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

VOL. 19

CHICAGO, ILL., SATURDAY, MARCH 18, 1899,

Crisis. In The Progressive Thinker from

week to week the careful reader finds noticeable among the articles of its week to week the careful reader finds noticeable among the articles of its contributors an agitation towards all steps of reform, and how to eliminate fraud from our ranks. This should be of interest not only to every Spiritualist pur every honest medium as well. but every bonest medium as well. nut every honest medium as well.

The old wheel of truth is ever bring.

The index finger on the dial plate of

None are more capable than are our public workers of educating the public truth, as to the perpetration of fraudulent manifestations upon the public. Time and time again have I been told that there is policy in keeping "mum" upon this subject; that we only incur the ill will of many Spiritualists, who, it seems, delight in being humbugged, and if one impostor does not catch their of experience it seems most of us

Some two years ago I was openly denounced and told I wasn't capable of grasping the higher spiritual demonstrations, because I gave my honest convictions of the materializations given through the same individual who recently came to grief in Chicago, and ucation, God forbid that we may ever be entrapped or lost in such cesspools.

If the book recommended by Bro Ernest Green, of California, and published by Mrs. Julia Schlessinger, will be an educator, I suggest she put it at a more nominal price—say twenty-five cents, so it can be brought within reach of the poorer class. For it is this element mostly that fatten the purse of these charlatans.

She claims to have found seventeen methods of slate-writing! Think of it, you who are holding in sweet reverence some communication received from some slate-writer. Must we question Is there no genuine phenomena? I for one will answer there Through Mrs. Hibbitts, of Muncie, Ind., I received through the trumpet demonstration as divine a message from my father and departed brother as was ever given to mortal. Through Mrs. Judge Pruden's mediumship, of Cincinnati, last spring, I received independent slate-writing which was the most convincing evidence of my mother's presence with me.

Yet, like spurious coin, so perfected is the imitation that few are shrewd all are anxious to know how to rid our ranks of these wolves in sheep's clothing, I fear Mrs. Schlessinger's book will have the contrary effect of scattering broadcast like tares in a field more slate-writers, materializers, and "fullfledged mediums" than a gullible public find an entrance through the beautiful can well care for.

Unmolested these vampires go forth seeking new fields, and every field has its hungry souls and open purses awaiting them. Think of it, seven thousand dollars was the harvest in Colorado reaped through fake materialization, by Prof. Milton, alias Jules Wallace. Had the honest workers in our ranks combined their forces, and all agreed to give one year's time of their medium-ship to these same people, their pursestrings would have tightened, and the old cry of hard times-no money-

would have to be met. No! Bro. Conger, it is not those in high places who have laid the temptation, and who have brought about this present crisis. They are nearly all men families dependent on them, and all missionaries these days need a few more clothes than did will Christ and the Apostles, besides rail- care, but a cloud rolls between them road fare, so that these laborers are surely worthy their hire.

The guilty ones are those who seek for more than the spirit world can pro- mud and mire of conditions, into deduce through a mortal, hence the sup-ply is equal to the demand. If dollars were withheld as are the dimes from They go into another sphere of exist-organizations, these robbers would soon ence to be transmuted, evolved and organizations, these robbers would soon die out of our ranks.

Have you ever noticed how easy it is higher lesson. for some people to procure a dollar when they haven't ten cents to hear a O Lord. good lecture, such as given by our older How manifold are thy blessings. workers? There is not an impostor in How beautiful is the at-one-ment! our ranks to-day, who is not making Help us to be lifted up daily. O Father, more in one week than any of these that we may become one with thee older workers get for a month's hard should be the cry of every human soul.

labor. These are facts. unless a penalty of imprisonment is for the mighty symphony of time is be affixed to the crime we will never ing played on those ethereal strings eliminate fraud from our ranks. Make that run from the human soul into the an example of a few and soon the ring depths of being that connect us with will cease its co-operation. Yes, there must be a ring where each is posted When Frank Donovan visited our city some two years ago, he gave us pictures on handkerchiefs, some of proved to be "Mother Lydia Pinkham," with the word "Compound" attached. When I confronted him with these facts as to how his demonstrations were produced, these were his words: "I was a fool for going to your house.

I was told before I came here to let you alone." Well. I considered this the greates compliment ever given me. May I ever be known by said "ring" as one who speed."

Angels and fellow spirits bid you speed."

MRS. M. A. REED. will denounce fraud, and speak truth

I second the motion of having "Rogues' Gallery" as suggested by Bro. By Charles B. Waite, A. M., author of Ebertshauser, of Ohio. Let the faces of those who, knowingly or willingly, define and prostitute their mediumship (if they ever possess any), be brought before the public; then all would count for naught, 25 cents. For sale at this office. Through individual effort the public should see to it that the hand of the law deal out justice to them. Then will and elevating spirituality of thought. placed upon the basis of respecta-

How to Meet the Impending I Give Unto You, That Ye A Healthy Criticism, by a It Is Withal Worth Living. Can the Perfect Ideal Ever Of Spirit Power and Influ-Love One Another.

This is an age when souls are

ing to the surface these impostors. We time simply points—like the needle to are brought face to face with existing the pole—in one direction, the Father-facts that all things are not what they hood of God and the Brotherhood of planet was in an embryonic condition; when this world and its forces slept in to know the false from the true, yet it the womb of the morning—gestating, is almost decapitation for a medium to prenty avow what they know to he a ing of a world. Oh, wonderful nature, Godhood, outwardly how still every thing must have been, but inwardly, wonderful activity was going on, what inside this great Egg-born from the Divine matrix through the father and mother Life Principle, and watched over through the ages, evolving and and if one impostor does not catch their bringing forth the sleeping energies dollars the next one will. To this school contained therein; through the long, slow centuries it has been unfolding steadily, cycle after cycle has rolled away, bringing it into a more progressed condition; man the highest, that is the highest man, contains all that is below him, and all that is above him. And we must not give ourselves worry about man and his con ditions either here or hereafter, for that was fully exposed, by many sworn wit-principle that brought man forth from nesses. If such exhibitions are an ed-out the Kosmos, will look after us; and out the Kosmos, will look after us; and I think we are being looked after in a

> Jesus Christ came and left his message, not to a few disciples alone, but to the whole world, and, oh, that Divine message has been ringing-ringing like bells, down the corridors of time, lifting up all souls who were sufficiently unfolded to catch its intoning power, that wondrous power of Love, that melts and subdues everything of an earthly nature. Everything of an arbitrary nature, of malice, envy, jealousy, uncharitable thoughts, all these inharmonious vibrations that put us out of tune with ourselves and the human family, must be melted in the crucible of our consciousness-and monided into golden precepts of useful knowledge, and loving flowers of truth, for truth is mighty and will prevail. We can't coerce people into believing what they cannot understand. The soul must be evolved enough to catch

the peace song within, before it can catch it without. These arbitrary and seemingly wicked natures are all under the favorable law of evolution, and cannot be other than what they are. This egg-shell of prejudice and superstition must be thor oughly broken, so they can emerge from its close pent-up walls into the broad sunshine of God's beautiful loving presence in the garden of his love, under the benign rays of the sun of truth, and then they will be able to gates of the Temple of Peace, that to them had seemed like adamant before.

Oh, how that love warms us, invigorates, purifies and inspires us to good works. How it opens the doors to the school of wisdom within; how touches every living soul into Divine splendor, radiating a light that reaches across the shoreless sea of Eternity. Oh, how the varied cares of this earthly life vanish under the soft and mellow rays of this spiritual sun, that to-day illumines the world.

We cannot mistake it, its rays beat so persistently against the casement windows of this Temple within, awaking everything to life and activity.
We be unto the man or woman that

shuts out that light consciously, that does not obey the mighty mandate of the spirit of good or God within. God not withdraw his loving, tender them, and they seem to cut loose from all good, and sink down-down, into the bauchery and crime until he or she ceases to exist as a physical again brought forth for another and

Oh, how wonderful are thy works.

Now, dear humanity, we must keep But now for the remedy. I aver that in the line of march, and keep in tune in harmony we will lose the power to keep time with the measured tread of the phalanx of souls that are marching which on to higher destiny; the line must not

"Life is before you; from the fatal road you cannot turn; Then take up the load, not yours to tread or leave the unknown way;

Ye must go o'er it, meet ye what ye Gird up your souls within you to the

deed. San Diego, Cal.

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WHAT OF THE TIMES? A NEW COMMANDMENT MR. ROBINSON'S BOOK

HE ANALYZES THE WORK AND POINTS, OUT ITS IMPERFEC-TIONS-EXCELLENT TESTS OF GENUINE PHENOMENA.

Veteran Worker.

To the Editor:-Having read Mr. Røbluson's explanatory letter in your issue for March 4, and also his letter in the Banner of Light, I have a few suggestions to offer, I have not read the book, but glanced over it while I had a chance by the kindness of Mr. Johnson of this city (Cleveland). That many pretenders have deceived careless observers by the shallow tricks of leger-demain, as described, no intelligent Spiritualist is likely to deny; but that these constitute any part of the phe-nomena upon which Spiritualism rests, and is judged by the millions of competent believers is simply absurd.

Mr. Robinson seems to take it for granted that Spiritualists are ignorant of these frauds and tricks, and close their eyes against all evidence against That there is a class of superficial observers and

CREDULOUS FANATICS that do not discriminate between frauds and facts is well understood among Spiritualists. But these are not a representative class-though often noisy-and but few of them will read this book or profit by the lessons vhich Mr. R. fancies he has given them.

So far as I have read, none of the tricks relied upon to explain the pheiomena of mediumship, bear any relation to those relied on by Spiritualists as the data from which we reason. It is amazing to me that any man should think of explaining or exposing Spirit-

SUCH SHALLOW EXHIBITS

as Mr. R. presents. He is very sure that no slate-writing will appear when he prepares the conditions. Possibly there may not. Many honest believers fail to get anything, when the medium has it all his own way.

I had three sittings with Mansfield; three with Reed, and three with the Bangs Sisters, and got no results; but the first time I ever sat with P. L. O. A. Keeler I got 192 words written in a fine, legible hand, in answer to my question, which the medium had not seen nor touched, and on my own slates that I prepared, marked and cleaned before I left my room, and the states were never out of my sight or reach

instant. At Cassadaga, a year later, I/purchased two new slates, cleaned them, wrote my wife's name on the frame in several places, tied them with my pocket handkerchief in my wife's presence, then wrapped a copy of the Cassadagan twine that wound the slates both ways many times, and took it to Mansfield, but got no results. The next day she sat again and got no writing. Fifteen minutes later Mr. M. came to our room and we sat-four of us-together, holding the slates firmly in our handsstill wound and tied as before. At no time had these slates been out of Mrs. Howe's possession, after they were pre-In less than 5 minutes after we pared. formed this circle, and grasped the paper that covered the slates, firmly in our hands, there were five messages written on the inside, covering nearly all the available space on both slates. opened them myself and they were so firmly tied that it was not a hasty work

to untie them. Can Mr. Robinson duplicate this experience and explain it as a trick? In his letter to the Banner of Light he says: "I stand ready to be convinced." But he is not likely to find

any one anxious to convince him so long as he occupies the position indicated by his writings. Because he has not found evidence, he seems to regard his negative experience, as more conclusive than the positive demonstrations witnessed by millions. But he assumes that be is posted in the ways that are dark, and that, therefore, we who have not made a study of magic are not qualified to investigate or judge the evidence of our senses. But for all that he has yet given (or all that I have seen from his pen), he shows conclusively that he is not qualified to judge spiritual phenomena; for nothing that I have found in his writings touches the facts "trick slates." and other devices he describes for deceiving sitters, are as foreign to spiritual phenomena, and the conditions under which they are produced, as Noah's ark to the Spanish fleet Dewey baptized in Manila Bay. Slade and Foster may have deceived with tricks. But that each produced phenomena at times, that no magic explains, is as certain as human testimony can make anything; and it can make case so conclusive that the sober judgment of courts decide questions of life and death upon it. I never had but one quite certain he deceived the rest of the sitters—at least in a part of his performances. I could have done the same things, and explained the modus oper andi. But it did not disturb my confl dence in other manifestations through the same medium. Mr. Robinson's in terpretation of Siade's accordeon music under the table, is nothing new; but it does not touch the vast array of facts that have been demonstrated through that unfortunate medium. My own experience with him was of a nature to excite suspicion and such as Mr. Robin son would doubtless have accepted as conclusive, and written him down a fraud. But when Thomas W. Waterman, a lawyer and author, carried his own slates, and got a long message upon them, at a distance of eight feet from the medium, who had never touched the slates, and that message of character that the medium could have known nothing of, I conclude that in that case it was not a trick. Mr. Robinson may say, "I did not witness that."

Neither did I, but I have no more rea-

(Continued on page 5.)

Life is one continuous struggle, and we must meet its problems in all its walks; if time brings us sunshine we can be happy, if instead shadows and sorrows, we are too apt to frown, for none, no, not one of earth's children welcomes disappointments and trials

willingly. Who of us can say deep down in our souls, when the loved ones we have cherished are taken from our embrace: "Oh, Nature, thy will be done?" And if our lips do tremblingly whisper the words, "Thy will be done, oh Lord," it is said with misgivings.

In the old theology we were taught that we must give thanks for all things, even to giving up those whom we loved; that we should acknowledge that God had given, and by his direct personal intervention he also taketh away; even while we hear the words we know that some law of nature has been violated and we should not be so unjust as to blame the great spirit of good for our sad loss, for "what is man that thou art mindful of him."

Life is filled with seeming clouds, dis appointments and sorrows, yet if we could see more clearly we would under stand that all of these experiences were needed to make a rounded out life, for out of the mire and muck comes the pure white life, so too must we rise out of the mire of unkindness, through the waters of sorrow and tribulation and the mists of superstition, and wait for the sunshine of knowledge, if we would bloom in the purity of soul.

The pathway of nearly all lives has more thorns than flowers, and how few of us are willing and anxious to remove these thorns and place roses in their stead, or even to give one word of love and friendship to those who journey

near them in parallel paths.
Some may have apparently more joys than sorrows, and how eagerly and willingly they share their joys alone, too precious are their happy moments to divide them with one more humble. But how will it be when the mystic sea is crossed-will we or should we expect the loving greeting there which we have failed to give to others while we lingered in the mortal-life?
"To those who freely give, it shall be

freely given," then why not, while here below, live above the selfishness and thoughtlessness and careless, unkindly ways and dwell together in spirit and in fruth, recognizing the Fatherhood of God and the Brotherhood of Man? We are all living in one great, grand sea of spirit, breathing the same atmosphere. controlled by the same spiritual law or power, none are wholly righteous; all have our failings, then let us have loving charity one for another, and

thorns from our neighbot's walk in life. Paul says none are righteous, no not one, and he also asserts that nothing unholy can enter the kingdom of heaven. If the old interpretation of this be true, I fear heaven is not well populated with our dear ones; authors, poets, singers and musicians must be sending great lamentations out from the land of the unredeemed, while but very few-indeed can be singing psalms. playing harps, walking golden streets and praising God in a little, lonely, walled-up heaven,

strive to pluck at least some of the

In all candor and anxiety of soul, the Christian world is asking: If all this be true, is life worth the living? What is life if all our efforts put forth in music. in song, in poetry, in art, in science, in culture, education and refinement do not entitle us to a life hereafter? If after all it is not true that we can believe and be saved, and by worshiping God be made holy, if it is true that they who do not subscribe to creeds are not punished by suffering in endless woe, then of what use is the old time the

ology? Shall a Mozart, a Wagner, Shakespeare, Voltaire, Paine, Ingersoll, Longfellow, Whittier, Burns and the count less authors, scientists; statesmen and artists of the past and present who believed in deeds as a saving power, rather than creeds or beliefs, be lost in the sea of eternal forgetfulness? Oh, no, their flow of soulful thoughts still lingers and the beauty of their lives we hold in our memories, and their lives were examples for our emulation or study. Can it be that such as they were doomed to a land of torment? No, a thousand times does eternal justice and truth answer No. They five, they come and go, and are ever ready to leave the impress of their love and inspiration on the brow of those with whom they can come in touch. Their thoughts are not silvered notes silenced in this awful hell prepared by an angry God for those who do not accept the interpreta-tion placed upon the Bible by the ortho-

dox church of to-day: theology advanced, it certainly was not worth the living; but with the knowledge of to-day, from soul fountains flow the sweet notes of music and song. and echoes from angel spheres, and the touch of ministering hands, bring us knowledge of life; its duties and its purport. MRS. MARIA BITTERS.

TOO BUSY TO DO GOOD.

If I had time. The cry for sympathy I'd heed, And minister to want and need, I'd do some charitably deed, If I had time.

If I had time, I'd whisper one wee warning word To some weak wanderet who'd erred, Whom love and conscience ne'er stirred.

If I had time. If I had time, I'd write a song for all the years, Filled up with hopes and loves and

To sweep the heart of imiles and tears. If I had time.

THE IDEAL LIFE.

be Reached?

That it should be superior to the external is not merely desirable but necessary, if as every intelligent person is supposed to admit, that life is in herently progressive, for if not it would be a contradiction of terms and not be life. The present ideal when attained only finds the vision extended and the possibilities greater for a further advancement. Reasoning from these premises the reply to the question, can we attain unto the perfect ideal? must be answered in the negative. This is

eternal progression. The environments which, dependent upon education and temperament, have given the limit beyond which our comprehension does not extend, are only removed by the operation of a superior force which we may term the higher will power, which is inherent in every respond when the proper conditions exist for its growth. The experience of missionaries among the lowest types of humanity is evidence that in the majority of cases the presentation of advanced ideas finds conditions ready for

their acceptance.

This ideal life is at times personified in individuals who having attained unto that exalted state which enables them to understand truths that to the masses are a sealed volume, and being placed where they can point the way that must be traveled to reach the higher vantage ground that is seen beyond. The worshipful faculty in the soul that causes it to Deify the being who has made these attainments, is a legitimate one; being the most powerful incentive known to stimulate its progress.

The good old adage that "a contented mind is a continual feast," does not imply a state of lethargy. There is a noble discontent, and the races which to-day lead the world in all that pertains to true progress were the ones that, dissatisfied with present conditions, and perceiving the truth with less mixture of error, boldly proclaimed their in dependence of antiquated forms and advanced forward in the increasing

The restless condition of modern thought in its religious, scientific and miscellaneous departments indicates not a fevered condition and evidence of an ebbing tide whose mighty flow has borne it upward to its present position; but that the current of the life forces is strong and will carry forward human life to that exalted ideal of which the most advanced minds have given it illustrations. The danger lies not in the effort to quicken into more advanced life the latent forces that dwell there but in their suppression. The upheavals that in the past have overthrown governments and destroyed civilizations were the result of elforts to suppress vestigation and compel the mind to wear garments that were outgrown and only adapted to the infancy of the race When the advocates of the infernal system of chattel slavery undertook to prop it up by seeking to suppress efforts to enlighten, the words of the Divine Teacher became appropriate: "For men love darkness better than light because their deeds are evil." That testimony can be applied to every phase of human

existence. The powers that for ages have claimed the divine right to rule are be ing disturbed by the quickening of that true divinity in the soul which has so long slumbered but has come forth asking, "Is not that fountain of living waters whereof if a soul drink he shall "That all men never die, also for us?" are created equal, that they are en-dowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness." This ideal illustrated in that immortal document, the Declaration of Independence, must be actualized be fore that day which is reasonably expected will dawn, the millennium Class distinctions and all the artificial barriers that at present disintegrate human life would disappear, "for the knowledge of the Lord would cover the

earth as the waters cover the sea.' It has been truly said that human life is better than its creeds; proving the fact that the interior or soul life, no matter how much encumbered by externalities, cannot be effectually hin dered in its upward march. That every action which is in accord with the idea is a force which helps to realize the truth "that each to-morrow finds us

farther than to-day.' Looking down the dim vistas that senarate the present from even the his toric past, we see that progress has been made. Looking forward we see greater attainments to be realized. For developments of the soul is in danger of being crushed in its onward march. For like an army with banners are the hosts that have been marshalled to aid in the uplifting of human life to that nlane above the mists and shadows and where beyond can be seen the glorious ideal of a perfected humanity

HAMILTON DE GRAW, Shakers, N. Y.

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ence. A KNOWLEDGE OF THE TRICKS OF FAKIR MEDIUMS AND MA-

GICIANS DESIRABLE. To the Editor:-After reading the letter of W. E. Robinson in March 4th issue of The Progressive Thinker, one is impressed that from his standpoint, what said writer does not know concerning mediumship is not worth

knowing.

There is nothing in Spiritualism for him, because he thinks he can duplicate all the manifestations by trickery.

Mr. Robinson's book on Writing," etc., may serve a good pur-pose. It is well to understand the secrets of the magician's art, and to know what are and what are not test conditions while investigating in the fealms of the occult; but beyond that soul however undeveloped; but ready to point it has no value. The title is a misnomer, as "Trick Writing" would better express it.

It goes without saying that no right minded person wishes to be deceived in these points. It is desirable to have all the light thrown upon methods of trickery that is possible, that one may be on his guard and avoid any pitfalls.
In advocating a work of this kind, the mistake occurs in not properly discriminating between the false and the genuine. If emphasis is not laid upon that

point it is misleading.

What Mr. Robinson does not know or believe concerning spirit manifestations is of no consequence except to himself. and has no weight against what thou sands of others do know. Any amount of negative testimony will not militate against one case of positive testimony

The writer will cite one instance in his experience out of many in which the explanations in said book have no bearing. On the occasion referred to, I visited a well-known public medium and sat for experiments in independent slate-writing. The medium placed couple of clean slates before me for inspection. At that point I took from my pocket a small folding silica slate, privately marked, containing two or three leaves. I asked the lady if she thought the spirits would write on that: if so, I would prefer it. She answered: "We will try," and directed me to place my folding tablet between the other slates. This I did, and placed a rubbe hand around them. The package lay flat on the table in full daylight, and it never left it. I kept my hands resting upon it and the medium only touched the frames with her fingers. In a few minutes she asked me to open them. which I did, and found four pages of the inside silica slate covered with messages written in colors.

They were signed with the names of several of my relatives and friends. gold, surrounded with a cluster dalsies also in gold.

I have this now among my choice col-lection and would not part with it for any consideration. Following this manifestation were writings received be-tween other slates bearing the internal evidence of genuineness which could in no wise he accounted for by any theory of prepared messages, invisible inks movable flaps, trap doors leading into the cellar, writing with the toes, or any other similar magical performance. Spiritualists understand and appre ciate the value of the messages received from the discarnate intelligences and

cannot be deceived in the matter, or the fact, of soul communion between mortal and immortal; and truth is portrayed in the significant lines as fol lows, received as a message from a loving risen friend: "I am far away and yet very near Absent, then present in the space of a

thought. Invisible, and yet a real, tangible presence. Dead, and yet alive Our existence is dual to you, and our life is a mystery; aye, all life, both earthy and spiritual, are equally mysterious and will be a problem for eternal time to unravel. "How glad I am that I can come to

you in this way and make my presence known." Having already occupied more space

than I anticipated, I trust these thoughts may lead some enquiring minds to investigate these truths per severingly and they will surely be abundantly rewarded.

CHAS. P. COCKS. Brooklyn, N. Y.

Sacrilegious but to the Point. Persons believing in more practical Christianity may see a moral in the fol-

A tramp, who said he was out of work temporarily, called at the kitchen door of a residence in West Philadelphia yesterday afternoon. He was all ashiver with cold, and face, hands and poorly clad feet were benumbed. It so happened that the cook and other servants being away the mistress of the house opened the door and heard his plea for a "bit to eat." Being a good woman, and remembering the day and the greatest of the three Christian vir tues, she went to the larder and then returned to the door with a half loaf of

"Here," she said to the tramp, "take this, but," she added, "you should not forget I give it to you not only for your own sake, but for God's, for this is His

bread.

day."
"Thank you maa'm," replied the tramp, as he extended his hand and looked his good Samaritan in the eye, "but don't you think that you might put some butter on it, for Christ's sake?"-Ex

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

SPIRITUAL EXPERIENCE

Narrating the Visions of a Little Child.

To the Editor:-The writer in penning this desires to give some of her own ex-perience. Notwithstanding so many af-firm that anything of Spiritualism is "the work of the Devil," the Devil does not usually select young, innocent children as the subjects for his work. I have had my life filled with manifestations, causing me to know there is reality in Spiritualism, although directly opposed to the teachings of the orthodox church, of which for many years I have been à member, but I shall no longer be bound by creeds, but from this time cultivate the talent that for many years I have realized might be used for the good of others. O, that I could help them to know what I know, for this life and the one to come is one of progression, and the light that we have to-day will not be the light we will have to-morrow. We are commanded to "let our light shine," and when we are spoken to by voice or vis-

ion it is ours to obey.

When I was a small child of five vears my mother and I were walking along the road, going visiting some distance from our home. Suddenly I saw in the air before my face something that looked like a picture. The scene presented portrayed a river upon which was a storm, the waves threatening each moment to overwhelm and destroy s boat on the water, filled with people who seemed to me to be in great and immediate danger. After remaining for what seemed to me a long time, it slowly faded away. I said nothing of the occurrence, being a sensitive child and expecting to be laughed at or repri-manded if I did. Now to explain what came of the vision or warning as I call it, and I think rightly, we reached our destination without anything further happéning. That night there was a terrible storm, but the next morning the storm had cleared away and every-thing looked bright and beautiful. The gentleman at whose house we were visiting proposed that we take a boat ride. All being glad of it, we went, he and his wife, their two children, mother and myself. When we came to the spot indicated in my vision I recognized it, but said nothing. After going up the river for some distance, and the wind beginning to blow quite hard, we started back, Soon we were in the same shape of the people in my vision, but after very hard work on the part of the gentleman of the party, we succeeded in reaching land. This incident occurred near the mouth of the Lalamazoo some thirty-five years ago, and although I had never seen the river prior to the vision, in after years I had the privilege of living by that river and have been and told to others the danger I escaped at that time. I have been reading The Progressive Thinker some time, and and have concluded to subscribe for it, in hopes that I may be able to spread

"Glad tidings of great joy." MRS. O. S. ORANE. Bravo, Mich.

Mediums' Defense Fund.

To the Editor:—The accompanying list speaks for itself. Will you kindly give it publication, as I promised it should receive mention. I experienced a little difficulty in getting some of the friends to subscribe as they considered it the business of the N. S. A. to look after their mediums. Personally I feel very anxious that a good defense shall be made for Mrs. Barrett, because thereby I believe to a certain extent the success of the dominion organization to which I referred to a short time ago depends. I have heard from a number of Canadians who have expressed them-selves favorably on this movement, but there are still others whose sentiments we should like to know. Awake Canadians! Will you let yourselves be robbed of your privileges and rights? Will you have those who are the mediators between you and your dear ones who have passed over-those who are worthy of respect and sympathy, ar raigned like common criminals, brought before a court of justice, to be stared at and jeered at by the ignorant and prejudiced; the bigoted upholders of a faith the scales, lest they might find it too great a burden to carry the results of their own wrong-doing. Awake, I say, and set to work to readjust the wrong that has been done you. This can be done by united organization. Delay not, then, but to work with a will, ever keeping before you the object you de sire to accomplish!

I desire to say on behalf of those who have subscribed to aid Mrs. Barrett, that our sympathies are only with such mediums as are recognized by societies. In response to the appeal of Mrs. Vir ginie Barrett, which appeared in The Progressive Thinker of Feb. 4, this subscription list affords an opportunity to all friends of Spiritualism to aid in the vindication of truth. Mrs. Barrett is one of the mediums recently arrested in Toronto. Being endorsed by the National Spiritualist Association, we feel that we shall be assisting a worthy per son. As the N. S. A. is not in a position to reader aid financially, an appeal is made to all friends for funds the expenses of a lawyer. A list of the names of contributors:

Thos. Hardy, Chris Jacobson, George Campbell, Janet Crossan, \$1 each. Jas Milmore, Abraham Turner, Jas. Waters, John Kaine, Elizabeth M. Campbell, Sybil M. E. Campbell, Mary A. Hardy, Mary Hardy, Maggie Hardy, Harry Devlin, Mary Meakin, Barbara Hardy, Samuel Jones, 50 cents each. John Chadwick, David J. Hardy, Fred Meakin, Barbara Martell, Georgie H Campbell Elizabeth Curry, Joseph

Keen, 25 cents each. Total \$12.25.
C. M. CAMPBOLL.
Secretary of the Nanalmo Spiritualist
Association. B. C. Association, B. C.

The secret of life it is given to minister and to serve. Lucy Larcom. Never forget that of the word unsaid you are master: of the word spoken you are slave.-Anon.

THEOSOPHY AND SPIRITUALISM

Prof. W. M. Lockwood, of Chicago, and Mr. F. E. Titus, of Toronto, Can., Discuss Their Respective Cults.

Evolution and Involution-Teachings of Science and Scientists-Etc. Close of the Discussion of Theosophy-Mr. Titus' Third Letter.

Prof. Lockwood's remarks in refermula would be H2O, and sometimes ence to the folly of discussing the infi-nite, though irrelevant to our discus-will the Professor tell us where it is if sion, are otherwise so commendable that I quote for the Professor's encouragement the first fundamental proposition of Theosophy, which in reference to the Absolute declares "An Omnipresonly be dwarfed by any human expression or similitude."

So far as I can gather from the crit-icisms on my letters there are two essential points of difference between the Professor and myself. First, he rejects the idea of involution as a fact in nature. Secondly, he repudiates the proposition that there is in nature force operating in an inherently intelligent man-

INVOLUTION DEFENDED

What is evolution? Is it not the unfolding of powers, capacities, qualities? Involution is the correlative process. Does not the theory of their mutual "corelation in time and space" serve to explain things better than the lop-sided philosophy which denies the operation of one of the two great processes? If there be no involution, how can

there be evolution? How can that come in? I take it for granted that the Professor adheres to the doctrine of the conservation of energy. Though changed into a thousand different Though forms never increasing or decreasing the sum total. If it be true, then, in that far-off age when this solar system was yet naught but star-mist, the sum total of energy was the same as it is now. What has occurred between that time and the present? The energies which then played freely in supra gaseous states of matter gradually became wrapped up in denser and yet denser forms, the activity decreasing as the fessor contend that the star-mist pestar-mist period he simply runs counter why not they as well as we?" to, so far as I am aware, the opinion of CONSCIOUSNESS IN THE OBevery scientist. Talk about the theory of involution resting upon unverifiable data! If the theory of the conservation of energy be true, then there was not ence of optics and the physiology of the only the same sum total of energy in optic tract thoroughly disprove the con-the star-mist period as there is now, sclousness of objective nature. This but also the same now as there will be statement by itself sounds formidable,

Coming to plant growth, do we not honest, but his mentality cannot be then see the dual process of involution trusted to properly relate cause and and evolution? The growth or evolution effect. of the plant is possible only through the involutionary process that gathers from that objective nature is conscious in material and the force which wrap that the unrhythmic expressions of themselves up in the plant form and field and forest * * * is a grim waste thus make possible its evolution. The of time and conscious energy."If we two processes are concurrent. Why is may be allowed to imitate the Professor in mineral—in animal than in vegetorm of syllogism, it will run thus: table? Is it not because as the ascent "Nothing which has unrhythmic exprocess more readily than does the min- therefore objective nature has not con-

INTELLIGENCE IN NATURE A NE- an ungraceful dancer, or a would-be CESSITY.

Prof. Lockwood is forced to rest his whole case upon the first method only. Since he denies the existence of the in-therent power, he also denies ways sec-coat, a logician builds a fallacious ond and third. If he admits the third he syllogism, or a man in a fit or anger also admits the second, for it is in-cluded in the third. But if he admits the second he admits inherent powerseternally inherent powers; otherwise they must have been at some time created by an extrinsic volition, in other words, the orthodox extra-cosmic God. Let us use the illustration of the drop of water H2O. Does the Professor pre-tend to say that when he takes two parts of hydrogen and brings them into grees of objectivity and subjectivity," from the gases by the ordinary powers presents it, will need very careful exof nature without intervention at all, amination. Does he think that there is some great elementary rule of logic "that affirmature's operations, sorting out two parts particular and not as universal," it is of hydrogen and one part of oxygen and perfectly clear that my proposition was mixing them to gether in their proportions and thus producing our periodical verse you would discover some degree rains? If he does not, then he must be of consciousness. lieve in the inherent power of nature

ena of nature. But is there no intelligence exhibited when the chemist brings about this result in his laboratory? There must be somewhere an equal intelligence to produce those results in nature's laboratory. If intelligence be a factor in one case it must also be a factor in the other. To produce the identical result the sum of the factors must be the same. The chemical constituents of hydrogen and oxygen, or force and substance, are

by parity of reasoning, all the phenom-

it be not in the forces of nature? The following quotation from the address of Prof. F. R. Japp, F. R. S., presiding over the chemical section of the British Association meeting of 1898, ent, Eternal, Boundless and Immutable shows how rapidly the leaders of sci-Principle, on which all speculation is ence are adopting the Theosophic philimpossible, since it transcends the osophy: "No fortuitous concourse of power of human conception, and can atoms, even with all eternity for them to clash and combine in, could compass this feat of the formation of the first optically organic compound: Coincidence is excluded, and every purely mechanical explanation of the phenomenon must necessarily fail. I see no escape from the conclusion that at the moment when life first arose a directive force came into play-a force of pre cisely the same character as that which enables the intelligent operator, by the exercise of his will, to select one crystallized enantiomorph and reject its asymmetric opposite." Add to this the testimony of Prof. Roberts-Austin, already quoted in my first letter, that "metals are in fact sensitive things, almost sentient in their organization, strangely life-like in their behavior,' and how can we escape from the con-clusion that the latest dictum of science is that, from the very beginning of mineral existence, inherent intelligence, forth which is not already wrapped up of precisely the same character as that which enables the intelligent operator to produce desired results, has been at

Charles Kingsley, in Hypatia, expresses the idea of conscious activity in the lower kingdoms poetically and at the same time in accord with the most recent-science. Says he: "Philosophers, when they gave mechanical explana-tions of natural phenomena, came no nearer to the real solution of them. The mysterious 'why?' remained unonly darken with big words the plain fact that the water hated the oil with form grew more solid. Was that not which it refused to mix, the lime loved the involution of force? Will the Protection and which it received into itself, and like a lover grew warm with the riod is a myth? Apparently so; for if rapture of affection. Why not? What he once admits its existence, then he right had we to deny sensation, emoadmits that involution has preceded our tion, to them, any more than to our present evolution. Man is on the as- selves? Was not the same universal cending arc of the circle of matter, at spirit stirring in them as in us? And the base of which lies its densest form was it not by virtue of that spirit that -the mineral kingdom. In denying the we thought, and felt, and loved? Then

JECTIVE.

The Professor asserts that the sci when, according to physical scientists, but the Professor makes the mistake of this solar system shall be again reddivulging his reasons for coming to solved to its elements. Involution from such a conclusion, and in so doing star-mist to solid earth preceding evolu- shows how little reliance we can place tion from gross matter to gas and ether. upon his conclusions. He is no doubt

This is his argument: "Were it true all realms of surrounding nature the any degree, we should be able to prove evolution more rapid in vegetable than and put this implied argument in the is made in the scale of being, the vege- pressions has consciousness; objective table lends itself to the involutionary nature has unrhythmic expressions: vegetable? Each drinks in, according premises be correct. Let us examine to its power, the life force and material the major premises. Is it true that unfrom the surrounding environment, rhythmic expressions are inconsistent wraps them up within its form, and by with the presence of consciousness? their means its own evolution is made Did the Professor ever see an uncouth gesture made by an intelligent being, or

musician give expressions to in-harmonious sounds? Man is continually Then as to our second point of difference. Can you produce a quality or a force ex nihilo? That is the theological "Ergo," according to the Professor, "man has not consciousness." Reading creation of something out of nothing, the Professor, one would imagine that which one would suppose too old-fash-ioned a notion for Prof. Lockwood. It is evident that the potentiality of the list thought to such an extent that he power or quality must be present in the expects greater harmony in that porfactors which produce it. All that is tion of nature which lies lower than necessary in order to produce the phenomena is that the factors should be the demands from man himself. It is brought into the necessary relation to just possible that if we were to apply each other. This can be accomplished, the Professor's major premiss to his so far as I can see, in one or more of three ways only. lst—By an extrinsic prove that the Professor was unconvolition. 2d-By an inherent selective scious when he wrote the letter. That and adaptive power. 3d-By the combinature produces at times in her lower kingdoms incongruities, misshapen forms, or destructive cataclysms, is no more evidence of lack of consciousness

THE INK BOTTLE SYLLOGISM.

Now let us come to the Professor's remarkable production—the ink-bottle tenaciously. By means of this syllogism he endeavors to show by "reductio ad absurdum," that my proposition that "consciousness is everywhere present in the universe, but varying in its decontact with one part of oxygen with is incorrect. It will be well to examine the result of the formation of a drop of water, that he can do this entirely irre-coming to conclusions, for he claims to spective of the selective and formative inherent powers of hydrogen and oxygen? Surely not. Water is formed defective then his philosophy, when he

Without calling to our assistance the "chemist-physicist" superintending native propositions are to be considered as that wherever you might go in the uniof consciousness.

The Professor proceeds to put the

to produce the phenomena of rain, and, argument in the form of a syllogism, "Consciousness is everywhere present in the universe in objectivity. "My ink-bottle is an object in the universe. Hence my ink-bottle is con-

"Consciousness is everywhere present expressed in matter. My ink-bottle is expressed in matter. My ink-bottle is everywhere present. Omnipresence belongs only to God. Ergo, my ink-bottle is God!"

In this manner he thinks he has reduced my proposition to an absurdity. the same, therefore the third factor—intelligence, selective power—must also reasoning is defective—so utterly defective that it shows that his reasoning Or does the Professor believe in power is naturally insufficient, and also chance with its "fortuitous concourse that he is untrained in the art of logic, of atoms?" He can hardly do that. It He has been guilty, besides other that he is untrained in the art of logic. cannot be fortuitous if similar condi-tions produce similar results. If it is called "an undistributed middle were fortuitous then sometimes the for-term," thus deluding himself. Let us

For the purpose of illustrating his failacious deduction, let us take a proposition in which, I fancy, the Professor will admit the major premiss. everywhere present in the matter of the Professor's body; his big too is matter of the Professor's body; therefore his big toe is life; therefore his big toe is everywhere present in his body. Ergo! his big toe is the Professor him-self." Of which process of reasoning I uppose eyen the Professor can see the ibsurdity.

SOLID MATTER. The Professor professes to be unable o see whence comes matter-the objective side of the universe, but as in the very paragraph in which he asks the question, he shows that he grasps the answer which I had already given, it is unnecessary to repeat my proposition. En passant, however, it might be well to point out that when we speak of "solid matter," we are speaking only of the phenomenon occasioned by force operating on an invisible substance, producing thereby rates of vibration which are carried by means of our nervous system to our subjective consciousness, and in that subjective consciousness producing the sensation which we denominate solidity. 'As our higher faculties are developed we learn that things formerly impermeable no onger retain that characteristic. A thing may cease to be solid to us either by a change in its rate of vibration or by a change in the keynote of our own rate of subjective vibration. THE DESCENT INTO MATTER.

The Professor also stumbles over the dea that the Divine Being, or the cosmos, could be both something from which spirit-matter came and could also assume the dual aspect of spiritmatter. In order to render it under standable to the Professor, let us illustrate the idea by light. Let us call the light, as it comes to us from the sun, the Divine Being. Then, when it divides itself into the seven prismatic colors with their varying rates of vibration, let us term the higher triadblue, indigo and violet-spirit; and the lower quaternary-red, orange, yellow and green-let us call them matter. Now light has not ceased to be light because it has thus expressed and subdivided itself. Neither does the cosmos cease to be the cosmos because it expresses itself in the twofold aspect of spirit-matter. It is simply another expression of the same thing. In this connection it may be as well to deal with the difficulty which, as indicated in his second letter, the Professor experiences in seeing clearly how omniscience may be linked with "the sense

less clod" and omniscience yet remain One would suppose that linking together the propositions "that consciousness is everywhere present in the universe in varying degrees;" "that there was an infinity of evolution as well as of involution;" "that these two processes are co-existent," would give him a sufficient clue to the solution of the problem. I have apparently misjudged him. Let us take an illustration which comes within the range of each individual consciousness. We are told by our biologists that each of the microbes and aeperobes in the human organism has a life and consciousness of its own, with a power of independent volition (within limits), with likes and dislikes exhibited in a strange imitation of the human being himself; that every molecule of matter in the human body is a distinct life; that, in fact, using the words of Mr. A. Binet (Psychic Life of Micro-Organisms), man is "nothing more than a colony of protozoans," and those protozole forms of animalculae are endowed with memory and volition." Thus it will be seen that in the human being we have at least two distinct grades or degrees of consciousness. First, the all-embracing consciousness of the human being which covers, pervades, is immanent in, every portion of his being. Then, second, the

less colony of protozoans. As compared with the human stage of consciousness these latter may be regarded as the consciousness is continually descending into, permeating and moulding this matter of its body-these countless protozoans-and yet instead of that superior state of consciousness being lost. it grows brighter and loftler by its play upon and through the lower forms. Every voluntary muscular action is occasioned by a descent of conscious force from the mental to the physical plane, yet the mind does not suffer. On the other hand, every cell of the body. every member of that great colony of protozoans shares in, affects, and is affected by the mentality of the individual. Again, we speak of the life of the human body, which is part of and, in fact, the very centre and con-trolling force of every portion of the organism. Yet each of these animal-culae has a life of its own. Each is a centre of life in itself, and yet all are

linked to the one great life of the body. So that the fearsome Professor need not longer contemplate with dismay the possible catastrophe of Omnipotence reduced to a senseless clod. THE CORN ARGUMENT. That little kernel of corn might have been left undisturbed on the Professor's table if he had taken the trouble to understand Prof. Buchner's proposition, which was that everything which now is, existed potentially in the cosmos

when it was in yet earlier conditions (an opinion shared by Prof. Huxley); not necessarily in any one portion of it but in the inter relations of its parts with each other. And if those forms did not exist potentially or in capacity in the cosmos at that time, the Professor must rely upon his extra cosmic Deity to supply the hiatus. The possibility of these things existed somewhere. Ex nihilo nihil fit. But we will leave Prof. Buchner, the materialistic philosopher, and the yet apparently more pro-nounced materialist, Prof. Lockwood, to adjust their little differences between themselves. I merely quoted Prof. Buchner to show that even materialists, in their up-to-date moments, are, though unconsciously oftentimes,

coming our way. The Professor lags behind. THE PROFESSOR VS. BIOLOGY. The Professor finds it necessary to take a tilt at what the president of Leland Stanford University says is "the recognized law of biology," namely, that function precedes structure. Presently he will be asking us to believe that all the deductions of modern science are to be discredited for the sole reason apparently that they do not fit in with what Prof. Lockwood is pleased to denominate "reasoned truth." One objection to that term is that the reasoning, so far as we have been favored by examples from its standard bearer, consists of patent fallacles. May I suggest, however, to the Professor, that he study embryology, and he may as a result fall into line with scientists and recognize that func-

still further simplify his syllogism and say: "Consciousness, which is omnipresent, is in all matter; my ink-bottle is matter." The only deduction from these premises is "That consciousness is present in my ink-bottle." title for the operation of the correlative processes of livelution and evolution. The materialistic philosopher looks at one materialistic philosopher looks at one half and is oblivious of the existence of the other.

ANOTHER TILT AT SCIENCE.

The Professor is troubled over the fact that I say "each center has linked with it the threefold characteristic of consclousness, force and substance," after having said that "the time came when from the one the many should proceed." He thinks it therefore follows that, the many do not proceed from the one after all. The Professor's reasoning nowers again fall him. There easoning powers again fail him. There is no inconsistency in my statements. The one center of energy has the threefold characteristic of consciousness, force and substance. So has each of the many centres which proceed from that one center. To make it plainer to the Professor, let us use his familiar illustration of water. One might say of an ocean of water that it was composed of hydrogen and oxygen. If we were to divide that ocean into its constituent drops, the "many" drops would proceed from the "one" ocean, and yet each drop would have linked with it the two-fold characteristic of hydrogen and oxygen. Nor is the method impossible. Reproduction by self-division is the method employed in the primary king-doms. Haeckel's moneron multiplies by self-division. The next stage—the uncleated cell does exactly the same thing. As to the method by which centers are formed, that is by "force whirling with inconceivable rapidity," which seems such an astounding proposition to the Professor, if he will read Prof. Crookes' theory of the genesis of the elements from original protyle, he will find that a similar method is ovtlined there to account for the origin of

the various elements. AS A PARTING SHOT,

with guileless, simplicity Prof. Lock-wood asks "Would I like to stand before any audience of chemist-physicists, etc., etc., and tell them about our solar system being made of consciousness and force and substance of homo-geneous character?" Bless his innocent neart, did Prof. Lockwood ever hear of Prof. Huxley and Nikola Tesla? Huxley, the great physiologist of our time was the scientist who proclaimed that force and substance were not sufficient to account for the phenomena of nathird factor was necessary, and that third factor, this great physiologist named ""consciousness." trinity of which I spoke was the trinity recognized by science. If the Professor will drag himself out of his "corelations in time and space" a sufficient length of time to turn to page 149 of 'Nikola Tesla, His Inventions," etc., he may read the following opinion from Mr. Tesla: "But of all the views of nature, the one which assumes one matter and one force, and a perfect uniformity! throughout, is the most And, pray: who but that eminent chemist, the president of the British Association, Sir Wm. Grookes, originated the word protyle? And what le protyle? Primordial, homogeneous substance. Then consider Prof. Shaler, the geologist, with his declaration of the Unity of Life-and what is life if it is not conscious force operating in matter? And Herbert Spencer, "First Principles," chapter on "The Recon-ciliation," declaring an Omnipresent, Incomprehensible Power, otherwise, Universal Consciousness.

Yes, one does not need exceeding boldness to argue before any intelligent audience that "Up to a certain stage In the progress of things, substance re mained homogeneous, force had no divisions and consciousness was unified.

ODDS AND ENDS. I find that the larger number of the objections in the Professor's second letter, when not due-to ignorance of theosophic teaching, arise from a too careless reading on his part of my former letters. For instance, immediately after ne expression "matter has reached most inert condition," which is the cause of the Professor's mental perturbation, I continue, "The effect of the (relatively) senseless clod. The human impulsive life within becomes the least noticeable. Yet the higher aspect of this entity has not ceased to be." This latter sentence the Professor has failed to see, and consequently indulges in a number of inferences not justified by my propositions. The larger proportion of the remainder of his objections, instead of being a criticism of the propositions contained in my letters, are merely objections to some creatures of his own too brilliant imagination.

I certainly did not, nor, so far as I am aware, does any Theosophic writer, say that "the soul passes through the various lower stages of evolution by reincarnation before it wakes up ensconced in the nervous organism of the human." That reincarnation is a term used by theosophic writers as applicable only to the human being has been explained so frequently that the Professor should have heard of it ere this. Nor did I say anything which would justify a logical mind in thinking that I disclaim the soul to be a spark of God. Nor dld I say that "Consciousness in the field of Delty did not function conscious consciousness until it centred in the complex organization of man." I was speaking only of each of the many conclous centres of energy in the field of Deity. The Professor apparently is unable to distinguish between the part and the whole. I shall still give him credit for honesty, even though that mplies a deplorable obtuseness of mental perception.

Theosophic writers do not, so far as I am aware, say that "the soul does not evolve the form, it simply inhabits it at some period after the form is born," and I certainly made no such statement. But it is said that the soul does not take full possession of the human brain usually until about the age of seven, and that elemental forces con-struct the etheric form. The Professor perhaps has these declarations in his mind. The soul in continually evolving the form it inhabits. The constant interaction of the two is made to assist in the evolution of each. The continuity of form hands on increased adaptation; the continuity of the living soul hands on increased power! Yet if I had made the assertion credited by the Professor to Theosophy, would be declare such a thing to be impossible? If so I will simply turn lim over to the tender mercies of the many Spiritualists who assert spirit control to be a fact. Pos-sibly the Professor would declare "obsession" to be a myth, and "posses-sion" a flight of imagination. For if they are facts, then the soul, or spirit (as the Spiritualists usually prefer to call it), can take possession of an already built human form.

When the Professor adopts the view that consciousness cannot exist "as an entity separate from the physical organization," as he does in the first sen-tence of the third column of his second letter, I take issue with him and again appeal to the phenomena of Spiritualwith scientists and recognize that function does precede structure. And yet Prof. Lockwood such scientists as a last it is true that function expressing Wallace, Crookes, Zollner and Hare in at this office.

support of my ylew. Even Spencer thought the Spiritualistic view just as reasonable and probable as the materialistic which Prof. Lockwood is now

advocating. The words which Prof. Lockwood uses in reference to Darwin, Haeckel Huxley and Cuvier do not support his view. The moment we speak of conclousness expressing itself in nerve action we have recognized conscious ness to be something in itself. As a thought expressed in words indicates the thought as an entity-its expression in words is a subsequent thing.

REINCARNATION AGAIN. The claims made by some of the Pro fessor's friends to be reincarnations of historic personalities, even though they may be absurd, no more disprove the law of reincarnation, than does the claim of the Professor to be a logician disprove the rules of logic. The most absurd claims are usually based upon some possibility of nature, the absurdity arising from the exaggeratedly unjustifiable claim by some particular individual that he has realized the possibility. In contrast with the Professor's somewhat sombre view of reincarnation let us place the words of a scientist. Speaking of transmigration, which includes the same idea of the reembodiment of soul in matter, Prof. Huxley at page 61 of "Evolution and Ethics, says:

"None but very hasty thinkers will reject on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of sup-But Prof. Lockwood has one genuine

stumbling block in the way of his acceptance of reincarnation, though to hose who have studied the subject it does not present any serious difficulty. "Tell us how the intellect of a Socrates * * can shrivel back into the primitive mental vestibule of a child," is the Professor's demand. When the fact is once grasped that the ego, or spiritual soul, is not fully ex-pressed in any human form, the difficulty at once disappears. The Professor mistakes for the soul itself the ex-pression of the soul which shows itself to us through the medium of the human brain. The "daimon" of which Socrates spoke was the spiritual soul, the ego or higher self, of which Socrates was a very limited, imperfect, dwarfed presentation, great philosopher though he was. The brain, and even the intellect, may be regarded as the instrument of the soul which that soul wields as well as it can. There are many answers to the question, but the above must suffice for this already too lengthy letter, which closes the presentation and criticism of my views.

In the coming letters Prof. Lockwood invites us to follow, him into the 'spiritual infinitude" of his ideas. With chastened curiosity we shall enter that unknown realm hoping that there may befall us by the way nothing more terrible than "ink-bottle syllogisms

Eminent Men and Spiritualism.

To the Editor:-A special March 1st rom New York to the Evening Repository of this city, in speaking of Dr. Lyman Abbott, Dr. Minot J. Savage, Dr. R. Heber Newton and Dr. DeCosta "Dr. Abbott couldn't have made says: more talk, in some circles at least, by any statement whatever than he did in his declaration made on the eve of his formal farewell to the Plymouth Church congregation, when he said: Although I find no satisfaction in what men call Spiritualism, I am convinced that the dead are able to communicate with the living." This was quite a concession coming from the source

The special also says of Dr. Savage Dr. Minot J. Savage of the Church of the Messiah is one of those who agree with Dr. Abbott." Dr. Savage, by the way, was one of the founders of the famous Society for Psychical Research, and he, too, says that he has personally communications from dividuals (the so-called dead) whom he knows to have lived on earth, and he declares it a pity that the church doesn't pay more attention to the possibilities in this direction—the fact of continuity of life, spirit return and com-munion with friends of earth. Dr. R. Heber Newton goes Dr. Abbott one better. He says: "While I believe there are fraudulent mediums, there are also the genuine, and through that channel spirits of the so-called dead can and do communicate with friends of earth."

Dr. Abbott, Dr. Savage, Dr. DeCosta and Dr. Newton make up a quartet of unusual prominence and exceptional brilliancy, and what they have to say regarding proofs of immortality as fur nished by evidences that the spirits of the so-called dead can and do communicate with the living is sure to have its weight with the church-going public and, no doubt, will be an incentive for many to investigate for their personal benefit this God-given truth. A few years ago Rev. R. Heber Newton provoked a storm of criticism by an announcement concerning his views of the resurrection, when he openly pro claimed, "I do not believe the resurrection means the rising again from the tomb of the actual body laid away, and as a result of which proclamation it seemed for a while that he would be convicted of heresy and kicked out of the church, and had it not been for the intercessions of friends (a few levelheaded members of his congregation) it would have been done. Dr. Newton was rector of All Souls' Episcopal Church for thirty years. Dr. DeCosta is at the head of the Church of St. John the Evangelist, is a highly educated gentleman, is well known in the Eastern States and has the honor and consolation of knowing and the pleasure of advocating the truth of spirit return and communion with denizens of E. R. KIDD. earth.

Canton, Ohio.

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This Case Was One of so Much Interest Because of Its Severity That It Was Known for Miles Around.

Below Will be Found an Interesting History of the Case, Written by Mr. Bailey Himself.

A sense of profound gratitude and joy prompts me to write this letter. I had suffered for ten years with kidney and bladder trouble. Last August I was taken with terrible pain in my kidneys which extended to the bladder. The urine that I passed, after standing a while, became thick and ropy, or muddy; left quantities of sediment in ves sel, and gave me great agony to void it. Upon advice of my physician I finally consented to go to the Hospital at Raleigh. When I got there the chief surgeon examined me, and said it would be necessary to remove the stone from the bladder by a surgical operation. This he admitted was dangerous, owing to my age and feeble condition. I de cided if I must die I would go home and die with my family. After I returned from the Hospital in a despondent and almost hopeless state of mind. I took your certificate and pamphlet, sent with the sample bottle of Swamp-Root, and went to a kind and wise friend and we read the circulars, and discussed my symptoms and the chances of my recovery, should I submit to an operation. We decided to try your medicine, and if no relief after a thorough trial to risk the knife. After taking the sample bottle I bought six large bottles of your

Swamp-Root and used it according to directions. And about Feb. 6th, to my great delight, the stone seemed to crumble; I began to pass small particles of gravel stone, and on that night I passed the one enclosed, about the size of a large pea. I continued to pass these particles and to improve until to-day. under God's Providence through your Swamp-Root treatment, my life has been spared. Had I chosen the knife treatment I fear I would have been in my grave, or at the best, lingering in the hospital. I regard your Swamp-Root as the most wonderful medicine for bladder and kidney troubles in the universe, and wish I could tell all who suffer as I did, the relief and happiness t has brought me. I expect to continue its use occasionally to keep my kidneys and bladder all right, and shall tell all I see in the condition I was, how easy they can find relief by using Dr. Kil-mer's Swamp-Root. What I have written can be substantiated by prominent people of this place. I will answer leters of inquiry if stamps are enclosed for reply. Feb. 8th, 1899. JAS. R. BAILEY. Auburn, N. C.

Swamp-Root brings sunshine and gladness in every home it enters. It is the new discovery of Dr. Kilmer, the great kidney and bladder specialist. It is not recommended for everything but f you have kidney or bladder trouble it will be found just the medicine you

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valid, and it is believed by many to be

it does not wholly settle the question.

Mind," say: "We have perceptive fac-ulties which enable us to observe facts

and reasoning faculties which give us

we have thus far discovered no nowers

by which we may study mind as a

philosophy is silent.

spiritual existence. In regard to the

ciences, I consider it, as a physiology

of the human brain, really the basis o

that the brain is the seat of all con-

knowledge step by step, so we must go

on and solve the origin, evolution and destiny of man. Psychology as the sci-

scious and unconscious human life.

ability to trace out their relations, bu

MRS. CLARA WATSON.

She Qives Some Finishing Touches.

Fearing that the last article submitted did not fully accomplish the desired result and because other ideas pro and con have been added to the general thought stirred into motion by the bold assertion of truth regarding the "sacred scripture," these few thoughts are

I would correct the impression that seems to prevail with some that in thus speaking an attempt was made to oppose Mr. Hull's work in his Bible study lessons and his Biblical articles. Such was not my intent. The writer would not lay one straw in the way of the carrying forward of his chosen line of labor. The protest was against the crowding of the Christian Bible upon

Spiritualists. No doubt the brother's work is a needed one for some, and I know of no one better qualified to perform it than he. But in thinking thus I would not have the idea prevail that I thought no one else had studied the Bible or understood its contents. Brother Hull has received many encomiums through the press, and no doubt personally as well, for his work in debate and otherwise and naturally and rightly it pleases, not his vanity exactly, but that something within us that likes approval and commendation; but we should be careful that words of praise do not puff us up in our own estimation; that it does not inflate us to such dimensions that we cannot see the "other fellow."

It certainly requires just a little bit of egotism for one to express the idea that "those who oppose my thought, or differ from my method of work, are people whose knowledge of the Bible may be rated at the zero mark."

Certainly and surely I did know be-fore it was mentioned in this little agition, of the story about King Saul, Spir it Samuel and the Woman of Endor. have read it many times and wondered if it was a true story; and reasoned that possibly it was, because we know similar manifestations take place to day, and through the same law of nature the facts recorded in the story may have occurred in the long ago.

I had read about this ancient Mr

Moses and his getting messages on stones. I had read about one Jacob and the spirit having a wrestling match. I had read of Ezekiel, of Elijah, of Samson, Gideon, Balaam, Obed, Abijah, of Micah and many other old saints and seers too numerous to mention, and the deeds good and bad (mostly bad) they did. I had read about the lying spirits that "Yah-weh" sent to deceive the people. I had read of the "hand-writing on the wall:" of the clairvoyant and clairaudient donkey; of the ax floating on the water; of Nebuchadnezzar put on a diet of grass for development; of the peculiar conditions required for Issiah's unfoldment. The story relates that for the period of three years he donned not priestly garments, kingly vesture, clerical robes, royal appare nor common habiliments, but roamed about clad in the fashion of "our first parents" before the "fig leaf" style was

And then I had read in the Bible that a man called Jesus once lived; I had, honor bright. I read that this same Jesus sometimes dld some mighty works, and again he could not produce manifestations because the conditions were not favorable. I had studied about "John the Revelator," and the queer things seen and heard by him. I had read about Mr. Paul, and how his conversion to the Christ doctrine was so powerful and miraculous as to cause him to slip out of his former personality as persecuting Saul, and reincarnate as the saintly Paul. And then, too, I had scanned the history of good old Simeon of Nicodemus, of Peter, of gate-key fame. I had read of visions, of dreams, of trances, of transfigurations, etc.

And really and truly I had heard of the "Golden Rule," and knew it was recorded in the Bible before attention was called to it in a recent number of The Progressive Thinker, and I knew, too, that saying was not original with Jesus, but belonged to literature more remote than his day, as many of the precepts accredited to him did. No loubt all readers of The Progressive Thinker know that the so-called "Golden Rule" in its negative form was ut tered by Confucius about five hundred years before Jesus; and likewise this old Chinese philosopher said: "Love your neighbor as yourself." But Jesus Oh. my! I have studied the curious

old book ever since I can remember. First, through the muddy glasses of or thodoxy, but latterly through the clear. magnifying lens of reason and common sense. And then, I have read many of Mr. Hull's biblical articles, and I had actually thought that I had acquired some knowledge of the scripture. But. alas! how easily our cherished delusions may be dispelled sometimes! But with all my ideas of knowledge of the "divine word" swept away, a lingering thought of something I once read there haunts my memory.

Once upon a time, maybe in a former "embodiment." I was obeying the injunction to "search the scriptures." and thinking I had found among the little good recorded, everything that was cruel, barbarous and bad, my eyes rest-ed upon a passage I had not before read heard told. I had read how the ancient people were commanded to rob and despoil others of jewels and gold and lands; of cattle and sheep. I had read with a shudder of horror of the command to rob womanhood of its virtue: motherhood of its sanctity; childhood of its innocence; and manhood of its honor, but here was a command to commit robbery of another nature; the people were directed to rob birds' nests Deut 22: 6-7). And thus when Sundayschool teachers and cultured preachers expatiate on the wrong of robbing birds' nests, of causing sorrow and suffering to the mother bird, they are teaching contrary to the "holy word." And why are they to commit this kind of stealing? The reason is given: it is silly and senseless to be sure, but, then, "Lord." like erring humanity. seemed glad of an excuse for wrong doing or teaching, and through his in-spired medium, Mr. Moses, he told the people that as they journeyed, if they found a bird's nest in a tree or on the ground, whether there be young birds or eggs, and even if the mother bird be sitting upon them, they were to take the young birds, or the eggs; but in no wise should they take the old bird. And now, kind reader, give ear to the reason given: "That it may be well with thee, and that thou mayest prolong thy days." And really I do not believe that any one but a god or one inspired of a god could have given so insipid a cause for so mean an act. If any one knows of a vile, low, mean, cruel, dirty deed not taught, directed, or sanctioned by the Christian Bible, let such an one

How natural it is for us to like the plaudits and praise of our fellow-creatures, and especially of the "way-up" are flattered with the approval of edu. For sale at this office.

cated, refined, cultured people, and this is all right, and yet we know that titles are of times very easily, and cheaply obtained, without regard to merit or fit ness, and the endorsement of some D. Ds. would not be considered by thinking people very complimentary. There are a number of Doctors of Divinity in my own little city, and by the way, it seems, strange that divine things and beings have need of so much doctoring. But list to the ponderous thought, the mighty wisdom of speech of one of these D. Ds. just recently sent out on the vibratory waves of mental action: "The fundamental condition neces sary to get salvation is to feel your lost and undone condition, and the soul that comes self-condemned is received by

the divine Lord. A progressive, up-to-date person, would hardly care for such an endorser. But then, we like approval. It requires some degree of courage to come out openly in defense of truth when we feel we are to meet the scorn and censure of the populace. We like endorsement. This scribe has had it, and knows whereof she speaks. I have had, and I say it modestly, approving words from the educated, the refined and even the titled ones, and I fully appreciate them, too; but this does not against the good words of the common folk, and some of the helpful words from this class I prize among my rarest

soul treasures. Recently I was called to hold service over the mortal form of a bright, loving little fellow of 14 years, the only child of a worse than widowed mother. The poor mother had been deserted by a worthless husband, and naturally her love and affection and hopes were centered in the boy. But it is said "death loves a shining mark," and it came to that home and plucked the tender blossom of love and bore it away, and the mother soul was weighted with anguish. Death is just as sadly beautiful in the humble home as in the palace of the rich, and I thought that never was picture so fair as that little form in its bed of flowers, robed for the kind embrace of mother earth. The service was carried forward without a D. D., without a "Rev.," without a Bible, but spiritual ministrants were there. The flood-gates of inspiration were onened and through one of the "uneducated" workers the power of spirit was manifested and the hearts of the people were touched; and when the suffering mother took my hand and said, "your words have helped me so much; the terrible load that oppressed me is gone," it was equally as helpful to me as the good words of my cultured and talented brothers and sisters had been, for the few words spoken in the fullness of her soul were an endorsement of the power

in Spiritualism to comfort and bless.

The endorsement of the humble is not

And speaking of culture I may say: I

always to be despised.

like true culture and refinement in Spiritualism, but I feel like fighting shy of "religious" culture in our ranks, for this kind of culture is drifting the grand philosophy of Spiritualism into the ruts of old theology; into churches, pastors, reverends, christenings, robes, rituals and rubbish; and now, just to do as some others do, I feel like indulging in just a bit of vain glory. It may not be becoming for one who never attended a theological college, nor a Spiritualist school, (save those higher institutions in which many of our ablest workers have been schooled), nor took lessons in religious culture, but I think I'll try it anyway. Speaking of approving words, I may say, Brother Francis, I have read with interest those of the correspondents to your progressive paper, and with equal interest the disapproving words, and more than this, letters, pamphlets and papers, all in the line of approval, have reached me through the mail to the number of more than a The letters alone in number just equal the fingers and thumbs of the two hands. These letters have come from a wide range of country, from California, Utah, Oklahoma Territory, Michigan, Illinois, Ohio, Pennsylvania New York, Massachusetts and Maine, which proves that The Progressive Thinker goes everywhere, and the peoale read it too, and while I am forced to admit there wasn't a D. D. among the writers, yet every letter was from able minds, and a number of them from those "way-up" or prominent in spirit ual work, which proves again that there are some Spiritualists who approve of telling the whole truth.
MRS. CLARA WATSON.

Jamestown, N. Y.

The State Board of Health Recedes.

The Senate judiciary committee at its session yesterday afternoon heard arguments on the bill to establish a State Board of Medical Examiners, etc. This bill is understood to be the child of the State Board of Health, and intended as a substitute for the medical practice act of 1888, which was not thought to be quite rigid enough in excluding from the right to practice medicine certain so-called irregulars.

John A. Barnes, of Chicago, attorney

for the State Board of Health, was put forward as the champion of the measure. To the delightful surprise of those opposed to the bill Mr. Barnes presented a substitute for the original which lacks most of the more object tionable features of the original bill. Among the changes are these: Section 1, providing for a State Board, is dropped entirely. This renders null sections 2 and 3, defining the duties of the Board, Section 6, requiring all physicians to get new licenses and to get them renewed yearly, is kept out, Section 7 also goes by the board. Section 8 is so emasculated as to be harm less. This was the chief feature of the bill, as it was aimed at advertising doctors. Section 9 lets in the Osteonaths. Magnetic Healers Christian Scientists, etc., as now amended. This surrender is to be accounted for on the ground that the authors of the bill knew that the opposition to it would be strong enough to prevent its passage.

Dr. T. A. Bland was the chief speaker on the opposition side. He said that he had come prepared to make argument against the very features of the bill which had been eliminated. He offered some objections to other sections, however, and his suggestions were at once accepted by Mr. Barnes.

Dr. Bland had a traveling bag full of

letters from physicians in this State in opposition to the bill. These letters were addressed to him in reply to his open letter to the doctors of the State, dated January 23. He has received over 1,000 such letters and they continue to come. He also presented peti-tions signed by over 1,000 doctors and 47,000 people who employed doctors, and desire to choose their own physicians without the aid of a State Board.

The amended bill was referred to a sub-committee of five, Senator Baxter being chairman.-State Register,

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PROF. KING AND THE TRAINING SCHOOL

Interesting Information Concerning the Maple Dell School. By A. J. Weaver.

The third session of the Spiritualist I tion of the thinking world, I It localizes Training School will open at Maple Dell some forty-two distinct and primary camp grounds, Mantua Station, Ohio, faculties of the human son. Although on May 30 and continue till July 14.

Its purpose is to train Spiritualist workers for public speaking, writing and thinking. Its tuition is \$5 for the term, and board \$2.13 per week. Its instructors are Moses Hull, Prof. D. M. King, Alfarata Jahnka, Mattle E. Hull and A. J. Weaver. The branches taught are Higher Criticism and Bible Exegesis, Psychic Science and the Study of Mediumship, Oratory and Voice and Physical Culture, Logic, Rhetoric and Composition.

The psychic department, which, includes the development of mediumship, is under Prof. King, formerly president and lecturer of the Anthropological Soclety of Cleveland, Ohio. He is president of the National Spiritual and Reigious Camp Association of Maple Dell. He is a Spiritualist and medium, giving his lectures and lessons under spirit control.

The central thought in his teaching is that, mediumship being a part of man, to understand it, it is necessary first to understand man. Hence he Anthropology the basis of his instruc-

Prof. King in his opening lesson lays down the foundation of his work in these words:

"Anthropology is a Greek word signifying the science of man. Man is many sided; each side is represented by a separate science and Anthropology is the union of all these, or in other words a storehouse of all the knowledge discovered relating to man as a

The sciences that contribute to Anthropology are many and important, and hold each its own special and in-dependent place in the field of knowledge. Thus Anatomy teaches the differences in the structure and organization of the classes, orders and species of the whole animal kingdom; and has to do, more especially in these lessons, with the osseous or bony structure of

Physiology treats of the functions of animal bodies: more especially of the vital or nutritive system of the human

Philology deals with the general principles of language as well as with the relations between the languages of particular races and nations.

Phrenology treats of the functions of the brain, especially of the human brain as an organ or instrument through which human attributes manfest themselves to the world. Ethics treats of human actions and mental affections considered as virtu-

ous or vicious, right or wrong; it is

"True

ethics is the handmaid of religion." Esthetics refers to the beautiful and deals with the principles and theories of taste.

moral philosophy. Said Bacon:

Ethnology is the science of the races of men. Ethnography bears to it very nearly the same relation as Geography to Geology. While Ethnography contents itself with the mere description and classification of the races of man. Ethnology investigates the mental and physical differences of mankind and the organic laws upon which they depend; and seeks to deduce from these investigations principles of human guidance in all the important relations of social and national existence.

Modern Psychology, strictly speaking, is the science of life here and hereafter: in other words it is the science of the human mind. It sustains the spiritual may accrue to humanity. idea of man. It embraces a knowledge

and principles on which all knowledge and all being ultimately rest.

and principles on which all knowledge and all being ultimately rest.

"Man first examines phenomena, but he is not satisfied till he has reduced them to their causes, and when he has done so, he seeks to determine the value of the knowledge he has attained."—Fleming.

Under these heads we shall seek the origin and development of the Fine Arts, of opinions, beliefs, customs, laws and institutions. When we go back beyond historical limit, we must depend for our information upon relics of early ages and tradition from remote

periods. In this way and from these various sciences we shall be able to obtain correct knowledge of man as a whole This will enable us to read human character at sight and read the life of our fellow beings, which is a high attainment and a step in human evolu-

In the early days of our forefathers man was studied astrologically. Sages and philosophers at one time believed that the character, happiness and circumstances of man depended upon and were influenced by the particular stars that were in the ascendant at the time of his birth. The most important questions to be considered were under what stars, planet or moon was a man born being known his whole life was mapped out before him.

As the facts of the case were more thoroughly investigated, it was found that a man could alter the conditions fixed by them, and in general could counteract their influences by the exercise of judgment and circumstances so that Astrology ultimately came to be looked upon by advanced minds as insufficient, and people lost faith in its teachings.

Next came the art of reading life by the aid of Physiognomy. One's face, form, general build of body and the peculiarities of the features were close ly observed, because these were supposed to accompany certain marked traits of character. Some of the ancients were quite clever in reading the characteristics of their fellows by this art, but as they became more and

It became considered that the bilious or themselves in thought and action, and upon physical, physiological and psy motive temperament, the sanguine or make the most of their capabilities for chic science. Demonstrator of the mo vital element, and the nervous or the present life, as well as for the fu- lecular or spiritual hypothesis of namental temperament had much or ture life. To realize the brotherhood of ture. Scholarly, masterly, trenchant nearly all to do with the disposition, man and to promote the beneficent Price 25 cents. For sale at this office.

whole problem of human life. ence of man, and for one hundred years scholastic ecclesiasticism and present Spiritualists. The volume Phrenology has commanded the attention to them a reasonable basis for the propriet and bound. Price \$1.

A SONG OF THE EVERYDAYS.

Come, sing me a song in the tongue I I am tired of the stilted strain. The worn, old rut where the fancles strut

In a meaningless, tangled chain; I am weary of flights with the far-off

That only the wise wise may praise; want the mirth and the tears of earth, A song of the everydays-

song to lighten the lives of those the key to unlock many mysteries. Still Whom labor has called its own, A note to beat as an echo sweet Drs. Drayton & McNell, in their important book entitled "Brain and Of the world that each has known; A breeze from the mountain's craggy

A whiff from the woodland ways, A fleck of foam from the beach at

A song of the everydays-A blossom plucked from the hawthorn uestion whether the substance of the hedge,

A leaf from the bough above, mind is material or immaterial, or how the spirit and the body are united our A ribbon rare or a tress of hair, A kiss from the lips of love; A mother's step on a chamber floor. Although Phrenology must take its The catch of a childish phrase, place by the side of other contributing

A song of the everydays! mental science, because it demonstrates Oh, sing me a song of the fields and hills,
A song of the sea and land,

grass-grown sod and a prayer to God

As we have come to our present That shall ring again in the hearts of men And the least shall understand ence of the soul will yet reveal to us her

No hint of the scholar's classic lore, Or the cynic's bitter lays, secrets and we shall understand more But a song to rest in a pleasant breast, fully the great problems of human ex- | A song of the everydays!

THE HOME

To the Editor:-As I was sending you from the fact that at first I told my an order I thought I would send you a guides that I wanted and would have line concerning my development. During the last four years I have passed
through what, to me, seems a most

a guides that wanted and would have
nothing but truth, love and purity, and
if they ever told me a falsehood or deceived me, I would give up mediumship and have nothing more to do with the grand gift until about four years grand than the ones preceding. ago, and then only to please my husand, who has been a staunch Spirit- with flowers, grand and glorious lights,

church for thirty years.
Sitting in my first, circle I was enand leave the band. I have been free is gained. Oh! how I long for some from receiving falsehoods from the mortal friend's advice to assist me in diums are troubled with. It may be

wonderful development in mediumship. it. At any rate, when a question is Mediumship is natural with my broth- asked them and they are not positive ers and sisters, and my mother also was you now, wait and see." At first I was taken on a spiritual journey that was seen and predicted from my early child-most wonderful, and have been on sevhood, but did not commence to develop eral since, each seeming to be more I was taken to mountains covered

ualist for fifteen years, and was pre- amidst such beautiful sceneries, too viously a member in the Methodist grand to be expressed in human language; and my guides tell me that the experiences already passed through are tranced, and my development has been like the bud not yet opened, but that slow, or at least it seems slow to me. the bud will soon burst and the light My guides have taken me through sev- and glory of my mediumship will soon ral stages, and as one guide would go open out to the world, proving a suras far as he could, he would inform me prise to not only myself but to all my that he must now leave me and another earth friends. When under control I higher than he would take his place, speak in Indian and foreign tongues, then he would bid us a kind good-bye chapging into English after full control spirit side of life, as I learn many me- my development. Yours respectfully ELLEN OWEN SWEET.

although differing in thought and be-lief, and when all the parts are woven

into the great web of life it will exhibit

The organization of such assemblies

should be very simple, there should be

what others should believe or do; we

should call no man master, but be as

brothers and sisters striving to obey the

golden rule, each having the law written in their own hearts, the law of

Such assemblies can be commenced

by two or three persons meeting at

objects set forth; their inquiries should

be without limitation in all the universe

persons or systems, seek to erect a

Let such churches of humanity be

the acknowledged keystone of the arch

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lecturer, and these three addresses on

"The Infidelity of Ecclesiasticism.

upon physical, physiological and psy-

J. H. TAYLOR.

Milan, Ohio,

We should inculcate the utmost

no one to assume authority to dictate

Shall the Issues Be Wisely Directed.

To the Editor:-Thearticle of Dr. M. E. Conger in The Progressive Thinker of will be displayed in the beautiful patconsideration of all Spiritualists, and every point should be carefully studied, in order to ascertain the best course to soul. It treats of the operations of the follow, that the most beneficial results

It cannot be denied that the crisis is of man's origin, evolution and ultimate upon us; for many thousands have sev destiny; includes his immortality and ered the attachments which bound opens new channels of thoughts and them to the old forms of religion, in liberty and love. feelings for his future unfoldment and both so-called Christian and heathen upon the Philosophy is the science of causes direction of the teaching which they dom of thought and of speech, without immediate future.

The work of the iconoclasts has been of conscience and the right of private judgment; freedom of action, without

well done, the idols, and superstitions have been demolished, and the work of reconstruction now requires the finest operation with and kindly assistance to skill and persistent effort of all who will heed the voices of inspiration.

The foundations of the superstructure must be laid both broad and deep for stated times to promote the beneficent the grandest mental and spiritual architecture the world has ever seen. This must be all-inclusive of every of thought, embracing everything that

subject that pertains to the physical, we are concerned to know; and without mental, material and spiritual welfare criticising or antagonizing any other of the human race, and the narrow dogmas of superstitious beliefs must structure on the solid foundation of give place to the broadest ideas of Truth and Justice, that will attract to numanitarianism. All attempts to for- itself and all who believe in mulate a creed, which shall permanent- progress and the ultimate triumph of ly limit the thought of those who are all that is right and good. Thus should asked to accept it, should be discountenanced by all who are connected and prove our relation to each other by with National or State organizations; exhibiting the spirit of love and good and even the statements of local so-ness in our lives. cieties should be regarded as only temporary expressions of harmonious inaugurated at once, and the future thought, to be changed as new thought will be safe; and Spiritualism will be

s received. the acknowledged k
The old idea of a church should be of human triumph. revived, which is the true meaning of ecclesia-any assembly of the people especially for intellectual advancement Such gatherings should be promoted everywhere, that people of all conditions may study and discuss the philosophy of life here and hereafter; hav-ing for their principles "Liberty, Fraternity and Equality," and for their motto, "Man is my brother, Woman my sister, the World my country, and to do with the purer realms of the spirit-

good my religion." There is great need of such assem- ual tone that characterizes all of Miss blies of the masses of the people who do not attend churches, that the in\$1: paper, 75 cents. For sale at this fluence of elevating thought may ope office. rate upon them, and where all can unite who desire to develop the best that is in themselves and assist in carrying on a trenchant and instructive writer and work that will benefit the human race.

Such services can be held as will inthe occasion of and pertinent to the struct, entertain and inspire all who Jubilee of Modern Spiritualism, are engage in them to noblevelly es of unselfish devotion to the best interests of tasty form, in print Price, 35 cents. mankind. Vocal (and d) instrumental for sale at this office, music should be largely employed, that its great influence in softening the lits great influence in softening the large gapitized the large gapit more acquainted with the complicated aspertites and harmonizing the best mind that loves spiritual thought can emotions and manifestations of mind, powers of the race for the highest services they too found that their art was too ice may be realized. Instruction should book. Beautiful spiritual thought, comlimited to solve the mysteries of human be presented on all subjects, in a tol- bining advanced ideas on the finer and erant, charitable spirit of good will to ethereal phases of Spiritualism, leading Man next came to be studied physio-logically. The different proportions of and bitterness, and enjoining kindness, the body, with its organs and functions, were taken into account, as many bewere taken into account, as many be-lieved that these gave him all the that will uplift the fallen and enpower be possessed. The temperaments courage all with such helpful influences A Menace to American Civilization."
were closely observed and studied and that they may be inspired to elevate By Prof. W. M. Lockwood, lecturer

according to the degree to which they work of co-operation in all that will "Poems of Progress." By Lizzie were developed. Also that one's size—conduce to the best interests of all, bis leanness, his fatness, his fallness, should be the main object of the poet of Spiritualism may be read in her his shortness—is a factor in the case, assemblies.

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SATURDAY, MARCH 18, 1899.

"WATCH A LEETLE OUT."

Reading the other day a published letter from Florence, Italy, relating the experience of antiquarian collectors who met in that old-time city, and were gathered from the chisels of Michael Angelo, Verrocchio, and other Middle Age artists which had been lately exhumed, found buried, as alleged, in one of the public gardens, we recalled the bountiful supply of ancient manuscripts pertaining to the beginnings of Christianity which are constantly coming to light.

In the midst of the gratulations on the occasion mentioned the landlord called his collector-guests to the veranda overlooking the garden, and requested them to look through their field glasses on the scene before them. Doing so they saw Italians with their spades, digging and cutting away sod and earth, then lifting from the trenches bronze and marble figures nicely wrapped. The covering removed they were beautifully white and glaring. The collectors were then informed that the chemicals in the soil during a few days completed the delusion, and converted present day work of art into the appearance of antique, such as they were buying at great prices as the production of ancient masters. So, too, paintings were prepared by tricks peculiar to the craft, converting very inferior sketches into choice treasures from the artists of three hundred years ago. The Americans, said the landlord, are the principal purchasers of these simulated frauds.

The host inquired if none of them had sketches and masterpieces had been issuing from Italy for hundreds of years, while the museums and galleries of Florence were filled with genuine figures. He asked if it was reasonable to suppose a man in sixty years could produce enough works of art to last the world three hundred years, and still leave so many unheard of and long-lost pieces as any one could find in an ordinary Florentine workshop? After detailing further how these imitations of the antique were produced, he expressed surprise that sound-headed men could allow themselves to be deliberately deceived by such fabrications. These frauds are not limited to works of art. The Progressive Thinker has shown on repeated occasions how coins. medals, and manuscripts are produced and brought out on favorable occasions. usually professedly from old monasteries where they were forged by the monks to confirm forged history, or supply omissions in older forgeries. Whole volumes now grace our libraries. every sentence of which was written during the 15th and 16th centuries, but are falsely claimed to have been writ-

ten during the 2d or 3d century.

The latest of these manuscripts is a tattered papyrus alleged to have been found by a German resident in Cairo during the last year, and transferred to the University Library of Heidelberg. It purports to be "The Acts of Paul the The forged Eusebius Ecclesiastical History paved the way for the present forgery, by mentioning it as a forgery is dove-tailed into another, and each becomes authority because of the mention.

In an age when Egyptian mummies are manufactured for the market, and colossal establishments are engaged exclusively in the production of the antique it may be well enough to take the Dutchman's advice, and "watch a leetle

TELLING TALES OUT OF SCHOOL

The German emperor, in a late speech, is reported to have made the following remarks regarding his visit to Pales-

"I did not wish to express my disappointment; but as others including my court chaplain, feel as I do, I will not keep it from you. Only Christian life can impress the Mohammedans. That they do not respect the Christian name is not to be wondered at. It is the Mohammedans who have to prevent the Christians from quarreling with each other. The Mohammedan, we should remember, is a very zealous and very religious man. Preaching will avail nothing with him: we must-show him a good example."

STRENGTHENING THE OUTPOSTS. The orthodox churches of Englandamong which were Baptists, Congregationalists, Methodists and Bible Christions, have joined and formulated a

of the allied denominations for the fu-

THE ORIGIN OF MAN. A patron desires information. He

"Since you seem to reject the Bible authority as to the process of creation, and deny that man was fashloned as therein stated, will you be so kind as to

give your conception of his origin?" A reply to do the subject justice would require volumes and the labori ous research of the most learned for many years. Nevertheless a very brief suggestion of man's evolution may awaken thought until some glant mind shall attempt a fuller elucidation. The evolutionists have done good service in that direction, but much remains to be written.

The first grand error was made in limiting this event to a period quite too short to produce the mighty result Hundreds of millions of years were reonired where thousands were suggest-

ed. The fabulists of Bible story found the earth was here and peopled with inhabitants. With all their ignorance, without data or scientific knowledge. they set out to do what the most accomplished scholars, aided by modern mechanical and optical appliances for exploring the boundless fields of space on the one hand, and atomic life on the other, have shrunk from undertaking. The fabulists fashioned man as does the potter his vessel; then, with no probation or growth, he was breathed into. and man became a living soul; just as Prometheus, in Grecian mythology, is reputed to have done at the beginning of the human race with his creatures

formed of mud; and as Pygmallon, a ting of Cyprus, prayed Aphrodite to breath life into a piece of statuary he had made with his own hands. The request being granted, and the creature so perfect, he married her.

To gain a good knowledge of man's origin, the student should become familiar with embryotic life, tracing it during its process of development from the infinitesimal germ, visible only through the most powerful microscope, and thence through its evolutionary stages to infancy, youth and manhood. He will discover that in his germinal life man is no more than the lowest animalcule; that he passes by slow graboastful of the art productions they had | dation to worm, serpent, bird and to vertebrate forms. Said Prof. Huxley. during a course of lectures on evolution. in New York, in 1876, in substance which we greatly abridge: "In the analysis of a dog precisely the

> same results are found as in the analysis of man. The same bones, having the same relations as in man are found. The muscles of the dog are known by the same name as in man, as are the nerves, general structures and organs of sense. Analyze the brain and spinal cord and the nomenclature which its the one answers for the other. Carry the microscopic inquiries in the case of the dog as far as possible, and it is found his body is resolvable into the same elements as those of man. Trace back the dog's and the man's development, and it is found that at a certain stage of their existence the two creatures are not distinguishable the one from the other. What is true of the dog is true of all the higher animals. The man, the dog, the horse, and the ox are but minor modifications of one great fundamental unity. All the different kinds of animals met with in nature, lead us, not in one straight series, but by many roads, step by step, gradation by gradation, from man at the summit, to specks of animated jelly

"When biologists pursue their investigations into the vegetable world they find they can, in the same way, follow out the structure of the plant, from the most gigantic and complicated trees down through a similar series of gradations, until they arrive at specks of an-

ists have arrived at th conclusion that a fundamental uniformity of structure pervades the animal and vegetable worlds; that plants and animals differ from one another simply as diverse modifications of the same

general plan." Further on Prof. Huxley said in that discourse:

"Though there are such immense numbers of living things, yet they are built up, after all, upon marvellously few plans. There are more than 100,000 species of insects, - yet anybody who knows one insect, if properly chosen, will have a very fair conception of the whole.'

From this showing by one of the ablest scholars of modern times, it seems man in his germ state is not distinguishable from other forms of organic life; that for a time all vertebrate life travels along the same road. One is arrested at one stage in his development, another at another stage, then diverging into species, one form going on in development until man is reached.

Why not, then, conclude that through perhaps a thousand million years, the whole earth teeming with minute forms of animate life, such as the strongest microscopes only reveal, under favor able surroundings, some of the varie ties, by slow gradations have passed on into higher and still higher forms of being, each adapting itself to its changed condition, until finally it reached the stage of savage man. From vironment, ascending the scale of be-

ng, until civilized man is reached. Instead of seeking our ancestors in the Garden of Eden, or finding them in monkeys, we descend the scale link by link, until we reach microscopic life. just as we find it in embryo. He who wishes a God as the creating factor will find him employing the same method as in the production of a blade of grass, or the towering oak, each the product of changeless law, guided by the same instincts inherent in matter which forms in semblance a running vine along the walls of a cavern, or ice on the frozen spray from the clouds into snow crys of varied form, and dazzling beauty.

SPIRITUALISTS NEVERTHELESS. The Truth Seeker says: "Several New York ministers, led by Dr. Lyman Abbott, have lately expressed belief in the existence of spirits and their power to communicate with mortals. The Rev. Minot Savage says he has himself been in communication with invisible intelligences. All the ministers are careful not to call themselves Spiritualists." "A rose by any other name is just as sweet." so churchmen may still retain their church connections and yet be Spiritualists in fact. We could tell some funny things of "orthodox" clergymen who occupy pulpits who are as extreme in their religious views as we are, who beg silence, otherwise they new catechism, which is to be the guide, would lose their places, and be deprived

of means for the support of their fam-

ilies.

TO ADVERTISERS.

The general circulation of The Progressive Thinker ranges, during the year, from 12,000 to 16,000 weekly. The weekly rights of weight at the Postoffice, which are always-open for inspection, show this fact. During the past week 1,800 pounds of The Progressive Thinkers were sent out. There are 9 papers to the pound. The Progressive Thinker has at least 40,000 readers

PEACE BE UNTO THEE.

It cannot have escaped the attention of every observant and intelligent mind, ism and that of the churches, orthodox, the distress of the bereaved, feeling the loss of loved ones and dear friends.

We do not state this with any desire to depreciate the special doctrines and teachings that distinguish orthodoxy simply because they are unacceptable to us-they contain within their own body, so to speak, their own depreciation, for there is in them nothing consoling, in any degree, unless it chance that one is assured beyond doubt that the departed one is one of the "saved," For the loss of the unsaved there can he no consolation short of entire for getfulness or oblivion.

How different the aspect of Spiritualism in this supreme crisis of grief and loss. Ever it comes with a message of light, and hope, and love; bringing sweet promise of renewal of friendship's tenderest, strongest ties; and that the sundering is only of the mortal form from the view of those remaining on this earthly side of the veil.

Spiritualism brings a comfort, a solace found in no churchly creed. it comes in the hour of saddest distress, and like a pure white-robed angel from highest realms, utters the colming benediction: Peace be unto thee! Thyloved ones still live, and shall join thee again. Such is the message Spiritualism orings to the world, by the hand of angels and ministering spirits—a veritable message of gladness and great joy which shall be to all people when the great truth is fully known.

Not angels and ministering spirits only are message-bearers, but all who have found and received this great truth may be co-workers with angels in spreading the glad tidings, to cheer and lighten other hearts needing the divine help of the consoling truth.

In many ways may this work be done: By quietly telling what you have learned by personal experimental investigation, what you have heard and seen; by aiding others to a knowledge of the facts and philosophy of Spiritualism; by inciting curiosity and desire to know more about the facts and phenomena; by circulating spiritual literature for inquiring minds to read; by forming private and family circles, which sincere inquirers may be invited to join, and to which the younger people and the children should be welcomed.

It is not lightly, but with deep appreciation of the great and vital importance to our cause of these methods and this work, that we urge upon Spiritualists, to put forth effort in the direction we have indicated.

Effectual work on these lines does not so much require money as it requires earnest endeavor and active efforts, somewhat of hearty wish and will. With these backing the work, much

locally and generally.

Friends, study these things, and condirection. bring to others the light and knowledge that is so precious to you.

Let there be a general advance all

along the line. DESCRIPTION OF PAUL.

Elsewhere mention is made of the finding in Cairo of "The Acts of Paul the Apostle." A description of the selfstyled "apostle to the Gentiles," is extracted and translated as follows:

"And Onesiphorus saw Paul approaching, a man short in stature, baldreaded, crook-kneed, of a fresh complexion, with eye-brows that joined, and a rather hooked nose, full of grace; for sometimes he appeared as a man, and sometimes he had the face of an angel..'

DESERTING THE SINKING SHIP. Five ministers, says the Michigan Presbyterian, have left the Detroit Presbytery and their pastorates to engage in secular employments, and four others have offers of business in which

they may engage. And still the woods are full of preachers who would be glad of honest employment by which to sustain their families, in place of expounding musty have faith.

"AUGUSTINE."

"Augustine," a prominent minister of the gospel, has something of importance to say on the fourth page of this are worthy of careful consideration by Joliet. every reflective mind. He writes with conscientious care and deliberation, and his opinions will have great weight with Spiritualists generally.

A GALA TIME EXPECTED

The First Spiritual Society expect gala time on March 25 and 26. The following workers are to be present: Dr. A. B. Spinney, Reed City, Mich.; Dr. Juliet H. Severance, of Chicago; Dr. N. F. Ravlin, of California; J. C. F. Grumbine, of Chicago; Mrs. S. J. Ashton, of the Church of the Soul, Chicago; Mrs. Irene Dobson, Chicago; Prof. J. Grupp; man, of-Wisconsin; Mrs. Frankie Cole, Chicago.

"The Priest, the Woman, and the Congrading, impure influences and results Principles" a little before. of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at

"Progression, or How a Spirit Adterest of spiritual science, by Michael nal appearance is pleasing to the eye, Faraday. Price 15 cents. For sale at it will prove to be a gem of much this office. this office.

TRUTH TO THE FRONT.

If we were to credit the representations of the clergy we would suppose how different the message of Spiritual- that insane asylums, and care of those mentally diseased, were the outgrowths to console the mourning and alleviate of Christianity. John H. Girdner, M. D., in an article in a late number of the "North American Review," corrects this gross falsehood. After telling his readers that it was the theologies which caused so many minds to give way and develope settled delusions and hallucinations of a religious type, he con-"The Apostolic church firmly believed

all forms of insanity, epilepsy, hysteria and catalepsy were not diseases, but cases in which the Devil or his imps had taken possession of the individual, with or without the individual's consent, And their budies having become a tabernacle for the Devil, they were ostracised by society and the church Not only were these unfortunates who suffered from mental and nervous diseases ostracised, but the church went further, and attempted to cast out the ndwelling demon by all manner of

physical punishment and tortures.

'As theology became more fifmly established and supported by governmental power, 'the possessed' were more and more severely dealt with; and the doctrine that cruelty to madmen was punishment of the devil dwelling within, became more widely dissemi nated and believed. Nor did any relief come to these unfortunates as a result of the Reformation. Martin Luther, Calvin, and the other leaders of the new theology were, if anything, more pronounced in their persecution of these 'devils incarnate' than the church of Rome had been." Dr. Girdner then says: "Not until the

middle of the 18th century was any effectual check put to the theological doctrine of diabolical possession of the insane." He should have told us it was scientific knowledge that gained the mastery at that time, and began to erect retreats for those who were suffering from functional or organic diseases of the brain. But so soon as science had gained its victory, and the hopeless wretches of theological delusions were being cared for, then the claim was set up that it was the mild and pacific teachings of the church which had efected those asylums.

Every reform set on foot, producing practical results for the good of humanty, by persons antagonizing the church, has been afterwards claimed as the fruits of Opristianity. The "divine right of kings," was first assailed by the enemies of the church. The war upon slavery was begun and ended by Infidels. The temperance reform was inaugurated by Infidels. The common school system was the brain production of Frederic the Great, an Infidel, of the Voltaire stripe.

But the church shall have the credit of burning and drowning witches, whipping Quakers, and banishing Bapmay be accomplished for our cause both tists, and we have no inclination to rob them of the glory they acquired in that

ANOTHER CHRISTIAN BANK.

Some ten years ago we had a bank in Chicago conducted on Christian principles. It boasted a large capital. Its officers were Christian, and it opened its business in the morning, and closed it in the evening by prayer. Its depositors were Christians. Its life was a short one, failing for near half a million of dollars, widows and orphans being the principal sufferers.

A new institution, the Zion City Bank, has just been established here by that prince of Christians, John Alexander Dowle, on Michigan avenue. The Record, in its account of the opening, says "For a time there was a long line of depositors opening savings or checking accounts, one hundred and fifty being en tered on the first day. Over the arch inside the bank is the inscription: 'Jesus said, "Trade ye herewith till I come."
Luke xix., 13.' The bank is capitalized
for \$25,000."

The bank starts with a misrepresentation. It was not Jesus who said "Trade ye herewith till I come," or "Occupy till I come," as rendered in the authorized version, but it was the direction of a certain nobleman who went into a far country, and who gave his servants money and instructed them as creeds in which they have ceased to stated. When he returned from his journey those who had not put the money to usury—unlawful interest—he censured severely, took away what he had given and gave it to another. If the advice of "the nobleman" is taken by this new bank, and they practice usury as directed, the officers may have week's issue. The suggestions he makes an urgent call to remain for a season in 4 4 18

A Suggestion.

To the Edifor:—Spiritualists should call a congress of niembers from the different states to devise and adopt a new basis for calendar dates. It is time the old, now defunct figures should be dropped and laid aside. The new to read at this date as follows: Feb. 16, Anno M. S., (Modern Spiritualism) 51; it being fifty-one, years since the moment-ous rap at Hydesville, N. Y., awakened the civilized world.

Mrs. A. L. Lynch has sent me a sheet of note paper fon which is printed, "Chicago, Feb, Year of Truth 2." What is her standpoint? What means the "2?" I can't see. Two great events have occurred in this century that have Mrs. Georgia Gladys Cooley, Chicago; have occurred in this century that have Mrs. Louisberry; Mr. Byron D. Still-affected more minds than anything in many decades of time. One and the first is the birth of spirit intercourse with earth denizens in March '48. The other is the advent of Life Evolution fessional." This book, by the well as propounded in Darwin's Origin of known Father Chiniquy, reveals the de-Species, in 1859 or Spencer's "First

A. S. HUDSON, M. D. Stockton, Cal.

C. P. Mitchell writes: "I received Art

Magle in good shape, and must say, rances in Spirit-life." "The Evolution that if the contents are as instructive if Man." Two papers, given in the in and elevating to the mind as its exter-:31

SIXTEEN REASONS WHY

SPIRITUALISTS SHOULD CRITICALLY STUDY THE BIBLE.

By "Augustine," a Methodist Minister Who Has Charge of a Large and Influential Congregation.

true men in our ranks who are by praction of an Aaron or a Hur.

Among the reasons that may be urged upon Spiritualists for critical Bible study are the following: The warfare of Spiritualists and

of all Liberals is not so much with the Bible as it is with wrong interpreta-tions of the Bible and with the montrous and erroneous doctrines that are the outgrowth of these wrong interpre tations. Our battle is not so much with Christianity (l. e., the simple teachings of the Nazarene, especially when these are interpreted in accordance with the well-known methods of teaching in his thodoxy-that monstrous brood of errors that ignorance and bigotry and sectarianism have evolved from pure Christianity. When we separate the kernel from the busk in the teachings of Jesus there is not much left that any reasonable Liberal can object to and there is very much found that no teach er of humanity has surpassed.

There is no book in print to-day that furnishes as many testimonies to the truths of Spiritualism, so many con firmations of the main points of our philosophy, so many illustrations of our teaching as the Bible, especially when read in the light of the Higher Criticism, and studied as it should be with book but embodies-as do the other saa free and open mind, like any other anclent book.

"The proper study of mankind is man" and, if so, then every man ought to study the Bible and Shakspeare, for religion of the time. The candid stuno other volumes in existence can compare with these in "holding the mirror sacred books of heathen lands is com-Bible throws on human history, on the progress of humanity, on the deep ideas that underlie all of them and the things in human nature, and especially for the light it throws on man's religlous history and spiritual development, everyone who is interested in humanity should give a critical study to its various books and know every available fact concerning them.

4. A critical study of the Bible is the sure overthrow of orthodoxy. It will the same religious idea and sentiment reveal the hollowness of the usual in man. claims made as to dates, authorship, infallible inspiration, etc., etc., of the "sacred books" and show the utter disparbetween the simple statements of the Bible and the cumbrous mass of modern theology. Orthodoxy cannot live under critical Bible study. With the scientific and literary knowledge now available, the man who studies Genesis or Isalah or Matthew or the Apocalypse by the same methods that e employs in studying Shakespeare or Homer, will soon reach the common conclusion in each case, viz., that these books are the natural outgrowth of their times, except in so far as they may show the traces of spirit communication or the inspiration that is common to every age and clime. Only this and nothing more.

Of course there is another method of Bible study-that of the churches and Sunday-schools, where not so much the Bible as men's opinion of the Bible is studied. In this kind of Bible study the student has his theology already formulated and goes to the Bible to confirm it, and of course finds lots of confirmation, or like the Sunday-school scholar "opens his mouth and shuts his eyes" and receives from his teacher "something to make him wise." The

as God's word, its statements furnish us an arsenal of weapons we can use to equivalent therefore to rushing into the thickest of the fray without those very weapons most feared by your opponents. The average orthodox believer, though very well posted in the tenets of his theology, is extremely deficient in knowledge of the Bible. The ignorance to teach this book, of all systematic knowledge of the Bible is most amazing. When the Spiritualist is supplied with the latest results of the Higher Criticism of the Rible he has the average believer in orthodoxy at his mercy. 6. Spiritualists should make a special study of this book because their philosophy furnishes the only rational explanation of its origin, the only true key to its interpretation. We have found the sword to cut the Gordian knot, the clue to the Labyrinthine Maze, the answer to the Word's Sphinx, and it is incumbent on us to set before our fellow-men the meaning of this wonderful book which has in its pages some of the loftlest forms of inspiration, some of the purest ethical philosophy and, as all

must admit, some of the shallowest, silliest of all legendary lore and some of the most corrupting and degrading sentiments that ever disgraced humanity.

The world's brain is weary in its puz zling study of the various theories of the origin of this book and the various methods of its interpretation and of the countless efforts of mankind to explain the errors and contradictions, beauties and deformities, truth and falsehood. contained therein. Every Spiritualist (out of the humane feelings of his heart) should qualify himself to ex-

harmonized with itself or with nature. 7. None but those whose minds are more or less controlled by the sectarian spirit, none but those who in their revulsion against the errors and horrors of modern orthodoxy have allowed themselves to be carried into extreme and bigoted opposition to the book, will ever deny the simple beauty, the charming simplicity, the majesty and grandeur of many parts of the Bible world, not until every creedal church narrative, the ineffable sweetness of has been overthrown or perished of in many of its poems and the practical value to every time and country of much of its ethical teaching.

plain to his fellow-men how this book

did originate and why it can never be

Why should we hand over these choice portions of ancient literature to orthodoxy? Why should we regard these as the inalienable possession of the church people? These are the commen heritage of humanity, and Spirit ualists ought by their very philosophy to be among the first to recognize and appreciate beauty—whether in literature or art or music or nature. For one I shall never resign my rights to por-tions of the Psalms, to the sublimities of Isalah, to the exalted ethics of Rom., xil ch., or to the lyric sweetness of I.

I desire to uphold the hands and shows the evolution of the religious strengthen the purpose of the good and idea in man from stage to stage of human history. Thus the doctrine of the tice and precept advocating a critical creation, the fall of man, the atonement study of the Bible. If I cannot be a by sacrifice, the promised deliverer, the (Hull) Moses, I would uphold the hands story of the various Christs, the history of our veteran leader in this movement, Moses Hull, and gladly take the posiconsciousness in man, and a steady widening of his conception of God and nature. The Bible is a vast album in which many religious systems are photographed, It contains the spiritual thoughts, desires, hopes, fears and triumphs of many of the world's past leaders, and while in no proper sense an authority to this age, it is a book of great instructional value to every one who wishes to study human history or forecast man's future.

9. The exceptional position of this book in Christendom furnishes a strong reason for its study. Even if we grant that it is without any authority, if we go farther and say that its contents are of no inherent value to men, we cannot afford in an age of such interest in this book to be ignorant of it. The Christian world gives to this book a place accorded to no other and that of itself affords many reasons why we should know its origin, nature, history, merits and demerits and oe prepared to understand the attitude of the multitude toward this Book and defend our own as well 10. A critical study of this book shows the common origin of the Bible

and of all sacred books and the com-mon origin of all religions. Humanity is one and the same in all ages, and this cred books-the current tradition of the ages in which it was written, the current conceptions of God, the current dent of the Bible who has studied the up to human nature." For the light the pelled to admit the similarity of their contents, the substantial unity of the probable human and earthly origin of all. A critical study of the Bible is therefore a grand preparation for the study of religious books and religious systems of the world. The world has had many Bibles, many Christs, many paths to heaven, etc., etc., but all this is seen to be the outworking of one and 11. The study of the Bible is an im

portant side light in the study of the world's best literature, art and music The Bible, embodying as it has, the religious ideas of some of the most pro gressive nations, has furnished fruitful themes and models for the author, the dramatist, the artist and the musician The world's literature, philosophy, drama, art, music are more or less based upon or impregnated with ideas that belong to this book. Now as Spir Itualists are (of all classes of men today) foremost in advocating all these lines of culture, we cannot afford to be ignorant, or allow our children to grow up in ignorance of this book. Byron, Browning, Tennyson, Shakespeare, Goethe, Dante and Longfellow can be better understood and appreciated by a man who knows the Bible, than by the man who imagines the Bible has "had its day" and is unworthy of further no-tice. If we appreciate the world's best literature and knowledge of the Bible shedding invaluable light on the world's masterpieces. 12. A critical study of the Bible, es-

pecially of the New Testament, furnishes the best means of showing the amazing contrast between the church-The lianity of our times and the simplicity of less of this kind of study of the Bible, the Gospel of Jesus. That orthodoxy the better. 5. In the war now on and destined to only in contrast to, but in direct antagbe fought to a finish between Liberal-lonism with the teachings of Jesus on ism and Orthodoxy, the Bible will be very many points, is a conviction that for many reasons constantly appealed cannot fail to force itself on the careful, cannot fail to force itself on the careful, to and as it is accepted by the orthodox | candid student of the Bible. It can be shown beyond any possible doubt that the immense superstructure of the good account either in defending our present day religion, with its costly good account either in detection op- churches, its saiaried includes, views or overthrowing those of our op- churches, its saiaried includes, numerous orders of priesthood and ministers (all living out of the offerings of the poor) and the great doctrinal systems that rest like a mountain weight on the heart and conscience of humanity rendering this life miserable and the future one of dread-all this is entirely in contrast to and in opposition with the of ministers of the Gospel, who profess simple story of a Jewish Messiah! This is a consideration of the greatest im portance in the overthrow of orthodoxy

to-day, because there has arisen of late a ringing cry throughout the churches: Back to Christ and primitive Chris tianity. Sheldon, whose work, "In His Steps," has reached such an immense sale, is the prophet of to-day in the churches, calling on them, as did John the Baptist, to repent because the kingdom of heaven is at hand.

Now, if Spiritualists are wise they will make a special study of primitive Christianity and force this truth into the face of orthodoxy. It is a mighty weapon against the creeds and all who pray and wait for the new era about to dawn should gird it on and prepare for battle.

13. A critical study of the Bible will inspire to, and to a certain degree necessitate, a study of human history in all its various departments, a study of geology, a study of chemistry, a study of biology and kindred sciences.

The study of the Bible is, as we have shown, a study of man-barbaric and civilized, learned and unlearned, in suffering and poverty and in power and at fluence-yet everywhere and always progressing. All the great circle of sciences that relate to man physical, intellectual or spiritual will gain an inspiration from Bible study. There is no other book that mirrors human nature so truthfully and so fully and hence its study increases and intensifies our interest in everything relating to human nature.

Nor is interest in the Bible as a book likely to die out in the immediate future. Not until men lose all interest in the study of antiquity, not until the evolution of man's spiritual nature becomes a question of no value to the world, not until every creedal church anition, not until the musterpleces of the world's best literature in which Bible thoughts and ideas are crystallized, are superseded, not until all the jarring sects and sectaries who use this book as a mallet of authority with which to force men into servile obedience, have perished, will interest in this book cease. It may safely be predicted that the Bible will have a career as extended as humanity and as wide as the race—though its days as an authority will be speedily numbered. As a hu man book it will be intelligible to man and a thousand-fold more interesting than it could ever be as the great liter-

to the received canons of interpretation of scripture the doctrine of an endless hell which the churches have saddled on our suffering humanity is not a scriptural dogma. According to an accepted canon of Bible interpretation-taught and assented to by all the theological colleges—no great doctrine of the faith can be established on isolated texts of scripture. This is a very reasonable and necessary canon and it thoroughly explodes the dogma of an endless hell,

The doctrine of endless punishment is certainly not found in the Old Testament. It can only be established in the New Testament by resting its tremendous weight on a couple of passages of scripture, easily capable of another interpretation. It is therefore not a dogma of scripture—according to an accepted canon of interpretation. Now it is an immense gain to the world to get rid of an endless hell-even if all the baggage of the theological cart cannot be thrown into the ditch with it. I pray my fellow-bellevers in Spiritualism to help rid humanity of this horrid nightmare of theology. Oh, with what bitter, blting, blasting effect it has held sway over humanity. How many it has crushed to the very earth in unspeakable sorrow. How many are living today in unutterable anguish and dread ecause this damnable doctrine is still maintained by the churches.

All our love of humanity, all our chivalry toward woman, all our compassion toward the suffering should prompt us to such a study and knowledge of the scripture that we can be able to lift the crushing weight of an endless punishment off the bleeding heart of Christendom. And there are millions who would gladly accept this installment of liberalism if we were fitted by knowledge of

the New Testament to give it to them.

16 For the spread of the truths and principles of Spiritualism among the churches, the Bible is the best possible instrument. When you show the average church member that Spiritualism is in the Bible-that, in fact, Old and New Testament abounds with spirit communication—opposition is disarmed. He is speechless. The guns have been turned upon the enemy. I have invariably found members and ministers of the churches with whom I have conversed privately on this theme, to listen with deepest attention and interest to every scriptural passage bearing on Spiritualism.

If the churches are to be converted, as they undoubtedly will, to a belief in Spiritualism, this judicious use of Scripture will undoubtedly be the means employed.

So I say, success to Bible study among Spiritualists.

Witchcraft. To the Editor:-To-day's (March 10)

mail brought to me a letter from Mrs. Virginie Barrett. This earnest worker for a more enlightened humanity is on trial, in Canada, for "witchcraft," O, the ignorance of civilization! And O, "rarity of Christian charity!" For "civilized" people these heathens are as cruel and given to persecution as are the heathen Chinese who recently horribly tortured a missionary in their land-one Roman Catholic priest. Bigotry is everywhere. It can be detected wherever minds hold any degree of reverence, for superstition is founded on worship. We need the torch of reason to light up all parts of the world, for civilization is a misnomer when ap-

plied to any people who hold to aught that these class as a power to pray to or worship. Virginie Barrett tells me she and others will be tried by a jury made up of men perfectly ignorant of knowledge of Spiritualism. What can the outcome be of justice? Unless the advanced minds in the spirit realms can put to route opposing forces, and touch hearts of mortals, there can be no showing of justice

for these mediums charged with witchcraft. But can the higher angels yet do this? Alas, so many spirits are yet opposers of the overthrow of superstition and myths! And so few mortals are willing to be taught radical truths—for, as stated, superstition clings tenaclously to our so-called civilized people, even, too, in the ranks of Spiritualism.

All of which helps opposing forces to work against true Spiritualism's truths. I shail send to these persecuted mediums my strength in sympathy and hope.
ALLIE LINDSAY LYNCH. Chicago, Ill.

ALL-SAVE ONE.

The lady rode in her coach of state, As the air grew chill and the day grew

But she felt no longing to turn and go To her own heartstone with its royal For though it was warm, and rich, and fair,

There was never a child to greet her there.

What treasures had she in that princely home! There were silks from Persia, and busts from Rome.

Pictures from Paris and London town. Books and books, upstairs and down. Strange, quaint things from the curious

But never a child to share the feast. In the lady's mind was a goodly store Of wit, and learning, and culture more. She had sailed to the East and sailed to

the West, She had seen all the things that are rarest and best; And many a wondrous tale she knew.

But she had no child to tell them to. And deep in the lady's heart there lay Such power of loving and giving, they

Such fancy for feeling her warm arms close Round a slim little form, with checks of rose, Such wealth of love had this lady true,

But never a child to give it to. Oh, women who fret at the ills of life. The round of duty, the small, small

Of daily living, with children's needs Drawing you back from prouder deeds-Think of vourselves bereft and lone. For love, ambition; for bread, a stone.

-Louise Morgan Sill.

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

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8. The Bible when rightly studied, Bible will reveal the fact that according For sale at this office.

Economic Mission of Spirit-

Since the adjournment of the National Spiritualists' Association last fall many Spiritualists have been breathing more freely. They were fearful of an explosion at that convention. But there was no dynamite there, and matters passed off, on the whole, quite pleasantly. But the question is, what was done; and what is proposed to be done in the future? We know what has been done in the last five years, and we see little or nothing in prospect but pursuing the same course substantially in the fluence of bloated wealth and arrogant future, with some little improvement in domination? Why not a century sooner the method. The claim is, that the or a century later? As all former regreat purpose is to build up Spiritualism. That might be a very laudable work provided the Association knew what Spiritualism was, and would give us a definition. But the assembled wisdom of the N. S. A. was unequal to the task of telling the world what Spiritualism is, or defining its principles for its effort—the making "all things new." year, and finally adjourned it to next year. It must heighten the esteem of

Taking the narrow view of many that those who have passed out of the body, we ask cul bono? Counting up the thousands of converts, what is the great benefit of that conversion? It will be said that some have been able to throw off the burdensome creeds of theology. True, but Universalism, Unitarianism and Liberalism have done the same work. Some unbelievers have been convinced of the reality of a future life. It is also asserted that many have been delivered from the fear of death. This may be, but it is a fact that but few persons have any disquieting fear of death, while many ,like myself, never had any fear of death. Hence, I press the question, What good? Certainly the building up of another sect is not desirable. But, as it looks to me, our efforts so far tend in that direction only. And successful organizations, according to present methods, can bring no other result. With no chart of broad, universal principles, and confining ourselves to the narrow question of phenomenalism, we must necessarily occupy the position of a clique, or sect. And the work of the officers of the N. S. A. must be confined to that narrow field of effort. And that they so recognize the situation is evident from the address sent out by the president and secretary, where the object of the S. A. are set forth. They are, Schools; Homes for the Indigent; Sanitariums; Libraries; Local Spiritualist Societies and Missionary Work." In this programme there is nothing but the small, petty work of a sect. It is a recognition and adoption of the contemptible patchwork of religious, sects; and is really an endorsement of the false notion that a little modification of existing social conditions is all that is demanded of the Spiritualist movement. The work of Spiritualists, according to this program, is to join hads with the churches in setting patches in the torn

which are exploiting the people; and have created an oligarchy of wealth more heartless and oppressive than African slavery ever dared to be. With no formula of declared principles, men can profess to be Spiritualists and yet be as limited and shallow as to social and ethical ideas as they choose, and our entire movement will be judged by the model they present to the world. It is so judged at the pres-

garment of social conditions. This plan is agreeable to many professed Spirit-

ualists. It allows them to work hand

in hand with the corrupt political par-

tles, which have created, and now up-

hold the monster monopolies and trusts

Talk of "indigents" and Sanitariums for them, and homes for "worn-out mediums!" There ought to be no "indigent" to care for, nor "worn-out mediums" to be provided for. And if common sense and justice prevailed there would be none. All these so-called charities are black spots upon the escutcheon of our pretended civilization. Make the tree good and the fruit be good. Instead of salves and ointments for ulcerous sores, cleanse the system of its poisonous humors and the sores will heal of themselves. Stop the robberies of the dishonest rich, and poverty will come to an end. We will have no "indigent" to call for charity. Open the field for recompensed toil and tramps will disappear. Educate all the children in the principles of true morality and crime will cease. Institute a common sense regime for mediums and the exercise of their power and you will have no old, worn-out ones in need

of charity. A noisy war upon effects will never destroy their causes. A faultless array of ethical precepts will never make a people moral. Nor will the mere proclamation of a single truth, no matter how important, ever reform a community. The faith in future existence, of itself, furnishes no potential incentive to ethical conduct. The whole history of religion demonstrates this fact, and the Spiritual movement furnishes no exception to this rule. Taking our ethical status, are we any better than we were before our conversion to Spiritualism? Comparing ourselves with our church brethren, are we any more generous with our worldly wealth, or are we any more moral as a people? Have we any more kindness, harmony and brotherly good will among our-selves than they? I wish we could honestly answer those questions in the affirmative, but I don't think we can. And, if it be admitted that we are freed from the fear of death, if that freedor makes us no better, what is the good? If it makes us more reckless in our mode of life, less careful of the demands of a strict morality, it is a real disadvantage to ourselves and the world. Freedom from the fear of hell is not a very lofty motive, nor a very potent impulsion to a noble life. It may stimulate fanaticism, not goodness.

To show what the real problem is which demands a solution, and the relation in which Spiritualism stands to that problem, and hence, the work now demanded at our hands, I submit a condensed outline of the condition of the people in the civilized world. Half a century since, the major portion of the national wealth, in the United States, was owned by the producers. To-day 30,000 own more than the balance of the 70,000,000 people. The machines. which subjugate nature's energies to human use, are theirs. The land, from which the most of human sustenance is drawn, is either in their hands or rap-idly going there. The railroads and the steamships are theirs. The banks and the money are theirs; and the ma-chinery of government is mostly conby them also. And the people are rapidly sinking into poverty, pau-perism and crime. The law of accele-rated momentum holds good here as well as in gravitation. The law of greed is incorporated in the statute law of the | \$1. For sale at this office.

civilized world, and upheld by the

universal Christian church.
The great question then is, how shall this downward tendency be arrested and the law of justice and the practice of brotherhood be established? The hallucination of wealth-the enormous power which it possesses, seems to overpower all sense of right-all feel ings of humanity and makes us callous to the sufferings of our fellows, and steeled to the demands of right. Religionists are carried away with this mad craze of greed as completely as any of those who pay no heed to religious doctrines.

What was the great purpose of the Spiritual Advent at this most eventful era in human history, if not to be the power to stem this overwhelming in ligions had failed to enthrone justice or establish brotherhood, what came this new movement for, but to accomplish that purpose? To meet the demand for the times are not for a work of plasters and patches, but for revolutionary guidance. Last year it wrestled The egoistic work of the past must be with the problem and put it over to this supplanted with practical altruism. We have had enough of the wordy sort We have had "Liberty, Equality and thinkers to witness the incapacity of a Fraternity" mouthed by bombastic body of people, who, after fifty years of orators and writers until we are proselyting, are incapable of defining surfeited and sick of the nauseating repetitions. They have been used as hypnotizing opintes to lull us into a Spiritualism is simply the recognition false sense of security, while additional of the fact of communication with chains and manacles were being false sense of security, while additional fastened upon our burdened limbs.

Land is the heritage of the people, not of the few. Machinery is the rightful servant of the whole humanity, not of the fortunate owners of money. Opportunity for productive work, to secure the means of living, is the inherent right of every son and daughter of hu manity. To monopolize, or withhold those opportunities is murder. To allow such monopolistic possession, or with-holding it by any government, is the most brutal and infamous despotism of which government can be guilty. A true government will be the providence of the people. It will care for all, pro-tect all, and oppress none, nor allow of any oppression. No such government exists on earth to-day. But it is the mission and work of true Spiritualism to institute such a government on the earth. If it neglects this work, if it does necessities of humanity constitute an agonizing prayer for help, for light and life; for life in freedom, life in comfort, for life in all the fullness of its boundless possibilities. It is the province of Spiritualism to answer that prayer. But it is no answer to get up and sing There." The suffering world despises us for such an answer. It demands the sweet now, and the here, instead of some far-off heaven, when poverty and starvation have done their work of death here on the earth. So far, our songs have been only the refrain of the church singing for ages past. They are the contemptible echo of the heartless church, which sounds out its reply to the wailing demands of the poverty burdened throng: "Over there, over there." We join with them in the songgo with them to the polls and vote for the same men and the same measures as are demanded by the towering oligarchy, which proclaims "the people

be damned. Dear old Mother Earth expands her in boundless possibilities of wealth, and invites her sons and daughters to draw therefrom by honest toil a full supply for all their needs. But the Scaly Dragon of Monopoly proclaims prison and death to all who venture to obey the invitation without a dear bought license from him. From the teeming brain of working man have flown forth innumerable instrumentalities whereby the energies of nature have been compelled to do the work of humanity. But the Dragon has seized them all, and poor, hungry, shivering man can only look on and see the products of his own mentality absorbed by this all-devouring monster.

Now, my brothers, it is not enough to proclaim that Spiritualism is all-inclusive unless we make it so. Our voting, our acts as citizens—as men and women, must be on the basis of brotherhood. The building of "Sanitariums," and homes for the "Indigent," and organizing "local societies," is a long way from "all-inclusiveness." Great necessities demand great efforts. We are in the midst of such to-day. "These are the times that try men's souls." Is Spiritualism equal to the crisis? Will it assume the leadership of thought, and lead man out of slavery into liberty? From slavery to creed, we have been doing some excellent work of mental enfranchisements. But that is only partial. A free mind in an enslaved body is in a fearful prison. Thinking without the power to act, is a tormenting curse.
The present economic slavery is what

the people most keenly feel. And the more fully they are liberated from the bondage of theological dogmas, the more intolerable does the bondage to poverty become. Spiritualism must show the people that freedom from creedal bondage is only a prelude to the larger economic liberty of true humanitary brotherhood. Have we reached that condition ourselves? If not, we are still in the outer courts-we are still blundering in the alphabet of our movement. We are in the outer darkness. We are clinging to the sys tem of economic slavery, which is fast crushing the life and liberty out of the masses. We are sustaining and up-building a system which gives the worker only about one-third of the prolucts of his labor, and leaves millions with no employment except to tramp the roads, and live upon the contributions of a grudging charity. How shall this deplorable condition be changed? This is the great question, and it must be answered. The church and the state have failed to answer it. Will Spiritualism do it? It is its mission to answer it. If it neglects—if it fails to answer it practically, by inaugurating liberty, competence and brotherhood, it is unworthy of humanity's attention or esteem

"The Religion of the Future." By S Well. This is a work of far more than ordinary power and value, by a bold, untrammeled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

J. S. LOVELAND.

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OUR EGLEGTIG MACAZINE and has the least value as an exegests of spiritual phenomena of anything in that line that I have yet seen. LYMAN C. HOWE.

Valuable Thoughts and Information Selected From the Secular Press.

SPIRIT AUTOBIOGRAPHY

Told by One of Them.

The following production is furnished that the number of people believing in Spiritualism, so-called, is by far greater than is generally supposed. Various causes have led many of these believers o preserve a reticence in regard to their faith. A prominent citizen of Titusville, a leading member of one of the orthodox churches here, died a few years ago, with no more doubt of the truths of Spiritualism than of his individual existence as a human being But only to his intimate friends did he ever disclose his opinions upon the sub-ject, and then under what they regarded as injunction of secrecy. man undoubtedly dreaded perhaps public ridicule, and especially reproach tions of science almost every year are pouring in floods upon the human understanding. It is well therefore for all to exercise modesty in condemning what is not readily understood.

As represented to the writer hereof the following paper is an autobiography of a certain person's experiences in the spirit world. In this paper the substance of narration, and the order, as spirit author, is preserved. It may be inferred that spirits have a distinct language of their own, and it is not un-likely that idioms at least in their not make this its grand effort, it is a lation. With this introduction, George pretense, a fraud upon the deluded vic-tims ensuared in its deceptive net. The the Evening Courier, and from the the Evening Courier, and from the spirit world this is his story:

"I died, that is, my spirit left its physical tenement, on the 25th of July, 1849. When the transition occurred I must have been unconscious, because I do not recollect anything that was then passing around me. But from the testimony of other spirits, who were present at my death bed, whose acquaint ance I have since made, I am able to fix the date of my transition. By a variety of other independent evidence I have confirmed the accuracy of testimony of my spirit friends as to the time of my

change.
"I desire at this point to enlighten those still living in earthly houses, by as compared with the number committed by them when in the lower state. Another fact is that mental habits man-ifested in the lower state are, to some extent, conspicuous here. Very nat urally those in the lower state are liable to entertain the impression that spirits are nearly or quite omniscient. This is simply a careless thought. Human beings, in all their stages of existence, are upon a course of endless progress. What I once saw, though an obscure medium-through a glass darkly-I now see with perfect vision—face to face. What is now obscure in my present spirit state will become clear farther on. The discovery of this law affords MR. ROBINSON'S BOOK. infinite comfort to people in my state.
"Have I learned many new truths

during the almost half a century of exin the spirit wor question my friends in the lower state statement that he detected Slade's are constantly asking themselves. Speaking for myself alone, I can truthfully say that my progress intellectually has been highly satisfactory. But some

spirit world.
"Why has not the great Newton made his giant intellect felt since his accession to the spirit life? I cannot satisthe trick and expose it; but the condifactorily answer the question. I can suggest a theory, and at present this is achieve wonders in physical science, in the spirit life, I have no doubt. I think his case is one of slow development. But Pasteur is sure soon to be heard from. He is about to reveal-to some physiologists in the lower state, of course-certain wondrous truths regarding germ diseases.

"What of Edison? He is indebted to some of the brightest intellects in the world for his achievements in electricity. Shall I say it? I have waked Edison from his sleep many a night and whispered to his spirit a new truth, and not unfrequently has he risen from his couch and made careful notes of the revelation, and once he dressed himself and hurried to his lahoratory at two in the .morning and worked unceasingly at an experiment which I-unconsciously to him-induced him to make. The experiment was a

perfect success. "Did Dewey fight at Manila alone? O, no. A dozen brave spirits took pos-session of his soul when he sailed from Hong Kong, and they never once left him. At Cavite other spirits drugged— so to speak—the Spanish, both officers and men. Was it accident that Dewey lost not a single man at that engagement? Not at all. All through this late war the spirits of all nationalities, carried confusion into the hearts and thoughts of the Spaniards, while they assisted mentally and morally Americans at every point. The spirits love right and justice, and they lost no op-portunity to hurt the Spanish and help the Americans. But hereafter they may turn against Americans. They certainly will, if the American government shall start upon a career of injustice and oppression. Just at this time the spirits. are solicitous upon the subject.—The Evening Courier, Titusville, Pa.

Cure. Paper cover, 15 cents. For sale at this office.

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"The Prophets of Israel." By Prof. at this office. Paper covers, 25c.

SPIRITUALISM

Life In the Spirit World as Defined or Explained by One of Its Votaries.

Science has at last proved that dead people are really alive after the process by a person who is of reputable standing as a medium among the believers in called death, except that they exist in so-called spirit manifestations. The a somewhat different condition, having writer hereof, while expressing no graduated from the clay body of earth opinion as to the credibility of any of into a fine spirit body of a heavenly those alleged manifestations adults. those alleged manifestations, admits state, although the terms heaven and that the time has gone by for the claim of infallibility of judgment by any inducations, as taught by the clergy. So dividual, or class of individuals, upon any subject. It is not to be doubted the means of Spiritualism and spirit mediums in the last fifty years that this wonderful religion has made more converts in a half century than Chris tianity made in 500 years after Christ. In fact, it is reported by Dr. Peebles who has had the privilege to hear the evidence or testimony of over 3,000 mediums in all parts of the world, that

they unite in saying, as direct evidences from spirits themselves, that Jesus Christ was a medium and worked un-der the same laws and conditions which offset mediums to-day. The foolish hones of millions who insanely imagine that the beautiful Jesus will be able to forgive their sins, save their souls, or secure for them a reserved seat up in from his religious brethren. One thing front of God's throne, where they can is certain—new truths, new manifestaplay for eternity on a gold harp, will be blasted by the cold facts of psychical research and Spiritualism.

Every one has to work out his own salvation. Sin pays its full cost. God

can't be bluffed or follied: Jesus can't be used as a lever to lift any soul out of its hellish condition. They have got to lift themselves up by their own labor. You can't buy, bribe, bluff, bawl or bully your way into heavenly spheres; so remember that most of this Jesus Christ talk is founded upon ancient ideas which modern research has exploded. Are you rich, then feed the poor. Are you strong, then aid the weak. Are you handsome, then smile on the deformed. Are you prosperous then aid the needy: How do we know the dead are alive? Where can we see and hear-for ourselves? Then we come to the only religion which can answer

these questions.

Spirits are live dead people; spooks, if you like this word better; ghosts, spec ters, apparitions, angels, or any other name. It's all the same. What can we do when we become a spirit? We can see, hear, commune or talk by thought transference with all the dead people we ever saw or heard of. We can meet our spirit friend, both good and bad, for the devil has been knocked out of most everything but the so-called Christian Church. There is no hell or devil that the spirits know about, such as the clergy have bowed to for ages. Spirits informing them that people in the state which I now occupy are by no means which I now occupy are by no means infallible. They have made a large advance, but they cannot have made a large advance, but they cannot have made a feet the late beautiful for all they cannot have made a feet the late beautiful for all the l vance, but they cannot help making of the late beautiful-faced Kate Field through the mediumship of Arlington's famed Mrs. Piper, to the distinguished author Miss Lillian Whiting.

Spirits can talk through some, as in most cases of spirit, control, especially observed in Mrs. Conant, whose public messages in the Baimer of Light have nttracted world-wide notice. Spirits can materialize themselves into visible forms almost human. Not only can spirits come to earth and do all these miracles, but they can now be material-ized by the scores and hundreds in a ingle seance before dozens of people It is useless for the clergy to deny these facts.—Boston Traveler.

(Continued from page 1.)

tricks.

The alcohol transparency trick may work well on the stage, and in the sphere of magic, but it does not apply spirit world.

Spirit world. the trick and expose it; but the conditions I should demand for spiritual phe nomena would rule it out of court. In That Newton will eventually the sitting I had with Keeler, he did not touch my questions at all; but some thing answered them on the closed slates held in my own hands-he hold ing one corner opposite me, not under the table, but on top of it, in full view and in broad daylight.

Our experience with the Bangs Sis ters is well known, and it is not unlike hundreds of others. I doubt not Mr. Robinson can get as much if he seeks it. But I have no idea the mediums will follow him up, and give their time to convince him. I will give him one hundred dollars if he will duplicate that one manifestation and explain it as a trick. To speer at it because he did not Possibly he might fail to get any such results, if he were to sit for them; but appear in person and make defense many others have, and I have reason to against this accusation, the said board believe be would.

There are many phenomena well established and accepted by scientists and the world at large, which I have never witnessed. I never saw a limb amputated, but I have seen the empty sleeve and thrilled at the suggestion it held. I never saw a live cyclone-except some pocket editions—but I do not discredit the testimony of thousands who have seen them. Nor will they accommodate my curiosity by reappearing at my command.

I have seen verya few | Spiritualists who did not admit that there are frauds amongst us. Does Mr. Robinson know of any class of humin beings, number

or any chass of number heart and the control of the only one fault," we rank allove all others of whom I have any knowledge. But while I have found more than one gressive Spiritualist will try to keep erative Systems and the Happiness and Ennoblement of Humanity." By E. D. acteristic of Spiritualists, What kind Babbitt, LL. D., M.D. This comprises the last part of Human Culture and Cure. Paper cover. 15 cents.

alytical, in balancing facts and evi-dence, on all sides of all subjects, as the representative Spiritualists of America. That a class may represent Mr. Robinson's estimates, I do not question; and for that class his writings may be useful-if he can get them to read them. let by L. M. Rose. Contains 71 pages of But he misrepresents the great intelli-interesting matter. Price 25 cents, For gent body of Spiritualists when he assumes that they accept indiscriminately such slip-shod performances as he de C. H. Cornill, of the University of scribes, in the same company with the Koenigsberg. A scholarly and apprectimanifestations upon which we rely for ative historical review of the prophets of Israel and their works. For sale who need it his book may be valuable; scribes, in the same company with the but to me it is the tamest production.

A STATEMENT

Concerning the Case of Mabel Aber Jackman.

Dia the Illinois State Spiritualists Association refuse to hear the defendant's side of the case when it investigated the trickery done by Mabel Aber Jackman at her materializing seance, on the evening of September 20, 1898? In answer to this question, I hand you

transcript of the preliminary proceedings in that matter, which have not yet been published. GEO. B. WARNE. Pres. Illinois S S. A.

NOTICE.

Chleago, Oct. 4, 1898.

Mrs. Mabel Aber Jackman, 3143 Forest avenue, Chicago: Dear Madam:—Messrs. H. F. Hill, Otto Georgi, Emil Georgi, Philip Haas, Robert Grabe and Martin Gass have filed with the executive board of the Illionis State Spiritualists' Association a statement that they attended a materializing seance given by yourself at No. 3143 Forest avenue, Chicago, on Tuesday evening, September 20, 1898. They also allege that on that occasion you practiced fraud in that you then and there introduced human beings, or confederates, from your cabinet as the spirit forms of former mortals, who had passed through the transition of death prior to that occasion.

In view of the grave import of these charges a committee of the state board will meet in room 29 (third floor) of the Portland Black, 107 Dearborn street, Chicago, at seven o'clock Saturday evening, October 8, to listen to what ever evidence sustaining their position the complainants may be prepared to then introduce.

It is earnestly desired by the board that yourself and Mr. Jackman be present at that time and place and that you secure, so far as you are able, the presence of all persons who attended the seance that is questioned. You will be given an opportunity to examine the witnesses upon the matter of their testimony and to submit your own defense against the accusation of trickery.

All persons will be excluded from the meeting who cannot testify to facts hearing directly upon the occurrences

at the seance specified.

The committee-will have present with them a stenographer and a person who is competent to administer the oath to Invoking the aid of yourself and hus-

band in reaching only the truth in this unpleasant and unfortunate matter, I Yours truly.

GEO. B. WARNE, Pres. Ill. S. S. A.

Private advices having been received setting forth that Mrs. Jackman was confined to her bed by illness, James Freeman, representing the official board of this association, before four o'clock of Saturday afternoon, October 8, 1898, called at the Jackman home, 3143 Forest avenue, Chicago, to learn her condition and ascertain the time at which she and her husband felt they would be able to appear before said board. He was received by Mr. Jackman, who reported his wife sick abed, and after retiring to consult her, he declined to say Whether they desired to submit any defense.

Some four hours were spent by a majority of the State Board at Room 29, Portland Block, Chicago, on Saturday evening, October 8, 1898, in a patient and critical hearing of the evidence presented by the complainants, who charge that Mr. and Mrs. Jackman perpetrated fraudulent materialization on September 20, 1898. The testimony Mr. and Mrs. Jackman, and cause another sorrowful humiliation to the great body of Spiritualists, a committee com-posed of Hiram Eddy and James Freeman was appointed to wait upon Mr. and Mrs. Jackman and urge upon them the desirability and importance of submitting to the board the fullest defense in their power to make.

On Monday afternoon, October 10, Messrs. Eddy and Freeman reported that Mr. and Mrs. Jackman wished to present a defense as soon as her condiion would allow them to do so.

Messrs. Freeman, Eddy, Rice and Warne then ordered a second notice sent which was done in the following language:

Mrs. Mabel Aber Jackman,

3148 Forest avenue, Chicago: Dear Madam:—By order of the executive board of the Illinois State Spiritualists' Association, Saturday, November 5, 1898, at the hour of half-past one o'clock in the afternoon, has been fixed upon for final hearing upon the charge that you gave fraudulent materialization on the evening of September 20, 1898, by using therefor confederates, or living human beings. Such hearing will take place in room 29, 107 Dearborn street, Chicago. Should you fail to then will construe such default upon your part to be a confession of guilt and will forthwith revoke and annul your certificate of fellowship and ordination and give notice of that action to the press, to the National Spiritualists' Association and to the passenger associa-Yours truly, GEO. B. WARNE,

Pres. Illinois S. S. A.

On November 5, Mabel Jackman failed to appear although there was ample evidence that she was not then an invalid. What more could have been expected of the state board? Revocation and expulsion followed.

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 gressive 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 126,000 preachers of this country. Of all the people I have met, I know and it seems to me that it is the duty of of hone so thoroughly critical, and an every Spiritualist to strengthen your every Spiritualist to strengthen your hands by becoming subscribers to The Progressive Thinker."

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 Spiritualism. You are doing 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."

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MR. F. L. WILLEY.

apid art that it doesn't cost a great doal to get out a
eat book and give it away. The book is written by Dr. W. S. Rice, 371 W. Main St., Adams, N. Y., and by Dr. W. S. Rice, STi W. Main St., Adams, N. Y., and by merely sending your name and address he will mail you a copy free of all cost. The portrait above is that of Mr. F. L. Willey, Shelton, Wash., who was cured of rupture by Dr. Rice. Mr. Willey says:—sent to Dr. Rice for one of his books on rupture and found it very "hluable, The information therein was the first real knowledge I had ever received that could convince me that rupture was a curable mal ady. I used his home treatment and am glad to say that my rupture was perfectly cured and that I haven't had any return or noticed any difference between the healed place and any other solid part of ne. I was cured sound and well."
Readers are requested to write at once for this free

book. No matter if you are wearing some kind of truss that affords some relief send at once and learn all about the new home cure which Dr. Rice has clearly explained and fully illustrated. Write to-day and if you know others who are ruptured ask them to write, It contains advice that may save your life.

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fills the promise of its title. For sale at this office. Price 75 cents.
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romance by Florence Marryat. The author's wide experience in Spiritualism and her study of occult science have prepared her to write this romance. which will be found laden with gems picked up in the course of her investi-gation and studies. Cloth \$1. For sale at this office.
"History of the Inquisition." Every

citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition.
The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

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

T. H. Sketchley writes: "I am con-

strained to express to you my appreciation of the grand work in which you are engaged. On the 24th inst. the nosf man brought to my door that splendid book, Art Magic, which is awarded to every yearly subscriber to your invaluable paper, The Progressive Thinker as a premium. I must say to you that 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 Progress ive Thinker reached me, and I at 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 sur-prised that Spiritualists will consent to do without it. It is a real educator, and I find it invaluable to me. As Spir-itualists 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."

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."

I find to be a book of great value as an educator, and should be found in all well-kept libraries, and with your lib-It is the John the Baptist of the New cral offer I think it ought to reach out Stanton's usual trenchant style. For Dispensation."

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

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

TAKE NOTICE.

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

KEEP IN TOUCH.

Keep in touch with the great spiritual movement. You can do so by reading The Progressive Thinker each week. The paper one year and Art Magic costs only \$1.20. The book is almost wholly a gift, as the 20 cents only a little more a git, as the 20 cents only a little more than pays for the expense of mailing. Art Magic is splendidly gotten up, is el-egantly bound in cloth and nicely printed on fine book paper, and will prove a valuable acquisition to your li-

CLUBS! CLUBS!

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

A LIBRARY.

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

THE DIVINE PLAN.

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

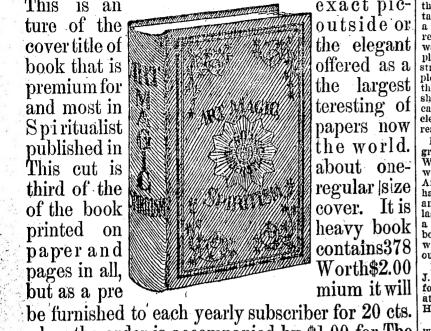
"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly. great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general Aders and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and con-taining beautiful illustrative plates, For sale at this office. Price, postpaid, 55. It is a wonderful work and you will be delighted with it.
"Bible and Church Degrade Woman."

By Elizabeth Cady Stanton. Comprises three brief essays, on The Effect of Woman Sufrage on Questions of Morals and Religion; The Degraded Status of Woman in the Bible; The Christian Church and Woman; written in Mrs. Geo. C. LaFontain writes: "Art Magic

HERE IS OUR PREMIUM BOOK.

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

This is an ture of the cover title of book that is premium for



exact picoutside or the elegant

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

.. GENERAL SURVEY...

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

edonia."

the season.

faultless.'

wish to hear from Michigan societies,

for Sunday and week evening engage

funerals. Address at Alaska, Kent Co.,

Mich. Telephone or telegraph via Cal-

A very interesting literary and mu-

sicale was given by the Harmonial So-

ciety of Storgis, Mich., under the direc-

tion of Carrie Weatherford. A good

sum was netted and the entertainment

declared to be the best programme of

The Grand Rapids Democrat speaks

Detroit, but she is a Spiritualist lec-

turer and medium of national promi-nence. She travels with her husband,

who is also a medium. She lectured in

this city for the first time last Novem-

ber and made such a great hit that she

returned the succeeding month. She

about ten days she will leave this city

Mrs. Carpenter is a talented woman.

Any woman would call her 'sweet,' and

any man would call her winsome. She

sive knowledge of science, history, art,

literature, and more than all else, of hu-

man nature. Her words are rich in

gems of thought, her expression almost

Dr. J. C. Phillips writes from Mt.

Pleasant Park, Iowa: "Thinking it but

Dr. Benton writes: "The benefit seance given at 3310½ Rhodes avenue, by

Mr. Cordingley for the Spiritualists

Home, was a success. For the benefit

at 7:30 p. m., just before the seance in the evening."

Mrs. Carrie F. Weatherford writes:

"Owing to the poor health of my eldest

daughter I have deemed it necessary to

to return to Columbus, Springfield.

Vigo and Corning, Ohio. I solicit Sun-

day and week-night engagements

throughout Michigan, and will also an-

swer calls to attend funerals. Home address, Alaska, Michigan. Telephone or

Will C. Hodge is occupying the plat

cinity. Address, care Major Bitters

resides at Breedsville.

Thos. J. Haynes writes from Grand

Rapids, Mich.: "We are having glo-rious meetings. Mrs. Carpenter is do-

ing a grand work here."

J. C. F. Grumbine will lecture at First

Spiritual Church, 77 Thirty-first street

Sunday, March 19. Mrs. Cooley wil

per. The paper alone is worth the sub

also be present as test medium.

Con Cold

telegraph via Caledonia."

Rochester, Ind.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

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

ITEMS—Bear in mind that items for is of medium height, and just fleshy the General Survey will in all cases be adjusted to the space we have to occu- pearance she is delicate and truly spirpy, and in order to do that they will itual, although not severely so, for the generally have to be abridged more or expression of her face is most kindly or less; otherwise many items would be crowded out. Sometimes a thirty-line pleasing, trustful, and seems to invite ttem is cut down to ten lines, and ten confidence. She is a woman of undeniable refinement and culture. Her lectures betrayed a broad and comprehenquire.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly ad-G. W. Kates and wife will be at 150 general appeal for aiding Mrs. Juckett,

Meigs street. Rochester, N. Y., during she wishes me to say she has received March. After that address them as a total of thirteen dollars, and also to per route, to be given later. They will thank those who donated through the accept calls for services after summer call in The Progressive Thinker."

Lois Waisbrooker has removed from San Francisco to Santa Ana, Cal.

Mrs. Augusta Burke writes: "Oh! for of this home there will be a trumpet sethe time to come when Spiritualism will ance next Wednesday at 7:45 p. m. stand clear to the world, in all its March 15. All Spiritualists and others purity and beauty. Spiritualists, work cordially invited. Admission only 25 together for the advancement of true cents. This is indeed a Spiritualists' Spiritualism. If each one claiming to Home and our mediums are doing all be a Spiritualist would live a good, pure they can to make it a success. life, how much more quickly Spiritual- members are requested to remember ism would prosper and come to the our business meeting that will be held

Abby A. Judson writes: "I will call your attention to one little error in the notice of my book. The title is 'A the Veteran Spiritualists Union of Bos-Year'-and not 'A Happy New ton. Mass., to celebrate the Fifty-first Year.' It is really a record of the year anniversary on March 31, and for a 1898, which was a happy one to me, for short time she may be engaged for lecthe reasons given in the introduction, tues or test work in places near by. I enjoy Mr. Dawbarn's articles im-mensely; and what a fine article that is coming week, at 8736 Wood street, city. on Foreign Missions, signed 'Ex-

Geo. W. Peak, of Portland, Mich., writes that he is not ready to make cancel all engagements for April, May such a total denunciation of the Bible and June; among these are my promises as some have done. While so many people accept the Bible as authority in faith and practice, and are so tenderly attached to it, Spiritualists can afford to tolerate it for their sake. To many the Bible is the only remaining hope and refuge in their misfortune and distress, and they instinctively cling to the promises they believe are recorded form of the First Spiritualist Church at there; and to deprive them of this is to Rochester, Ind., for the first three Sunplunge them into a state of hopeless days of March. He will be with the despair. The magnificent temple of friends at Paw Paw-Mich., on their an-Spiritualism is worthy of a surer foundation upon which to rest, than the pleased to hear from parties interested wreck and debris of other systems of with a view to further work in that vi-

S. F. S. writes: "I live in Holmes S. F. S. writes: "I live in Holmes county, Ohio. I have been investigating Spiritualism for about seven years. I lectures delivered by Mrs. L. J. Williams happy to tell the readers of The am happy to tell the readers of The Progressive Thinker that I have seen spirits and conversed with them. In September, 1898, my wife had a brother living about fifteen miles from our hôme. One day I went up stairs and laid down, and then my wife's brother appeared. He had passed over that

Will C. Hodge is at present at Rochester, Ind., where he is lecturing. Mr. Hodge is capable of doing an excellent Land as premiums to your valuable pa-Will C. Hodge is at present at Rochwork for Spiritualism.

Harlow Davis, platform test medium, scription. Such precious gifts should at present serving the Christian Spirit- not be overlooked. Every one should und Union, New York City, (Tuxedo take the paper."

Hall, Sundays, 8 p. m.) can be engaged
by first-class societies for the month of Art Magic. It is a fine book. I have April. He leaves for England in May read it once, and am reading it again. to spend the summer. He can be add I understand it better at the second dressed at 411 West 23d street New reading. I think The Progressive Thinker the best paper published." Nork City. 1979

offered as a street, Stran's hall. Mrs. Lindsey takes the largest

hands of some one that will see its light and receive some benefits from it. The last one went into a Methodist home of a relative. We also have all of the books you have given as premiums, which are very valuable additions in our library." Mrs. Minnie Phillips writes: "Dr. J. M. Temple is going to leave Chicago for a time. Many of us that have attended his meetings will miss him.

He is a good lecturer and test medium." Thos. S. Kizer, of Decatur, Ill., writes: "Mrs. Alice E. Field, of Joplin, Mo. (formerly of this city), was with us for sixweeks in January and February, lecturing every Sunday evening on sub-jects given by the audience, followed by tests, which were nearly always recognized. She is fully entranced while speaking, and the one who speaks through her was a Methodist minister; says he has to return and teach true Spiritualism to counteract in part at least the false doctrine (as he now sees it) he promulgated while in the mortal. Mrs. Field added largely to her many friends while here, and all were loth to see her leave us. She will make friends wherever she goes and also converts to

J. Lindsey writes from Grand Rapids,

Mich.: "The West Side Spiritual Society

has resolved to hold anniversary services in memory of the advent of mod-

ern Spiritualism, on Sunday, March 26,

services commencing at 9 a. m., and continuing through the entire day. We

intend to make this meeting interesting

and instructive Good music and other

good talent are engaged. The success

of our meetings have depended largely on Mrs. Lindsey's self-sacrificing efforts. Besides giving lectures and home entertainments in the interest of

the meeting, she has taken charge of

the Sunday night meeting, giving short

talks and tests. Her tests have drawn a large audience that could not be reached in any other way, and in this

way interested many in the cause. Our

place of meeting is at 52 West Bridge

pleasure in announcing to the public

that her health has so improved that

she will accept engagements to attend

camp meetings of other calls from so-

cleties. She officiates at funerals. Her

Mrs. O. M. Bent writes: "Your Pro-

gressive Thinker is a light in our home. We so enjoy its contents from week to

week that we cannot be without it.

After we read it we try to put it in the

residence is at 63 Fourth street."

D. L. Haines writes from Nebraska: "There is such a cold indifference manifested by many calling themselves Spir-Carrie Fuller Weatherford writes: "1 itualists, that I am at times much discouraged. Some are willing to read, but when the dollar is wanted they are ments. Will also answer calls to attend not there; but from their low plane of living they can spend many dollars for tobacco and drink."

Hattie Hollister Howe writes: "We are very much in favor of home circles, and are getting good results from them. If people could realize they were pass-ing by the pure gold for the glitter, they would not have to be encouraged to investigate. The trouble would be we cannot learn fast enough."

Spiritualist evangelist, Mrs. Lydia as follows of Mrs. Marian Carpenter's lectures: "Mrs. Carpenter's home is in Sholdin, Irving Park, Chicago, writes "I had the pleasure of attending the 67th anniversary of Mrs. A. A. Jones's (277 Spring street, Elgin, Ill.) birthday, and the many beautiful presents presented by her numerous friends showed a deep appreciation of her worthiness as a lady, a true friend and her numerous friends unselfish worker in the Spiritualistic came here again three weeks ago and has remained here since that time. In field.'

Dr. B. F. Weythman writes from Memphis, Tenn.: "I have read and studied Spiritualism for twenty-five years, in all its phases, as a practical clairvoy ant medium. I have read many of the spiritual papers, but like yours the best, as it is more liberal than the others. and cuts to the bone every time. Spiritualism is not flourishing here at present."

Emma R. Clarke writes from Detroit. Mich.: "Mrs. Nellie S. Baade presides as speaker every Sunday afternoon and evening at No. 55 Grand River avenue. It certainly is an intellectual treat to listen to her grand lectures. In the evening we are invariably treated to a lecture by no less a spirit than the one-time, so-called infidel, Thomas Paine. He endorses the doctrine of the golden rule as taught by Jesus and other great law-givers who had preceded him. Questions submitted to him by the audience are taken up by him and answered, and enlarged upon in a very lucid manner. I have heard many prominent speakers from the spiritualist and other platforms, and feel safe in saving when Thomas Paine controls the medium, the lectures are unequaled. Mrs. Baade is fortunate in securing good musical talent which enhances the interest of the meetings."

Mrs. Isa Wilson Kayner writes from Watseka, Ill.: "We will hold our anniversary exercises, Friday, the 24th, as I go East for the meetings there."

J. S. Bowers writes from Columbus, Ohio.: "The Progressive Thinker and Art Magic arrived safe. We are well pleased with the book. I think it is something every Spiritualist should have in his house. I have had the paper over a year, and I think now that ve cannot get along without it. Knowledge is power. That is what we want."

A daily paper of Texarkana, Ark., says "Mr. and Mrs. Drumm, two spirit mediums entertained an assemblage at the west side city hall last night. Mrs. Drumm gave a discourse on Spiritualism after taking her texts. The lady has a strong face and is a pleasing talker. She claims to have been in Beulah land, while in a trance and conversed with dead friends and relatives and can materialize spirits with their angelic robes on bring them before the public. She did not give any manifestations last night, claiming the conditions were not favorable and the preparation for such an exhibition, if power had not been provided, but that on next Sunday night she would give a seance at the same place, and if conditions were favorable, she would convince some if not all, that spirits from the other world did visit this world and could be seen. Mr. Drumm gave a talk also. He is a medium, said he had to quit his engine, (locomotive) because spirits followed him and made him almost kill himself in jumping from the cab, etc. They both talk entertainingly and while we do not believe in the doctrine they preach, or in the materialization of spirits, we do not fall-out with them at their belief, or do we question their sincerity on the subject. There may be something in their teachings, and we do not like to condemn that which we know nothing of, because we are a dis-

believer." During the month of February, Mr. Oscar A. Edgerly filled a very successful engagement with the First Spiritual Temple Society, Berkley Hall Boston Mass. At the present time he is filling two-Sunday engagement with the Spiritual Academy, of Norwich, Conn For the last two Stindays of March, Mr. Edgerly will fill an engagement with the First Spiritual Society of Montreal, Can. During the months of April and May he will fill engagements with the First Spiritual Society of South Bend, Mr. Edgerly will be pleased Indlana.

to make an engagement for June, either in Michigan or Indiana. (Continued on page 7.)

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE TWO WORLDS, MAN-CHESTER, ENG.

A CLERGYMAN ON "HEAVEN." The Newcastle Daily Chronicle of December 12 contains the report of a lecture on the subject of "Heaven," delivered in St. Columbus' Church, Gateshead, by the Rev_{st}[Reginald T. Talbot, vivar of St.; Thomas's, Sunderland. After extricating himself from what we may fairly designate as "mixed metathe reverend gentleman con cluded by saying: Imagination had well-marked limits or checks upon it, always. First of all, the externals, the outer circumstances of a future life, were lost to mortal eye in the light of moral and spiritual conditions. He said that in spite of the "pearly gates" and "golden streets" which St. John described in the Revelation, St. John was writing to the Jews, who delighted in magnificence, and his imagination was a little bit tinctured and tainted by his Jewish extraction. All that went for nothing before the eyes, dazzled by the moral and spiritual conditions of the place. Death made no change in circumstances or in character. In the matter of life that was to be, the whole tenure of scripture compelled imagination to take that as a check upon its workings. Men would be dealt with in the life to come according to their works, whether their deeds were good or bade and death could not alter this. There was no baptismal wave in the act of death which exercised a

CLEANSING AND REGENERATING to the world and to man. power on the dying man. There were no purging fires in the mere article of death which did away with the stains of nature. It seemed to him that the next stage of life would be a school of universal experience, where the good would be learning to do better; where, as he trusted, the bad would be under remedial discipline as well. So he did not look to the next stage of life as being the final stage. It seemed to him that there might be indefinite stages of life, aye, passing on, and further on. As a matter of fact, he did not believe ANOTHER STAGE OF LIFE,

which would be, as he said, a universal school of experience, where the good would be learning to be better, and where the bad, down to the very worst, as he hoped and trusted, would be learning lessons which they might put to account; and where God would be all in all. Answering the question whether heaven would be a state or a place, he secondary of place; for a place was nothing without the state, and it was a state that made the place. Would they know each other? was a question which he answered with another-why not? Would it be all worship? Yes, and no. He could imagine a time, even in this world, when every stroke of work would be anlact of worship, so that

WORK AND WORSHIP would be completely merged one into the other. He did not suggest that, with all the attractiveness of heaven, men should despise the earth. On the contrary, thoughts such as he had put before them should make them feel how infinitely important this life was, because the character of a man in this life determined his state in the next world. If a man made a mess of this life, he would certainly start with a grand mess in the next.

The lesson to be learned from this lecture is that Spiritualists are

ON THE EVE OF LOSING THEIR CHART.

If the truth is taught, it does not matter whether it is taught in the Roman when the philosophical Spiritualist gets the assurance that he can have spiritual verities in all the beautiful and soulchurch or chapel, in superior music and decorative art, these truths explained in the manner of education, culture and refinement, "Ichabod" may be written over the doors of some of our spiritual halls. A divine, a sacred responsibility, angel-world gave us possession of the bridge over the gulf of death. We are fruit or vegetables, pluck a flower off a

HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

THE QUEEN AS A SPIRITUALIST. lief in the presence of spirits among the passing with a lot of fowls and birds living, that Her Majesty has always imprisoned in his net. This is as rehis memory.

ous of a Russian lady, Madame Kalamine, one of othe stars of the court whom he married morganatically. The Queen, on visiting Parmstadt, was informed of this marriage, and not-withstanding, the advanced hour—two o'clock in the morning-she summoned her son-in-laws to her presence and intimated to him that she should never see his wife again under pain of seeing himself and his children deprived of the pecuniary assistance she had been in the habit of bestowing upon them, and

in Germany.cu 16: The Queen was determined to prevent ace at Darmstadt, from suffering any longer by the presence of a rival who had replaced her in the affections of her husband.

nusband. The Queen caused her to take her departure immediately, and she was es-corted to the frontier by the police. The marriage was annulled through an informality, and the title of Countess of Romerod was conferred on the lady together with a pension of £3,000 per ınnum.

Pueblo, Col. The Duke died without having seen his wife again, the Queen having taken steps to prevent the Princess Alice from being wounded nnew by the pres-

pretty generally known that the grea regard which Her Majesty exhibited towards John Brown, her favorite gilly, esulted from the fact that he was an excellent trance medium, through whom the Prince Consort, after he had passed away, habitually communicated with the Queen; and that in every important act of her public and private life, she has been guided by her hus-band's counsel and advice, to which Her Majesty attributes the wisdom and sagacity which have marked her reign.

LIGHT, LONDON, ENG

MATTER AND SPIRIT.

Mr. A. J. Wells, a writer new to us, has a brilliant essay in the Christian Register on "The Lighted Face." a highly spiritual presentation of the truth that matter and spirit are vitally related, or vitally blended. He says: Not only is there no gulf of separation but there is none between God and the universe.

So near is matter to spirit that no one can find the dividing line. We talk about atoms, but no one has ever seen an atom. Faraday thought that an atom was but a point of force. He meant, I suppose, that, if we could pursue an atom far enough, it would be lost in spirit; and scientists are beginning to talk about the atom as a mode of mo tion of spirit.

If we question our own existence, we cannot tell where matter ends and spirit begins.

Such seems to be the relation of God

"Draw, if thou canst, the mystic line Severing rightly his from thine, Which is human, which divine."

Matter is the medium of a divine life. It is athrill with a divine presence. Not particle of matter exists except as it is associated with and is the embodiment of an eternal spiritual force. There is no occasion, then, to look back into the past and try to CONNECT GOD WITH THE RACE

by means of a special and miraculous incarnation. He is incarnate in the that the Bible told us anything about race. He is the life of the world, "the soul of this wide universe." He puts lieved was, that after this life there was as much of himself into the atom as the atom can hold, as much into grass and flowers, bird and beast, as they were capable of expressing, as much into each man as he is able to appreciate and illustrate. This is the basis

of the largest hope. Given the actual presence and residence of God in and through all things, then we ought, at least, to have faces lighted with hope. No pessimist was ever yet the Prophet of Humanity; and said it would be primarily a state and history and, if science reads them aright. Nature herself, in the records she has left, is a perpetual rebuke to man's despair. The story of our flast is one long story of progress; and so far from fact is the nursery tale of Adam and his fall that the accumulated knowledge of the ages, in this latest century, speaks only of the rising race. To teach a religion which is but a stopgap for a tide of evil once let loose, a religion which is a process of reconstruction, is to make the mind blush at its own credulity. To fear, to believe in the final victory of evil, is atheism. Is it a bad world? Then behind it, above it, around it, in it, is a bad God. Ah! how dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! And, when we add to this idea of God the necessary idea of absolute goodness, how tri-umphant life should be!

LIGHT OF THE EAST, CAL-CUITA, INDIA.

There is in India a large section of Catholic Cathedral or in the Church of England; of this we may be certain, Gyanees, the wise, who have made this motto the fundamental principle underlying all their ethics, philosophy and religion. As a body they inspiring surroundings of a modern ABSTAIN FROM FLESH-EATING

and find a cause of offence even in the word "vegeteranians" when applied to them, inasmuch as this involves the notion of the death of the multitudes of lives teeming in vegetable, when used for food. It is an insult to call them was committed to our care when the flesh-eaters and an offense to call them angel-world gave us possession of the vegeteranians. They will not eat fresh trifling with that responsibility in a plant, bathe in the river, or use water sheer phenomenal, sensuous and petty for drinking without filtering it, lest they should BE THE CAUSE OF THE DEATH

of teeming sentients living in them. On certain occasions they will make no fire in their houses, will try to have all the big ovens of the cities closed, will spend any amount of money to secure Without doubt, it is also to that be liberty of birds, if they see a fowler manifested such a great veneration for gards the lay people, who fall far short the memory of her husband; and that of the ideal before them. Of their reshe has required his children, and ligious teachers and mendicants it is grand children, and the children of well-known fact that they do not shave these last, who never knew the Prince their heads, wash their bodies or Consort, to assist in all the services and clothes, cook their food and drinks pure ceremonies she has directed to be held, water, never walk with shoes or ever fearing to give pain to the Prince, if she use a conveyance even for long jourcommitted an act of forgetfulness, or should be wanting in consideration for but a little with their mouths covered his memory.

It is for this reason, likewise, that she it is for the ground until they have covered it looks upon second marriages almost in the light of a crime; especially when the first has been a happy one; for she Why do they all live such a miserable believes that those who approach the life when they find the surrounding altar a second time inflict great pain world full of pleasures and luxuries. upon the deceased husband or wife.

After the death of her favorite daughter, Alice, Grand Duchess of Hesse, the Grand Duchess of Hesse they are shadowy things, phantoms having no reality behind them, as Plato puts it.

An Open Letter to W. F. Ja-

mieson. When I recall the stalwart work you have done in demolishing orthodoxy and the able support you gave Spiritualism in the early days, I cannot but feel a great desire to know by what process you argued yourself out of our ranks. No one will question your sin-cerity or honesty. We all know you the habit of bestowing upon them, and upon which they depended, for the reigning House of Hesse is the poorest stance? Was it not the phenomena? Have you discovered that all these phe nomena are explicable on some other the spirit of her daughter, who, she was theory than that of Spiritualism? If convinced, wandered through the pal-so, will you be kind enough to explain them all in such clear and unambiguous terms that we all can understand them? I am ready to abandon any belief I may hold if it is shown to be erroneous. cannot conceive of any explanation of all the phenomena aside from that of the Spiritualists. Your answer will in-

Married.

Married at the home of the bride, 592 steps to prevent the Princess Alice Lake street, March 7, 1890, by Mrs. from being wounded niew by the press Nora E. Hill, Mr. M. L. Schaeffer, of ence of her rival near the Grand Duke. the Second Church of the Soul, to Miss To the above may be added that it is) Mary J. McIntyre, of this city.

terest a host of your old friends and admirers.

FRANK H. SHROCK.

WILL MAIL SAMPLE BOTTLE ON RECEIPT OF 25C

SUFFEREDFROMPHEUMATISM For Over Half a Century-Now Cured. Unsolicited Testimonials and Sworn Affidavits Offered to Prove

Every Assertion-"5 DROPS" Scores Marvelous Tri-

umphs; Breaks Its Own Record. What I. M. Duke, Lemon, Miss., Has to Say About "5 DROPS." SWANSON RHEUMATIC CURE CO., CHICAGO: Dear Sira—I will say to you sad the rest of the world that it has been many years since I have been able to do a day's work until this spring. I commenced taking "5 DROPS" in December last, and I now feel like a new man. I have had the Rheumatism ever since I was 5 years old. I am now 60 odd years old and cured. Yours gratefully, I. M. DUKE, Lemon, Miss. June 20, 1898.

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June 21, 1898.



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

"Penn," Chicago: Q. What is your opinion of the New Anti-Christian Spiritualist order?

A. Spiritualism is not "anti;" it stands for itself. An order that is "anti" declares by that word that its work is to tear down and destroy some other system, Spiritualism is opposed to error, to ignorance, but not especially to the faults of Christianity. It would be as fitting to call it Anti-Mormon, Anti-Mahommedan, Anti-Buddhist, Anti-Criminal as Anti-Christian. It is not "anti"-to any of these-it opposes the errors they one and all contain, and takes their truths for its own. So far as they have been of assistance to mankind, have they been of value, and no one can for a moment dispute that they have all contributed to man's spiritual welfare. Harm they may have done, but they have met the needs of the races of people who have knelt at their shrines. We need not organize a cru-sade against Christianity. We need not stop to throw stones, or bring up siege guns to batter down its walls. After we have set our own house in order, we shall have no time for other tasks. Our own house! Yes. The spiritual temple, which if we build in its perfection, we shall not have to destroy the temples of Mohammedans, or the churches of Christians, to get them to leave and come to ours.

This new order is not only antichurch, it is anti-social, anti-marriage. as that term is understood, and revives in completeness the free-love doc-trine which as championed by Victoria Woodhull, has brought Spiritualism great harm by the unjust censures of those who confounded her doctrines with the great cause. I do not suppose there is an enlightened man or woman In the world who would deny that love should be free. Love, pure and holy, is necessarily free. It gives all and asks nothing, like the sunshine from heaven. But beneath this love, the love of the angel, is the passion of the brute, aye, worse than brute, for that is blindly instinctice, while this if dominant, makes the intellect its slave, to cater to its demands. It is this "love" which should not be free. If the intellect of the individual is not strong enough to hold it in leash, then the strong hand • of social order expressed in laws should control it.

The talk of attraction of matchood, and being true to follow such attraction, is the stock-in-trade of the libertine. Pure love, that which comes from the social and intellectual mind, is calm, controlled by reason and conscience. The strongest "attraction," the most uncontrollable, comes from the passions. It is magnetic, and deyouring. It swears eternal constancy and is satiated in the hour. The wo man who believes and yields to it, is either devoured, or cast aside for a new

If there are those who honestly advocate this doctrine, it is because they confound under the name of love, the purest and noblest sentiments with the

Divorce may be necessary in certain cases, but it is no light affair. However great the blunder made—and it is in almost every instance made by following this extolled, blind passional instinct, unreasoning as to consequences -separation does not repair it. The home is broken up, and children have a right to the protection of both parents, and its roof, find usually the weaker mother their only refuge. The father in a vast majority of instances is the one to feel this "mate attraction," and desert his obligations and duties. Of course the advocates do not pre

sent these subjects as they are, in their unadorned clearness of outline. They talk as if men were all angels, and had only angelic attractions, while they open door wide for the passions if incar nate devils. Were men and women an gels, were they so far advanced in spirituality as to make such doctrines harmless, then such doctrines would not be spoken of, or receive a thought These doctrines come up like fetid odor from the hot-beds of passions, and are advocated because a plausible excus-is offered for their gratification.

In the "principles" of the order we find the following significant passage: "Freedom for love is a point to be considered; and each member of the order is required to endorse this part of Spiritualism's reformatory claims.

To bring in this issue as paramount to the spiritual philosophy of life, is not only unjust, and uncalled for, it is ruinous if sanctioned. I protest against it as a crowning fraud, and unprincipled

In defiance of every principle of Spiritualism, according to the statement published of this order, a band of spirits have organized into a closed corporation and selected a priestess, who is to be the head and front of the move-

"We-the angel band-who by years of labor with our medium amanuensis, have prepared an instrument through, and by the aid of whom we can direct this work, do appoint her as the head official or President on the mortal's side, to be henceforth so recognized by

'And we affirm it to be our intention to direct the entire movement by our ability to use Allie Lindsay Lynch, medium, as our mouthpiece and amanuensis. Therefore, as official help shall be required for the movement, it is our de-

sire and intention to appoint, by selection, those worthy to fill such required There is to be a grand order with only one "mouthpiece," and her words final!
Who are the mighty spirits who have

banded together to inaugurate this great work? Their names would never be guessed by anyone acquainted with the spiritual philosophy. They are Charles R. Darwin, Christopher Columbus, Thomas Paine, George Washington, Abraham Lincoln, Benj. Franklin. Ohristopher Columbus has been gone over 400 years; he ought to be wise of his generation, but when here he did not indicate great ability in social science. Yearning to find our home—
Darwin, who must be the president. Time bears us onward with resistless had no inclination in the direction that

said of the others, except Paine, who is

That the names of the great and good men and women of the past can be at-tached to such a document, at will and pleasure, adds a new horror to death. No one acquainted with the funda-mental principles of Spiritualism can for a moment entertain the belief that

the departed spirits of men so diverse n pursuits and ideas in this life would form a "band" for the scheme in question; a scheme having for its object, the exclusion of other communications, not coming through their "chosen" medium. They were all in this life practical, and of sound sense, and it is not believable that they would endorse a scheme utterly impractical, and op-posed to the best interests of Spiritual-

Mrs. Wm. Liddicoat: Q. Are United States representatives obliged to hold up their hands and "solemnly swear by Almighty God, the searcher of all

ism and the welfare of mankind.

hearts, that they will obey, etc," or can they affirm if they are free-thinkers? No officers of the United States, from the president to the least, is obliged to take such an oath as first indicated. Under Article VI. it is distinctly said: "The senators and representatives be

fore mentioned and the members of the several state legislatures, and all executives and judicial officers both of the United States and of the several states, shall be bound by oath or affirmation to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States." The form of that affirmation, from which the word God is studiously omitted, is given, to be taken by the president:

"I do solemnlyy swear (or affirm) that I will faithfully execute the office of president of the United States, and will to the best of my ability, preserve, protect and defend the Constitution of the

Wm, Sharp: Q. What is the present condition of the famous Blind Tom? A. After making fortunes for his various managers, for he has been used almost like a piece of property by those who have placed him before the public, he has been neglected. A short time ago, however, he was filling engagements, and the wonderful power he possesses seemed undiminished. His mental faculties were never beyond those of a child, and he had no interest in business affairs, nor was he able to care for himself.

T. C., Turtle, Wis.: Q. I am influenced to speak and continue usually for twenty-five minutes. I cannot remem ber a word I say. It is in a language we do not understand. I send you specimen reported as spoken, spelling as near the sound as possible. Can you tell us what language it is?

A. The phonetic spelling makes the difficulty of identifying the words perplexing, but there are many Spanish the whole appearing like an-effort to speak in that tongue, and being success ful in giving some words, and more or less failing in others. Better earnestly desire an inspiring intelligence that will speak in your own language.

Mrs. Minnie Phillips: Q. (1) What is the power by which mediums develop (2) Can they tell whether the spirits

they bring will be good or bad? A. We understand this correspondent to mean the power claimed to be imparted by "developing mediums," A strong magnetist, or hypnotist may assist by magnetizing a sensitive, the spirit may be enabled to gain control more readily. This magnetism, how ever, is better supplied by a well-organized circle. If a medium imparts any power, it must be simply that of magnetism or hypnotism.

The medium will be approached by all phases of spirit individualities, and cannot predetermine thier character. but his own character will determine who shall come into his intimate sphere and communicate.

South: O Can neuralgia cause paralysis? I ask because so informed by a spirit friend. A. Your spirit friend is entirely mis-

THE STRANGER ON THE SILL.

Between broad fields of wheat and corn Is the lowly home where I was born; The peach tree leans against the wall, And the woodbine wanders over all; There is the shaded doorway still, But a stranger's foot has crossed the

There is the barn-and, as of yore, I can smell the hay from the open door, And see the busy swallows throng, And hear the pewee's mournful song; But the stranger comes-oh, the painful

proof-His sheaves are piled to the heated roof. There is the orchard—the very trees Where my childhood knew long hours

of ease, And watched the shadowy moments run

Till my life imbibed more shade than

sun; The swing from the bough still sweeps the air, But the stranger's children are swinging there.

Oh, ye who daily cross the sill, Step lightly, for I love it still; And when you crowd the old barn eaves Then think what countless harvest

sheaves Have passed within that scented door To gladden eyes that are no more. Deal kindly with those orchard trees:

And when your children crowd their knees. Their sweetest fruit they shall impart As if old memories stirred their heart; To youthful sport still leave the swing,

And in sweet reverence hold the spring The barn, the trees, the brook, the

birds, The meadows with their lowing herds The woodbine on the cottage wall— My heart still lingers with them all.

Ye strangers on my native sill, Step lightly, for I love it still. -Thomas Buchanan Reed.

INEVITABLE.

Must it be always so? Still must they come and go, These intimations of a life unending? Visions we strive to grasp. Which vanish from our clasp-Impalpable to sense-all thought transcending.

Whatever sage may teach-Deeper than human reach
The problem of our dual being lies; In loneliness and night We pass from human sight. And death must end or solve life's mysteries:

And till that moment comes

is now indicated. The same may be Toward death's unbroken night. Or the celestial light most likely to engage in a crusade for Of an eternal day, Ah, who can know? CENERAL SURVEY. (Continued from page 6.)

Correspondent writes: "The Spiritualist Society of Galveston, Texas, is striving for a temple and a library, and earnestly solicit books from any one willing to donate. The society will pay the postage or express, if you send address. Also any article of home-make or merchandise suitable for a bazaar to be held for the temple fund. Address John W. Ring, 2011 N½ Galveston Tex." Mr. and Mrs. Hatfield Pettibone are in Galveston, Texas, doing their usual good work. Their work in Austin was highly satisfactory among the very first people of the place.

F. M. Donovan was lately in Houston, Texas, and went from there to Indiana. P. W. Boyer, of Cleveland, Ohio, writes: "This will make the third trip (yearly subscription) that I have made with you; and, oh! how I have enjoyed these voyages. Those who have not yet made a trip with you cannot imagne what they are missing-such congenial passengers, and oh! what a bill of fare for a whole year, all for \$1.20. So take the advice of a fellow-passenger, and come aboard." J. W. Dennis writes: "Buffalo, N. Y.

seems just now to be well supplied with all phases of mediums, and also with a goodly number of societies of a Spiritualistic nature. We have two regular spiritual societies, with Moses and Mattle Hull at the head of the First Church Spiritual: then there is the East Side or Buffalo Spiritual Society, that is doing well, on Clinton street, near Cedar street. Mrs. Celia M. Lincolp, or as we know her, Mrs. Celia M. Nickerson, is a High Priestess of an occult society. with a good following, and two Theo ophical societies make out quite a list for this usually dead town. Mrs. Mag. gie Waite has been here all winter, but had to succumb to la grippe. Mrs. Wuidt, a good trumpet medium, has done well here all winter. She holds out at 310 Breckenridge street. Mrs. Newman, also quite a test medium, is located on the East Side and is doing well. Mrs. Chase, Mrs. Mathison, Mrs. Hurlburt and a few others keep up the Spiritual excitement so that with Dr. Slade at 24 Cottage street, we make out to hear from the spirit side of life in good shape. The Progressive Thinker holds itself as the best spiritual journal extant, and it seems to be well nat ronized. Nearly all of our Spiritualistic people have had their share of la grippe.'

C. H. Mathews writes: "Rev. Geo. C Day of Philadelphia, Pa., accompanied by Mr. Frank Berker, a trance and materializing medium of Pittsburg, Pa., have been giving a series of lectures and seances for the First Spiritualist Society of Tuscarawas county, in New Philadelphia, O. They are exceedingly good, reliable people, and we take pleas ure in endorsing and recommending them to the Spiritualistic fraternity at large. Rev. Day was formerly a Meth odist preacher, but could not be con fined in the narrow limits of church dogmas and is doing yeoman's service in the cause of truth as it is in Modern

H. B. Van Voorhis, president First Society of Spiritualists, Topeka, Kans., writes: "The legislature of Kansas adjourned on the 8th inst. There was the usual effort made by the 'associated doctors' to obtain special legislation benefiting them, by proscribing all not having certificates from some 'established' school. The M. Ds. had infinence enough with the various commit tees in both branches to get their bills favorably reported, but could not over come on the floor the persistent activity of the liberal classes, and hence no legislation was had. To the Spiritualists is due the greatest meed of praise for thus preventing iniquitous legislation along these lines, there being three live societies in Topeka, and they have been unusually active all winter, the First Society particularly so, it being the oldest and most numerous body.'

Mrs. Alice Gehring, of Indianapolis Ind., has been at Shelbyville. Ind., hold ing circles and giving state-writing, appears to be giving satisfaction.

E. W. Sprague writes: "On Sunday, March 26, Mrs. Sprague and I will have completed a two months' engagement with the Alliance (Ohio) society. On that date we will hold an all-day anniversary meeting in the church. The Spiritualists own a good comfortable brick church here and it is free from indebtedness. Notice of this meeting will be sent to the surrounding towns, and we look for a large attendance and a good time. We are still free to engage with societies for April and May. Parties wishing our services, please address 745 High street, Alliance, Ohlo, until April 1. Home address 600 East 2d

street, Jamestown, N. Y." Louisa Barnes writes: "I must say that I know there is a truth in Spiritualism, though I have never consulted a medium, have never attended a seauce, and am not a phenomena seeker; but love the philosophy of it. I agree with Clara Watson on the subject of that old Bible. I think it has been a curse to the world, and belongs to the dark

Esther Thomas, secretary of the S. S. A. W., writes: "I have just returned from Whatcom, Wash., where I organized a society to be known as the Pio-neer Spiritual Society of Whatcom, with charters from our National and state associations, and with the following officers: W. Dupen, president; Mrs. Geo. Merriam, vice-president; L. M. Stenger, secretary; Mrs. W. D. An-drews, treasurer; Mrs. W. Dupen, Tricodore Wagner, George Merriam, trustees. The A B C work has been done there by O. Raymond, a trumpet and test medium, and I found them very eager for the philosophy. In all my trips on the Pacific coast north I find your paper most in general circulation, but a terrible apathy exists among our people regarding our literature, but when brought to their notice they seem very eager for it."

Mattle E. Hull's new songster has four new and beautiful songs. This in addition to all that were in former editions makes the book more desirable than ever. The book is on sale, as are all of Moses Hull's books, at the office of The Progressive Thinker.

C. H. Figuers writes: "On Sunday evening, March 5, Mr. Lyman C. Howe and myself held a joint meeting for the benefit of of the temple fund, and guite a nest little sum was realized. I have been giving platform tests at West Side Hall. Lyman C. Howe, speaker for February, will continue work until April, I am now ready for work until April, I am now ready for work during April and May, also open for engagements at camps for the summer. I will also hold mid-week meetings during March in near-by towns. Address me for terms at 99 Bolivar street, Cleveland, Ohio."

M. A. Crawford writes: "You will find 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."

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 -Sara Jewett. | books. In fact, they cost us nothing."

Fortunes on Legal Technicalities. THE JUDGE IS YERY CAREFUL thou

ERAL COUNTRY, 110 fore the opening of the Sessions this

witcheraft. his mystic science foresaw a speedy ac-

guittal. The Crown put in its evidence vesterday afternoon. Mr. Alex. Downey, stenographer, produced a shorthand report of a Spiritualist meeting in St. yours, George's Hall, when Colby told things by the aid of spirits.

Staff Inspector Archibald corroborated this evidence. PLEA ON TECHNICALITIES.

Mr. Du Vernet argued against any statutes of the golden days of King Charles and later of George III. Act-ual compact between the witches and their "influences" had to be proved. Hamilton, the subject of "Art Magic" Mr. Du Vernet offered the judge his pile was broached for discussion. He said

witchcraft. He produced authorities on fortune-telling, witchcraft, sorcery, con-

FINE LINES OF THE LAW Spiritualist Demonstration in Ashton, Eng.

years ago that in the year 1897 the Armory (the largest hall) in Ashton-under-Lyne would be required from the required Colby Acquitted of Telling Lyne would be required for a Spiritualists' tea party, he would have been thought wanting in ballast. The beauprocession last Saturday, mar-NARROW DISTINCTIONS DRAWN shalled under the protection of the po-BECAUSE THIS IS A FREE LIB. lice, headed by several who had faught the battle when it was almost accounted a sin to walk under its banner Two law students were kept busy be and followed by the crowd of happy faces, must have produced an impres morning, piling up books in front of Mr. sion that it is difficult to kill E. A. Du Vernet, who is defending W. down. The Town Clerk or Chief Con-R. Colby, charged with practicing stable of your borough are entitled to the best thanks from the Spiritualists The Professor sat just in front of the as a body, who, without breaking any dock with a satisfied grin, as if he by laws, could demonstrate to the attendant officers of the police, that as Englishmen and citizens, they could prove they were worthy of that honor and respect which so readily and worthily were accorded them. OWD JONATHAN.

To the Editor:-The above clipping is from an English paper and shows the spread of our grand philosophy in Lan cashire. The city of Ashton (Under Lyne) is about seven and a half miles proof of witchcraft. He quoted the old from Manchester, the home of Mrs. Britten.

of books, but the judge was discretion- in substance: "I have read it carefully ry. through once, and am going very care Crown Attorney Dewart pressed his fully through a second time, and case on the count of fortune-telling, and would not take ten dollars for my copy did not confine it, as he said Mr. Du if I could not get another one." He is Vernet had very cleverly tried to do, to an extensive reader and a deep thinker. DR. J. W. BRIGGS. Cincinnati, Ohio.

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juration, etc., giving instances of roven rappings and other momentous actions. Fortune-telling did not mean simply prophesying the extent of a coming fortune. The pros and cons of Spiritualism were argued upon.

A MATTER OF SENSE. "We live," said Mr. Dewart, "In a Christian country."

"We live," said the judge, "in a coun-

try where one may profess any religion -Christian or otherwise." "We must view these things," went on Mr. Dewart, "from a common-sense

point of view." "I wish you would," said Mr. Du Ver-

The judge held that there was no evidence of witchcraft, sorcery, etc. Mr. Dewart went on to quote a case which held that nobody but an idiot would pretend to have, by stars and such things, power to tell a person's future. The court had held that there was no necessity to negative the pre-

tended knowledge.

The judge asked what would be the case where a medical man tells a paient he would be dead in six months. "He's licensed to give such judg-

ment," said Mr. Dewart.
Mr. Dewart concluded by urging that the present case showed evident intention to deceive.
"It's a penal statute," said the

judge, "and we must be very careful. I think the evidence falls far short of showing an undertaking to tell fortunes.'

The case was accordingly taken from

the jury.
The other cases will all be pressed by the Crown, with perhaps the exception of that of Virginia Barrett. Mr. Patrick McKeown asked that her case be dismissed, being practically the same as Colby's. There'being no bill in this case, the matter was put before the grand jury.—The Evening Star, Toronto, Canada, March 11, 1899.

Titus Merritt whites: 114The last subscribers who obtained Art Magic are highly pleased with its perusal, and state that every Spiritualist and Freethinker should subscribe for your valu-

able paper and obtain the book."

Mrs. E. Hinkins writes: "I have just received Art Magići" I have read a few pages and like it very much. I look forward with a greatideal of pleasure for The Progressive Thinker which I re-The Progressive Thinker which are ceive every week. I flink you very of the School of Hermetic Philosophy.

The subject matter might prove somewhat difficult of comprehension by our what difficult of comprehension by our thermal property of the subject matter might prove somewhat difficult of comprehension by our thermal proventies of the school of Hermetic Philosophy.

have not had time to read it all haps, of a limited few who have stood through, yet as far as I have gone, I on the outside and peered, as best they have not only been interested, but could, through the fence of the sacred found it very instructive. I think if inclosure, for such views as they might this work could find its way into every obtain. Much of good, though, may be home it would not be long before our gathered by even an outsider, from the philosophy would be understood and symbolism and sound sense in these recognized in its true light, and take its pages. proper place in the world. I shall make every effort to introduce your valuable paper and this instructive book everywhere I go."
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ity Church Case—A Parallel.
17—God in the Constitution Amendment. 18-Review-Conclusion.

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The Light of Reason. A Solution of the Economic Riddle. By A. B. Frank-lin. Chas. H. Kerr & Co., publishers, Chicago.

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"Bon Diou" (the wafer god) in my vest pocket
—The Grand Oyster Soirce at Mr. Butcau's—The
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—Drags me as a Prisoner to Urbans in the Spring
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An Experience of Epes Sargent with Dr. C. E. Watkins.

"One good experiment," says Sir Humphrey Davy, "is of more value than the ingenuity of a brain like New-Let me briefly relate what I have elsewhere recorded in detail, namely, my own personal experience. I give it not as being conclusive, absolutely by itself, but as conclusive relatively to the same experience got by thousands of competent observers, and by many eminent men of science in ail parts of the world. I took an entirely new, unused slate, which I had bought twenty minutes before, to the medium, Charles E. Watkins, in Boston, Sept. 18, 1877. The slate was what is called a book-slate, and was enclosed in stiff pasteboard covers. I went well aware of all the reports unfavorable to mediums in general, and to this one in par-

After manifesting his clairvoyance by telling me what was written on some dozén slips of paper, which I had rolled tightly into pellets-intelligence which he could not have got from my mind, inasmuch as I could not distinguish one pellet from another-he permitted me to take my own slate and hold it out away from him in my left hand. He had dropped on the upper surface of the book-slate a piece of slate pencil not so large as half of a grain of rice. He sat three feet from me, and did not once touch the slate. Although there had been no opportunity of his even making a mark on it without my knowledge, l satisfied myself once more, before held it out, that it was entirely clean. Instantly there was a sound as of the grating of a pencil, and in less than ten seconds there was a rap, apparently on was the name of a departed friend. Anna Cora Mowatt. This experiment I repeated several times with the same success, getting names and messages from friends, which would have been none the less extraordinary if the me-

got a message of fifty-two words, written with preterhuman celerity. The writing was neat and legible. I have it still uneffaced. The medium and my self were the only persons present, and the noonday sun streamed into the room. There was no escape from the knowledge that a great phenomenon involving both clairvoyance and intelligent motion, without manual, mechanical or chemical appliance, had taken place in my presence. If true-if I was not under a hallucination—then no more books need be written to prove that the materialism, which would confine all operations of mind to a material brain —material in the human sense of the word—is an error. If I must reject or question the testimony which my senses and my common sense gave me on this occasion, then must I regard myself as disqualified from testifying to any visible occurrence whatever. No hypothesis of jugglery was within the reach of reason. There was no confederate (in the flesh, at least), and the conditions could not have been more rigorously exclusive of possible fraud. Nothing depended on the moral character of the medium; and if he had been caught cheating the next day, it would not have affected my convictions, un-

less the modus operandi was so explained that I could see, that with the requisite practice and skill, any one could produce the same manifestation. The phenomenon was not new to me. Many years before I had got proofs of independent writing on paper in the presence of Colchester, an English me-dium, who died young. But never had I before, while holding my own new, clean slate, untouched by any other per son, got audible writing unequivocally independent of any conceivable process. physical, chemical, or mechanical. there was not corroborative evidence of the most ample kind from thousands of other witnesses, some of high scientific repute, I might still feel a hesitancy in narrating my own experience; the transcendent nature of the fact might awe me into silence. But such is its authentication now, that while skepticism is always excusable, the outright denial of the phenomenon can proceed only from the ignorant or the reckless.-

PASSED TO SPIRIT-LIFE.

From "The Scientific Basis of Spiritual-

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

Mrs. Lydia Baker very suddenly passed to spirit life, from heart failure. Deceased leaves a husband and four children-two sons and two daughters, and a host of friends. The funeral was held in the M. E. church, near the Moat cemetery. The writer officiating. Deceased was an old resident of Delaware township, Defiance county, Ohio. F. D. DUNAKIN.

Passed on to the higher life, from Fall Brook, Cal., Feb. 18, 1899, McDonaid Simco, aged 55 years. Services conducted by Mr. and Mrs. H. M. Peters. Mr. Simco was a faithful Spiritualist, and awaited his transition with gladness, having no regret other than that of leaving his loved ones behind. MARY GIRD PETERS.

Passed to spirit-life, at his home near Avon, N. Y., on Friday, March 3d, Mr. L. O. Preston, in the 81st year of his mortal life. At the home of Brother Preston, occurred some years ago, the wonderful incident of suspended animation, and preservation of body after death of Miss Bonney, a powerful medium. The Preston family have the record of wonderful spirit phenomena. Funeral services were conducted by G.

James William Fitch departed this earth-life, March 3 from his home in Milan. Ohio, in the 83d year of his age. He was well preserved, and apparently was good for many years, when stricken with paralysis. He has been a resident of Milan for 46 years. He leaves a wife and five children to mourn his loss He was a Spiritualist by organization. He took an active part thirty years ago,

W. Kates and wife.

and for many years in the progressive lyceum, and regarded it with unqualifled approval. By his request, Emma Rood Tuttle re-

cited and sang one of her spiritual songs, and Hudson Tuttle gave the address at the funeral, March 6. Mr. Fitch had often said to his family

that he never wanted good-bye said until it should be the last word from him to earth.

Mr. Tuttle knew nothing of this, but when closing the services at the grave he thanked the friends and neighbors in behalf of the bereaved friends, and in the name of the departed, thanked them all and said "good-bye,"

Passed to the higher life, from the Methodist Hospital, Omaha, on Friday, Feb. 24, Mrs. Amelia Verdan, of Blair, Neb. Mrs. Verdan was born in Templin, Germany, in 1852 and came to America in 1856. For several years past she has been an outspoken and earnest worker in the cause of Spiritualism. By her transition the Blair Spiritual Society has lost a valued member. Memorial services were held on Sunday, Mar. 5, conducted by Wm. E. Bonney and Mrs. M. J. Bonney.

Mrs. A. L. VanAntwerp passed to spirit-life, after months of patient suffering, at her some in Prophetstown, Ill., Feb. 6, 1899, aged 59 years. Spiritualism has lost a staunch friend and worker. Her greatest wish in life was to teach everyone the grand truth of spirit return. Mrs. Jacquet, of Chicago, Ill., officiated at the funeral.

"The Occult Forces of Sex." By Lols Waisbrooker. Three pamphiets are em-bodied in this volume, in which questions of great importance to the race discussed from the standpoint of an advance) social reformer. Price 50 cents. For sale at this office.

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

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

25 cents. For sale at this office. "The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

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price 25 cents. "Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the welldium had known them and their names, known author. Price 15 cents. For which he unquestionably did not. sale at this office,

In one instance, at the same sitting, I | Sunday Spiritualist Meetings in Chicago.

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

holds services every Sunday in Hop-kins' Hall, 528 W. 63d street, at 2:30 and 7:30 p. m. Lecture and spirit mes sages at both services. Mrs. Lora Holton, pastor. Seats free to all services. The Second Church of the Soul meets

in People's Institute, Van Buren and Leavitt streets, at 3 and 8 p. m. Address all communications to M. L. Schaeffer, cliairman, Clark and Lake streets, City.

The Christian Spiritual Society holds meetings in Washington Hall, Washington Boulevard and Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services.

The Spiritual Investigating Society meets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lec-

ture and tests at 8 p. m.

The First Christian Spiritual Union Society will hold meetings every Sunday at 3 and 7:30 p. m., in Van Buren Hall, Madison street and California avenue. Always good speakers and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

Sunday evening talks, commencing March 12, 1899, will be given by John K. Hallowell (Friend John) in hall 309 Masonic Temple, Chicago, Ill. Subject: "Some Occult History and Incidents."
Doors open 7 p. m. Exercises commence promptly at 7:45 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 Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

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. Sunday-school begins at 10 a. m.

The Lake \.ew Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1629 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

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

No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Bullding, 40 Handolph St., every first and third Thursday of the month, beginning afternoons at two o'clock. Ladies will bring old clothes to be made over as per instructions of committee; also bring lunches. Supper at 6 o'clock. Tea and coffee served. Evening session called to order at 7:45. Questions answered by Mrs. Ashton Other speaking. Always an interesting and instructive programme.

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

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

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

both services. Mrs. Georgia Gladys Cooley, pastor.

Spiritual Church of All Souls. Services at 7:30 p. m. in Garfield Hall, Garfield avenue near Lincoln and Cleaveland avenue. Mrs. Squire, pastor.

The North Side Light of Truth Spirit ual Society holds meetings at Schiller Wells street, second door South of North avenue. Sundays at 10:30 a. m., and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all. Admission,

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue. every Sunday at 2:4 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

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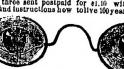
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