths of spirit return. E. H. S. Mrs. J. H. Richards, of Marion, Ohio, passed to spirit life, Wednesday afternoon, Jan. 18, 1899, with a gripe, after a very brief illness. Her request after death, through spirit communion, was to be dressed in white and that a special ring be placed on her finger. She was a wife and mother and a Spirituallist, and leaves many friends.

W. W. J. January 9, Melva, the infant daughter of C. F. and M. E. Van Loven, passed to spirit realms. She was 3 months and 14 days of age, and died with acute pneumonia. A poem was improvised by Mrs. Irene Smith, who performed the funeral services.

Samuel Waugh was born Aug. 28, 1828, in Cumberland county, Pa. He passed on to his beautiful home beyond Jan. 22, 1899, from Ashley, O. He has been a Spirituallist over fifty years, and tried to live the teachings of our beautiful philosophy. He was a patient, endearing husband, kind and loving father and good, generous neighbor. He leaves a dear companion and four children.

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Spirituallist 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 sessions begin at 7:45. Questions answered by Mrs. Ashton. Other speaking. Always an interesting and instructive programme.

The First Society of Rosicrucians, J. C. F. Grumblin, 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 Sunday. Seats free to all services.

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

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

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The West Side Spirituallist Society meets at 1200 Madison street and California avenue, every Sunday at 2:45 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

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

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