



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

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WHAT OF THE TIMES? A NEW COMMANDMENT

How to Meet the Impending Crisis.

In The Progressive Worker from 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, but every honest medium as well.

The old wheel of truth is ever bringing to the surface these impostors. We are brought face to face with existing facts that all things are not what they seem, and that the best of us are an easy prey to these soul-devouring sharks.

None are more capable than are our public workers of educating the public to know the facts from the truth, yet it is almost deplorable that a medium to openly avow what they know to be a 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 dollars the next one will. To this school of experience it seems most of us must go.

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 was fully exposed by many sworn witnesses. If such exhibitions are an education, 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, yep! who are holding in sweet reverence some communication received from some slate writer. Must we question these? Is there a genuine phenomenon? I need not answer there is. 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 convincing evidence of my mother's presence with me.

Yet, like spurious coin, so perfected is the imitation that few are shrewd enough to detect the deception. While 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 sate-writers, materializers, and "fabled mediums" than a gullible public can well care for.

Unmolested these rangers 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 honest mediums been the ones combined their forces, and all agreed to give one year's time of their mediumship to these same people, their purses would have been lightened, and the old cry of hard times—no money—would have been met.

No! Bro. Conger. It is not those in high places who have laid the temptation, and who have brought about this present crisis. There are clearly all men and women with families dependent on them, and all missionaries these days need a few more clothes than did Christ and the Apostles, besides railroad fare, so that these laborers are surely worthy their hire.

The guilty ones are those who seek for more than the spirit world can produce through a mortal, hence the supply is equal to the demand. If dollars were with works are the times dependent on them, these robbers would soon die out of our ranks.

Have you ever noticed how easy it is for some people to procure a dollar when they haven't ten cents to hear a good lecture, such as given by our older workers? There is not an impostor in our ranks to-day, who is not making more in one week than any of these older workers get for a month's hard labor. These are facts.

But now for the remedy. I aver that unless a penalty of imprisonment is affixed to the crime we will never eliminate fraud from our ranks. Make an example of a few, and soon the ring 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, like the one which proved to be "Mother Lydia Pinkham."

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 greatest compliment ever given me. May I ever be known by said "ring" as one who will denounce fraud, and speak truth wherever I find it.

I second the motion of having a "Hogues Gallery" as suggested by Bro. Eberhart, of Ohio. Let the faces of those who, knowingly or willingly, debase, defile and prostitute their mediumship (if they ever possess any), be brought before the public; then all allases would count for naught. Through individual effort the public should see to it that the hand of the law deal out justice to those who use our ranks for purposes of fraud, and be placed upon the basis of respectability.

MOLLIE E. KRATZ.

Give Unto You, That Ye Love One Another.

This is an age when souls are awakening very fast, and it seems that every thing is tending toward one grand ideal, the consummation of a religion of love. The signs of the times are revealing to us the ripening or ripened conditions of the minds of the people everywhere.

The index finger on the dial plate of time simply points—like the needle to the pole—in one direction, the Fatherhood of God and the Brotherhood of Man. This spiritual inheritance was bequeathed to us when the morning stars sang together; when life on this planet was in an embryonic condition; when this world and its forces slept in the womb of the morning—gestating, breathing—concentrating—for the birthing of a world. Oh, wonderful nature, Godhead, outwardly how still, every thing must have been, but inwardly, what wonderful activity was going on, inside this great Egg—born from the Divine matrix through the father and mother Life Principle, and watched over through the ages, evolving and bringing forth the sleeping energies 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 any worry about man and his conditions either here or hereafter, for that Principle that brought man forth from out the Kosmos, will look after us; and I think we are being looked after in a wonderful manner.

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 musical bells, down the corridors of time, lifting up all souls who were sufficiently unfolded to catch its vibrations. It has been the power of Love, that melts and subdues every thing 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 moulded into golden receptacles of 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 thoroughly 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 find an entrance through the beautiful gates of the temple of love, 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 it 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 vanishing life, 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.

Woe 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 of truth. God will not withhold his loving, tender care, but a cloud rolls between them and the mists and vapors surround them, and they seem to cut loose from all good, and sink down—down, into the mud and mire of conditions, into debauchery and crime until he or she ceases to exist as a physical entity. They go into another sphere of existence to be transmuted, evolved and again brought forth for another and higher lesson.

Oh, how wonderful are thy works, O Lord.

How manifold are thy blessings. How beautiful is the at-one-ment! Help us to be lifted up daily, O Father, that we may become one with thee, should be the cry of every human soul.

Now, dear humanity, we must keep in the line of march, and keep in tune, for the mighty symphony of time is being played on those ethereal strings that run from the human soul into the depths of being that connect us with the whole universe, and if we are not in harmony we will lose the power to keep time with the measured tread of the phalanx of souls that are marching on to higher destiny; the line must not be broken.

"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 over it, meet ye what ye may. Gird up your souls within you to the deed. Angels and fellow spirits bid you speed."

—MRS. M. A. REED, San Diego, Cal.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

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MR. ROBINSON'S BOOK

A Healthy Criticism, by a Veteran Worker.

HE ANALYZES THE WORK AND POINTS OUT ITS IMPERFECTIONS—EXCELLENT TESTS OF GENUINE PHENOMENA.

To the Editor:—Having read Mr. Robinson'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 legerdemain, as described, no intelligent Spiritualist is likely to deny; but that these constitute any part of the phenomena 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 them. 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 quite noisy—and but few of them will read this book or profit by the lessons which Mr. R. fancies he has given them.

So far as I have read, none of the tricks relied upon to explain the phenomena 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 Spiritualism by

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. K. I got 192 words written in a 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 slates were never out of my sight or reach, I 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 Cassadaga over that, and she tied that with a long 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 hands, still wound and tied as before. At no time had these slates been out of Mrs. Howe's possession, after they were prepared. In less than 5 minutes after we 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.

I opened them myself, and they were 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 in evidence. He not found evidence, he seems to regard his negative experience, as more conclusive than the positive demonstrations witnessed by millions. But he assumes that he is posted in the ways that are dark, and that, therefore, who have made a study of magic are not qualified to investigate or judge the evidence of our senses. But for all that he has not given for 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 that millions have observed. All of the "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 Dwyer 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 a case so conclusive that the sober judgment of courts decide questions of life and death upon it. I never had but one sitting with Foster, and then I was 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 operandi. But it did not disturb my confidence in other manifestations through the same medium. Mr. Robinson's interpretation of Slade's accordion 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. Robinson 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 a 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 reason

(Continued on page 6.)

LIFE.

It Is Withal Worth Living.

Life is one continuous struggle, and we must meet its problems in all its walks; if time brings us sunshine and can be happy, if too deep shadows and sorrows, we are too apt to frown, for none can live one of earth's children, welcome 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 tremulously whisper the words, "Thy will be done, oh Lord," it is said with misgivings.

In the old theory 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 took 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, disappointments and sorrows, yet if we could see more clearly we would understand 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 bask in the purity of soul.

Paul says that nearly all lives have 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 them, and they are not willing to share. 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 carelessness, unkindly and selfishly, together with spirit and flesh, 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 strive to pluck at least some of the thorns from our neighbor's walk in life.

Paul says that we are righteous, no one is, and he also asserts that nothing unholily 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 the few few—indeed can be singing psalms, playing harps, walking golden streets and praising God in a little, lonely, walled-up heaven.

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 be loved 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 theology?

Shall a Mozart, a Wagner, Shakespeare, Voltaire, Paine, Ingersoll, Longfellow, Whittier, Burns and the countless 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 flag of soulful thoughts still lingers and the beauty of their lives, no matter how much encumbered by externalities, cannot be effectually hindered in its upward march. That every action which is in accord with the ideal 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 separate the present from even the historic past, we see the progress has been made. Looking forward we see greater attainments to be realized. For whoever seeks to place limits to the developments of the soul is in danger of being crushed in its own march. For like an army with banners are the hosts that have been marshalled to aid in the uplifting of human life; to that plane above the mists and shadows and where beyond can be heard the glorious ideal of a perfected humanity.

HAMILTON DE GRAW, Shakers, N. Y.

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

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To sweep the heart of smiles and tears, If I had time, I'd whisper one word warning word To some weak wanderer who'd err'd, Whom love and conscience ne'er had stirred, If I had time.

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THE IDEAL LIFE.

Can the Perfect Ideal Ever 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 inherently 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 soul however undeveloped; but ready to 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 desire 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 independence of antiquated forms and advanced forward in the increasing light.

The restless condition of modern thought in its religious, scientific and miscellaneous departments indicates not a fevered condition and evidence that in the past have conditions, governments and destroyed civilizations, were the result of efforts to suppress investigation 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 suppress it by seeking to suppress efforts to enlighten, the words of the Divine Teacher became applicable to them, "Is not that day when the living waters whereof if a soul drink he shall never die, also for us?" That all men are created equal, that they are endowed 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, for the 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 hindered in its upward march. That every action which is in accord with the ideal 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 separate the present from even the historic past, we see the progress has been made. Looking forward we see greater attainments to be realized. For whoever seeks to place limits to the developments of the soul is in danger of being crushed in its own march. For like an army with banners are the hosts that have been marshalled to aid in the uplifting of human life; to that plane above the mists and shadows and where beyond can be heard the glorious ideal of a perfected humanity.

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GOOD EVIDENCE

Of Spirit Power and Influence.

A KNOWLEDGE OF THE TRICKS OF FAKIR MEDIUMS AND MAGICIANS DESIRABLE.

To the Editor:—After reading the letter of W. E. Robinson in March 4th issue of The Progressive Worker, 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 "Spirit Writing," etc., may serve a good purpose. 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 realms of the occult; but beyond that 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 thousands 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 a 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 rubber band 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 pass 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. One was a beautiful little message in gold, surrounded with a cluster of daisies all in gold.

I have this now among my choice collection and would not part with it for any consideration. Following this manifestation were writings received by other slates bearing the internal evidence of genuineness which could in no wise be 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 who understand and appreciate the value of the messages received from the discriminate 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 follows, received as a message from a loving risen friend:

If I am far away and yet very near. Absent from you, but ever with you, 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 earthly 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 personally 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 following:

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 were being sent to the door and heard the plea for a "bit to eat." Being a good woman, and remembering the day and the greatest of the three Christian virtues, she went to the larder and then returned to the door with a half loaf of bread.

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

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SPIRITUAL EXPERIENCE

Narrating the Visions of a Little Child.

To the Editor:—The writer in penning this desires to give some of her own experience. Notwithstanding so many affirm 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 a 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 vision it is ours to obey.

When I was a small child of five years 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 a 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 reprimanded 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 happening. That night there was a terrible storm, but the next morning the storm had cleared away and everything 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 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 Kalamazoo 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 over the place shown to me many times and told to others the danger I escaped at that time. I have been reading The Progressive Worker, thinking it would 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 themselves favorably on this account, 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, arraigned 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 that refuses to allow the dropping of 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 desire 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. Virginia Barrett, which appeared in The Progressive Worker 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 person. As the N. S. A. is not in a position to render aid financially, an appeal is made to all friends for funds to meet the expenses of a lawyer. A list of the names of contributors:

Thos. Hardy, Jacob Jacobson, George Campbell, Janet Crossan, \$1 each. Jas Milmore, Abraham Turner, Jas. Waters, John Kane, Elizabeth M. Campbell, Sybil M. D. Campbell, Mary A. Hardy, Mary Hardy, Margie Hardy, Harry Devlin, Mary Meakin, Barbara Hardy, Samuel Jones, 50 cents each. John Chadwick, David J. Hardy, Fred Meakin, Barbara Martell, George H. Campbell, Elizabeth Curry, Joseph Keen, 25 cents each. Total \$1225.

C. M. CAMPBELL, Secretary of the National Spiritualist Association, B. C.

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 reference to the folly of discussing the infinite, though irrelevant to our discussion, 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 Omnipresent, Eternal, Boundless and Immutability Principle, on which all speculation is impossible, since it transcends the power of human conception, and can only be dwelt by any human expression or similitude."

So far as I can gather from the criticisms 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 manner.

INVOLUTION DEFENDED

What is evolution? Is it not the unfolding of powers, capacities, qualities? Involution is the correlative process. Does not the theory of the mutual "co-relation in time and space" serve to explain things better than the lopsided 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 forth which is not already wrapped up in? I take it for granted that the Professor adheres to the doctrine of the conservation of energy. Though "changed into a thousand different forms never increasing or decreasing the sum total." If he be true, then, in that far-off age when this solar system was yet unborn 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 form grew more solid. Was that not the involution of force? Will the Professor contend that the star-mist period is a myth? Apparently so, for he once admits its existence, then he admits that involution has preceded our present evolution. Man is on the ascending arc of the circle of matter, at the base of which lies its densest form—the mineral kingdom. In denying the star-mist period he simply runs counter to, so far as I am aware, the opinion of every 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 only the same sum total of energy in the star-mist period as there is now, but also the same now as there will be when, according to physical scientists, this solar system shall be again resolved to its elements. Involution from star-mist to solid earth preceding evolution from gross matter to gas and ether.

Coming to plant growth, do we not then see the dual process of involution and evolution? The growth or evolution of the plant is possible only through the involutionary process that gathers from all realms of surrounding nature the material and the force which wrap themselves up in the plant form and thus make possible its evolution. The two processes are concurrent. Why is evolution more rapid in vegetable than in mineral—in animal than in vegetable? Is it not because as the ascent is made in the scale of being, the vegetable lends itself to the involutionary process more readily than does the mineral, the animal more readily than the vegetable? Each drinks in, according to its power, the life force and material from the surrounding environment, wraps them up within its form, and by their means its own evolution is made possible.

INTELLIGENCE IN NATURE A NECESSITY.

Then as to our second point of difference. Can you produce a quality or a force ex nihilo? That is the theological creation of something out of nothing, which one would suppose to be a fanciful notion for Prof. Lockwood. It is evident that the potentiality of the power or quality must be present in the factors which produce it. All that is necessary in order to produce the phenomena is that the factors should be brought into the necessary relation to each other. This can be accomplished, so far as I can see, in one or more of three ways only. 1st—By an extrinsic volition. 2d—By an inherent selective adaptive power. 3d—By the combination of the two.

Prof. Lockwood is forced to rest his whole case upon the first method only. Since he denies the existence of the inherent power, he also denies ways second and third. If he admits the third he also admits the second, for it is included in the third. But if he admits the second he admits inherent powers—eternally 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 pretend to say that when he takes two parts of hydrogen and brings them into contact with one part of oxygen with the result of the formation of a drop of water, that he can do this entirely irrespective of the selective and formative inherent powers of hydrogen and oxygen? Surely not. Water is formed from the gases by the ordinary powers of nature without intervention at all, as we see in every summer shower. Does he think that there is some great "chemist-physicist" superintending nature's operations, sorting out two parts of hydrogen and one part of oxygen and mixing them to gether in their proportions and thus producing our periodical rains? If he does not, then he must believe in the inherent power of nature to produce the phenomena of rain, and, by parity of reasoning, all the phenomena of nature.

But there is 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 the same, therefore the third factor—intelligence, selective power—must also be present.

Or does the Professor believe in chance with its "fortuitous concourse of atoms"? He can hardly do that. It cannot be fortuitous in similar conditions producing similar results. If it were fortuitous then sometimes the for-

mula would be H₂O, and sometimes H₂O₂. If the intelligence is somewhere, will the Professor tell us where it is? Is it not in the forces of nature?

The following quotation from the address of Prof. F. R. Japp, F. R. S., president of the British Association meeting of 1898, shows how rapidly the leaders of science have been adopting the Theosophic philosophy: "No fortuitous concourse of 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, directive force came into play—a force of precisely 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 come to any other conclusion than that the latest dictum of science is that, from the very beginning of mineral existence, inherent intelligence, of precisely the same character as that which enables the intelligent operator to produce desired results, has been at work?

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, who they gave mechanical explanations of natural phenomena, came no nearer to the real solution of them. The mysterious 'why' remained untouched. . . . All their analyses could only darken with big words the plain fact that the water hated the oil with which it refused to mix, the lime loved the acid which it received into itself, and like a lover grew warm with the rapture of affection. Why not? What right had we to deny sensation, emotion, to them, any more than we do to ourself? Was not the same universal spirit stirring in them as in us? And was it not by virtue of that spirit that we thought, and felt, and loved? Then why not they as well as we?"

CONSCIOUSNESS IN THE OBJECTIVE.

The Professor asserts that the science of optics and the physiology of the optic tract thoroughly disprove the objective nature of objective nature. This statement by itself sounds formidable, but the Professor makes the mistake of divulging his reasons for coming to such a conclusion, and in so doing shows how little reliance we can place upon his conclusions. He is no doubt honest, but his mentality cannot be trusted to properly relate cause and effect.

This is his argument: "Were it true that objective nature is conscious in any degree, we should be able to prove that the force which wraps up the field and forest . . . is a grim waste of time and conscious energy." If we may be allowed to imitate the Professor and put this implied argument in the form of syllogism, it will run thus: "Nothing which has unhythmic expressions has consciousness; objective nature has unhythmic expressions; therefore objective nature has not consciousness." It is essential that his premises be correct. Let us examine the major premises. Is it true that unhythmic expressions are inconsistent with the presence of consciousness? Did the Professor ever see an uncouth gesture made by an intelligent being, or an ungainly dancer, or a would-be musician give expressions to inharmonious sounds? Man is continually guilty of unhythmic expressions. "Ergo," according to the Professor, "man has not consciousness." Reading the Professor, one would imagine that the theologian idea of an extra cosmic, rendering no evidence still, saturates his thought to such an extent that he expects greater harmony in that portion of nature which lies lower than man in the scale of consciousness, than the demands from man himself. It is just possible that if we were to apply the Professor's major premises to his communication we should be able to prove that the Professor was unconscious when he wrote the letter. That nature produces at times in her lower kingdoms incongruities, misshapen forms, and defective catagisms, is no more evidence of lack of consciousness than when a tailor produces a misfit coat, a logician builds a fallacious syllogism, or a man in a fit of anger destroys his own property.

THE INK-BOTTLE SYLLOGISM.

Now let us come to the Professor's remarkable production—the ink-bottle syllogism. 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 degrees of objectivity and subjectivity," is incorrect. It will be well to examine carefully the Professor's method of coming to conclusions, for he claims to be the exponent of "reasoned truth." Let us examine his reasoning. He is defective then in his philosophy, when he presents it, will need very careful examination.

Without calling to our assistance the elementary rule of logic "that affirmative propositions are to be considered as particular and not as universal," it is perfectly clear that my proposition was that wherever you might go in the universe you would discover some degree of consciousness.

The Professor proceeds to put the 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 conscious."

"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. Unfortunately for the Professor, his reasoning is defective—so utterly defective that it shows that his reasoning power is, naturally insufficient, and also that he is untrained in the art of logic. He has been guilty of using what is called an undistributed middle term, thus deluding himself. Let us

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."

For the purpose of illustrating his fallacious deduction, let us take a proposition in which, I fancy, the Professor will admit the major premises. "Life is everywhere present in the matter of the Professor's body; his big toe 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 himself." Of which process of reasoning I suppose even the Professor can see the absurdity.

SOLID MATTER.

The Professor professes to be unable to see whence comes matter—the objective side of the universe, but as in every 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, let me 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 imaginary are really material, 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 idea that the Divine Being, the cosmos, could be anything but something from which spirit-matter came and could also assume the dual aspect of spirit-matter. In order to render it understandable 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 triad—blue, indigo and violet—spirit; and the lower triad—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 exists 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 small science may be linked with "the senseless 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's consciousness. We are told by our biologists that each of the microbes and asperges 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 protozoic forms of animalcules 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 consciousness of each one of that countless colony of protozoans. As compared with the human stage of consciousness these latter may be regarded as the relatively senseless clod. The human 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 loftier 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, the conscious 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 controlling force of every portion of the organism. Yet each of these animalcules 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 Professor's statement that "the latter hand contemplate with dismay the possible catastrophe of Omnipotence reduced to a senseless clod."

THE CORN ARGUMENT.

That little kernel of corn which have been left undisturbed on the Professor's table if he had taken the trouble to understand Prof. Buchner's philosophy, 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 missing link. The missing link, these things existed somewhere. Ex nihilo nihil fit. But we will leave Prof. Buchner, the materialistic philosopher, and the yet apparently more pronounced 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 tiff 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 fallacies. May I suggest, however, to the Professor that 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 fallacies. 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MRS. CLARA WATSON.

She Gives Some Finishing Touches.

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

I would correct the impression that seems to prevail with some that in thus speaking an attempt was made to oppose Mr. Hull's views in his Bible study lessons and his Bible 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 one better qualified to present 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 some within his sphere of 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 before it was mentioned in this little article, of the story about King Saul, Spirit and the Woman of Endor. I 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 every 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, of Gideon, of Balak, of Abimelech, of Michah and many others, and of course to 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 charivoyant and claudine donkey; of the ax floating on the water; of Nebuchadnezzar put on a diet of grass and locusts; of the peculiar conditions required for Isaiah's unfoldment. The story relates that for the period of three years he donned not priestly garments, kingly vesture, clerical robes, royal apparel nor common habiliments, but roamed about clad in the fashion of "our first parents" before the "fig leaf" style was introduced.

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 did 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 Christian doctrine was a powerful and miraculous cause 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-keeper 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 how 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 doubt all readers of The Progressive Thinker know that the so-called "Golden Rule" is a negative term, as uttered by Confucius about five hundred years before Jesus; and likewise this old Chinese philosopher said: "Love your neighbor as yourself." But Jesus gets the credit.

Oh, my! I have studied the curious old book ever since I can remember. First, through the muddy glasses of orthodoxy, 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 rested upon a passage I had not before read or heard told. I had read how the ancient people were of roan and red skin, and despised 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 there was a command to commit robbery of another nature; the people were directed to rob birds' nests, and destroy the young birds, and 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 inspired a cause for so evil 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 step forth and proclaim it.

How natural it is for us to like the plaudits and praise of our fellow-creatures, and especially of the "way-up" ones. We count on the approbation of titled personages, those having prefaces and affixes bestowed upon them, and are flattered with the approval of edu-

cated, refined, cultured people, and this is all right, and yet we know that titles are oftentimes very easily, and cheaply obtained, without regard to merit or fitness, and the endorsement of some D. D. would not be considered by thinking people very complimentary. There are a number of Doctors of Divinity, 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. D.s. just recently sent out on the "vibratory waves of mental action":

"The fundamental condition necessary to get salvation is to find 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 endorsement. 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 scribble 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 close my soul 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 leaves 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, robbed for the kind deed of the mother's death.

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 opened, 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 up and said, "your words have helped me 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 always given. And speaking of culture I may say: I 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 rut of old theology; into churches, pastors, reverends, christenings, robes, rituals and other things, and now, just to do as me 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 and 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 score! The letters alone in number just equal the fingers and thumbs of the two hands. The 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 people read it, too, and while I am forced to admit there wasn't a D. D. among the writers, yet every letter was from the mind of a man, and all being uttered by those "way-up" or prominent in spiritual 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 bill 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 bill which took most of the more objectionable 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, the board of Section 8 is so emasculated as to be harmless. This was the chief feature of the bill, as it was aimed at advertising doctors. Section 9 lets in the Osteopaths, 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 the majority of the board. 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 petitions signed by 3,000 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.

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

PROF. KING AND THE TRAINING SCHOOL.

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

The third session of the Spiritualist Training School will open at Maple Dell camp grounds, Mantua Station, Ohio, on May 30 and continue till July 14, 1890.

Its purpose is to train Spiritualist workers for public speaking, writing and thinking. Its tuition is \$5 for the term, and board \$2.38 per week. Its instructors are Aluses Hull, Prof. D. M. King, Atlanta Jahiba, Mattie 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 Society of Cleveland, Ohio. He is president of the National Spiritualist and Religious 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 the mind, it is necessary first to understand man. Hence he makes Anthropology the basis of his instruction.

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 whole.

The sciences that contribute to Anthropology are many and important, and hold each its own special and important 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 man.

Physiology treats of the functions of animal bodies; more especially of the vital or nutritive system of the human form.

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 the faculties manifest themselves to the world.

Ethics treats of human actions and mental affections considered as virtuous or vicious, right or wrong; it is moral philosophy. Said Bacon: "True ethics is the handmaid of religion."

Aesthetics refers to the beautiful and deals with the principles and theories of taste.

Rhology is the science of the races of men. Ethnography bears to it very nearly the same relation as Geography to Geology. The ethnographic 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 Phrenology, strictly speaking, is the science of life here and hereafter; in other words it is the science of the soul. It treats of the operations of the human mind. It sustains the spiritual idea of man. It embraces a knowledge of man's origin, evolution and ultimate destiny; includes his immortality and opens new channels of thoughts and feelings for his future unfoldment and improvement.

Philosophy is the science of causes and principles, which all knowledge and all being ultimately rest upon. "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 evolution.

In the early days of our forefathers man was regarded astologically. Sages and philosophers of one time believed that the character, happiness and circumstances of man depended upon stars and were influenced by the particular stars that were in the ascendant at the time of his birth. The most important question to be considered was under what stars, planet or moon was man born. This being known his whole life was mapped out for him. Liberty, Fraternity and Equality, and for their motto, "Man is my brother, Woman my sister, the World my country, and to do good my religion."

There is great need of such assemblies of the masses of the people who do not attend churches, that the influence of elevating thought may operate upon them, and wherever can unite the desire to develop the best that is in themselves and assist in carrying on a work that will benefit the human race.

Such services can be held as will instruct, entertain and inspire all who engage in them to nobler lives of unselfish devotion to the best interests of mankind. Vocal, and instrumental music should be largely employed, that this art, but they become more and more acquainted with the harmonies and emotions and manifestations of mind, they too found that their art was too limited to solve the mysteries of human life.

Man next came to be studied physiologically. The different proportions of the body, with its organs and functions, were taken into account, as many believed that the strength of the body was possessed. The temperaments were closely observed and studied and it became considered that the bilious or motive temperament, the sanguine or vital element, and the nervous or temperamental had much or nearly all to do with the disposition, according to the degree to which they were developed. Hence the body's health, his fairness, his tallness, his shortness is a factor in the case. But even all these did not solve the whole problem of human life.

Then came Dr. Gall with a new science of man, and for one hundred years Phrenology has commanded the atten-

A SONG OF THE EVERYDAYS.

Come, sing me a song in the tongue I know;
I am tired of the stilled strain,
The worn, old rut where the fancies strut
In a meaningless, tangled chain;
I am weary of flights with the far-off gods,
That only the wise may praise;
I want the truth and the tears of earth,
A song of the everydays—
A song to lighten the lives of those
Whom labor has called its own,
A note to beat as an echo sweet
Of the world that each has known;
A breeze from the mountain's craggy peak,
A whiff from the woodland ways,
A flock of foam from the beach at home,
A song of the everydays—
A blossom plucked from the hawthorn hedge,
A leaf from the bough above,
A ribbon rare or a tress of hair,
A kiss from the lips of love,
A mother's step on a chamber floor,
The creak of a chair on the stairs,
A grass-grown sod and a prayer to God,
A song of the everydays!

Oh, sing me a song of the fields and
The song of the sea and land,
That shall ring again in the hearts of men
And the least shall understand.
No hint of the scholar's classic lore,
Or the cynic's bitter lays,
But a song to rest in a pleasant breast,
A song of the everydays!
—L. A. W. Bulletin.

THE HOME GIRGLE.

To the Editor:—As I was sending you an order I thought I would send you a line concerning my development. During the last four years I have passed through what, to me, seems a most wonderful development in mediumship. Mediumship is natural with my brothers and sisters, and my mother also was a medium, but did not know it. I have seen and predicted from my early childhood, but did not commence to develop the grand gift until about four years ago, and then only to please my husband, who has been a staunch Spiritualist for fifteen years, and was previously a member in the Methodist church.

Sitting in my first, circle I was entranced, and my development has been slow, or at least it seems slow to me. My guides have taken me through several stages, and as one guide would go as far as he could, he would inform me that he must now leave me and another higher than he would take his place, then he would say, "I have a good-bye, but leave the band, I have been freed from receiving falsehoods from the spirit side of life, as I learn many mediums are troubled with." It may be

from the fact that at first I told my guides that I 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 it. At any rate, when a question is asked them and they are not positive about it, they will say, "We cannot tell you now, wait and see." At first I was taken on a spiritual journey that was most wonderful, and have been on several since, each seeming to be more grand than the ones preceding.

I was taken to mountains covered with flowers, grand and glorious lights, amidst such beautiful scenes, too grand to be expressed in human language; and my guides tell me that the experiences already passed through are like the bud not yet opened, but that the bud will soon burst and the light and glory of my mediumship will soon open out to the world, proving a surprise to not only myself but to all my dear friends. When under control I speak in Indian and foreign tongues, change into English after full control is gained. Oh how I long for some mortal friend's advice to assist me in my development. Yours respectfully,
ELLEN OWEN SWETT.

THE CRISIS UPON US.

Shall the Issues Be Wisely Directed.

To the Editor:—The article of Dr. M. B. Conger in The Progressive Thinker of February 18, deserves the most serious consideration. The point should be carefully studied, in order to ascertain the best course to follow, that the most beneficial results may accrue to humanity.

It cannot be denied that the crisis is upon us; for many thousands have severed the attachments which bound them to the old forms of religion, in the name of the "new era," and have taken the direction of the teaching which they now receive, as to the progress of the immediate future.

The work of the iconoclasts has been well done, the idols, and superstitions have been demolished, and the work of reconstruction now requires the finest 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 the grandest mental and spiritual architecture the world has ever seen. This must be all-inclusive of every subject that pertains to the physical, mental, material and spiritual welfare of the human race, and the narrow dogmas of superstitions beliefs must give place to the broadest ideas of humanity. All attempts to formulate a creed, which shall permanently limit the thought of those who are asked to accept it, should be discontinued by all who are connected with National or State organizations; and even the statements of local societies should be regarded as only temporary expressions of harmonious thought, to be changed as new thought is received.

The old idea of a church should be 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; that they may be united in Liberty, Fraternity and Equality, and for their motto, "Man is my brother, Woman my sister, the World my country, and to do good my religion."

There is great need of such assemblies of the masses of the people who do not attend churches, that the influence of elevating thought may operate upon them, and wherever can unite the desire to develop the best that is in themselves and assist in carrying on a work that will benefit the human race.

Such services can be held as will instruct, entertain and inspire all who engage in them to nobler lives of unselfish devotion to the best interests of mankind. Vocal, and instrumental music should be largely employed, that this art, but they become more and more acquainted with the harmonies and emotions and manifestations of mind, they too found that their art was too limited to solve the mysteries of human life.

Man next came to be studied physiologically. The different proportions of the body, with its organs and functions, were taken into account, as many believed that the strength of the body was possessed. The temperaments were closely observed and studied and it became considered that the bilious or motive temperament, the sanguine or vital element, and the nervous or temperamental had much or nearly all to do with the disposition, according to the degree to which they were developed. Hence the body's health, his fairness, his tallness, his shortness is a factor in the case. But even all these did not solve the whole problem of human life.

Then came Dr. Gall with a new science of man, and for one hundred years Phrenology has commanded the atten-

tion of the thinking world; it localizes some forty-two distinct and primary faculties of the human soul. Although it has been criticized, its claims are valid, and it is believed by many to be the key to unlock many mysteries. Still it does not wholly settle the question.

Drs. Drayton & McNell, in their important book entitled "Brain and Mind," say: "We have perceptive faculties which enable us to observe facts and reasoning faculties which give us ability to trace out their relations, but we have thus far discovered no powers by which we may study mind as a spiritual existence. In regard to the question whether the substance of the mind is material or immaterial, or how the spirit and the body are united our philosophy is silent."

Although Phrenology must take its place by the side of other contributing factors, I consider it, as a physiology of the human brain, really the basis of mental science, because it demonstrates that the brain is the seat of all conscious and unconscious human life.

As we have come to our present knowledge step by step, so we must go on and solve the origin, evolution and destiny of man. Psychology as the science of the soul will yet reveal to us her secrets and we shall understand more fully the great problems of human existence.

GOLD WEATHER.

SICKNESS.

Dr. Slocum, of New York City, Says that Consumption Germs Do Their Deadliest Work at a Time When the Germs of Other Diseases Are Dying of the Cold.

A FAMOUS SCIENTIST'S MOST WONDERFUL DISCOVERY.

Consumption, Lung Troubles, and Other Cold Weather Sickness Cured by His Scientific System of Treatment, a Complete Course of Which Is Offered Free to All Our Readers.

Cold weather means hard work for your lungs. Hard work is good for strong people, but death to weak.

That's why cold weather is death to thousands who suffer from weak lungs. There is a danger point for all people with weak lungs beyond which it is not wise to allow their lungs to go. Weak lungs may last you for years, but if you once get past the danger point, and stay there, there can be but one ending, Consumption.

The proofs that you have passed the danger point come quickly enough. Cough, cold, sore throat, pain in the lungs, fever, night sweats, loss of sleep and of appetite, loss of flesh or wasting away—all tell the tale too truly.

When your lungs are weak, there is room for the consumption germ to grow, and it grows all too quickly when it once gets started.

This was when every consumptive was doomed. But that time, thank God, is past.

By the untiring efforts and brilliant genius of one of the world's greatest scientists a lifetime of labor and research has been crowned with success.

Consumption can now, by the new system of treatment of this eminent physician, be rendered null and void. It can be cured.

Future generations will see it no longer upon earth.

As Dr. Alexander Hill, Master of Downing College, and Vice-Chancellor of Cambridge University, England, said, consumption is now to be classed as "one of those mysterious diseases which are absolutely preventable."

Dr. Slocum has made it so. With a liberality born of true greatness and broad-mindedness, the discoverer of this new system of curing consumption and building up weak lungs offers to send to every one of our readers who will write for it, a complete free course of his treatment consisting of three large bottles of his preparations.

The system consists of four remedies which act simultaneously and supplement each other's curative action.

Every first-class druggist dispenses the Slocum System of Treatment in original packages, with full directions for use.

WRITE TO THE DOCTOR.

Merely send your name and full address to Dr. T. A. Slocum Laboratories, 98 Pine Street, New York, when you will receive the Four Preparations at once.

Write then, without delay. Do not wait till weak lungs become weaker or until the germ appears, but take advantage while there is yet time, of this broad and liberal offer.

Mention reading this in The Progressive Thinker when writing.

E. D. BABBITT'S WORKS.

Human Culture and Cure. Part First. The Philosophy of Cure. Paper cover, 50 cents.

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Future Life According to Science.

BY LOUIS FIGUIER.

TRANSLATED FROM THE FRENCH BY S. R. CROCKEE.

A VERY FASCINATING WORK.

This fine volume might well have been entitled Spiritualism Demonstrated by Science. It is a book that will interest all who are in search of truth, and it is full of suggestive thought. Dr. Slocum was a medium of rare qualities, and his reflection from the celestial spheres, Good and Evil, is a rare and valuable contribution to the study of the soul. It is a book that will interest all who are in search of truth, and it is full of suggestive thought.

The author says: "Each individual particle of body and mind or spiritual nature, is a self. Each one must develop its various kind of food for themselves, and that is all they can possibly do. What they eat, they eat, and what they eat, they eat. My soul must be fed by virtue of the soul essence which I individually gather and comprehend or digest." For sale at this office.

VOLNEY'S RUINS.

THE LAW OF NATURE.

Volney's Answer to Dr. Priestley, a Biographical Notice by Count Daru, and the Zodiacal Signs and Constellations by the Editor.

Also, a Map of the Astronomical Heavens of the Ancients.

Printed on heavy paper, from new plates, in large, clear type, with 100 engravings. One vol. 28 pages, 28 pages; paper, 50 cents; cloth, 75 cents.

This is undoubtedly one of the best and most useful books ever published. It is a book that will interest all who are in search of truth, and it is full of suggestive thought. Dr. Slocum was a medium of rare qualities, and his reflection from the celestial spheres, Good and Evil, is a rare and valuable contribution to the study of the soul. It is a book that will interest all who are in search of truth, and it is full of suggestive thought.

A SEX REVOLUTION.

BY LOUIS WAISBROOKER.

Author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Motherhood," and many other works.

It breathes with advanced thought, and is fascinating. Price, 50 cents.

THE GOSPEL OF BUDDHA.

According to Old Records.

BY DR. PAUL CARUS.

A translation from Japanese, made under the auspices of the Rev. Shakyi Soren, designated to the Papal and of the Vatican. Was lately published in the Paris. Price \$1. For sale at this office.

WHITE MAGIQ.

By "Three Givers," a book of 271 pages. It is really a very interesting and suggestive work. Price \$1.25. For sale at this office.

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By M. L. Sherman and Wm. F. Lyon. A book replete with spiritual truths. Price \$1.00.

HELEN HARLOW'S VOW; OR SELF-JUSTICE.

By Lois Waisbrooker. Many have read this book and have read it, and many others are to read it. It should be read by every man and woman. It is a book that will interest all who are in search of truth, and it is full of suggestive thought.

FORCE AND MATTER.

By Ludwig Buchner. A celebrated book. Cloth, \$1. How every spirit influences material. By M. P. Price 10 cents.

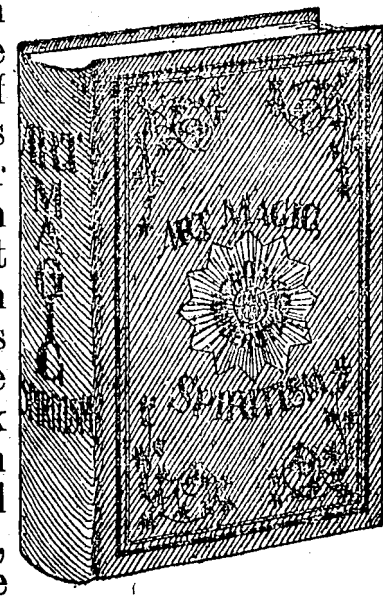
THOMAS PAINE.

SOME OF HIS NOTED WORKS.

Life of Thomas Paine. By John L. Sturges. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle, also portraits of Thomas Paine and John Barlow, Mary W

HERE IS OUR PREMIUM BOOK.

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..GENERAL SURVEY..

THE SPIRITUALIST'S FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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 whole truth, hence kindly feelings should always be entertained for those who differ from you.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a third item is cut down to two lines, and on occasion may require.

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 adhered to.

G. W. Kates and wife will be at 156 Meigs street, Rochester, N. Y., during March. After that address them as per route, to be given later. They will accept calls for services after summer months.

Lola Walsbrook has removed from San Francisco to Santa Ana, Cal.

Mrs. Augusta Burke writes: "Oh! for the time when Spiritualism will stand clear to the world, in all its purity and beauty. Spiritualists, work together for the advancement of true Spiritualism. If each one claiming to be a Spiritualist would live a good, pure life, how much more quickly Spiritualism would prosper and come to the front."

Abby A. Judson writes: "I will call your attention to one little error in the notice of my book. The title is 'A Happy Year'—and not 'A Happy New Year.' It is really a record of the year 1888, which was a happy one to me, for the reasons given in the introduction. I enjoy Mr. Dawbarn's articles immensely; and what a fine article that is on 'Foreign Missions,' signed 'Ex-Atache'."

Geo. W. Peak, of Portland, Mich., writes that he is not ready to make such a total denunciation of the Bible 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 there; and to deprive them of this is to plunge them into a state of hopeless despair. The magnificent temple of Spiritualism is worthy of a surer foundation upon which to rest, than the wreck and debris of other systems of religion.

S. F. S. writes: "I live in Holmes county, Ohio. I have been investigating Spiritualism for about seven years. I am happy to tell the readers of The Progressive Thinker that I have seen spirits and conversed with them. In September, 1888, my wife had a brother living about fifteen miles from our home. One day I went up stairs and laid down, and then my wife's brother appeared. He had passed over that morning."

Will C. Hodge is at present at Rochester, Ind., where he is lecturing. Mr. Hodge is capable of doing an excellent work for Spiritualism.

Harlow Davis, platform test medium, at present serving the Christian Spiritual Union, New York City, (Tuxedo Hall, Sundays, 8 p. m.) can be engaged by first-class societies for the month of April. He leaves for England in May to spend the summer. He can be addressed at 411 West 23d street, New York City.

Carrie Fuller Weatherford writes: "I wish to hear from Michigan societies, for Sunday and week evening engagements. Will also answer calls to attend funerals. Address at Alaska, Kent Co., Mich. Telephone or telegraph via 'Calendonia'."

A very interesting literary and musical was given by the Harmonical Society of St. Louis, Mo., under the direction of Carrie Weatherford. A good sum was netted and the entertainment declared to be the best programme of the season.

The Grand Rapids Democrat speaks as follows of Mrs. Marian Carpenter's lectures: "Mrs. Carpenter's home is in Detroit, but she is a Spiritualist lecturer and medium of national prominence. She travels with her husband, who is also a medium. She lectured in this city for the first time last November and made such a great hit that she returned the following month. She came here again three weeks ago and has remained here since that time. In about ten days she will leave this city to fill an engagement in Philadelphia. No one who sees her will deny that Mrs. Carpenter is a talented woman. Any woman would call her 'sweet,' and any man would call her 'winosome.' She is of medium height, and just fleshy enough to be termed 'plump.' In appearance she is delicate and truly spiritual, although not severely so, for the expression of her face is most kindly and beneficent. Her very manner is pleasing, trustful, and seems to invite confidence. She is a woman of undoubted refinement and culture. Her lectures betrayed a broad and comprehensive knowledge of science, history, art, literature, and more than all else, of human nature. Her words are rich in gems of thought, her expression almost flawless."

Dr. J. C. Phillips writes from Mt. Pleasant Park, Iowa: "Thinking it but justice that those responding to my general appeal for funding Mrs. Judson's wishes me to say she has received a total of thirteen dollars, and also to thank those who donated through the call in The Progressive Thinker."

Dr. Benton writes: "The benefit service given at 3310 1/2 Rhodes avenue, by Mr. Cordingley for the Spiritualists' Home, was a success. For the benefit of this home there will be a trumpet service next Wednesday at 7:45 p. m., March 15. All Spiritualists and others cordially invited. Admission only 25 cents. The service will be given at the Spiritualists' Home, and our mediums are doing as they can to make it a success. All members are requested to remember our business meeting that will be held at 7:30 p. m., just before the service in the evening."

Mrs. Isa Wilson Kayner will assist the Veteran Spiritualists Union of Boston, Mass., to celebrate the Fifty-first anniversary on March 31, and for a short time she may be engaged for lectures or test work in places near by. Sliding will be at home a few days this coming week, at 8780 Wood street, city.

Mrs. Carrie Weatherford writes: "Owing to the poor health of my eldest daughter I have deemed it necessary to cancel all engagements for April, May and June; among these are my promises to return to Columbus, Springfield, Vigo and Corning, Ohio. I solicit Sunday and week-night engagements throughout Michigan, and will also answer calls to attend funerals. Home address, Alaska, Michigan. Telephone or telegraph via 'Calendonia'."

Will C. Hodge is occupying the platform of the First Spiritualist Church at Rochester, Ind., for the first three Sunday days of March. He will be with the friends at Paw Paw, Mich., on their anniversary, March 26, and would be pleased to hear from parties interested with a view to further work in that vicinity. Address, care Major Bitters, Rochester, Ind.

G. H. Clark writes approvingly of the lectures delivered by Mrs. L. J. Williams at Lansing, Mich. Mrs. Williams resides at Brooklyn, Mich.

Thos. J. Haynes writes from Grand Rapids, Mich.: "We are having glorious meetings. Mrs. Carpenter is doing a grand work here."

J. C. F. Grunbille will lecture at First Spiritual Church, 77 Thirty-first street, Sunday, March 19. Mrs. Cooley will also be present as test medium.

Mrs. Lydia Whipple writes from Indiana: "Received Art Magic and Ghost Land as premiums to your valuable paper. The paper alone is worth the subscription. Such precious gifts should not be overlooked. Every one should take the paper."

C. M. Younglove writes: "I received Art Magic. It is a fine book. I have read it once, and am reading it again. I understand it better at the second reading. I think The Progressive Thinker is the best paper published."

J. Lindsey writes from Grand Rapids, Mich.: "The West Side Spiritual Society has resolved to give an anniversary service in memory of the advent of modern 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. Her husband, a lawyer and an entertainer 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 street, Stran's hall. Mrs. Lindsey takes pleasure in announcing to the public that her health holds so improved that she will accept engagements to attend camp meetings of other calls from societies. She officiates at funerals. Her residence is at 63 Fourth street."

Mrs. O. M. Bent writes: "Your Progressive 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 hands of some one that will see its light and receive some benefit from it. This is a matter of great importance to 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 six weeks in January and February, lecturing every Sunday evening on subjects chosen 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 who here, and all were loth to see her leave us. She will make friends wherever she goes and also converts to our glorious cause."

D. L. Haines writes from Nebraska: "There is such a cold indifference manifested by many calling themselves Spiritualists, that I am at times much discouraged. Some are willing to read, but when the dollar is wanted they are 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 really understand the power of the pure gold of the glitter, they would not have to be encouraged to investigate. The trouble would be we cannot learn fast enough."

Spiritualist evangelist, Mrs. Lydia 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 unselfish worker in the Spiritualist 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 clairvoyant 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. Her lectures are most interesting and 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 spiritualists, but none have equalled Mrs. Baade in saying when Thomas Paine controls the medium, the lectures are unequalled. 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, and feel safe in saying when Thomas Paine controls the medium, the lectures are unequalled. Mrs. Baade is fortunate in securing good musical talent which enhances the interest of the meetings."

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 text. 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 fathers and mothers and can materialize spirits that will be seen by those 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 disbeliever."

During the month of February, Mr. Oscar A. Edgerly filled a very successful engagement with the First Spiritual Temple Society, Boston, Mass. At the present time he is filling a two-Sunday engagement with the Spiritual Academy, of Norwich, Conn. For the last two Sundays 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, Indiana. Mr. Edgerly will be pleased 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 CLEVERMAN ON "HABEVEN."

The Newfangled Daily Chronicle of December 12 contains the report of a lecture on the subject of "Heaven," delivered in St. Columba's Church, Gateshead, by the Rev. Reginald T. Talbot, vicar of St. Thomas's, Sunderland. After extolling himself from what may fairly designate as "mixed metaphors," the reverend gentleman concluded by saying: "Imagination, that well-marked limit, 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 tinged 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 as they were in this world, whether their deeds were good or bad; death could not alter that. There was no baptismal wave in the act of death which exercised a cleansing and regenerating power on the dying man. There were no purgatorial fires, no 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 be better, and where the bad would be learning to be 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, until he reached the end. He said that the Bible told us anything about the final state of man. What he believed was, that after this life there was

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 would be learning to be 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, until he reached the end. He said that the Bible told us anything about the final state of man. What he believed was, that after this life there was

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ON THE EVE OF LOSING THEIR CHART.

If the truth is taught, it does not matter whether it is taught in the Roman Catholic Cathedral or in the Church of England; of this we may be certain, when the philosophical Spiritualist gets the assurance that he can have spiritual verities in all the beautiful and soul-inspiring surroundings of a modern church or chapel, in superior music and decorative art, these truths explained in the most convincing and refined manner. "Ichabod" may be written over the doors of some of our spiritual halls. A divine, a sacred responsibility, was committed to our care when the angel-world gave us possession of the bridge over the gulf of death. We are trifling with that responsibility in a sheer phenomenal, sensuous and petty commercial spirit.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

Without doubt, it is also to that belief in the presence of spirits among the living, that Her Majesty has always manifested such a great veneration for the memory of her husband; and that she has never failed to call them grand children, and the children of these last, who never knew the Prince Consort, to assist in all the services and ceremonies she has directed to be held, fearing to give place to the Prince, if she committed an act of forgetfulness, or should be wanting in consideration for his memory.

It is for this reason, likewise, that she looks upon second marriages almost in the light of a crime; especially when the husband has been a happy one, for she believes that those who approach the altar a second time inflict great pain upon the deceased husband or wife.

After the death of her favorite daughter, Alice, Grand Duchess of Hesse, the Grand Duke became amorous of a Russian lady, Madame Kalma, one of the stars of the court, whom he married monogamically. The Queen, on visiting Darmstadt, was informed of this marriage, and notwithstanding the advanced hour—two o'clock in the morning—she summoned her son-in-law 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 upon which they depended for the raising of Hesse is the poorest in Germany.

The Queen was determined to prevent the spirit of her daughter, who she was convinced, wandered through the palace at Darmstadt, from suffering any longer by the presence of a rival who had replaced her in the affections of her husband.

The Queen caused her to take her departure from Darmstadt, and she was escorted 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 annum.

The Duke died without having seen his wife again, the Queen having taken steps to prevent her from seeing her. The Duke was buried in the church of his rival near the Grand Duke.

To the above may be added that it is

pretty generally known that the great regard which Her Majesty exhibited towards John Brown, her favorite gilly, resulted from the fact that he was an excellent test 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 husband'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 Race." It is a highly spiritual presentation of the truth that matter and spirit are vitally related, or yitally 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 think the dividing line. We talk about matter, 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 motion of spirit.

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

Everything seems to be the relation of God to the world and to man.

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

Matter is the medium of a divine life. It is a thing with a divine presence. Not a 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. Matter is the medium of a divine life. It is a thing with a divine presence. Not a particle of matter exists except as it is associated with and is the embodiment of an eternal spiritual force.

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 liberty of birds, if they see a fowler passing with a lot of fowls and birds imprisoned in his net. This is as regards the lay people, who fall far short of the ideal before them. Of their religious teachers and mendicants it is well-known fact that they do not shave their heads, wash their bodies, or clothes, and their food and drinks pure water, never walk with shoes or ever use a conveyance even for long journeys. They drink but sparingly, speak but a little with their mouths covered with a piece of cloth, and never sit on the ground until they have covered it softly with a tuft of soft thread which they always carry about their persons. Why do they all live such a miserable life, when they are surrounded by the world full of pleasures and luxuries. These they never care about because they are shadowy things, phantoms having no reality behind them, as Plato puts it.

AN OPEN LETTER TO W. F. JAMIESON.

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 sincerity or honesty. We all know you were a sincere believer long ago. What made you a Spiritualist in the first instance? Was it not the phenomena? Have you discovered that all these phenomena are explicable on some other theory than that of Spiritualism? If you will you can 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. I cannot conceive of any explanation of all the phenomena aside from that of the Spiritualists. Your answer will interest a host of your old friends and admirers. FRANK H. SHROCK.

Married.

Married at the home of the bride, 592 Lake street, March 7, 1890, by Mrs. Nora E. Hill, Mr. M. L. Schaeffer, of the Second Church of the Soul, to Miss Mary J. McIntyre, of this city.

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WILL MAIL SAMPLE BOTTLE ON RECEIPT OF 25C SUFFERED FROM RHEUMATISM

For Over Half a Century—Now Cured.

Unsolicited Testimonials and Sworn Affidavits Offered to Prove Every Assertion—"5 DROPS" Scores Marvelous Triumphs; Breaks Its Own Record.

What I. M. Duke, Lomon, Miss., Has to Say About "5 DROPS."

SWANSON'S RHEUMATIC CURE CO., CHICAGO: Dear Sir—I will say to you and 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 now feel like a new man. I have had the rheumatism ever since I was a young man. I am now 60 years old and cured. Yours gratefully, I. M. DUKES, Lomon, Miss.

Cured by "5 DROPS" After Physicians and All Medicines Fail.

SWANSON'S RHEUMATIC CURE CO., CHICAGO: Gentlemen—This is to certify that "5 DROPS" cured my wife of a very severe case of rheumatism. I had used various treatments and patent medicines, and had no relief. She was unable to get up, and had no sleep. She was in great pain, and I was in great distress. I commenced taking "5 DROPS" in December last, and now feel like a new man. I have had the rheumatism ever since I was a young man. I am now 60 years old and cured. Yours gratefully, I. M. DUKES, Lomon, Miss.

THE HISTORICAL JESUS

AN INTERESTING BOOK.

"THE DREAM CHILD,"

INTERVIEWS WITH SPIRITS.

INGERSOLL'S ADDRESS

The Science of Spirit Return.

RIGHT LIVING

SUSAN H. WIXON.

MAHOMET,

CHRISTIANITY BEFORE CHRIST.

World's Sixteen Saviors,

COSMIAN HYMN BOOK.

HISTORY OF ATHARAE.

Views of Our Heavenly Home.

APOLLONIUS OF TYANA.

THERE IS NO DEATH.

DEATH AND THE AFTER LIFE.

THE TALMUD.

HOW TO MESMERIZE.

Self-Contradictions of the Bible.

THE REAL ISSUE.

JESUS AND THE MEDIUMS.

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THE REAL ISSUE.

March 18, 1904.

QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will 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, and every opportunity of correspondence is expected.

HUDSON TUTTLE.

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

A. Spiritualism is not "anti"; it stands for itself. An order that it "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-Mahomedan, Anti-Buddhist, Anti-Christ, or Anti-Christian. It is not "anti"—to any of these it opposes the errors they own 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 crusade against Christianity. We need not stop to throw stones, or bring up slanders 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 we build in its perfection, we must not have to destroy the temples of Mohammedans, or the churches of Christians, so to get them to leave and come to ours.

This new order is not only anti-church, it is anti-social, anti-marriage, as that term is understood, and revolts in completeness the free-love doctrine which is championed by Victoria Woodhull, has brought Spiritualism great harm by the unjust censures of those who confounded her doctrines with the great truths of religion. It is not 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, ay, worse than brute, for that is blindly instinctive, while this is dominant, makes the intellect its slave, to cater to its demands. It is the "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 matehood, 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, calm, controlled by reason and conscience. The strongest "attraction" the most uncontrollable, comes from the passions. It is magnetic, and devouring. It swears eternal constancy and is satisfied in the hour. The woman who believes and yields to it, is either devoured, or cast aside for a new "mate."

If there are those who honestly advocate this doctrine, it is because they are confused under the love, the purest and noblest sentiments with the most degraded. 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 passion instinct, unrestrained as to consequences—separation does not repair it. The home is broken up, and children who 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 present these subjects as they are, in their undorned clearness of outline. They talk as if men were all angels, and had only angelic love, and women were all open-door wide for the passions, and menate devils. Were men and women angels, 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 excuse 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 folly.

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 movement. We—the angel band—who by years of labor with our mediumistic throngs, 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 the order.

We affirm it to be our intention to direct the entire movement by our ability to use all kinds of mediums, as our mouthpieces and amanuenses. Therefore, as official help shall be required for the movement, it is our desire and intention to appoint, by selection, those worthy to fill such required duty.

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 grand 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, Ben. Franklin. Christopher 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. Darwin, who must be the president, had no inclination in the direction of now is indicated. The same may be said of the others, except Paine, who is most likely to engage in a crusade for "freedom."

That the names of the great and good men and women of the past can be attached to such a document, at will and pleasure, adds a new horror to death. No one acquainted with the fundamental principles of Spiritualism can for a moment entertain the belief that a departed spirit of man so diverse in pursuit 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 opposed to the best interests of Spiritualism and the welfare of mankind.

Mrs. Wm. Liddell: Q. Are United States representatives obliged to hold up their hands and "solemnly swear by Almighty God, the searcher of all 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 before 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. A short time ago I solemnly 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 United States.

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 at most 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. Tuttle, Wis.: Q. I am influenced to speak and continue usually for twenty-five minutes. I cannot remember a word I say. It is in a language I do not understand. I send you a 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 successful 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 others? (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, however, 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 their character, but his own character will determine who shall come into his intimate sphere and communicate.

Enoch South: Q. Can neuralgia cause paralysis? I ask because so informed by a spirit friend. A. Your spirit friend is entirely mistaken.

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 sill.

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 peewee'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 swiping 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 transending.

Whatever sage may teach— Deeper than human reach— The problem of our dual being lies; In conclusion, I might say: Weless from human sight, And death must end or solve life's mystery.

And till that moment comes, Learning to find our home— Time bears us onward with resistless flow. Toward death's unbroken night, Or the celestial light, Of an eternal day. Ah, who can know?

—Sara Jewett.

GENERAL SURVEY.

(Continued from page 6.)

Correspondent writes: "The Spiritualist Society of Galveston, Texas, is striving for a temple and a library, and earnestly solicits books from any one willing to donate. The society will pay the postage or express, if you send address. Also any article of home-made or merchandise suitable for a bazaar to be held for the temple fund. Address John W. Ring, 2011 N. Galveston Tex."

Mr. and Mrs. Hatfield Pettibone are in Galveston, Texas, doing their usual good work for the cause of the temple. The society of the temple fund is highly satisfactory among the very first people of the place.

P. 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 imagine what they are missing—such congenial passengers, and oh! what a bill of fare for a whole year, all for \$1.20. So to the temple and the temple fund, 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 Mattie 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. Cella M. Nicholson, as we know her, Mrs. Cella M. Nicholson, is a High Priestess of an occult society, with a good following, and two Theosophical societies make out quite a list for this usually dead town. Mrs. Maggie Waite has been here all winter, but had to succumb to la grippe. Mrs. Wuldt, a good trumpet medium, has done well here all winter. She holds out at 310 Breckinridge street. Mrs. Newman, also a good trumpet 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 patronized. 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 Barker, a trance and materializing medium of Pittsburgh, Pa., have been giving a series of lectures and sances for the First Spiritual Society of Tuscarawas county, in New Philadelphia, O. They are exceedingly good, reliable people, and we take pleasure in endorsing and recommending them to the Spiritualistic fraternity at large. Rev. Day was formerly a Methodist preacher, but could not be confined in the narrow limits of church dogmas and is doing yeoman's service in the cause of truth as it is in Modern Spiritualism."

H. B. Van Voorhis, president First Society of Spiritualists, Topeka, Kansas, 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 prescribing and not having certificates from some 'established' school. The M. Ds. had influence enough with the various committees in both branches to get their bills favorably reported, but could not overcome 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 their progress in legislative action. Along these lines there have been three 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., holding circles and giving state-writing, and 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 at the same 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, Ohio, until April 1. Home address 600 East 2d street, Jackson, N. Y."

Louise Barrett, N. Y., "I must say that I know there is a truth in Spiritualism, though I have never consulted a medium, have never attended a seance, and am not a phenomena seeker; but I 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 ages."

Ethel Thomas, secretary of the S. S. A. W. writes: "I have just returned from Whatecom, Wash., where I organized a society to be known as the Pioneer Spiritual Society of Whatecom, with chapters from our National and state associations, and with the following officers: W. Dupen, president; Mrs. Geo. Merriam, vice-president; L. M. Steger, secretary; Mrs. W. D. Andrews, treasurer; Mrs. W. Dupen, Theodore 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."

Mattie B. Hull's new songster has four new and beautiful songs. This in addition to all that were in former editions makes a book most desirable than ever. The book is sold as are all of Moses Hull's books at the office of The Progressive Thinker.

O. E. Figueroa writes: "On Sunday evening, March 5, Mr. Lyman C. Howe and myself held a joint meeting for the benefit of the temple fund, and quite a neat 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, and am not ready for work during April and May. I have made engagements at camp 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 books. In fact, they cost us nothing."

FINE LINES OF THE LAW

Colby Acquitted of Telling Fortunes on Legal Technicalities.

THE JUDGE IS VERY CAREFUL—NARROW DISTINCTIONS DRAWN BECAUSE THIS IS A FREE LIBERAL COUNTRY.

Two law students were kept busy before the opening of the Sessions this morning, piling up books in front of Mr. E. A. Du Vernet, who is defending W. R. Colby, charged with practicing witchcraft.

The professor sat just in front of the dock with a satisfied grin, as if he by his mystic science foresaw a speedy acquittal. The Crown put in its evidence yesterday afternoon. Mr. Alex. Downey, stenographer, produced a shorthand report of a Spiritualist meeting in St. 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 proof of witchcraft. He quoted the old statutes of the golden days of King Charles and later of George III. Actual compact between the witches and their influences had to be proved. Mr. Du Vernet offered the judge his pile of books, but the judge was discretionary.

Crown Attorney Dewar pressed his case on the count of fortune-telling, and did not confine it, as he said Mr. Du Vernet had very cleverly tried to do, to witchcraft. He produced authorities on fortune-telling, witchcraft, sorcery, conjuration, etc., giving instances of proven guilt, where there were tabularings and other momentous actions. Fortune-telling, by the way, is not simply prophesying the extent of a coming force. The pros and cons of Spiritualism were argued upon.

A MATTER OF SENSE. "We live," said Mr. Dewar, "in a Christian country." "In a country where one may profess any religion—Christian or otherwise." "We must view these things," went on Mr. Dewar, "from a common-sense point of view." "I wish you would," said Mr. Du Vernet. The judge held that there was no evidence of witchcraft, sorcery, etc. Mr. Dewar 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 pretended knowledge.

The judge asked what would be the case where a medical man tells a patient he would be dead in six months. "He's licensed to give such judgment," said Mr. Dewar.

Mr. Dewar 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 dock, and the jury returned a verdict of acquittal.

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, 1900.

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

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

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

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

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and other subjects. Cloth binding, 90 pages. Price \$1.00 for sale at this office.

"Nature Cure." By Drs. M. B. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

Spiritualist Demonstration in Ashton, Eng.

Six—Had anyone predicted twenty years ago that in the year 1897 the Army (the largest hall) in Ashton-under-Lyne would be required for a Spiritualists' tea party, he would have been thought wanting in ballast. The beautiful procession last Saturday, marshalled under the protection of the police, headed by several who had fought the battle when it was almost accounted a sin to walk under its banner, and followed by the crowd of happy faces, must have produced an impression that it is difficult to kill or snub down. The Town Clerk or Chief Constable of your borough are entitled to the best thanks from the Spiritualists as a body, who, without breaking any laws, could demonstrate to the attending 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. Truly yours, OWD JONATHAN.

To the Editor:—The above clipping is from an English paper and shows the spread of our grand philosophy in Lancashire. The city of Ashton (Under Lyne) is about seven and a half miles from Manchester, the home of Mrs. Britten.

In conversation with Mr. Brown, whose subscription we sent you from Hamilton, the subject of "Art Magic" was brought for discussion. He said in substance: "I have read it carefully through once, and am going very carefully through a second time, and I would not take ten dollars for my copy if I could not get another one." He is an extensive reader and a deep thinker. DR. J. W. BRIGGS, Cincinnati, Ohio.

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

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

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"Nature Cure." By Drs. M. B. and Rosa O. Conger. Excellent for every family. Cloth, \$1.50 and \$2.

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—OF—

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STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE. This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from that cause to show the conditions of man's spiritual being. Third edition. Pp. 272. Price, 40 cents.

RELIGION OF MAN AND ETHICS OF SCIENCE. Not servile trust to the Gods, but knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of this book. Price, 40 cents.

LIFE IN TWO SPHERES. In this story the scenes are laid on earth, and in the spirit-world presenting the spiritual philosophy and the life of the spirit-world in a way that is as clear as day on that subject are answered. Price, 50 cents.

ARCANA OF NATURE. The History and Laws of Creation. Revised and annotated English edition. "The Cosmogony of Spiritual Science." Price, 40 cents.

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WHAT IS SPIRITUALISM? How to investigate. How to form circles, and how to cultivate mediumship. Names of eminent Spiritualists. Their testimony. Eight-page tract for mission work. Single copies, 5 cents; 100 for \$1.25.

FROM SOUL TO SOUL. By Emma Hood Tuttle. This volume contains the best poems of the author, the most popular songs with the music by eminent composers may be purchased and purchased. Price, 50 cents; by the dozen, 40 cents. Express charges unpaid.

ANGELL PRIZE COMPETITION RECITATIONS. By Emma Hood Tuttle, with Emma Hood Tuttle. Price, 20 cents.

All Books Sent Postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

NEW EDITION. THE LYCEUM GUIDE

Do you want to organize a society, for the social, intellectual and spiritual advancement of the children and adults?

THE PROGRESSIVE LYCEUM

Do you want a self-sustaining society, founded on the basis of the principles of the spiritual philosophy? You have it in THE PROGRESSIVE LYCEUM. It contains a system of training by internal forces, not the old cup and pitcher method. It has something to interest and advance every member, and those who are most active in teaching are the ones who learn most.

NO SPECIAL INSTRUCTOR REQUIRED. THE LYCEUM GUIDE gives every detail needed for effective organization, and for conducting the society which has been found to be the most successful. It contains: Golden Rule Recitations; the prettiest songs and golden choruses; a service for a Band of Mercy; exercises; how to make the ladies sing and dance; marching exercises; full instructions in conducting the exercises, with particular reference to the "Lyceum." Many Spiritualists living in isolation, have formed their own Lyceums, and have found them to be the most successful. Do not wait for a "missionary" to come to your assistance, but take hold of the matter yourself, procure a copy of the GUIDE, and conduct the Lyceum. The price of THE LYCEUM GUIDE is 50 cents, postpaid, or by the dozen, 40 cents each, by express, charges paid by receiver. Address

HUDSON TUTTLE, BERLIN HEIGHTS, O.

THE PSYCHOGRAPH

OR—DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. H. L. H. in his early experiments. It is improved form of it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought out in imitation, both in regard to certainty and accuracy of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritism? Do you wish to develop your own? Do you desire to receive Communications? The Psychograph is an invaluable assistant. A pamphlet with full directions for the Formation of Circles and Cultivation of Mediumship.

with every instrument. Many who were not aware of their mediumistic gifts, have, by a few sittings, been able to receive delightful messages. Many have been able to receive communications from their loved ones who have passed on. It is a very simple in principle and construction, and is most sensitive to spiritual influences. It is a very simple in principle and construction, and is most sensitive to spiritual influences. It is a very simple in principle and construction, and is most sensitive to spiritual influences.

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address: HUDSON TUTTLE, Berlin Heights, Ohio.

HYPNOTISM; its Facts, Theories and Related Phenomena, with Explanatory Anecdotes, Descriptions and Reminiscences.

BY CARL SEXTUS. THE BOOK IS a record of the facts and theories of the author, as seen, heard or presented in his own experiments. The history of the various phases of the subject is given, and the various theories clearly stated. Many of the experiments are given in full, and the illustrations add much to the interest and value of the book, which will be found very interesting to the general reader, as well as to the student. The work is a handsome volume of 300 pages, and is published by the author, for sale at the office of HUDSON TUTTLE, Berlin Heights, Ohio.

THE RIGHTS OF MAN. By Thomas Paine. Parts I and II. Being an answer to Mr. Burke's attack upon the French Revolution. New York, 1791. Pages, 50 cents.

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TO THE SICK ONLY

Who cannot afford to pay our regular rates for treatments, we will, during

MARCH

take your case and furnish all medicine, weekly letters of advice, and charge you but \$5 a month. Kindly remember it has been our rule for years, twice a year to make especially low rates to the poor. This is our winter offer only, good during the month of

MARCH

So that all may understand, we will repeat the offer once more. Those who cannot pay our regular fee, who begin treatment during March will be charged only \$5 a month, until cured—old patients who stopped treatment before cured, or new ones.

Write us at once. Tell us your age, name in full and leading symptom, so that we may diagnose your case at once so you can begin treatment before the time expires.

DR. G. E. WATKINS,
406 Mass. Ave., Boston, Mass.
Hotel Marlborough.



DR. C. E. WATKINS' SANITARIUM

at Ayer, Mass., can accommodate after April 15, six more patients. Among the many advantages this sanitarium has over others are, it is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can regain their health under favorable conditions, and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and beautiful region, one mile from Ayer depot in the town of the same name. Ayer is the junction of the Fitchburg (Hudson Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medical Spring, which according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over gently undulating intervals of wood and fine farms, where the philosopher, a Bronson Alcott chose his earthly paradise.

Terms for board and treatment from \$1 a day upwards. Send all letters to DR. C. E. WATKINS, Ayer, Mass.

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 Newton's." 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 all 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 particular.

After manifesting his clairvoyance by telling me what was written on some dozen slips of paper, which I had rolled tightly into pellets—intelligence which he could 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 ever making a mark on it without my knowledge, I satisfied myself once more, before I 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 the slate. I uncovered it, and there 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 the less extraordinary if the medium had known them and their names, which he unquestionably did not.

In one instance, at the same sitting, I got a message of fifty-two words, written with preternatural celerity. The writing was neat and legible. I have it still uneffaced. The medium and myself 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 appliances, had taken place in my presence. If true—if it 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 at this occasion, I must reject myself as discredited 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, unless 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 medium, who died young. But never had I seen, while holding my own new, clean slate, untouched by any other person, got audible writing unequivocally independent of any conceivable process, physical, chemical, or mechanical. If there was not corroborative evidence of the most ample kind from thousands of other witnesses, some of high scientific repute, I might still be hesitant in narrating my own experience; the transcendent nature of the fact might have me into silence. But such is its attestation now, that while skepticism is always excusable, the outright denial of the phenomenon can proceed only from the ignorant or the reckless. From "The Scientific Basis of Spiritualism."

PASSED TO SPIRIT-LIFE.

[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, Deane county, Ohio.

F. D. DUNAKIN.

Passed on to the higher life, from Fall Brook, Cal., Feb. 18, 1899, McDonald 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. Fitch, aged 81 years. Deceased was a 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 Boney, a powerful medium. The Preston family have the record of wonderful spirit phenomena. Funeral services were conducted by G. W. Kates and wife.

COR.

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, and for many years in the progressive lyceum, and regarded it with unqualified approval.

By request, Emma Rood Tuttle recited 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 deceased, 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 Teutopolis, Germany, in 1852 and came to America in 1856. For several years past she has been the 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.

W. E. B.

Mrs. A. L. VanAntwerp passed to spirit-life, after months of patient suffering, at her home in Prophetstown, Ill., Feb. 6, 1899, aged 59 years. Spiritualism has been 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 Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of Spiritualism, as a 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 Processes, or How the Spirit Body Grows." By Michael Faraday. Price 40 cents. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Christianity. 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 Waterbury Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of double consciousness, namely, Mary Lawrence, daughter of Watkiss, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

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

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

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 English-Speaking Spiritual Society holds services every Sunday in Hopkins' Hall, 628 W. 63d street, at 2:30 and 7:30 p. m. Lecture and spirit messages at both services. Mrs. Lora Holton, pastor. Seats free to all services.

The Second Church of the Spirit meets in People's Institute, Van Buren and Leavitt streets, at 3 and 8 p. m. Address all communications to M. L. Schaeffer, chairman, 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. Lecture 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. Halliwell (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 Building, 40 Randolph street, every first and third Thursday of the month, beginning afterwards 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. Grumblin, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 a. m. only. The White Rose Auxiliary (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

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, and electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

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

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

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 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, ten cents.

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.

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

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

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