

# The PROGRESSIVE THINKER

SCIENCE, MORALITY,  
SUPPLEMENT TO THE BIBLE OF  
BY AN EXALTED THE FUTURE.

Col. R. G. Ingersoll's Great Sermon on "The Devil" Will Appear in The Progressive Thinker, April 29.

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NO. 490

## TRYING HIS PEN ON THE "CHRIST QUESTION SETTLED,"

And Leaving It In a Much More Unsettled Condition than Ever.

### PLAIN CRITICISM.

Pointing Out Some Defects in a Valuable Book.

"The Christ Question Settled; or Jesus, Man, Medium, Martyr."—A Symposium by Various Writers, and What the Spirits Say About It. By J. M. Peebles, M. D.

The above is a kind of an abridgement, with slight changes, of the title page of what is, in some respects, one of the most wonderful books of the century.

Almost everybody in the civilized world knows that old traveler, and veteran in Spiritualism, James M. Peebles, M. D. All know him to be genial, gentlemanly and scholarly. It would be impossible for him to prepare an uninteresting book; you cannot open to a page of any of his numerous books or pamphlets without finding it scintillating—grains of truth more precious than gold. His helpers in preparing this book are all able men; and some of them men of much more than ordinary ability.

This book is a perfect encyclopedia of all that is known on the subject of which it treats. It consists of 375 octavo pages, printed on good paper, and bound nicely enough to grace the library of a king. It is enough to say the work is done by the Banner of Light Publishing Company, of Boston, and that firm was never known to turn out a poor job.

There are some things in the book to criticise. First. The title page is misleading. "The Christ Question Settled." The book says nothing about Christ, or the Christ Question. It talks about Jesus as a man, a medium, and a martyr; but not as a Christ. Indeed, the very last sub-heading in the book is, "Jesus Not Perfect." On the first page of the Introduction Dr. Peebles says:

"I have repeatedly said and written that Jesus was not the founder of Christianity—the more appropriate word would be churchianity. Paul, with the Gnostics and the old Church Fathers, was the real author of sectarian Christianity. And this sect (considering Brahminism, Buddhism and Mohammedanism), Christianity with its priest-manufactured creeds, since the third century, has been a stumbling block to the world's progress."

On page 240 again the Doctor says: "The question at issue, remember, is not as to how Jesus was begotten, or as to any blood-stained mission, but simply as to his existence. Upon this point they have a case; and they feel competent—abundantly competent to sustain it against all agnostics and non-scholastic assertions. No intelligent Spiritualist believes that Jesus died a substitute to atone for the sins of the world. He died a martyr to the truths he daily taught and practically lived."

Read again those last words, "Jesus did not die as a substitute nor to atone for the sins of the world. He died a martyr." The term "non-scholastic" is unnecessary. We have as many non-scholastic assertions on one side as on the other. On page 250, in reply to Mr. B. B. Hill, Mr. Peebles says:

"How can belief in the existence of Jesus—that Jesus who went about doing good, who returned good for evil, who prayed for his Roman murderers who healed the sick, comforted the mourners, took little children in his arms and blessed them, made the lame to walk and the blind to see—and all without money and without peacock-harm any one? Would belief in the existence of such a character, would the imitation of such a character, morally injure the sordid thief, the sybaritic worshipper, the money-clutcher or the selfish, scheming, gambling worldlings of this sick, scurvy, sordid society?"

I quote this mainly to show that the venerable Doctor holds Jesus before the world as a good man, medium and martyr rather than as a Christ. I feel that Dr. Peebles must be cleared from the misunderstanding created by his title page, and so at the expense of appearing tedious I must make one more rather lengthy quotation from page 367.

"Jesus, my elder brother, and yours persecuted and martyred, occupies a high position in the Pantheon of the world's saviors, and walks to-day, a radiant angel in the hierarchies of heaven. Sayings and teachings were ascribed to him that he never uttered, hence the Jesus of the Synoptics, of the Fourth Gospel, of the Apocalypse, and of the Gnostics, is in each quite a different person, while the old church fathers transformed the man into the very God who died to appease his own wrath, and opened the way, through blood, whereby sinners might escape the just punishment for their wrong doings. Accordingly Isaac Watts sang in a hymn:

"This infant in the Mighty God  
Come to be suckled and adored."  
Think of it, this God "suckled"—the Mighty God in diaper! This is ecclesiastical Christianity—rather it is the counterfeit coin, current and popular, but false."

Many similar quotations to the above could be made but these must suffice. Second. There is in this able work in many places a manifest desire to belittle, and sometimes even abuse those who differ from his opinions. The runs all through the writings of W. E. Coleman. Even Dr. Peebles' writings are not as free from that spirit as his numerous friends could desire. Nothing is ever made by belittling an opponent. One had much better give him a need of praise if he does not deserve.

An illustration, on page 27, the

derful men for his age there is in the world.

On page 167 Mr. C. again speaks of "the false and foolish assertions of Loveland." Then he speaks of others, including Gerald Massey and Mr. B. B. Hill, and calls them by the beautiful names of "incompos and ignoramus." Lower down on the same page he says: "No one with common sense could possibly deny it. No one does deny it except some cranks, knaves and ignoramus." I submit that this is rather hard on Tuttle, Hill, Loveland, Lockwood, and many others. Such language is better adapted to the bar-room looser than to the scholarly religious writer. I doubt whether such language will convert these gentlemen.

On page 170 he says of Mr. Loveland, he "either knows nothing of the facts or has knowingly misstated the case." He then speaks of "dense ignorance," "culpable rashness, and compares Mr. Loveland's knowledge of comparative mythology to that of a Chinaman, Indian, or a Hottentot. He then speaks of his assertions as "self-evident falsehoods," etc. He calls Kersey Graves "the prince of forgers and liars." I never endorsed Graves' book, but I personally knew the man; he was neither a forger nor liar. The worst that could be said of him was that he was misled.

I am sorry to say all this, but these are samples of dark spots on what would otherwise be one of the best books of the century.

Third. This book introduces spirit messages as testimony on both sides of the question. Mr. Peebles introduces them to prove that Jesus lived here as a man, and that he lives in the spirit world as a spiritual being, and Mr. Hill introduces them to prove the opposite. That which is thoroughly proved by history cannot be made stronger by

## THE CHRIST QUESTION IN A BADLY UNSETLED STATE

A Brilliant Writer and Eminent Scholar Views the Problem in Reverse, and Enters a Stringent Protest.

He Enters an Urgent Plea to Lay the Useless Unsettled Matter on the Table, to Be Called Up No More Forever.

To the Editor:—I have read the book, "The Christ Question Settled; or Jesus, Man, Medium, Martyr," by J. M. Peebles, M. D. It is a "symposium" or opinions of several persons as to Jesus, decided with comments by the author.

I have had and still entertain high respect and admiration for Dr. Peebles, for William Emmett Coleman, and for Dr. J. R. Buchanan—the principal contributors to the volume—for Prof. Loveland, Hudson Tuttle and others seem only to be quoted to be denounced.

I too have read Antiquity Unveiled, Primitive Christianity, Gerald Massey and Edwin Johnson's published works, and like Brother Coleman has it, "they are in my library." And I have read each one with interest. I have, too, nearly all that Dr. Peebles has printed, and always read him with enjoyment, as he is never dull and ever entertaining. He describes himself as "a born fighter," and I can't disagree with this description.

### WHAT IS IT ABOUT?

What influences me to notice the book is not to review it as a critic, for it is beyond my powers of learning, or even in the spirit if the "higher critics."

Brother Peebles is in a somewhat different position. In his more callow days he accepted "Christ and his crucifix." This was before he had traveled, and travel is a liberal education. But the orthodox dye still shows in his mental garments as the epithet of his writings plainly manifests. If we accept the fact that Jesus actually did live, but that he was not the intellectual giant a born-god ought to be, we save to Brother Peebles' consistency, so far at least. Given the fact, the intellectual perception of that fact must necessarily differ between twenty-one and seventy-six. And so Dr. Peebles is consistent both in recognizing Jesus as a man and "loyal to truth," in changing his opinion as to his claims to god-head credentials. So now, having given this rational view of an outsider of the situation as to Brothers Peebles and Coleman, as it can be gathered from this book, the discussion of their position can not only intelligently be had, but free also from unduly criticism. As a rule we quarrel with each other from not understanding one another.

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### SPIRIT-TESTIMONY.

As we cannot accept "the Christ" only as one of a trinity, so it required a trinity to vindicate his historic identity, and the third in this triumvirate is our friend and brother Dr. Buchanan. As Brother Peebles is the first person in this case and Mr. Coleman second, Dr. Buchanan comes in third, and most appropriately, too, as all his testimony is spiritual. Peebles being a "born fighter," attacks the whole. Mr. Coleman confines his skirmishing and heavy ordnance to the scholar lines, and Buchanan marshals the unseen apostolic forces to overthrow the like antagonists in Antiquity Unveiled. Now, I do not allow any one to surpass me in profound respect and appreciation of Joseph Rodes Buchanan, for I have been his reader and pupil for many years, and like Mr. Coleman, have all his published books "in my library," including two volumes of Primitive Christianity, and Periodicity. Yet the situation justifies the statement that the only thing urged against Antiquity Unveiled is that it differs with Dr. Buchanan's psychometric experiments, conclusions, and communications, and that Jonathan M. Roberts was a "tunatic" who was himself "obsessed" and who "hypnotized" his "fake" medium to give communications from spirits, ancient and historic, that only existed in the unbalanced brain of Roberts who wrote them down. And to prove this position we have his own books.

Primitive Christianity, which aside from his own comments is but a repeated proof-sheet of books of the New Testament, received by him in a state of lucidity from apostolic spirit-sources.

That is the case just as it is—a question between Roberts and Buchanan and their spirit correspondents.

And more than this: Dr. Peebles and

Mr. Coleman, as well as Dr. Buchanan,

all professing to discuss a purely historic question, buttress their testimony by spirit authority, or in other words,

messages through mediumship. It is

submitted in all candor, whether this is

allowable in such a discussion.

Is it not begging the question? And is it

more than gently insinuated that if the

other world witnesses do not agree

with them, then the whole thing is to

be challenged as a "delusion and a

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## DELICATE CONDITIONS

And Subtle Psychic Influences.

There has been, as the readers of The Progressive Thinker know, much discussion in scientific and quasi-scientific journals in regard to telepathy and other kindred psychical subjects.

President Crookes, of the British Scientific Association, who accepts thought transference as a fact of nature, in his annual address, attempted to formulate some of the conditions and possibilities of this phenomenon.

It is very evident that there is a class of phenomena which require something more than merely observing and collecting facts. Added to this must be appreciation of the fact that where there are no discernible differences of natural conditions there may be actual underlying natural differences sufficient to explain difference of results where the superficial mind jumps to the conclusion that there is, as in dreams, prescience, clairvoyance, etc., something supernatural.

The edge of a razor consists of a great number of points or "teeth," which, if the razor is of good material follow one another throughout the whole length with great order and clearness. The excessive keenness of the blade is due to the unbroken regularity of these minute teeth. The edge acts upon the beard not so much by direct application of weight or force as it does by a slight movement of a peculiar character, which causes the successive teeth to act collectively on one certain part of the beard. According to the microscopist, the best razors have the teeth of their edges set as regularly as those of a perfectly set saw. The effect of dipping the razor in hot water, as barbers and those experienced in shaving themselves do, is to cleanse the teeth of a greasy and dirty substance with which they have been clogged. It is not uncommon for barbers to say that razors "get tired" of shaving, and that they need to "take a rest." A microscopic examination shows that this "tired" condition is the result of constant stropping by the same person, which causes all the teeth or fibres of the edge to arrange themselves in one direction. When the razor has been used for a month or so, the fine particles rearrange themselves so that they can again present the peculiar saw-toothed edge. After the disease and rest each particle of the fine edge is up and ready to support the next to it, and it again takes some time to spoil the grain of the blade, or, as the barbers say, to make it "tired" again.

These facts are very suggestive. Without the microscope and trained powers of observation it would be very difficult to explain the "tiredness" of the razors. The word "tired" is the only one the barber can use to express his knowledge of a fact, the nature and conditions of which he may not understand. Though his idea is indefinite he has learned from experience of a certain effect which he recognizes practically in his trade. Science teaches that the edge of a razor, invisible to the naked eye, undergoes molecular changes, which entirely change the relations of the different parts, in which no differentiation whatever is obvious to the ordinary observer. The molecular action determines the working efficiency and value of the instrument. One having no knowledge of the matter, and governed entirely by superficial observation, might say that the razor, when put aside, would remain the same until it was used again, and he would be utterly incredulous of the fact that although insentient, possessing no feeling, it would, by a month's rest, become sharper and more fit for use than when laid aside.

This fact illustrates the reality of conditions often invisible and of a most subtle character, which go to determine differences of phenomena where there are no observable differences of conditions present.

For instance, in discussing the subject of telepathy, hypnotism, clairvoyance and the phenomena of subliminal consciousness, multiple personality, etc., many declare that they have never found such phenomena as are classed under these names. The inference is that the power is an imaginary one, and that the cases which are cited in verification of telepathy or clairvoyance are due to some mistake, if not to intentional deception.

They do not see that the exercise of these powers may depend upon peculiar conditions that may be present only at some particular time, possibly only once or twice in the life-time of an individual, and that the reasons are of a character which make them as little known to us as the conditions in regard to the edge of a razor would be known to one who had never observed them microscopically or learned the facts from others. In dealing with psychical matters it is conditions of this character, so complex and delicate that they cannot be produced at will, and cannot even be fully observed or understood, that makes investigation extremely difficult, and require the most patient and industrious experimentation before coming to definite conclusions.

A recognition of these facts by those who are favorable to the investigation of psychical phenomena would greatly conduce to a better understanding and to more successful results than have hitherto followed many of the crude attempts to solve mysteries of nature that are so far removed from our ordinary observation that they elude every such effort to bring them to light.

It is only by the exercise of the scientific spirit, combined with the most earnest and patient devotion to truth, that the great facts in connection with the higher provinces of being can be ascertained.

On this subject Prof. Crookes, who is probably the foremost living scientist of the world, Dr. Alfred R. Wallace, the great naturalist, second only to Darwin, Prof. Oliver T. Lodge, the electrician, and Prof. James of Harvard, the American psychologist, are among those who have offered valuable suggestions on this interesting subject which belongs to the higher realm of thought.

B. F. UNDERWOOD.

HER OPINION

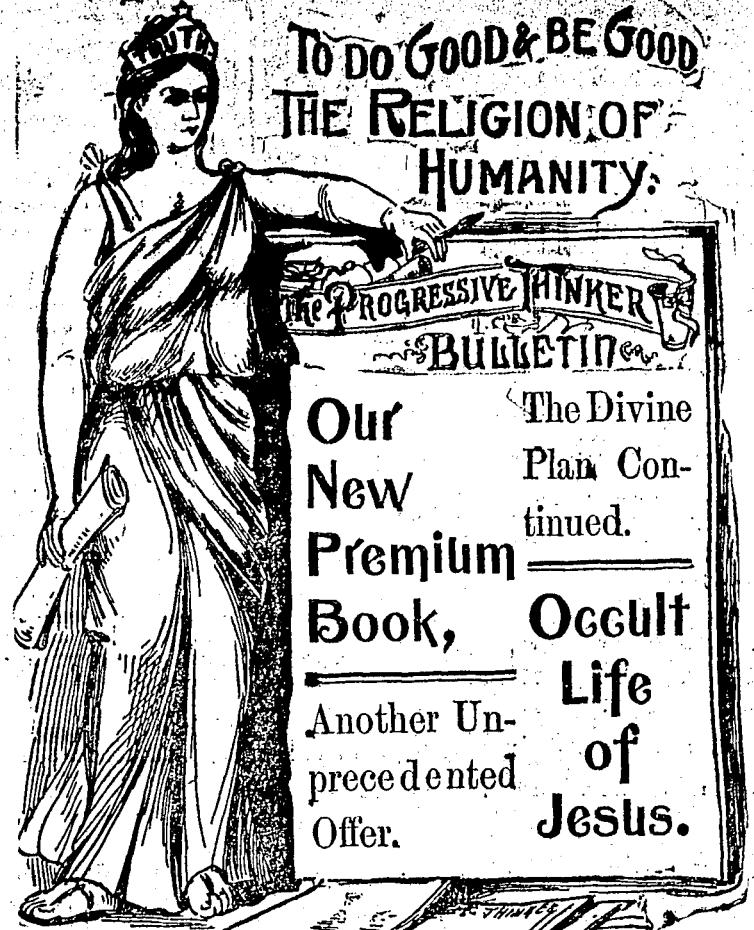
Expressed In Terse Language

Mrs. Mary Elizabeth Lease made her first appearance in New York as a lecturer on Spiritualism at the celebration of the fifty-first anniversary of Modern Spiritualism by the First Association of Spiritualists at the Tuxedo this afternoon. Mrs. Lease said in part:

"Spiritualism teaches that if we do wrong we must suffer wrong; teaches that there is no forgiveness for sin, and that the progress of the soul is a growth."

There was a ripple of applause when Mrs. Lease said:

"It is a great comfort to think that the man who has been rewarded for feeding embalmed and preserved beef to our soldiers will be kept eating embalmed beef in the great hereafter."



## OUR PREMIUMS.

In compliance with the Divine Plan, which we inaugurated two years ago, the profits of this office have to a certain extent

Flowed Back Into the Pockets

of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of great literary, historical, spiritual and occult value have been sent out at less by far

than the Actual Cost,

to enrich the minds of the various readers, as well as to grace the shelves of their libraries. We have been instrumental in laying the substantial foundation for spiritualistic libraries in thousands of homes, which otherwise would never have heard of Ghost Land or Art Magic, and this has been accomplished by only the expenditure of a few cents on the part of those who desidered the premiums.

We now take great pleasure in announcing a

NEW PREMIUM

for the coming year, which commences June 1st, and at that time, or a little before, this extraordinary work will make its appearance. It is entitled

"THE OCCULT LIFE OF JESUS OF NAZARETH."

It is Interesting, Fascinating and Astounding in Its Revelation,

and it will attract fully as much interest and win as high appreciation as Ghost Land and Art Magic. This work, like Ghost Land and Art Magic, was published many years ago, and after a few copies were sold, the plates were destroyed in the great Chicago Fire, and thus the publication has quietly slumbered until resurrected, as it were, by The Progressive Thinker, for the purpose of printing fresh editions to go forth to its thousands of readers to interest and instruct. The medium through whom this remarkable book was written was Alexander Smyth, and the spirits who controlled him were

## A NEW TEMPLE.

Notes of Interest to All Spiritualists.

Among the pleasant pictures of the near future, brought about by the stanch and honored Spiritualists of the city of Newport, Ky., will be the erection of a Temple dedicated to the spirit world, to be used for disseminating the spiritualistic philosophy and the learning of the phenomena found therein. Toward bringing about the above laudable design, our esteemed pioneer citizen and Spiritualist, Mr. Edwin Cravely, Sr., has bought and donated a beautiful lot on which, during the year coming, will be built an edifice of which Kentucky Spiritualists shall be proud. Already the plans have been drawn, and tell of a large auditorium, with a seating capacity of from three to four hundred, a library room, reception parlor, dining hall and kitchen. These plans were drawn and donated to the society by Mr. E. Bellamy, of Covington, who has shown excellent taste and good judgment in every detail. Among the points watched will be the acoustics, which it is hoped may be most satisfactory.

A recognition of these facts by those who are favorable to the investigation of psychical phenomena would greatly conduce to a better understanding and to more successful results than have hitherto followed many of the crude attempts to solve mysteries of nature that are so far removed from our ordinary observation that they elude every such effort to bring them to light.

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B. F. UNDERWOOD.

## PRIMITIVE CHRISTIANITY

An Able Work by An Able Man.

It is the purpose of this article to call attention to two masterly volumes concerning the true religion and profession of Jesus and the Apostles, relieved of all garbling, forgery, interpolation and misconstruction. Refer to the works in two volumes of 314 and 355 large pages respectively, by that grand writer and thinker, Dr. Joseph Rods Buchanan, of San Jose, California, who is now about 85 years old. He is the discoverer of Psychometry, and author of many valuable and scholarly works, such as "Therapeutic Sarcophagy," "System of Anthropology," "New Education," "Periodicity," editor of "The Journal of Man," etc. The price of each volume of "Primitive Christianity" is \$2.00, and very cheap in price at that.

The first volume, published in 1897, gives correctly, by the apostles themselves, the true history of Jesus, Matthew, John, James of Galilee, Jude, James of Jerusalem, Andrew, Matthias, Peter, Bartholomew, John the Baptist, Judas Iscariot, and Simon. Their personal communications and others concerning them, relieved of all forgery and misrepresentation. This volume also contains the true history of Christianity at Jerusalem and at Rome, how the gospels were falsified by Roman priests and mixed with Pagan writings; the true origin of the gospels and what they really stated and why, being a complete history of the dawn of Christianity in Jesus, its destruction by martyrdom and suppression, the Pagan origin of the Roman church, and the falsification of the Bible by forgery. In this volume is published portraits of Jesus, John and John the Baptist, and also the expurgated and corrected gospel of St. John under his own direct supervision, which makes an entirely different sort of book of it. I myself have the gift of psychometry to a limited extent, and the mood occasionally comes upon me, but I cannot produce it myself. In reading the expurgated gospels as yet published by Dr. Buchanan, I have yet to find the first instance where my own intuitive has disagreed materially from him, that is in no way contradictory to his psychometric labors on the books of the New Testament. He has struck upon the true solution of the disorder and confusion, contradiction and vagarism as given in the books comprising the New Testament. The very authors themselves have corrected these writings to as near the exact original as may be considering the very great length of time elapsing since they were written.

The second volume of "Primitive Christianity" recently published, is very exhaustive in its treatment of the destruction of Christianity at Rome by Carabas and his followers, dastardly hypocrites, who falsified every original record they could get hold of, or, opposed the true gospels as taken from the corrected three gospels of Matthew, Mark and Luke, showing that his character was not that given him by the King James version of the Bible. The religion of Jesus and what it may achieve for mankind comes upon me, but I cannot produce it myself. In reading the expurgated gospels as yet published by Dr. Buchanan, I have yet to find the first instance where my own intuitive has disagreed materially from him, that is in no way contradictory to his psychometric labors on the books of the New Testament. I believe that Dr. Buchanan has struck upon the true solution of the disorder and confusion, contradiction and vagarism as given in the books comprising the New Testament. The very authors themselves have corrected these writings to as near the exact original as may be considering the very great length of time elapsing since they were written.

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## SATURDAY, APRIL 15, 1890.

### PRIESTLY EXEMPLARS.

Judge Ladd, in his Appendix to *Mythology*, condenses the facts told in Hallam and other trusty historians who have discoursed on the virtues, or rather lack of virtues of the Middle Age priesthood, they through whose hands have come every page of sacred history which purports to have come down to us from the Christian Fathers, and of profane history which corroborates the same, and says, on page 32:

"In the 16th century the priests of England, say historians, had sunk so low that the House of Commons preferred numerous charges against them to the king. When the Parliament met in 1529, it found the demoralization extended from the Archbishop of Canterbury down to the lowest priest. Among other things it was found they frequented gambling houses, dens of prostitutes, low taverns, drinking houses, etc. They lived in great style. To keep down their expenses every conceivable device was resorted to to force contributions from the people. Benefices were sold over and over again to different persons, leaving them to quarrel among themselves for the places. Every ecclesiastical place was for sale to the highest bidder. When the priests' exactions were not complied with the victim was generally thrown into prison, tortured, and there kept for ransom."

"When things had become so bad the people could not endure them any longer, the Parliament passed an act cutting off these abuses, and among other things, provided that no priest should continue to associate with thieves, frequent taverns or gambling houses, or chambers of strumpets, or visit bums in private, play dice, or keep concubines."

"What has here been said as to the priests of England applied at that time with equal force to the priests of the rest of Europe."

This period, 1529, 470 years ago, is the one that ushered in the Protestant reformation under Luther, and is doubtless a truthful description of the entire Roman Catholic priesthood at that period and for many previous centuries. Luther, a member of that priesthood, was too credulous as to the earlier history of the Catholic church. He took for granted as truthful the extravagant claims of that church, and attempted to reform it along its own lines. It is probable he knew nothing of pagan mythology, and had no idea of the drafts made on it to build up the Christian system.

### VOLCANIC ISLANDS.

Since the beginning of this century no less than fifty-two volcanic islands have risen out of the sea. Nineteen of that number have since disappeared and ten are now inhabited.—EX.

Perhaps the greatest and best remembered of these cosmic disturbances during the present century was that in the Straits of Sunda, involving Java, Sumatra, and numerous lesser islands in that archipelago, in August of 1883. Then the sea was lashed into foam, huge tidal waves rolled inland, water spouts shot up thousands of feet skyward, darkness shut every object from sight, save when illumined by flashes of lightning, accompanied with torrents of rain and awful crashes of thunder which rolled along the sky, flashes of fire burst out of the sea, several islands densely populated disappeared, leaving nothing to show they had ever been, while new islands covered with mud arose above the surface where only the sea had been. Says a tourist, writing from Batavia, the capital of Java, who witnessed the distressing sight:

"It literally rained sharks and crocodiles; the falling sulphur ignited, ashes fell thundering down, covering the ground in an instant three feet in depth, carbonic acid gas filled the air, and the natives fled howling up the mountain, or fell suffocated from the foul vapors."

Nature in her convulsive throes, when islands are upheaved, or continents go down, is very expressive as regards her own agitation.

### ALL RIGHT IN JAPAN.

"There is a Japanese Christian who puts on his door the following notice every morning before he starts for his day's work: 'I am a Christian, and if any one likes to go in and read my good book while I am out, be my.'—N. Y. Literary Digest.

There is not a Christian country in the world where the Jay would be safe in offering such courtesy to his fellows. He would find his "good book" had disappeared in his absence, his entire belongings had been ransacked, and the valuables had gone with his Bible.

## BROAD AND NARROW GODS.

"You cannot put a great Christ into a small church. If you have a narrow church, you have a narrow Christ, and if you have a narrow Christ you have a lost Christ."

Such was the language the Chicago Record, credited to Rev. Wm. C. Richardson, in a late Sunday sermon, preached at the Trinity Episcopal Church, in this city. The character—or size perhaps is better—according to this assertion, of the church structure determines the character of the God worshipped therein; for the orthodox Christ is the "very God" with them, hence to have a magnificent God it is necessary they have a magnificent temple for him to dwell in.

A similar claim prevailed in ancient heathendom. The most gorgeous structures of those ages were dedicated to their supreme God. The hypostyle hall of Karnak, Egypt, with its 134 columns, the largest nearly eleven feet in diameter, the entire structure 338 feet wide, the whole structure more than five times greater than the largest religious edifice in London, gives us a feeble conception of ancient grandeur.

The temple erected to Serapis, in Alexandria, in which that God was domiciled, because of its magnificence, its elevation on an artificial hill, its multitude of sculptured columns, its porticos, long colonnades, numerous and majestic halls, and great size, caused it to be reckoned among the wonders of the world. Serapis, the resurrected Osiris, was a great God in those days when he was imported into Egypt, near 300 years before the Christian era.

Rev. Richardson assured his hearers in many words: "You cannot put a great Christ into a small church." This was what Ptolemy thought, he built the Serapeum as the home of his great stone god, and made an immense temple for his abiding place, just as Christians are erecting all over the world where they gain a foothold, gigantic churches for their Christ, as a "narrow Christ" is obnoxious to Christendom, such as dwells in a "narrow church."

The Progressive Thinker owns to great admiration for the simple Persians of antiquity. When other peoples were rearing stupendous temples for their Gods to dwell in, and were exhausting their wealth to defray the enormous expense, engaging in brutal wars for the sole purpose of taking captives to do the labor, the Persians declared:

"The Gods are not in human shape, as the Greeks allege, and they do not dwell in temples made by human hands."

These barbarians thought it absurd to confine their Gods within walls, when their house or temple was the whole world, so they worshipped on the mountain tops, and there they made their sacrifices. When Xerxes invaded Greece with his overwhelming army he destroyed all the temples he met with, because they were dishonoring to his God. If the old heathen sun-worshipper was alive, and could march through the various Christian countries at this time with his millions of warriors, he would have a Herculean task in hand to demolish both broad and narrow churches in which they throttle free speech, and which are alleged to dwell the three Christian Gods, doing service as one God.

### BRAVE AND TRUTHFUL.

Prof. Herron, we believe of the University of Iowa, at Des Moines, gave an address a few days ago, at the Central Music Hall, this city, full of thought and vigor, as is his custom when he addresses the public, wherein he arraigned the "moral crusaders" of the present era. During his discourse he assailed those pseudo-philanthropists who show their love of human kind in the form of "college endowments, in which they throttle free speech, and debauch the whole educational system."

In that brief expression is concealed a world of thought. The church has gained control, by acts peculiarly its own, of nearly all our institutions of learning, even of those belonging to the State, and they are nearly all manipulated in the interest of ecclesiasticism. The professors are very generally orthodox. Only such text books are used as teach or approve the popular theology. Histories forged in the interest of modernized Roman paganism are authority in such colleges, and no one is allowed to call their genuineness in question. If a student with a character and opinions of his own, attempts critical investigation of the sources of knowledge, and in any manner controverts church dogmas, he is expelled from the school, or denied official recognition of his standing.

Independent thinkers in college life are discouraged or suppressed. Even those who slough off from the church and attempt to promulgate liberal thought are too often tied back to old ideas learned at college which often seem impossible to outgrow.

And the endowment of colleges by narrow sectarian bigots, is usually surrounded by conditions which make their gifts proclamations of sectarian error. A certain faith must continue to be taught in such colleges, else the endowment will revert to the grantor.

When Thomson announced his well-known speakers as A. E. Tisdale, George P. Colby, Mrs. Carrie E. S. Twing, Prof. W. F. Peck, Mrs. C. Fannie Allyn, Dr. George B. Warne, Maggie Wallace and others that will make our meeting of 1890 the most attractive and furnish more instruction to the seeker after knowledge than any meeting ever held upon our camp grounds.

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Special attention has also been given to securing a high grade of music, both vocal and instrumental, and the open air concerts will be one of the enjoyable features of our meeting this season. While the spiritual and mental nature is being fed by our able corps of speakers and mediums, it is the intention to also look carefully after the physical wants. Arrangements have been made to overhaul and repair our kitchen and to place upon the tables of the dining room all the substantial and delicacies that the most exacting appetite can crave.

In fact the cuisine will be as nearly perfect as skill and experience can make it. —E. L. KILBY, Sec'y.

Professor Herron took cognizance of these facts, and showed his hostility to them in a very few words, but enough to show where he stands.

### THE OPTIMIST.

Says Bede's Budget, and we think very correctly: "The times are getting better, the world is getting better, in fact everything is getting better than it was. The thought and literature of the world was never so pure as it is to-day. Man's inhumanity to man never caused so few to mourn as it does just now.

There is more liberty in the state, more love in the home, more hope in the heart than ever known before. The world has been humanized till the will of nations seems but a quick response to the wants and wish of man. There is relatively far less drunkenness and debauchery than in any former age. The life of the layman is more godly than that of the priest of long ago. The influence of woman was never so profound and universal. Science and art have given new delights to life which is now approaching the full bloom of sweetness and light."

Nothing is less in our power than the heart, and far from commanding, we are forced to obey it.—Rossette.

ALL RIGHT IN JAPAN.

"There is a Japanese Christian who puts on his door the following notice every morning before he starts for his day's work: 'I am a Christian, and if any one likes to go in and read my good book while I am out, be my.'—N. Y. Literary Digest.

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## A NEW DIRECTION.

We hope every reader of the Progressive Thinker will read the article by Mattle E. Hull on the "Lyceum Movement," and then sit down and thoughtfully consider the same.

Certainly Spiritualists cannot be properly awake to the importance of the Progressive Lyceum and its bearing upon the welfare and progress of Spiritualism, or such a state of things as she indicates could not exist.

Where would the churches be without the sustaining power developed and cultured in their Sunday Schools? Well and truly do the wise heads of the church declare: The Sunday Schools are the nurseries of the church.

Their Sunday Schools are the special primary schools of the church, where children and young people are educated, trained and indoctrinated, in the special ideas, notions and beliefs peculiar to what is called Christianity.

This includes the church doctrines of the Fall of Man, the Atonement, Salvation by Faith, etc. These doctrines, abhorrent to every enlightened Spiritualist, and which are being rejected by many of the more advanced minds even in the church and the pulpits, are instilled into the minds of children, who grow up in the belief that they are truth, and that must be believed in order to be "saved."

Many Spiritualists send their children to these Sunday Schools, where their young and plastic minds are cast into the cramping, fettering and deforming moulds of orthodoxy. In after years, if they escape at all, they must through pain and suffering outgrow the church associations, even after the mind has become convinced that the doctrines of the church are erroneous, and injurious to mankind.

This is what is called Christianity. It is hard to understand; many things which seem to contradict other portions of the Bible, and which seem to us at first glance to be expected. The Bible is but the revelation of an infinite God to finite men and women, and with our finite minds we are unable to solve the infinite. A difficulty in a doctrine does not prove that doctrine false."

If infinite wisdom cannot devise a consistent revelation, and make it harmonize in all its parts, infinite wisdom should quit the Bible-making business. The thousand varying sects all basing their faith on that book, and quoting from its pages in support of their faith, is proof positive that there are discrepancies where all should be harmony.

Instead of blaspheming God by crediting him with the authorship of that puerile book, concede the fact that it is the production of a large number of finite men widely separated from each other, each telling the best he knew, when we have got down to bed rock, and can maintain our position against the world.

## DEBT TO MEDICAL SCIENCE.

Dr. John Bird in the North American Review makes the following statement on a much mooted subject:

Insanity is now recognized as a disease which is the result of some functional or organic disturbance of the brain or of some injury or malformation of that organ. It is said to be the everlasting credit of medical science that it has rescued the whole subject of the diseases of the brain and nervous system from the region of myth and superstition and placed it on a scientific plane along with the other diseases and injuries to which human flesh is heir.

The old lunatic asylums and the filthy cells of the county jails with all their horrors where the victims of dethroned reason used to be confined and tortured have been abolished and in their place we now have the modern hospital for the insane, and it stands on the same footing in every respect as a hospital for diseases of the eye and ear or any other medical specialty.

It was not the churches, but medical science, inspired by a desire to benefit mankind, which taught the world that the insane are our brothers still and that to them is due the same Christian charity and care as to any others in distress.

## HARD TO UNDERSTAND.

Said Rev. R. A. Torrey, of the Moody Bible Institute, the other Sunday:

"There are many things in the Bible hard to understand; many things which seem to contradict other portions of the Bible, and which seem to us at first glance to be expected. The Bible is but the revelation of an infinite God to finite men and women, and with our finite minds we are unable to solve the infinite. A difficulty in a doctrine does not prove that doctrine false."

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—GOOD GIRL.

At the annual meeting in New York, a few days ago, of the Audubon Society, devoted to the protection of birds, Lili Lehman, the opera singer, said:

"I beg all women and girls not to wear birds and birds' feathers on their hats any more. Every year 25,000 beautiful birds are slaughtered by their folly. The farmers are already suffering from it, and yet women enjoy wearing feathers, like savages. Flowers and ribbons are a thousand times more beautiful and more becoming. It is the duty of every woman and man to battle against this gawky folly. For years have noticed them in these several passes."

Josephus is too exact in all his writings to allow all one passage like this to contradict all his other writings.

Hudson Tuttle, in the Progressive Thinker of December 10, says of Josephus' works: "This work which has been so much depended on for evidence and illustration, there is no doubt, was the work of plough monks, in holy cloisters, who, by this means, attempted to prove that their faith had historical support." He also says that this work was not known until the 10th century.

If he has any evidence to support these statements I wish he would favor us with them, or are these positive assertions merely his opinion without evidence? It seems to me that anyone who has examined these works critically must doubt Mr. Tuttle's assertions. The only passage that tends, in any way, to support the New Testament history of Christ, are the famous one referred to above and "The brother of Jesus, who is called Christ, whose name was James." If the object of the work was what Mr. Tuttle claims, the writer or writers would not have made these two passages, and especially the first, to be so completely opposed to all the rest of the work, but would rather have made the other parts to correspond. The one passage is certainly an interpolation, inserted between passages that will not bear separation, and so could not have been in the mind of the original author.

How does Mr. Tuttle know that all the numerous writings, made prior to the 10th century, that refer to Josephus, were forgeries?

# THE PROGRESSIVE THOUGHT MAGAZINE

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### It Beams With Spiritual Truths.

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The tiny raps at Hydesville fifty years ago were the ushering in of a movement second to none in human history. The heralds of Modern Spiritualism had already announced its coming. Mesmerism had prepared the way for a new system of thought concerning the mental and spiritual powers of mankind. The clairvoyant had penetrated into the hidden realm of spirit and had brought therewith many wonders; but the manifestation upon and through insensate substances proved emphatically the source from whence they came as distinct and separate from embodied human minds.

The ensuing years, up to the present time, have been fraught with rapid and important changes in the consciousness of the human race concerning spiritual themes. A step has been taken which opens up a new realm even to the ordinary student of psychology, and to one really interested in the continued life beyond the change called death, there is absolutely a new atmosphere surrounding the entire subject of a future existence.

most with all that relates to the spirit. (1) The universal spirit pervading and governing the universe as Universal Intelligence. (2) The individual spirit whether expressed in the earthly environment, or in the larger freedom of the higher realm. Specifically, the name applies to the religious, philosophical, and phenomenal aspects of this movement.

These manifestations came unsought by those in mortal life; they appeared almost simultaneously in different parts of this country, and, very soon after, in many parts of the world. The manifestations and the name Spiritualism. In fact, the movement as a whole and in its several parts, were the result of impelling intelligences outside of, and manifestly beyond, human beings in the earthly state. For convenience only, I will divide the subject into three general headings, viz.: The religious aspect, the philosophical aspect, and the phenomenal aspect. I am convinced that this method of arrangement will better represent all classes of minds who are interested in this stupendous movement, either as a whole, or any of these especial departments.

Those who receive Spiritualism in its religious aspect are: Christian Spiritualists, who accept the Christ-life as manifested in Jesus of Nazareth as the highest expression of religious revelation of truth, and who consider without denominational or sectarian definitions that the life and works of Jesus are the highest guidance; but who also recognize that every age has been blessed with spiritual teachers chosen to bear the message of immortality and the love of God, to man. Such as these believe that Spiritualism is a great spiritual reform. Most of these Christians are members of different Christian churches, and they accept Spiritualism (spiritual communion) as part of their religion.

There is another class who accept the word "religion" in the broadest possible interpretation of its meaning; who recognize the religions of every age as having their primal bases in inspiration, and who are willing and ready to accept the truths contained in every religious system; who consider that Zarathustra, Moses, Buddha, and Jesus were the interpreters of truth to the people of the ages in which they lived; that the prophets, seers, and others endowed with spiritual gifts, in every age have been the means of presenting spiritual truths to mankind; that spiritual gifts as witnessed to-day among the mediums for spiritual manifestations are similar (making due allowance for the difference in the general states of human society) to those that have occurred in past times, especially those accompanying every new dispensation or epoch of religious truth and are particularly similar to those enumerated by Paul in his chapter on "Spiritual Gifts."

There are still others who believe Spiritualism to be a new dispensation of religion; not only a restatement of all past revelations of spiritual truth, but a new and living inspiration from the Infinite as the spiritual light of this age; and they believe that Spiritualism, in its entirety of phenomena, philosophy, and revelation, forms the basis of a new religion.

Spiritualists have no sectarian creed, articles of faith, or statement of belief, excepting the truth as perceived by the individual; each one grants to others the privilege of worshiping God according to the dictates of conscience. There is a feeling of fellowship with all, and they meet on the common ground of universal spiritual truth; God as manifest in Infinite Love and Wisdom, and the universal fraternity of souls.

The philosophy of Spiritualism is the inleaving into one perfect whole of all its parts; the union of its phenomena and spirit, the meeting and merging of body and soul.

To many, perhaps a greater number of thoughtful minds than most people are aware of, the philosophical aspect of Spiritualism is its most enchanting, and, as it seems to them, its most comprehensive side. To me it is one side of the triangle of which the phenomenal aspect is the base, and religion the other side; which triangle solves the circle of immortality.

The logical perfection of the philosophy of Spiritualism is the primal state, as I understand it:

(1) That the present and continued existence of the conscious spirit, the ego, inheres in the soul, and is not an esoteric bestowment of the Infinite, nor the result of contact with the human organism.

(2) That whatever may be the idea of individuals or classes concerning a conscious, soul existence, or previous state of the individual intelligence embodied in each human life, there is but one philosophical conclusion, based on the phenomenal and intuitional evidences of Spiritualism, i. e., that the

terms, and a broadening of scientific bases, to meet the facts as proved.

The present trend of thought in this country and in Europe is nothing if it is not "psychic"; and it is safe to say that both the word and all the range of subjects to which it refers, would have had no existence (in modern usage) if it had not been for Spiritualism. The same may be truthfully said of "Christian Science," "Theosophy," and a score of other words or terms whose philosophy and manifestations are akin to Spiritualism. This is particularly true of the "Psychic Research" societies of both England and America; in fact, the latter organization came into existence, as its avowed objects testify, to investigate the phenomena of Spiritualism. That which Wallace, Crookes, Varley, Flammarion, Zollner, Mapes, Denton, Hare, and a score of others have done, was to be done over again, this time on a strictly scientific basis. It was a satisfaction to know that at last the Gordian knot was to be cut, or untied, and the real cause of the phenomena made known beyond the possibility of a doubt.

Meanwhile, Spiritualism moved on, counting its adherents by the thousands, and permeating every department of human thought. The Jubilee (1888) brought together from all parts of the world—both in this country and in London—brilliant minds to tell of the status of the movement in the respective countries to which they belonged. Dr. Wallace and Sir William Crookes reaffirmed their testimony of a quarter of a century ago; while Professor James, guardedly, and Dr. Hodgson, more plainly communicated the results of their "Psychic Research" investigations as being conclusive evidence of spirit return.

In conclusion I will say, that in a movement wholly impelled from the realm of spirit and borne forward on the wave of inspiration, although intelligently met and aided from the first by many among the ablest minds of earth, it is utterly impossible to name or number all those whom it has reached.

Societies have been organized in every state of the Union, and in all parts of the world, as centers for those who have had individual experiences, and to receive the manifestations and ministrations from the spirit world; but Spiritualism has spread rather by individual experiences than by organized efforts.

As early as 1860, the late Archbishop Hughes, of New York, estimated that there were ten millions of Spiritualists in the United States alone. Spiritualists claim no definite number—numbers are really unimportant in a statement of truth. If its principles and its manifestations are true and are perceived by but one, all the world must follow ultimately. The organization of Spiritualists into local societies and now into national associations, is rather for the purpose of fellowship and mutual protection—against aggressive legislation than for any sectarian object, and also for the purpose of making available, under the best conditions, the manifestations and ministrations, as well as the spiritual teachings given through the media.

It rests with mortals whether they will limit its meaning to the next day after death or expand it to the unlimited range of immortal life. The wider and higher its range the more perfectly it is adapted to human needs; the sunshine is not diminished by the ray that the photographer captures in his camera; the electric vibrations are not limited by the amount the electrician requires, and the universal ether is not measured by the limited capacity of one mind.

Many Spiritualists have been busy reading the newest messages of love from their loved ones in the next state of existence, forgetting, or not heeding, the more important message of the soul, the Being eternal. Many another, not needing the answer to the first question, may have heard the greater message and declared it.

As a whole movement, the scope of its influence is measureless. Its manifestations extend into every department of human thought; its presence in the world has changed the entire attitude of thoughtful minds concerning the problem of death and the after-life, and their relations to human states at the same time opening up for investigation a vast inner realm, including the latent possibilities of the human spirit while in the earthly environment.

It has reached the man of science in his laboratory, or study, and within its rare alembic has wrought the demonstration of immortality.

It has walked into the churches of all denominations, religions and tongues; has stood beside the clergyman, or priest, or minister, and has whispered the message of immortal life, saying: "Are they not all mislabeled spirits?"

It has proved itself a solvent of all religions and philosophies, by correcting erroneous ideas born of imperfect human interpretations concerning a future life, and substituting knowledge.

It has restored "spiritual gifts," and made them a portion of the recognized possessions of the human race.

It has made thousands and hundreds of thousands to acknowledge it by name within and without the churches, within and without established schools of philosophy, within and without the walks of science, by knowledge alone, and thousands of others to accept its evidence in the form of belief based upon the testimony of others.

Its sources of inspiration are the invisible hosts.

It teachers and messengers are the great, the wise, and the loved ones who have passed on.

It has in many instances opened a "royal" or inner way to knowledge for those who are its chosen instruments by touching child minds with facts and data, with scientific and philosophical knowledge, with wisdom far beyond their years, and with eloquence unknown to mortal mind.

It has not only created a literature of its own, in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstrations and advocating its propositions, but it has pervaded the best literature of the age, touching and illuminating such writers as Lytton, Dickens, Thackeray, Longfellow, Phelps, and scores of others with their living presence.

Its uplifting influence is felt on every life that accepts its truths, and in the whole world, by making the aims of life here consistent with a continued existence, as primary steps in the eternal pathway, and by making the basis of life spiritual, not material.

To those who had "hope" and "faith" through any form of religious belief in the spirit realm and those who dwell in the mundane sphere, will be revealed from the same realm, and by the same intelligences that have given the manifestations and teachings of Spiritualism to the world. One thing is notable, however, as the result of the compelling presence of the facts and truths revealed by Spiritualism: science has been compelled to investigate and deal with an independent intelligence acting upon substances in a manner entirely at variance with—or beyond those methods known to science, and compelling a restatement of scientific

sources of information upon subjects pertaining to that future existence.

It has bridged the gulf, spanned the stony stream, between the two states of existence, by the iris archway of love. Immortal messengers have brought the knowledge of their states of existence, and have announced in unmistakable ways the nearness of that so-called "undiscovered country."

Invisible hands have rebuked the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have anew attuned the voices of mortals to immortal songs. And they have "rolled away the stone from the door of the sepulcher" of thousands of human hearts who thought their dead did not live.

Its authority is truth wherever found; its sacred books the inspirations of every age; its oracles and priests, those whom truth anoints, and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth, and love; its ceremonial the service of noble lives; its communion is with kindred spirits, and its fellowship with all; its altars, temples, living souls.

It is the open door, the present light, the demonstration, philosophy, and religion of the immortal soul.

Calm-browed and untroubled, this mild-eyed, open-visioned presence views the heretofore and the hereafter, the present and the future, with equal interest and courage, born of perfect truth. The "well-springs of eternal life" are hers, and she bids mortals drink fearlessly at their living fountains. The "bread of life" is hers, and she bids all spirits partake freely from the all-bountiful store. From the vintage of the spirit the wine of her everlasting kingdom is distilled in streams of living splendor.

Sages gather from its open treasure-house the wisdom of the skies. Seers and prophets, inspired anew, reveal again the forever old; forever new, immortal theme. The mourner forgets her grief, and dries her tears while listening to the messages of love. The weary find rest in its all restful and eternal ways. The weak find strength in its unshaded helpfulness. Crime, sin, and all human imperfection, and shadows, fade gradually, yet surely, before its all-potent light.

Peaceable will be the conquest of this truth in the years to come. Its methods are of thought and spiritual force; its greatest victories are within human hearts; it seeks to build for itself no vast earthly temples; few institutions has it founded, or will it found, except within the hearts and lives of those whom it blesses; its charities are ever-present benefice; its schools, all avenues of knowledge; it will mold and govern those who rule in the affairs of nations by its just and fraternal principles; it will pervade religions by the true interpretation of the spirit, and to such as have no outward shrine it will be the incense of hallowed truth upon the altar of the heart.—Cora L. V. Richmond in the Arena.

### HEARS SPIRIT VOICES, And Is Taken Into Court.

SHES NOT CONSIGNED TO AN ASYLUM FOR THE INSANE, BUT WAS ALLOWED TO GO FREE.

Mrs. Christina Christman was examined before Judge Allen by a commission in lunacy yesterday, Drs. Orme and Smith being the physicians in attendance. The complainant was sworn out by the matron of the police station, who stated that the woman claimed to be under the control of spirits and would do only that which they direct.

The patient proved to be a little Norwegian, 39 years of age, who has been conducting a lodging house at 313 South Hill street. Some time ago Mrs. Jennie Warren, a spiritualistic medium, took up her residence in the house and the ghostly atmosphere "created" by her there went to the head of the landlady. Naturally very devout and benevolent as well, Mrs. Christman shortly fancied that she was herself gifted with clairvoyance, and she assumed to hold verbal communication with good and bad spirits whose instructions she observed, discriminating, however, the good from the bad, as well as she could, and continuing her philanthropic course of living.

Her husband went to the Klondike a year and a half ago and she has heard nothing from him for a long time. The lodgers having moved away, the house has been unprofitable to operate and she got three months in arrears on rent. The owner, Mr. Laughlin, of the Laughlin block, offered to cancel the debt if she would move out, but she professed to be held there by spiritual influences she could not disregard.

It was on account of this strange action that she was charged with lunacy. In the examination yesterday all spoke very highly of the woman, and her spiritualistic friends gathered in force to sustain her in her trouble.

It has been reached the man of science in his laboratory, or study, and within its rare alembic has wrought the demonstration of immortality.

It has walked into the churches of all denominations, religions and tongues; has stood beside the clergyman, or priest, or minister, and has whispered the message of immortal life, saying: "Are they not all mislabeled spirits?"

It has restored "spiritual gifts," and made them a portion of the recognized possessions of the human race.

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Its uplifting influence is felt on every life that accepts its truths, and in the whole world, by making the aims of life here consistent with a continued existence, as primary steps in the eternal pathway, and by making the basis of life spiritual, not material.

To those who had "hope" and "faith" through any form of religious belief in the spirit realm and those who dwell in the mundane sphere, will be revealed from the same realm, and by the same intelligences that have given the manifestations and teachings of Spiritualism to the world. One thing is notable, however, as the result of the compelling presence of the facts and truths revealed by Spiritualism: science has been compelled to investigate and deal with an independent intelligence acting upon substances in a manner entirely at variance with—or beyond those methods known to science, and compelling a restatement of scientific

and philosophical methods prescribed by the investigator. Very early in his researches, the investigator if he is wise, will endeavor to discover what are the best conditions for the manifesting intelligence; since, without that primal factor, no satisfactory manifestation is likely to occur.

By as intelligent methods as signals, language and other established systems of communication between mind and mind in human states, these spiritual intelligences have been recognized, and in all cases of careful and impartial inquiry, the cause of the phenomena has been clearly identified with the claim, i. e., that of disembodied human spirits.

To ignore the knowledge already gained, is totally illogical and unscientific.

There have been, up to the present writing, no formulation of the methods by which spirits are enabled to manifest, either of the process of action on insensate objects, or the method of impressing or inspiring human minds; the latter may be somewhat analogous to the method of the mesmerist or hypnotist; since, admitting the existence of spirits after the change called death, it is easy to conceive a direct action of will, or will-power, from the spirit upon the mortal or human mind.

Doubtless the actual methods or formulated processes of communication between the spirit realm and those who dwell in the mundane sphere, will be revealed from the same realm, and by the same intelligences that have given the manifestations and teachings of Spiritualism to the world. One thing is notable, however, as the result of the compelling presence of the facts and truths revealed by Spiritualism: science has been compelled to investigate and deal with an independent intelligence acting upon substances in a manner entirely at variance with—or beyond those methods known to science, and compelling a restatement of scientific

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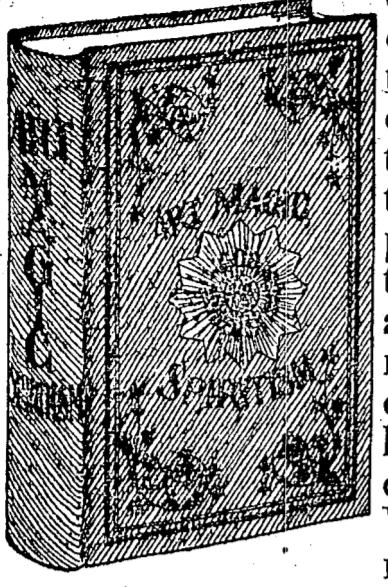
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polished at continuously, not the bad as is so often done. I despise fraud and deception. Spiritual fraud I deem the darkest of all, but let us grow wise, holding the standard of truth high above and overshadowing all others."

Geo. W. Walron, psychic lecturer and test clairvoyant, on Sunday last held a Spiritualistic service in his occult school in the Opera House Block, Denver, Colo. He gave to a large and appreciative audience a philosophical and scientific lecture on "The Fifty-first Anniversary of Modern Spiritualism," concluding with many tests and psychic readings, all of which were recognized. Converts are made at every service. Mr. Walron has now ministered spiritually in Denver for three years continuously.

Helen M. Blakeman writes: "I shall speak for the Progressive Thinker as long as I stay on this plane of existence. I think it is a grand paper."

Mrs. W. H. Calvert writes: "I have taken The Progressive Thinker almost from its beginning and it doesn't seem possible to get along without it. It is truly the best and cheapest Spiritualist paper now published and is worthy of a more general support from professed Spiritualists."

Mrs. S. H. Flowers writes: "I just want to say that I have received Art Magic, and would not part with it for anything. I really do not see how you can give so much for so little. I have taken The Progressive Thinker for five years, so have received all five of the Books, and would not sell one of them."

Mrs. Minnie Phillips writes: "The Christian Spiritual church at Kenwood Hall, 4308 Cottage Grove avenue, celebrated the Fifty-first anniversary of Modern Spiritualism, Sunday April 2d, afternoon and evening. Quite an amount of interest was manifested by the audience, seats being filled. The rostrum was beautifully decorated with flowers, spirit pictures and bunting. Invocation and address by Dr. S. P. Curran, an address by Mrs. A. L. Gates and inspirational poem fitting the occasion. A beautiful recitation by Miss Katie Smith. Some well timed remarks and tests by Mrs. Coverdale. Mr. Coates delivered a few remarks and test messages, some with full names which were well received. His lecture was followed by tests from Mrs. Dr. Cald of Boston."

Brother Miller writes from Bloomington, Ind.: "Miss Hazel Bidde, medium, who has been here a week, returned to her home at Indianapolis, to-day. She is an accomplished young lady, whose candid methods made her many friends to join in 'come again.' The many valuable tests she gave did much to arouse earnest inquiry, and rebuke frivolous criticism. Nothing has been attempted yet in this otherwise progressive city by way of organization, but a large proportion of our estimable orthodoxy seem convinced of the truth of the claims and teachings of Spiritualism, and can be relied on I think to lend it their aid and influence so soon as it becomes popular."

T. P. Kelley writes from Topeka, Kansas: "The First Society of Spiritualists celebrated the Fifty-first Anniversary of Modern Spiritualism on Sunday, March 26. The president, H. B. Van Voorhis, called the meeting to order at 11 a. m. C. W. Searing made a few remarks about what had been done for Spiritualism in the last fifty-one years, and read some selections from a book written by Mrs. C. L. V. Richmond. He was followed by Brother Oney, an old Spiritualist. It had been forty-eight years since he became a Spiritualist. We all think he is the father of our society. At 2 p. m. we held a conference and experience meeting. At 7:45 p. m. we had a fine lecture by C. Oerning on 'What Can Spiritualism Do for Humanity.' He was followed by Mrs. C. V. Searing, who gave fine tests. Sister Searing has been giving tests for our society every Sunday evening for some time. She is improving wonderfully. We also had with us the only surviving charter member of our society, Brother Samuel Hall. It will be on the 28th of September 1890, thirty-one years since we were chartered. There never has been a Sunday since that time that we have not had a meeting."

**Buffalo, N.Y., Items.**

Moses and Mattie Hull are the auto-creators of Buffalo's spiritual platform.

Mrs. Arthur Brewer, is a trance speaker from Toronto, and is engaged at the hall of the East Side Society.

A new spiritual society has been launched forth at A. O. U. W. hall, corner Court and Main streets, making the third regular society in town.

Mrs. Augusta S. Armstrong read some very fine quotations at the celebration of the Fifty-first Anniversary, at the hall on Eagle street, on the 31st ult.

The anniversary was duly observed by all of our societies, and Moses Hull spoke on the platform of the Buffalo Spiritual Society, on the 31st ult.

Mrs. Gussie Taylor is trance speaker for the new society. Mrs. Jennie Ehle is president.

Mrs. Lewis Chase is the test medium for the East Side Society.

Lily Dale celebrated for three days, Friday, Saturday and Sunday.

The fair held by the First Spiritual Church Society netted \$400. Fair was held on 22d, 23d and 24th ult.

**Correspondent writes from Seattle, Wash.:** "Anniversary services in this city took place Easter Sunday. Brother Knight, an earnest Spiritualist, kindly donated the use of the Masonic Temple. Mrs. Ada Foy, pastor of the Progressive Society; Mrs. Hodge of the Seattle Spiritual Society, and Mrs. Lilian Nagel, state president and pastor of the Church of the Soul, and C. P. Mills, a veteran worker in the cause, occupied the rostrum. Opening address in the evening by Mrs. Nagel, on 'Ancient Spiritualism,' followed with a Hindu Veda hymn, 1800 years B. C. Mrs. Ada Foy took up the subject of Modern Spiritualism and explained why it became recognized as spirit communion through the Fox Sisters. Mrs. Lamont and Mrs. Larpworth gave some good psychometric tests, which were all recognized. By special request of the audience, Mrs. Nagel gave some very fine tests which were perfectly recognized. The hall has a seating capacity of five hundred, and was packed to the doors. We feel that our city in the far West is in touch with the great movement of Modern Spiritualism, and are long we have kept pace with our Eastern friends."

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**BORDERLAND, LONDON, ENGLAND.**

**TWO HAUNTED GIRLS IN INDIA.**

The following evening I was asked to come over, when this young lady and Mrs. F. mother of about seven children, with whom she and her brother are boarding, related to me some startling facts which I refused to believe until I had witnessed the same. Mrs. F. told me how these two girls were possessed with devils, how they had behaved, and what has been stated above. She added that from the 20th of April or so stones were pitched by force from outside, and glasses smashed to atoms from six to twelve midnight, and that these stones harmed no one.

**WINDSMASHING.**

On the evening of the 27th of April last, when I was returning home at about seven o'clock, I heard a big pane of glass fall heavily to the ground.

Advancing a few yards further, I heard sounds as if stones were thrown on four sides of the house, and later on I heard several glasses fall and break on the ground, and immediately I heard the inmates of the house cry out. I hastened home and took to the house a Mr. H. G. L., whom I know intimately, and a couple of police constables. The police station was between our two houses, only a distance of a few yards.

We went there, and to our utter astonishment we saw glasses being smashed to atoms by big stones as if thrown with a considerable amount of force. What astonished us most was the breaking of glasses at which stones could never be thrown from any corner outside the house. When stones were being thrown, Miss Flora Burlina told us that a large stone had fallen from the roof, grazing her head, when she was engaged in combing her hair in her dressing-room at about 2 p. m., and further informed us that the stone-throwing and breaking of glasses had commenced at 12 noon.

**Married.**

At the residence of the bridegroom's parents, Milwaukee, Wis., by George H. Brooks, Mr. Floyd Eugene Dominy and Miss Anna Werellin. Their many friends wish them much joy.

**"The Bridge Between Two Worlds."**

By Abby A. Judson. This book is dedicated to all earnest souls who desire,

to harmonizing their physical and their

psychical bodies with universal nature

and their souls with the higher intelli-

gences, to come into closer connection

with the purer realms of the spirit-

world. It is written in the sweet spiri-

tal tone that characterizes all of Miss

Judson's literary works. Price, cloth,

\$1. paper, 75 cents. For sale at this office.

**"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-Embodiment."** By Prof.

W. M. Lockwood. A keen and master-

ful treatise. Paper, 25 cents. For sale at this office.

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**Three Journeys Around the World.**

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land and Australia, India and her mag-

ic, Egypt and her pyramids, Persia,

Ceylon, Palestine, etc., with the religi-

ous manners, customs, laws and habi-

ts of all foreign countries. Price, \$1.50.

**Immortality.**

And the employments of spirits good

and evil in the spirit-world. What a

hundred spirits say about their dwell-

ing-places, their locomotion, their social

relations, infants, idiots, suicides, etc.

Price reduced from \$1.50 to \$1. Post-

age 12 cents. Paper, 50 cents.

**Spirits of the Dead.**

This large volume of 400 pages (8th

volume), treats exhaustively of the

deceased, sages, prophets and inspired men

of the past, with records of their visi-

ons, trances and intercourse with the

spirit world. This is considered a

standard work, treating of God, heaven,

hell, faith, repentance, prayer, baptism,

judgment, demoniac spirits, etc. Price

reduced from \$2 to \$1.25. Postage 15 c.

**Spiritual Harp.**

A book of 300 pages, containing songs,

lyrics and anthems for Spiritualist so-

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other mediums say about Jesus, etc.

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five lectures against Spiritualism. This

crisp and critical reply of the Doctor,

while repudiating spiritism, and all

frauds connected with the subject, sus-

tains Spiritualism, considering it

the complement of primitive Christianity.

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ching review of the Rev. Dr. Kipp's ser-

# 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 not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. Callie Kizer: Q. Please give me the address of a good detective or business medium.

A. As explained in a recent number of *The Progressive Thinker*, to give the address of a "good" medium, is equivalent to endorsement, and this I could not do without personal investigation which would be impracticable. What is a great deal more, I believe most unequivocally that Spiritualism comes to spiritualize mankind and not to materialize spirits. In the very nature of things, an able business man, conversant with the affairs of the world is better able to judge of business relations than a spirit removed therefrom, and granting that a spirit may communicate something valuable, it would do so through the brain of such a business man, (unconscious perhaps to him) for his brain is the most sensitive to this phase of thought.

I have seen a man wise in affairs, ask advice of his spirit mother, about the prospective value of stocks and grain. Yet when that blessed spirit was in mortal garb, she did not know Michigan Southern from Northern Pacific! There were instances, which may be called great occasions, when some spirit friend would right a wrong, or assist in great need, that there is interference.

They who trusting in this, consult "business mediums," are certain of disappointment. The spirits who assist if they do—are on the most selfish and gross plane, and do not care whether they are truthful or not, if the avarice of the medium is satisfied.

I knew an "eminent business medium" who was consulted by members of the Board of Trade. Her "controls" had a big block of worthless gold mine stock—left with the medium to sell—which they glowingly recommended to those who consulted her. She readily sold it and received a third. When one broker wanted her to advise him what to buy, she would tell him, and the next one she would advise what to sell—and the most wonderful test—tell him to whom he could sell, and quietly pocketed commissions on both transactions!

In the home circle, where spirit friends, intimate, interested and loving, come, the affairs of home life may be introduced, at times, yet always without dragging the spirits down to the business of this life, unless they voluntarily enter therein.

This reliance on spirit advisers comes from the past superstition that they are infallible. That "dead man" knows more than all the living." This is a most mistaken belief, for in many things mortal knowledge is superior, and must so remain. When you consult spirits on business, or detective work, remember that whoever purports to communicate, you ask them to come down to the lowest plane, if they are not already there. You go to a phase of spirit-life which must be unreliable, and you pervert every principle uttered by those who are worthy of consultation.

It is to be regretted that Spiritualism does not mean more, stand for more, with many professed Spiritualists. To illustrate; One came to me, one who claimed to be an "old pioneer Spiritualist," and desired a seance. I replied that my work was in a different direction, and could not comply with his wishes. He was persistent, and at last I said: "Well, to accommodate you, if it really is so urgent, if you think the occasion so necessitous, I will do what I can, but first, what is your trouble?"

"Trouble enough!" he exclaimed, "last night some one stole my hog, and I want to know who did it?"

"Stole your hog, and do you come to the spirits to send them out as detectives?"

"Why not? They can tell me in a minute, and do a great favor. Strike, my father would be glad to do this."

"My dear sir," I said, "I know not what your father might do, but my Spiritualism is too sacred to degrade to detective service and the police court. I intended giving you the hour for friendship; but for this purpose nothing could induce me to give you a single minute."

He went away angrily muttering, "What is the use of Spiritualism, if it won't help when I've lost that hog?"

He was so disgusted that he went over to the other side like a pendulum, attended church, which he had not done for years, and when he some two years after died, two orthodox preachers assisted.

If Spiritualism does not elevate the mind out of the material plane, if it leaves us leaning on the counsel of spirits, and satisfied only as we drag them down to our lower level, it is a failure. The religion it claims to supersede has a lofty ideal which scorns contact with selfishness and passions.

Edwin A. Nash: Q. (1) Give rules for sitting alone for acquisition of mental phases of mediumship.

(2) Are Moses Hull and Dr. Peebles inspirational speakers?

(3) Have Theosophists any proof of existence in any form previous to birth, or of change of identity after death?

(4) Were Lincoln and Longfellow Spiritualists?

(5) Are soul and spirit the same?

A. (1) The seance should be held at stated times, punctually kept, and the mind freed from every care or interruption. The attention should be concentrated on the subject, with earnest desire for some spirit friend especially dear, to come and communicate.

(2) It is to be presumed that both these eminent speakers are conscious of help from higher sources.

(3) The only evidence I have met is their claim, that although most forget all that has occurred in preceding existences, now and then one remembers, and can testify to having been tiger or sheep, beggar and king. These no doubt are honest in their convictions, but the peculiar double organization of the brain fully explains this memory. How often we have ideas come to us, and we say we have had them long ago; or a place first seen seems familiar. We have not had such ideas nor seen the places before. How shall we explain the impression? The brain is a double organ, of two hemispheres, each capable of independent thought,

and when normal thinking simultaneously and as one. But as the eyes may be crossed so as to see double, the two hemispheres of the brain may be put out of tune with regard to each other, and their ideas are impressed on one before the other. It may be only by a fractional part of a second, yet when such ideas, thoughts or fancies, from one hemisphere come to the other, there is no measure of time and it is like a memory from an infinite past.

The whole structure of Theosophy rests on assertion. It does not recognize Spiritualism with its manifestations, and outside of that there is no evidence of a spirit state.

(4) Yes.

(5) Soul is an indefinite term. It often is used synonymously with body, and again as equivalent with spirit, or with both collectively.

If it is retained in the vocabulary of Spiritualism, it must be as signifying the spiritual body. Man is composed of a physical body, a spiritual, and intelligence or mind. The two latter are inseparable, and there is less confusion to so regard them than to adhere to the old trinity division of body, soul and spirit.

Benj. Smith: Q. How is it possible that I receive communications from my departed wife in writing, when she did not know how to write?

A. Mediums, almost invariably have some spirit friend who understands the process of writing, and is amanuensis for those who desire to communicate but are prevented, from not being acquainted with the process, or other inability.

A spirit not knowing how to write, may influence by impressions, an impressionable medium, and the latter write the thoughts received. For, as has already been shown in this department, it is thoughts not words which are impressed, and the clothing of such thoughts with words is the work of the medium, consciously or unconsciously, and the correctness and beauty of this clothing depends on his culture.

"Play" Jacksonville, Florida. Q. Is there any legalized national holidays?

A. American holidays are made such by custom and state legislation. None are strictly national. Mississippi, and Nevada have no legal holidays.

## LUCILLE OF PARADISE.

A bunch of roses, pink and white,  
Below her glistened throat,  
Fastened the loose folds of her robe,  
Which all ways seemed to float.  
A silvery harp was in her hand,  
Which gave no music note.

But traced upon the slender frame,  
In lucent fiery doves,  
I saw the fair young angel's name,  
"Lucille of Paradise!"

A thousand tender mysteries  
Seemed sleeping in her eyes.

Dim shadows of strange days since  
death.

Trembling with sweet surprise,  
How strange at first Heaven's mysteries

Swept past her timid eyes,  
And when Saints paused to speak to  
her.

She could not make replies.

It cost her something just to tell  
The holy ones her name,

And how some woe, or weal, befel,

Which was the why she came.

She hoped she tried to love Christ well,

And should not meet God's blame.

She ventured in a mournful way,

It was too soon for her

To leave the fair earth and her home,

Where all who loved her were,

She was unschooled, and who be  
Wisdom's interpreter?

Her music was but just begun.

She could not sing well yet.

All things which she had tried to learn

Were thick with errors set;

She hoped in spreading charity

The saints would not forget.

And then the angels round about,

Came near like loving friends,

Explaining how, in heaven's bright  
lands.

Our study never ends.

But nearer unto perfectness,  
Each year the spirit tends.

And she should learn all God's great  
truths,

All beautiful things, and sweet.

Until her life was rich and strong,

And splendidly complete.

She should walk heart to heart with  
gods,

Nor kneel about their feet.

So it was after many years.

Of holy life on high,

That, melting, as in fair dreams,

I saw her in the sky.

Oh waits there such a blessed fate

For all who early die?

## IMPORTANT.

### A Circular Letter to Personal Friends.

The author of Dutton's *Illustrated Anatomy* and several other works, has in manuscript, to be published May next, a large book of about 600 pp., octavo, to which he desires to call your attention. This work is the fruit of four years' earnest and diligent search by the author for truth in medicine, and will introduce to the world an entirely new system of medical practice, having a new name, a new law of cure, and a new philosophy. It will be a fitting companion to the author's work on anatomy, which is considered the best in the English language and will tend to harmonize medical science with what may be properly called a scientific religion, and, at the same time, harmonize all the various conflicting schools of medicine. It explains physics (natural science) and metaphysics (mental and spiritual science) by a universal philosophy, called Ontology, which furnishes the key to all science and places a universal remedy for all forms of disease in the hands of every reader. It will contain the new physiology, as lately written by Dr. Dutton, and many new and startling truths that none can deny. This inevitable work both to the profession and to the people, will be bound in cloth and gold, and sold at the price of five dollars (\$5.00) net, after it is published; but to all subscribers who send postal or express money order with name and address prior to May 1, the book will be sent for three dollars and twenty-five cents (\$3.25) by mail, postpaid, soon as published.

Address all orders or letters to

GEO. DUTTON, M.D.,

52 Dearborn street, Chicago, Ill.

April 10, 1890.

*The Gospel of Buddha. According to Old Records.* Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists, or Christians can scarcely read it without spiritual profit.

Price \$1. For sale at this office.

COMMENTS BY THE TRANSLATOR.

The above from La Union Espiritista

of Barcelona, Spain, for January, 1890.

is one of the most important chapters in the history of Spiritualism since Dr.

Hodgson's report on Mrs. Piper, as it

## THE CAUSE IN SPAIN.

### Catholic Journals Endorse Spiritualism.

TRANSLATED FROM "LA UNION ESPRITISTA," OF BARCELONA, BY ERNEST S. GREEN.

Of the many facts daily presented in confirmation of our assertions, we take pleasure in presenting the following to our readers, the first of which we find in the *Boletin Oficial del Obispado de Barcelona* (Official Bulletin of the Bishopric of Barcelona); and the second in the Catholic daily "El Noticiero Universal" (The Universal News).

"Ticio, outside of any association with the spirit of evil, is accustomed to invoke the souls of the dead. He does so in the following manner: Entering into solitude, he directs a prayer to the General of the Celestial Militia, to obtain from the same the faculty of communing with the spirit of any person designated. He waits a few moments, and then, placing his hand in a position to write, he feels it move, by which he is certain of the presence of a spirit. Asking for the desired information, the hand writes, answering the questions. The answers all agree with the Catholic faith and doctrine of the church relating to the future life (?) Particularly do they agree as to what have done your heart, soul and eyes good, could you have been present. The mediums, Mrs. Isa Wilson Kayner, of Cleveage; Mr. F. A. Wiggin, of Brooklyn, N. Y., and Mr. Edgar W. Emerson, of Manchester, N. H., acquitted themselves of a manner which must have produced an immense amount of genuine happiness to the vast assemblies, giving as they did many convincing proofs of immortality, "beyond the smiling and the weeping." It may seem invidious to mention any particular names among the speakers, but Mrs. Kate R. Stiles, of Boston, Mrs. Helen L. P. Ressegue, of Hartford; Mrs. Nettie Holt Harding, of Boston, and Mr. J. Clegg Wright, of Ohio, poured forth streams of eloquence to the Spiritualists of Marshalltown, Iowa. We make no charges either afternoon or evening for seats, and only take up a collection in the evening; most of the expense of running the hall is subscribed for in monthly payments. Outside talent, either speakers or mediums, that may be in this vicinity, or passing through the state, if they can make it convenient to stop off for a few days or weeks, if they will address the president of the association, Mr. John D. Vail, he will try and accommodate them if possible.

The society has passed a resolution requiring all mediums not known, that give any kind of physical demonstration, to give a test séance which shall be agreed upon by the committee appointed for that purpose and the medium.

If the committee is satisfied the medium is honest, and gives genuine phenomena, the society will give them a letter to that effect, and will recommend them to the public and their friends. If not, they will not be allowed to do business in this or surrounding towns.

JOHN D. VAIL.

BOOK REVIEWS.

A CONSPIRACY AGAINST THE REPUBLIC.

By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," "Herbert Spencer and His Critics," "Jesus the Essene," etc.

This "conspiracy" consists in the combined efforts of church leaders in this country to get control of the Government, and to administer it in the interests of an effete religion.

This pamphlet is a complete magazine of facts, condensed in the compass of a hundred pages.

The following copy of the Table of Contents will show the topics treated:

1—Relation of the Church to the Constitution.

2—History of the Constitution.

3—Policy of the Government—The First Congress.

4—Early Demands for Religious Legislation by Congress.

5—Sunday Mails.

6—Stephen A. Douglas and the Clergy.

7—Chaplains in Congress.

8—Taxation of Church Property.

9—Taxation of Church Property, continued.

10—National Support of Sectarian Schools.

11—Historical Review.

12—The Blair Amendment.

13—Sunday Observance and Sunday Closing.

14—Is This a Christian Country?

15—The Dred Scott Case.

16—The Dred Scott Case and the Trinity Church Case—A Parallel.

17—God in the Constitution Amendment.

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

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take your case and furnish all medicine,  
weekly letters of advice, and charge you  
but \$5 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

APRIL

So that all may understand, we will re-  
peat the offer once more. Those who  
cannot pay our regular fee, who begin  
treatment during April will be charged  
only \$5 a month until cured—old pa-  
tients 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.

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406 Mass. Ave., Boston, Mass.  
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**SANITARIUM**

at Ayer, Mass., can accommodate after  
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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  
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personal and assiduous care of regu-  
larly educated, natural and experienced  
physicians and is a pleasant and attrac-  
tive home where invalids can re-  
gain their health under favorable con-  
ditions, and the overworked and nervous  
can find rest and recreation.

It is situated in a historic, picturesque  
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miles from Boston, twenty-eight from  
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sayers of Massachusetts and Maine,  
surpasses the celebrated Poland Min-  
eral Spring water of the latter state; per-  
fect sanitation and beautiful country  
roads lined with stately elms, over a  
gently undulating intervalle of wood  
and fine farms, where the philosopher,  
A Bronson Alcott chose his earthly par-  
adise.

Terms for board and treatment from  
\$1 a day upwards. Send all letters to  
DR. C. E. WATKINS,  
485ft Ayer, Mass.

**GENERAL SURVEY.**  
(Continued from page 6.)

Prof. Lockwood informs us that he is  
as busy as he can be, but will have his  
first letter upon Spiritualism ready, in  
the future. In a few days. He is  
located at 418 Penn avenue, Pittsburgh,  
Pa.

Lucy J. Williams has changed her  
residence, and asks all societies or par-  
ties who are desirous of corresponding  
with her to address her at Schoolcraft,  
Mich. She was formerly of Breeds-  
ville.

Mrs. Lora Holton's Oriental develop-  
ing and test circle is held every Tues-  
day at 2:30, at 33104 Rhodes' avenue;  
also a test and musical service at 7:30,  
at the same place. All cordially invited.

The Spiritualists of Blair, Neb., held  
an all day celebration at Mayle Hall, in  
commemoration of the Hydesville raps  
which first startled the world through  
the mediumistic powers of the Fox sis-  
ters on the night of March 31, 1848.

The evening meeting consisted of a lec-  
ture by W. E. Bonney, "The Religion of  
Humanity," songs by Mrs. Bonney,  
also psychometric readings, and ad-  
dress by the president, Jacob Beck.

There was a marked degree of interest  
manifested by the many who came dur-  
ing the day, to listen to the exercises  
and a very enjoyable day was spent by  
the friends of the Blair Spiritualist So-  
ciety.

Miss L. Gordon writes: "The Engle-  
wood Spiritual Society are indeed for-  
tunate in securing the services of such  
mediums as Mrs. Lora Holton, Mr.  
Cross and others who so ably aid us in  
carrying on the good work in Engle-  
wood. The Fifty-first Anniversary of  
Modern Spiritualism held in their hall,  
628 W. 63rd street, last Sunday, April 2,  
was an occasion long to be remembered.  
It was indeed a feast of reason and a  
festival of soul."

W. W. Aber and wife, materialising,  
slate-writing and platform test medi-  
ums, have a few open camp dates, and  
would be pleased to correspond with  
campers desiring the services of mediums  
of the above classes. Address W. W.  
Aber, 515 Van Buren street, Topeka,  
Kansas.

Addie R. Burd writes from Battle  
Creek, Mich.: "Mrs. Augusta Ferris,  
of Bay City, and Mrs. Rosco Hall, of Saginaw,  
were in our city during portions  
of November, December, February and  
March, holding trumpet seances and  
giving readings. They are both a credit  
to the cause they represent. Mrs.  
Ferris has held on an average, three se-  
ances a week in our home. In one se-  
ance she got a picture in water colors;  
and in one of the afternoon circles held  
by the ladies, she got a pink between  
two states for a lady who knew nothing  
of Spiritualism. Mrs. Hall's lectures  
and tests are fine."

Mrs. H. Douglass writes from Toledo,  
Ohio: "The Fifty-first Anniversary of  
Modern Spiritualism was celebrated in  
this city, at Pythian Castle, under  
the auspices of the Progressive Thought  
Society, the hall being packed to its ut-  
most capacity. The music was in  
charge of Mrs. Grandy and Miss Julia  
Curran, and was most satisfactory.  
Mrs. Carrie Mirth Curran gave a highly  
instructive lecture, the theme being  
'Ancient and Modern Spiritualism.'"  
Mrs. Dr. Carl followed the speaker  
with tests. The members then con-  
vened and voted to hold a mass meet-  
ing here the last four days of this  
month; also to have President Barrett  
with them for that occasion, with a view  
toward working with the N. S. A."

Mrs. Marian Carpenter writes from  
Philadelphia, Pa.: "We arrived at Phil-  
adelphia, April 1, and on Sunday were  
greeted with a good audience. The  
people are charming and seem to all  
work in perfect harmony. Our address  
for this month will be 458 Franklin  
street, Philadelphia; permanent address,  
58 West Columbia street, Detroit,  
Mich. We go from here to the state  
mass-meeting at Hartford, Conn., for  
the first Saturday and Sunday in May."

Secretary writes from Battle Creek,  
Mich.: "The Fifty-first Anniversary of  
Modern Spiritualism was celebrated by  
the Spiritualists of Battle Creek, on  
Sunday, April 2, by an all-day meeting  
in Royal Templars Hall. Mrs. Rosco  
Hall of Saginaw, gave us a good address,  
morning and evening, followed by a goodly  
number of tests. The afternoon was devoted  
to a conference in which many mediums participated.  
All came with well-filled baskets and the  
ladies served dinner and supper in the  
banquet hall. The lecture room was  
filled to overflowing in the evening.  
Mrs. Hall's tests were fine; she gave  
names; in most cases full names; also  
messages. Both her lectures and tests  
were appreciated by her audience."

Mrs. S. Augusta Armstrong writes from  
Buffalo, N. Y.: "This short report of  
our very enjoyable anniversary meet-  
ing, comes a little late, owing to my  
being 'on the wing' ever since.  
But the old adage holds good here, 'bet-  
ter late than never.' Our chapel, radi-  
ant with flowers, bunting and appropri-  
ate mottoes, was filled to overflowing  
both afternoon and evening, by an ap-  
prehesive audience; the supper that was  
served between sessions, was fit  
for the Gods." The music, both vocal  
and instrumental, was soul-inspiring.  
The recitations were beautifully ren-  
dered, and well received. The anniver-  
sary address was listened to with  
apparent interest, and the spirit mes-  
sages that were voiced through the  
lips of our medium, Mrs. C. L. Chase,  
were appreciated by one who knows.  
The First Christian Spiritual Union  
Society will hold meetings every Sun-  
day 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 com-  
munications to Mrs. L. J. Vaughn, sec-  
retary, 247 W. Madison street.

The Gross Park Spiritualist Society  
meets every Sunday afternoon at 2 o'clock  
at Gross Park Hall, 243 Wabash avenue,  
and Melrose streets, opposite Gross  
Park Depot.

The Lakeview Spiritualist Union  
meets every Sunday evening at 7:45 in  
Wells' Hall, 1628 Clark street, corner  
Fletcher street. Meetings conducted  
by Carl A. Wickland and wife, assisted  
by other mediums and speakers. All  
friends and members are invited.

The Church of the Soul will hold  
meetings under the administration of Mrs.  
Cora L. V. Richmond, pastor, in Kimball  
Hall, 243 Wabash avenue, every Sunday  
morning at 11 o'clock. Sunday school  
in the same place at 9:45 a.m.

Forty-third Street Christian Spiritual  
meetings will be held in Kenwood Hall,  
4308 Cottage Grove avenue, each Sun-  
day 3 p. m., conference and tests;  
8 p. m., lecture by S. P. Cady; tests by  
H. F. Coates and others. All are  
invited. Good music and seats free.

Spiritual Endeavor Society, meets at  
No. 1 South Hoyne avenue, near Lake  
at 8 p. m., Sarah E. Bromwell, pastor.

Band of Harmony, auxiliary to the  
Church of the Soul, meets at Room 608  
Handel Hall Building, 40 Randolph St.,  
every first and third Thursday of the  
month, beginning afternoons at two  
o'clock. Ladies will bring old clothes  
to be made over as instructions of  
committee; also bring lunches. Supper  
at 6 p. m. 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. Fr. Grumblie, lecturer, meets in  
Steinway Hall (7th floor) Van Buren  
street, near Michigan avenue, at 10:45 a.m.  
only. The White Rose Auxiliary  
(Sunday-school) meets at 12 noon Sun-  
days. Seats free to all services.

The First Spiritual Church of the  
South Side holds services every Sunday  
at 3:30 and 7:30 p. m., at 77 First  
street. Lecture and spirit messages  
at both services. Mrs. Georgia Gladys  
Cooley, 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 7:45 p. m.; Thursdays at  
7:45 p. m. Mrs. Irene Dobson  
and others will speak. A welcome for  
all.

Spiritualists Church of Unity meets  
every Sunday at 7:45 p. m., at Flynns'  
Hall, Northeast corner of Robey street  
and North avenue. Max Hoffman, past-  
or. Reached by the Milwaukee avenue  
elevator, Robey and North avenue. Logan  
Square and Humboldt Park trains on  
Metropolitan elevated to Robey street.

Church Students of Nature meets ev-  
ery Sunday afternoon, and evening at  
7:30, Nathan's Hall, 1665 Milwaukee  
avenue, corner Western avenue. Mrs. M.  
Summers, 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 7:45 p. m.; Thursdays at  
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