

SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM NO. 493 CHICAGO, ILLINOIS, SATURDAY, MAY 6, 1899. **VOL. 19**

DID THEY KNOW

THOUGHTS ON FACTS. STOP WORRYING. They Are Worthy of Careful How to Make Life Worth Thoughts and Questions Jesus Did Not Rise From Hears a Curious and In-Consideration.

There are some facts in connection with the Spiritualist movement which cannot be denied and which to the reflecting mind appear fraught with tre-

mendous significance. One fact is that while the number of those who have knowledge or belief in spirit communion has enormously increased within the last few years, only comparatively few of these identify themselves with the cause by becoming members of any organized society. Another is, that while many societies have of late been founded through mis-sionary effort, but few of these continue in active existence for any length of time, or add to any practical extent to their membership after their foundation. And yet a third fact is that the older societies, after holding meetings for years, do not grow. Indeed it seems to be difficult for them to maintain their numbers as, one by one, their members pass from mortal sight. Undoubtedly there are exceptions, but there can be no question that these statements are generally correct.

We hear various possible causes sug-gested for this state of things. We meet in dingy halls up three flights of stairs; our music is defective: we have no hell wherewith to frighten people into joining our ranks; Spiritualism is

not yet sufficiently popular, etc., etc. I will not deny that material accesso-ries have great value. With churches of architectural beauty, luxuriously seated and with an even temperature maintained at the favorite standard of 70 degrees, with trained choirs and magnificent organs filling the air with angelic melody at the touch of master fingers, we should doubtless attract to our meetings many who would come in pursuit of sensuous delights, and out of these many some might occasionally be found receptive to spiritual truth.

Nevertheless the mighty potency of spirit has been manifested in upper chambers, within prisons and in dens and caves. To the inwardly illumined, material environments disappear. From those who are moved by fear we are happily delivered, for "God is Love,"

and "Perfect love casteth out fear." To say that Spiritualism is not popular, is but arguing in a circle. People do not join societies or attend meetings because it is not popular, and it is not popular because they do not join so-cieties or attend meetings.

All these attempted explanations merely touch the external and therefore fail to explain, as all things fail which only go skin deep. When Spiritualists unite honestly and sincerely for selfdevelopment along certain definite lines there will be hope of their remaining united. But only in rare instances is this the case. Their effort rather is to afford some other spirit or spirits opportunity to use or abuse them. To most of our people the words spiritual de-

There is no more noxious weed in the garden of life than worry, says The Temple, The worry habit is especially characteristic of our own land to day. The We attempt to excuse the strain and rush and fever and fret by laying it to the compulsion of the competitive struggle for a living. As if it were rea-sonable or sensible to poison ourselves and our friends in order to live! Worry is the cause of all the so-called deaths "heart disease." It is the cause from of ten-tenths of the deaths from "consumption." Under the nom de plume of "dyspepsia" it slays thousands of Americans every year. "Nervous prostration" is the name under which it claims thousands of victims to whom it has made life an agony and death a relief. It is always present as an im-portant factor in the deaths from "a complication of diseases," for its nature is to make bad worse and confusion worse confounded. Its name is "legion." it has been said that intemperance has wrought more havoc than wars, plagues, pestilence, floods and storms all put together. But the destructiveness of worry—its crippling, paralyzing, poisoning slaughter—is to that of whiskey as a glant to a pigmy.

Living.

LEADS TO CRIME.

Prof. Elmer Gates has shown that worry produces a katabolic change throughout the body; that it chemically changes the blood to a poison, of which a few drops is sufficient to kill a dog; that it tears and destroys nerve fila-ments, breaks down muscular fibre and throws brain, heart, stomach, lungs and liver all out of gear. It works the same morally. More than half the pauperism and crime which blot our civilization can be traced to worry. Fear, anger and worry are one-an evil trinity of form animated by the single negation of fear-the sin of lack of recognition of truth-by which sickness and death entered the world-the usurper long enthroned in the human mind, but whose reign is fast approaching an end. Why? Because people everywhere are waking up to these facts:

Worry is wrong! Worry is unnecessary!

Worry must go! What are we going to do about it? Just what we do with the weeds in our garden-pull it up by the roots, refuse soil and nurture in our souls, our minds, our bodies. I should like to see every self-respecting man as much ashamed of secret or open indulgence in worry as he would be of the opium habit or of stealing. When he is really ashamed of it he will stop it. The one irresistible force in the world is nonresistance. Worry is a worse than in-effectual fight against besetting foes. It is a stirring up of hornets' nests, a rousing of sleeping dogs. It grows by what it feeds on. Worry feeds worry,

Concerning Races. I would like, through the medium of The Progressive Thinker, to suggest some thoughts, and ask some questions relating thereto, of any who may feel interested. Are not the different races of mankind subject to the universal law of growth, maturity, and decay, which governs the individual of all races and species? History proves that nations arise, flourish, and decay. Does not antiquarian research prove that races are subject to the same general law? Were not other races, at the zenith of their development and power, when the Caucasians were naked savages? In consideration of this universal law, may we not confidently predict that, when the Caucasian race has reached the period of its decadence, some younger and more vigorous race will usurp the position it now occupies, and

DECAY.

AND

carry moral and intellectual thought, and life, to a plane of development that we had never attained? There is certainly a vast field for moral improvement in the methods of thought and hie of a race which con-demns one-half of all its offspring to premature death, millions of its daughters to lives of enforced prostitu-

tion, to satisfy the passions of its sons,

GROWTH

as a means of preserving the virtue of its daughters not so forced, and protecting them from the passions of the mas-culine portion of the race, and conthe masses of all its people to demns lives of toll far in excess of the neces-sities for toil in a justly regulated industrial system, and also deprives them of a large portion of the results of their toil, and often of the opportunity to

earn even a subsistence. This is a fearful price to pay for the privilege of living. It is a fearful price to pay for the protection of our daughters. Shall we leave it for another civilization, perhaps another race, to discover and put n practice methods of life which shall

avoid these terrible sacrifices? I notice a strong tendency among Spiritualists to adopt or copy many of the forms and usages of Christianity, or the Christian church, to prove Spiritualism by the Bible, to carry the church to Spiritualism and Spiritualism to the church; in fact, to blend the two. What

will we have when they are blended? Would it not be more consistent, and every way better, for Spiritualists to each that Christianity is a great fraud, founded in ignorance and superstition; that cruelty, injustice, and persecution have been prominent factors of its propagation: that it has deluged the world with the blood of its opponents, not merely in self-defense, but in pursuance of aggressive schemes of robbery and spoliation; that it has shed the blood of vast numbers of those of its own faith differ on minor points, to say who nothing of innumerable persecutions less in degree but often entailing more

the Dead? I will suppose that the two books, Matthew and John, of the New Testament, were written by the persons whose names they bear, though I have reason to believe that that is not a fact. But since Christians build their faith on that supposition, and tell me I must believe or be damned, they can not object to my taking the position that these men were the authors of those books; so I will proceed to show from their writings that they were imposing on the people by reporting what they knew was not true.

From the 28th chapter of Matthew we learn that on the first day of the week, after he was risen from the dead, first an angel and then Jesus himself sent word to his disciples, by the two Marys that they should go to Galilee and there they should be him. And the women "did run to bring the dis-ciples word* * * Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they

worshiped him," etc. The 19th verse of the 20th chapter of John says: "Then the same day at even-ing, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Verse 26: "And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." Chapter 21:1: "After these things

Jesus shewed himself again to his dis ciples at the Sea of Typerlas.

Verse 14: "Now this is the third time that Jesus shewed himself to his disciples after that he was risen from the dead." Now if these three meetings that

John here reports actually, occurred and this last meeting "is the third time that Jesus shewed himself to his disciples after that he was'risen from the then that meeting in Galilee dead." could not have occurred unless it was after these three manipas; and by reading Matthew's story we see that that was impossible, for on that first day of the week the women did in quickly to bring the asciples word, and then they arose and went into Galileo and saw him, instead of waiting several weeks before making that journey; and the whole context shows that they went immediately. So we see that if the story of either is true, that of the other must be false.

Now here comes the point: Matthew and John were of the eleven and so were themselves witnesses. I have omitted to notice the conflicting stories of Mark and Luke, since they are not supposed to have been witnesses, and Juke tells us that he is writh others have told him. (See Luke 1:1 to 4). So if Matthew's story were true, John must have known that fact and him would not have written the story that he did either by mistake or with intent to deceive; and the same is true of Matthew; if John told the truth, that is, if either had seen him after he was risen, he would not have told'a story so contrary to the facts as one or the other did.

Murat Halstend, for many years editor of the Oincinnati Commercial, is widely known as an accomplished journalist The great issue to be fought in the near future, in my opinion is not be-tween the materialists and Spiritual and an author of deserved fame. He is a remarkably genial gentleman in priists, but rather between Spiritualism and orthodoxy. The materialists, as a matter of fact, are right so far as they go, and are do-ing a noble work in laying a foundation vate life, at the same time possessing so sharp a tongue and pen that those personally unacquainted with him regard him as morbidly acrimonious. Why he should so frequently assume to build on, in eradicating every the ological ism and cism from the mind of mankind, thereby giving the denizens of the spirit world a chance to step in the character of adverse critic is known only to himself, for certainly he cannot look for profit or popularity from such and plant the truth in soil where it may assumption; but nearly always he makes it cut deeply, inflicting wounds be nurtured by reason, based on knowl edge, unbiased by ecclesiastical beliefs which too often are unhealable. An every kind of religion is simply a belief incident in point is subjoined:

REV. SAM JONES.

structive Story.

and that the religions of mankind are legion, and, also, that all these religious One afternoon I was in Mr. Halstead's rooms at the Commercial when beliefs are traced directly to the Bible door was quietly opened and a gentleby their adherents, for proof of their authenticity, we may thereby form some idea of the filmsy basis upon which all Christian religious are nan's voice announced:

"I am looking for Mr. Hal-stead." "My name is Halstead" (pronounced Hall-sted-the other pronunciation in-viting resentment), said the editor. 'Come in.'

"I'm Rev. Sam Jones," said the gen-tleman, advancing, "and I have called to thank you, Mr. Hal-stead, for the excellent notices you have given my meetings while I have been speaking in Cincinnati.'

putation the final result must be "No need to take so much pains to do that," replied Halstead, "for those notices and reports of sermons were rroneous. Perhaps there are poor thing so firmly established, the mind of man as their early relign education, and no matter how erron is it may have been, "its eradication seems almost aroung the immershalling impelled by motives wholly selfish. They made a demand for 8,000 or 10,000 more papers every day than our oramong the impossibilities. dinary circulation, and thus we reaped Among the errors of our early ed-ucation was the belief in the ina good profit from what readers looked upon as alert journalism." fallibility of the Bible, a belief which

"Ah! just so, Mr. Hal-stead; of course; but my thanks are due you no less; and I am happy to make this acknowledgment to you personally, Mr. Hal-stead."

By the peculiar smile upon the ed itor's face I knew that something very peculiar was brewing in his mind. He did not enjoy having his name twisted so frantically, and I remembered a remark long ago credited to him, that he'd as soon be called Hell-stead as Hal-stead. He may have imagined that Jones had heard something of this sensitiveness. He said: "Very well, sir, if it pleases you.

Somehow, though, our meeting reminds me-of an incident in Stanley's African experience. When traveling up the Congo with only a donkey boy for companion he entered a territory in which the people were unfriendly, and he could purchase no supplies. One night while lying in his tent the great explorer concluded that he must either adopt heroic measures or starve, and he immediately acted upon the thought by dressing and starting out on a foraging trip. He had good luck in gathering provisions and returned to his quarters THE BROCKWAYS.

Between Spiritualism and Some Interesting Tests Are Given.

> For the past two or three years I have been much interested in the phenomena of Spiritualism, and have tried to observe with careful attention all that have come within reach. Independent slate-writing has awakened much inter-est, and heretofore I have detailed my experience with Mrs. A. Brockway in obtaining messages by that means. I have sought in vain for an explanation outside of an invisible intelligence which we call spirit. Mr. W. E. Robinson seems to advance the idea that it is only trickery, and the reason we accept, it as genuine is that our ability to observe with critical accuracy has not been developed. This may be so to a great extent. If I have been fooled in this way the sooner I find it out the better. He tells in one of his recent articles of a friend whom he mystified by simple tricks of legerdemain, and argues that if he could fool a Spiritual ist in so simple a manner, a medium could easily deceive in such matters as slate-writing. This sounds plausible, and might apply to many cases, but not to all. In the instance referred to, the friend could only judge of results by the use of his eyes. In slate-writing, however, he can use not only his eyes but his reason as well.

If a skeptic, he may prescribe the con-ditions. And if I might be allowed to which a certain trick shall be per-formed, it might perhaps be impossible for Mr. Robinson to make his little show a success. However, he might find in me a very easy subject, for I know little about prestidigitators and their art.

While the Brockways were at Seattle I had a letter from a gentleman in the eastern part of Washington to whom I recommended Mrs. Brockway. Finding it inconvenient to visit Seattle while she was there, he wrote to her for a sitting. He prepared some questions and sent her with a request that she obtain answers if possible through independent slate-writing. Here, you see, was the broadest latitude for fraud. But wait, After his letter had been sent he attended a little home seance without a professional medium and succeeded in obtaining spirit messages by means of table tipping. One came for him from a niece who had passed away many years ago in another land. He without a traditional knowledge of its then asked her if she would not go to Mrs. Brockway in Seattle and give him a message and also one that he could send to her mother across the ocean, to which she responded in the affirmative. He had addressed no question to her in his letter to the medium at Seattle, and there was no opportunity for anyone to have sent her word of what took place at the little circle. In due time he received the slate-written messages. which he said were entirely satisfactory to him. Among the number was a essage from his piece to the that she was with him at the little home seance and communicated, and now came to fulfill her promise made at that time. She then wrote: "Tell mamma I was near her when she looked at my dresses and cried; tell her not to grieve, for we shall meet again." This was signed with the proper name. The recipient immediately sent a copy of the message to his sister (mother of the departed niece) and says she re-plied as follows: "In your letter you were alluding to----, and I find you are quite right in saying what you did about her dresses, as it was about that time I was looking through her things and packing them anew, never to undo them again myself." The gentleman referred to has never met Mrs. Brockway or any of her family, and the message related to a matter that he was unable to verify until after he heard from his sister on the other side of the Atlantic Ocean. I have permission to say that the message referred to was received by Mr. E. A. Willis, of Ellensburg, Washington, who says he has the documents from both ends of the line to prove its truthfulness.

velopment mean nothing else than the culture of psychic sensitiveness. The effects of this culture may be good and may be deplorable.

The consequence of this is that a Spiritualist meeting becomes a scene of contention, jealousy and petty squabbles, reflecting in a degree the contentions, jealousies and squabbles of the lower spiritual spheres. It cannot be therwise so long as the development of mediumship is sought merely for its own sake or for the sake of any earthly object. But all will say they want the very highest controls. Possibly, but highest in what? In brilliant oratory,

in profound learning, in foreknowledge of the future, in the ability to give startling tests? All these exist in the lowest spiritual condition. Highest in the love which thinkest no evil of any? They never descend to control, but they influence and aid those who ascend to

their plane of thinking and living. Because phenomena lie at the foundation of our knowledge of spirit on the material plane of manifestation, they have been falsely supposed to constitute the entire structure of spirituality. It is certainly important that a solid foundation should be laid for every building, but the foundation on which no building is effected is only a standing evidence of human folly and an encumbrance on the earth. Spirit phenomena prove the existence of force and intelligence in unseen beings. They give good evidence that in some cases these beings are of the human race. and perhaps equally good evidence that in other cases they are not. Here is our foundation. Upon this let us construct our philosophy and religion.

This is the point where we shall divide—most honestly, properly and profitably divide. As we plan our building we shall find those sufficiently near us in ideas to unite with us in true fraternity. Others will not see their way to join with us, but will find their own co-workers. Spiritualists, like all other people, will form varying schools of thought. These need not be opposing sects, although the more combative natures will cause them to be such for a time. As humanity develops in spiritnality, all combativeness will be util ized in the overcoming of the lower by the higher self in each individual. It will not then, as now, be running to waste, boiling over and creating feuds and contentions between man and his

"In my Father's house are many man-sions," different in design butters with its own special beauty and utility Some will pile stone upon stone, add truth to truth. Others will, with the inortar of fraternal love, bind the stones together. Others will carve and polish, paint and adorn, that in the bright sunshine of spiritual illumination awakened man may see the glory and the beauty of the work Ithaca, N. Y. E. J. BOWTELL.

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

begets worry, gives it all the life it has. Worry is inconsistent in itself and has no consistency with anything else under the sun.

WORRIERS ARE POOR WORKERS.

Worriers as a rule are poor workers and they do not last long. The truth is that the work by which the world is fed, clothed and housed is done by the workers, and not by the worriers. The efficiency of any worker depends upon the absence of worry and the presence of faith.

The sovereign remedy for worry is work. We must work with untroubled mind, deliberately, patiently, faithfully doing our best, because God and our own souls demand nothing less; satisfied with our best because "angels can do no more." My best may be different from another man's, and in the world's eye may be counted little in comparison, but comparison is not called for. In the perfect plan my best is as neces sary and important as any other man's best, and "best leads to better." То "hustle" is to vulgarize work. It is evi-dence of a cowardly fear of "getting All things come to him who waits, because he also serves who only stands and waits. If you would not worry, don't hurry, don't hurry any one

else and don't be hurried. This does not mean that we are to dawdle over our tasks. It means simply that we are to make haste slowly; to recognize that order is heaven's first law, and more surely and with due deliberation. and swiftly or slowly, as the occasion demands. When you are tired, wait; when you are worried, wait. While waiting you may get up steam, may gather momentum, renew your strength. "They that wait upon the Lord shall renew their strength; they

left.'

shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

ON A DEAD CHILD.								
ه								
There is nothing that seems the same								
to me								
Since Jim went away. I wonder if he								
Hid the blue of the skies								
In his little dead eyes—								

They don't seem as blue as they used to be, And the sun doesn't shine as it used

to do, Nor silver the clouds when the rain

breaks through, And the flowers don't bloom With their old perfume, And the birds don't sing their old songs as true. The house is so silent, missing his noise The sob of his sorrows, the laugh of his joys;

And the gathering dust, With the thickening rust, Is spread like a pall on his broken toys.

His old stick horse, and his gun, and his sled, leave in their place by his little bed * * I told him that they

Were all in my way-But they don't seem so now, since he is dead.

-Josephine Puett Spoonts.

has been the most deadly and vindictive opponent of progress that moral and scientific development has ever had to contend with. In view of these facts, would it not be better to denounce Christianity and the Christian church as the greatest of all villainles? Would it not be better to show that the God of Christianity is, 'according to its own record, the most unjust, cruel, revenge ful, tyrannical being the mind of man ever conceived?

Apologists for the church and Christianity say that the church is an inanimate institution, incapable of perform-ing any act, good or bad, and therefore we ought not to blame the church for the sins committed by Christians. Will they make the same claim in support of the institution of chattel slavery, which church once so vigorously defended? Will they make the same claim in support of polygamy, which the Christian God tolerated (on a scale that would have made Brigham Young a raving lunatic inside of a week) in the "wisest man that ever lived" and in the "man after God's own heart?" Will they make the same claim in support of the butchery of whole tribes which the Christian God, "who is the same yesterday, to-day, and forever," ordered, or in support of the butchery

of all the males and all the females ex cept the virgins, whom he ordered to be kept for the use of the soldiers, the priests, and himself? Apologists for Christianity and the church are apologists for the God of the Christian church whom Christians worship as the supreme architect of the universe whom their Bible declares to be "the same yesterday, to-day, and forever," a few of whose orders to his chosen people I have referred to. Of those who would exonorate Christianity and the church from all blame for the sins of those who have built it up, kept it alive, hunded it down from generation to generation, made it what it was and

is, I would ask, Would you also ex onorate Christianity from all the blame for the sins of the God who ordained it for the especial purpose of affording a portion of his children an opportunity to serve and worship him, that h might reward them? What is the attitude of the church toward the new translation of the Bible? Is the difference between the new and the King James translation marked enough to have any material bearing on the teaching of the church The question is often asked, "Why in attendance falling off? chűrch would reply, because the church is try

ng to persuade the enlightened intelli gence of the twentieth century to ac cent the ignorance and superstition of the first century as the highest attainment of human knowledge, and not to ment of human be questioned, W. R. WOODWARD. Lincoln, Cal.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents. بلبة بالمتحقق ويجلحن

The only reasonable conclusion any one can make from these stories is the one told by the Jews, that his disciples had stolen his body and reported that he was risen from the dead. "Now, when they were going, some of the watch came into the city and showed unto the chief priests all these things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night and stole him away while we slept. And if this comes to the governor's ears, we will per suade him and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day."-Matt. 28: 11 to 15. Lander, Wyo. I. W. BECKWITH.

SUNSHINE.

What a joyous world we live in; There's a song in every breeze, All the air is full of music— Warbling birds and humming bees. We may sadly fall to hear them If we open not our ears; We may spend our time in listening Only to the sighs and tears.

What a beauteous world we live in; Flowers blooming all the year, Waving palms and floods of sunlight Filling all the land with cheer, We may sadly fail to see them

If we open not our eyes: We may search alone for stormclouds When we gaze into the sides. What a happy world we live in-Checkered though its scenes may be A thousand joys for every sorrow Are in store for you and me. We may sadly fail to feel them If we open not our hearts; We may let them pass unbeeded Gathering only poisoned idarts. What a wondrous world we live in, Filled with mysteries, forsooth, Which intoxicate-enrapture-As we search for golden truth.

We may miss them, sadly miss them If we open not our souls If we are content to grovel Down among the sunds and shoals Let us not go blindly groping Through this glorious, world of ours, Plucking only thorns and thistles, Treading down the beaucous flowers; Let's enjoy life's every blessing-Gather all its glories in-We'll rejolce in having been. -B. M. Waltermire.

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

with plenty chickens. and fruits and cooked a beautiful breakfast. Awaking the donkey boy he bade "come and eat." The boy was astounded when his eves had surveyed the well-supplied table, and he asked in wonderment:

'Where you git 'um?"

"Never mind where they came from," replied Stanley, "but get up and let some of them go into that empty tomach of yours.

"No; where you git 'um?" still persisted the boy.

"Come on, come on," ordered Stanley: 'you shall have your share and eat fill."

"Ha! where you git 'um?" was still the response. "You no tell? Me know. You steal 'um. Me d— rascal too!"

As Halstead concluded Jones "caught on" without a second's pause and laughed long and heartily. He seemed quite willing to accept his share of the left-handed compliment which the famous editor applied equally to himself and his caller, and both were mentally hilarious for several minutes. After the Rev. gentleman had made his adjenx and left the room. Halstead looked comical for a moment and said:

"That is the last visit Jones will ever make to Hal-stead. I imagine. He'll never come to thank me again, poor fellow. But it was wonderful-was it not?-how suddenly and completely he saw the point. His intuition almost took my breath away. But he'll obtain recompense by applying that story to somebody else, and there are plenty of people whom it will hit very squarely, you know." L. BARNEY.

HERE-AND THERE.

Down here the sore hurts, the sad

crashing, The wrongs of the helpless, the stings Of envy, and malice! Then flashing In waves of illuminate rings, Out from the silence and longing. Fair from the ether, the glow;

Earth's glories! that life is divine, Eternal; and death the glad ending Of doubt of His perfect design

The garlands of Hope were down

Then came the white souls thou adorest, The forms that enthralled in the past Fond eyes of the mothers unchanging-Dear, dear as the accents of love, Of love knowing not the estranging

Hence I trust with a blessed reliance On the true and the beautiful there, And brave with a chastened defiance The woes that the mortal must bear It is good to have suffered and sor-

It is good with our neighbors to

And live the great truths we believe HELEN HINSDALE RICH.

To make this book the guide of our acts or the standard of our lives, would be but to place man back in his primitive condition, and lower the standard of morality, in some respects, to that of the lowest brute. But time is moving on, and knowledge is increasing, and the Bible is ceasing to be recognized as an infallible book; and it will continue to deteriorate in the minds of the people, just in proportion as knowledge shall increase, until finally its influence as a religious guide will cease to bear fruit among the intelligent, or in fact, among the most ignorant classes.

THE GREAT ISSUE.

Orthodoxy.

When we take into consideration that

founded. To acknowledge that any one of these many religious beliefs is true,

s to deny the authenticity of the rest

for each particular sect differs in some one or more points from the other, and

consequently none can be true, as in the

demonstration of a mathematical prob-

lem, if but one error exists in its com-

led us into superstition, thereby de-priving us of our manhood and reason,

and, consequently, establishing in our minds a belief in a monster God, whose

acts in this book recorded, could not be

supported by science or even common sense. Nevertheless we have adhered

to those theories with unabated zeal,

never stopping to even question their truthfulness. With these false prem-ises as a basis of belief, one can never

attain an exalted position in a knowl-

edge of Spiritualism, but must be num-bered among those who are the tools of

priestcraft. If the Bible could be placed before us

character, handed down by orthodoxy,

read its many pages without a disgust for its obscenity, and horror for the

Its redeeming qualities, if it has any.

cannot consist in its scientific teachings

nor its moral instruction, for among all

the books in print, that I have ever

read, none was ever more scientifically ignorant or basely immoral.

there are but few, if any, who

many cruel acts recorded therein.

With the decline of this book also ceases the belief in a God, a Christ, a Devil and an orthodox hell-for, in my opinion, they all have the same mythical parentage-and when these imaginary ideas have been swept away

by the introduction of knowledge, then will science come forth and demon-strate that through the evolution of matter all the works of nature have been, and are produced, without the assistance or even existence of a God, or any intelligent force which we may call by that name.

I am very well aware that to intro-duce any scientific method or formulate any plan to take the place of a God, especially among those who adhere to the old traditional belief of Chris-tianity, is but to cause a ruffle upon the placid waters of theology. But it must come. This question must be agitated in order to get the truth before the people and produce thought upon this great and important subject. The investigation will go on, no matter how much opposed, until the question is solved; and then the whole mythical mass will be relegated among the old superstitious relics of the past; and science, art and advance thought take the

place of traditional error. That error has had its sway for thousands of years is fully demonstrated by changes and revolutions, not only in religion but in scientific principles as well. And all these changes have been brought more fully to our view by the rapidly progressive movements within the last alf century. Fifty years ago every cross-road school-house in the country had its hell-fire preacher. To-day, not only that doctrine is dead, but the preacher also—for aught I know—for he to more frequents those places. Orthodoxy itself is dying, not only in

its ritualistic ideas, but its pretended believers are fast changing their minds from the old, narrow, contracted idea of a heaven and hell, to a higher plane of thought. And what is causing all this great change? Education. Where knowledge is rife superstition must die. There is no way to eradicate an evil so quickly as to remove the cause, and the cause of this false, superstitious, traditional religion is a book called the Bible. Show the people the fallacy of this book, by enlightening their understanding, and this religion will fade

iway like all other superstition when put into a scientific crucible. WM. J. HAYNES. South Norridgewock, Me.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all in-formation relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. strive for spiritual excellence. Why it is intensely interesting. Price, \$2. differ? HELEN HINSDALE RICH.

What we want is plain, unvarnished truth. I do not see how either fraud or collusion were possible in this case.

WALTER P. WILLIAMS. Salem, Oregon.

MANHOOD.

He stands the test where souls are tried, And truest honor finds, Who conquers, manfully, the pride That rules in feebler minds Who seeks not rest in life's career. Nor yet beyond the grave; Whose heaven is duty's noblest solver-Not that which idlers crave.

He covets not the lordling's place, Nor vainly tries to scan

The Master's mind, but asks for grace To do the best he can.

His peace not torpor of the soul, But harmony within-Renouncing self to reach the goal

And triumph over sin.

Once on the plow his hand he lays, His eye ne'er backwards turns; Fortune he seeks in virtue's ways, Ill-bought success he spurns. Looking his fellow in the face He sees God's image there Whate'er may help to lift the race, His hand is quick to share.

Meekly he takes life's daily tasks As part of heaven's great plan;

boon-aught else denied-he asks, To be a manly man.

Angels attend on such au one, And stars their courses move

To light his pathway to the throne And garnish it with love.

-John Troland.

Why Should They Differ? We sometimes hear Christian Sci-entists say: "Oh, you cannot be a Dhristian Scientist and a Spirituálist." I fail to see. They both heal the sick; they believe in a renewed and more per-fect life beyond. They both have been cured of the wretched dogmas of ortho

They come as the roses are thronging, Where the gales of Hesperides blow. Here discords and revels commingie! Vanities circle and sweep Over, around, until single, One solace we cherish and keep! A hope that is knowledge transcending

For lo! when our trials were sorest.

This world with its falsities prove.

rowed:

grieve. Let us pay ev'ry joy we have borrowed.



SPIRITUALISM—Progress, the Universal Law of Natúre; Thought, the Solvent of Her Problems.—SPIRITUALISM NO, 493

DID THEY KNOW

VOL. 19

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STOP WORRYING, GROWTH AND THOUGHTS ON FACTS. They Are Worthy of Careful How to Make Life Worth Thoughts and Questions Jesus Did Not Rise From Hears a Curious and In- Between Spiritualism and Some Interesting Tests Are Consideration.

There are some facts in connection with the Spiritualist movement which cannot be denied and which to the reflecting mind appear fraught with tremendous significance.

One fact is that while the number of those who have knowledge or belief in spirit columnnion has enormously increased within the last few years, only comparatively few of these identify themselves with the cause by becoming members of any organized society. Another is, that while many societies have of late been founded through missionary effort, but few of these continue in active existence for any length of time, or add to any practical extent to their membership after their foun-dation. And yet a third fact is that the older societies, after holding meetings for years, do not grow. Indeed it seems to be difficult for them to maintain their numbers as, one by one, their members pass from mortal sight. Undoubtedly there are exceptions, but there can be no question that these statements are generally correct.

We hear various possible causes sug gested for this state of things. We meet in dingy halls up three flights of stairs; our music is defective; we have no hell wherewith to frighten people into joining our ranks; Spiritualism is not yet sufficiently popular, etc., etc.

I will not deny that material accesso ries have great value. With churches of architectural beauty, luxuriously seated and with an even temperature maintained at the favorite standard of 70 degrees, with trained choirs and magnificent organs filling the air with angelic melody at the touch of master fingers, we should doubtless attract to our meetings many who would come in pursuit of sensuous delights, and out of these many some might occasionally be

found receptive to spiritual truth. Nevertheless the might potency of spirit has been manifested in upper chambers, within prisons and in dens and caves. To the inwardly illumined, material equiparties the property from material environments disappear. From those who are moved by fear we are happily delivered, for "God is Love," and "Perfect love casteth out fear."

To say that Spiritualism is not popu iar, is but arguing in a circle. People do not join societies or attend meetings because it is not popular, and it is not popular because they do not join so-cieties or attend meetings.

All these attempted explanations merely touch the external and therefore fail to explain, as all things fail which only go skin deep. When Spiritualists unite honestly and sincerely for self-development along certain definite lines there will be hope of their remaining united. But only in rare instances is this the case. Their effort rather is to afford some other spirit or spirits oppor-tunity to use or abuse them. To most of our people the words spiritual de-what it feeds on. Worry feeds worry,

There is no more noxious weed in the garden of life than worry, says The Temple. The worry habit is especially characteristic of our own land to-day. We attempt to excuse the strain and rush and fever and frot by laying it to the compulsion of the competitive struggle for a living. As if it were reasonable or sensible to poison ourselves and our friends in order to live! Worry is the cause of all the so-called deaths from "heart disease." It is the cause of ten-tenths of the deaths from "consumption." Under the nom de plume of "dyspepsia" it slays thousands of Americans every year. "Nervous pros-tration" is the name under which it claims thousands of victims to whom it has made life an agony and death a relief. It is always present as an important factor in the deaths from "a complication of diseases," for its nature is to make bad worse and confusion worse confounded. Its name is 'legion." It has been said that intemperance has wrought more havoc than wars, plagues, pestilence, floods and storms all put together. But the destructiveness of worry-its crippling, paralyzing, poisoning slaughter-is to

Living.

that of whiskey as a glant to a pigmy. LEADS TO CRIME.

Prof. Elmer Gates has shown that

worry produces a katabolic change throughout the body; that it chemically changes the blood to a poison, of which a few drops is sufficient to kill a dog; that it tears and destroys nerve filaments, breaks down muscular fibre and throws brain, heart, stomach, lungs and liver all out of gear. It works the same morally. More than half the pauperism and crime which blot our civilization can be traced to worry. Fear, anger and worry are one-an evil trinity of form animated by the single negation of fear-the sin of lack of recognition of truth-by which sickness and death entered the world-the usurper long enthroned in the human mind, but whose reign is fast approaching an end. Why? Because people everywhere are waking up to these facts:

Worry is wrong! Worry is unnecessary! Worry must go!

What are we going to do about it? Just what we do with the weeds in our garden-pull it up by the roots, refuse it soil and nurture in our souls, our minds, our bodies. I should like to see self-respecting man as much every ashamed of secret or open indulgence in worry as he would be of the opium habit or of stealing. When he is really ashamed of it he will stop it. The one irresistible force in the world is non-resistance. Worry is a worse than ineffectual fight against besetting foes.

I would like, through the medium of The Progressive Thinker, to suggest some thoughts, and ask some questions relating thereto, of any who may feel interested. Are not the different races of mankind subject to the universal law of growth, maturity, and decay, which governs the individual of all races and species? History proves that nations arise, flourish, and decay. Does not antiquarian research prove that races are subject to the same general law? Were not other races, at the zenith of their development and power, when the Caucasians were naked savages? In consideration of this universal law, may we not confidently predict that, when the Caucasian race has reached the period of its decadence, some

Concerning Races.

DECAY.

younger and more vigorous race will usurp the position it now occupies, and carry moral and intellectual thought. and life, to a plane of development that we had never attained? There is certainly a vast field for moral improvement in the methods of thought and life of a race which con-

demns one-half of all its offspring to premature death, millions of its daughters to lives of enforced prostitution, to satisfy the passions of its sons, as a means of preserving the virtue of its daughters not so forced, and protect-ing them from the passions of the masculine portion of the race, and condemns the masses of all its people to lives of toil far in excess of the necessities for toll in a justly regulated industrial system, and also deprives them

of a large portion of the results of their toil, and often of the opportunity to earn even a subsistence. This is a fearful price to pay for the privilege of living. It is a fearful price to pay for the protection of our daughters. Shall we leave it for another civilization, perhaps another race, to discover and put in practice methods of life which shall avoid these terrible sacrifices? I notice a strong tendency among Spiritualists to adopt or copy many of

the forms and usages of Christianity, or the Christian church, to prove Spirit-ualism by the Bible, to carry the church to Spiritualism and Spiritualism to the church; in fact, to blend the two. What will we have when they are blended? Would it not be more consistent, and every way better, for Spiritualists to teach that Christianity is a great fraud, founded in ignorance and superstition; that cruelty, injustice, and persecution

have been prominent factors of its pro-pagation; that it has deluged the world with the blood of its opponents, not merely in self-defense, but in pursuance of aggressive schemes of robbery and spoliation; that it has shed the blood of rast numbers of those of its own faith who differ on minor points, to say nothing of innumerable persecutions less in degree but often entailing more

the Dead? I will suppose that the two books, Matthew and John, of the New Testa-ment, were written by the persons whose names they bear, though I have reason to believe that that is not a fact. But since Christians build their faith on that supposition; and tell me I must believe or be damned, they can not object to my taking the position that these men were the authors of those books; so I will proceed to show from their writings that they were imposing on the people by reporting what they knew was not true.

From the 28th chapter of Matthew we learn that on the first day of the week, after he was risen from the dead, first an angel and then gesus himself sent word to his disciples, by the two Marys that they should go to Galilee and there they should see him. And the women "did run to bring the dis-ciples word* * * Then the cleven dis-

ciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him," etc. The 19th verse of the 20th chapter of

John says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Verse 26: "And after eight days again his disciples were within and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." Chapter 21:1: "After these things

Jesus shewed himself again to his disciples at the Sea of Tiberias." Verse 14: "Now this is the third time

that Jesus shewed himself to his disciples after that he was risen from the dead."

Now if these three meetings that John here reports actually occurred and this last meeting."Is the third time that Jesus shewed himself to his disciples after that he was'risen from the dead," then that meeting in Galilee could not have occurred unless it was after these three moetings; and ,by reading Matthew's story we see, that that was impossible, for on that first day of the week the women did run quickly to bring the asciples word, and then they arose and went into Galilee and saw him, instead of waiting several weeks before making that journey; and the whole context shows that they went immediately. So we see that if the story of either is true, that of the other must be false. Now here comes the point: Matthew

and John were of the eleven and so were themselves witnesses. I have omitted to notice the conflicting stories of Mark and Luke, since they are not supposed to have been witnesses, and

Murat Halstend, for many years editor of the Cincinnati Commercial, is widely known as an accomplished journalist and an author of deserved fame. He is The great issue to be fought in the near future, in my opinion is not be-tween the materialists and Spiritual-ists, but rather between Spiritualism a remarkably genial gentleman in pri-The materialists, as a matter of fact, are right so far as they go, and are do vate life, at the same time possessing so sharp a tongue and pen that those personally unacquainted with him reing a noble work in laying a foundation and him as morbidly acrimonious. ological ism and cism from the mind of mankind, thereby giving the denizens Why he should so frequently assume the character of adverse critic is known only to himself, for certainly he cannot look for profit or popularity from such assumption; but nearly always he and plant the truth in soil where it may

REV. SAM JONES.

structive Story.

makes it cut deeply, inflicting wounds which too often are unhealable. An incident in point is subjoined: One afternoon I was in Mr. Halstead's rooms at the Commercial when a door was quictly opened and a gentle-

man's voice announced: "I am looking for Mr. Hal-stead."

"My name is Halstead" (pronounced Hall-sted-the other pronunciation inviting resentment), said the editor. 'Come in."

"I'm Rev. Sam Jones," said the gentleman, advancing, "and I have called to thank you, Mr. Hal-stead, for the excellent notices you have given my meetings while I have been speaking in Cincinnati."

"No need to take so much pains to do that," replied Halstend, "for those notices and reports of sermons were impelled by motives wholly selfish. as their early religious education, and no matter how erroneous it may have They made a demand for 8,000 or 10,000 more papers every day than our or-dinary circulation, and thus we reaped a good profit from what readers looked upon as alert journalism." fallibility of the Bible, a belief which led us into superstition, thereby de-

"Ah! just so, Mr. Hal-stead; of course; but my thanks are due you no less; and I am happy to make this acknowledgment to you personally, Mr. Hal-stead,"

By the peculiar smile upon the ed-itor's face I knew that something very peculiar was brewing in his mind. He did not enjoy having his name twisted so frantically, and I remembered a remark long ago credited to him, that he'd as soon be called Hell-stead as Hal-stead. He may have imagined that Jones had heard something of this sensitiveness. He said:

"Very well, sir, if it pleases you. Somehow, though, our meeting reminds me of an incident in Stanley's African experience. When traveling up the Congo with only a donkey boy for companion he entered a territory in which the people were unfriendly, and he could purchase no supplies. One night while lying in his tent the great ex-plorer concluded that he must either

cannot consist in its scientific teachings adopt heroic measures or starve, and he the books in print, that I have ever immediately acted upon the thought by read, none was ever more scientifically dressing and starting out on a foraging ignorant or basely immoral. To make this book the guide of our trip. He had good luck in gathering provisions and returned to his quarters

HERE-AND THERE.

Down here the sore hurts, the sad

crashing, The wrongs of the helpless, the stings

Where the gales of Hesperides blow

Of envy, and malice! Then flashing

In waves of illuminate rings.

Out from the silence and longing,

Fair from the ether, the glow;

Vanities circle and sweep

One solace we cherish and keep!

Of doubt of His perfect design

cast.

rowed:

grieve.

A hope that is knowledge transcending Earth's glories! that life is divine,

The garlands of Hope were down

The forms that enthralled in the past;

Dear, dear as the accents of love.

This world with its falsitles prove.

On the true and the beautiful there,

It is good with our neighbors to

Let us pay ev'ry joy we have borrowed

And live the great truths we believe HELEN HINSDALE RICH.

your fill."

THE BROCKWAYS. THE GREAT ISSUE.

Orthodoxy.

to build on, in eradicating every the

of the spirit world a chance to step in

be nurtured by reason, based on knowl

edge, unbiased by ecclesiastical beliefs. When we take into consideration that

every kind of religion is simply a belief, and that the religions of mankind are

legion, and, also, that all these religious

beliefs are traced directly to the Bible

by their adherents, for proof of their authenticity, we may thereby form some idea of the filmsy basis upon

of these many religious beliefs is true, is to deny the authenticity of the rest,

for each particular sect differs in some

one or more points from the other, and

consequently none can be true, as in the

demonstration of a mathematical prob-

lem, if but one error exists in its com-

putation the final result must be

Perhaps there is no one thing so

firmly established in the mind of man

been. its eradication seems almost

Among the errors of our early ed-ucation was the belief in the in-

priving us of our manhood and reason, and, consequently, establishing in our

acts in this book recorded, could not be supported by science or even common

sense. Nevertheless we have adhered

to those theories with unabated zeal,

never stopping to even question their truthfulness. With these false prem-

ises as a basis of belief, one can never

attain an exaited position in a knowl-edge of Spiritualism, but must be num-

pered among those who are the tools of

If the Bible could be placed before us

without a traditional knowledge of its

character, handed down by orthodoxy,

there are but few, if any, who would read its many pages without a disgust

for its obscenity, and horror for the

Its redeeming qualities, if it has any,

nor its moral instruction, for among all

many cruel acts recorded therein.

ets or the standard of our lives,

minds a belief in a monster God,

among the impossibilities.

rroneous.

oriestcraft.

Given.

For the past two or three years I have been much interested in the phenomena of Spiritualism, and have tried to ob-serve with careful attention all that have come within reach. Independent slate-writing has awakened much interest, and heretofore I have detailed my experience with Mrs. A. Brockway in obtaining messages by that means. have sought in vain for an explanation outside of an invisible intelligence which we call spirit. Mr. W. E. Robin-son seems to advance the idea that it is only trickery, and the reason we acceptit as genuine is that our ability to ob-serve with critical accuracy has not been developed. This may be so to a great extent. If I have been fooled in this way the sooner I find it out the better. He tells in one of his recent articles of a friend whom he mystified by simple tricks of legerdemain, and argues that if he could fool a Spiritualist in so simple a manner, a medium which all Christian religions are founded. To acknowledge that any one could easily deceive in such matters as slate-writing. This sounds plausible, and might apply to many cases, but not to all. In the instance referred to, the friend could only judge of results by, the use of his eyes. In slate-writing, however, he can use not only his eyes but his reason as well.

If a skeptic, he may prescribe the con-ditious. And if I might be allowed to stipulate the circumstances under which a certain trick shall be per-formed, it might perhaps be impossible for Mr. Robinson to make his little show a success. However, he might find in me a very easy subject, for I know little about prestidigitators and their art.

While the Brockways were at Seattle I had a letter from a gentleman in the eastern part of Washington to whom I recommended Mrs. Brockway. Finding it inconvenient to visit Seattle while she was there, he wrote to her for a sitting. He prepared some questions and sent her with a request that she obtain an-swers if possible through independent slate-writing. Here, you see, was the broadest latitude for fraud. But wait. After his letter had been sent he attended a little home seance without a professional medium and succeeded in obtaining spirit messages by means of table-tipping. One came for him from a niece who had passed away many years ago in another land. He then asked her if she would not go to Mrs. Brockway in Seattle and give him a message and also one that he could send to her mother across the ocean, to which she responded in the affirmative. He had addressed no question to her in his letter to the medium at Seattle, and there was no opportunity for anyone to have sent her word of what took place at the little circle. In due time he received the slate-written messages, which he said were entirely satisfactory to him. Among the number was a would

or our people the words velopment mean nothing else than the culture of psychic sensitiveness. The effects of this culture may be good and may be deplorable. The consequence of this is that a

Spiritualist meeting becomes a scene of contention, jealousy and petty squabbles, reflecting in a degree the conten-tions, jealousies and squabbles of the lower spiritual spheres. It cannot be otherwise so long as the development of mediumship is sought merely for its own sake or for the sake of any earthly object. But all will say they want the very highest controls. Possibly, but highest in what? In brilliant oratory, in profound learning, in foreknowledge of the future, in the ability to give startling tests? All these exist in the lowest spiritual condition. Highest in the love which thinkest no evil of any? They never descend to control, but they

influence and aid those who ascend to their plane of thinking and living. Because phenomena lie at the foundation of our knowledge of spirit on the material plane of manifestation, they have been falsely supposed to constitute the entire structure of spiritnality. It is certainly important that a solid foundation should be laid for

every building, but the foundation on which no building is effected is only a standing evidence of human folly and an encumbrance on the earth. Spirit phenomena prove the existence of force and intelligence in unseen beings. They give good evidence that in some cases these beings are of the human race. and perhaps equally good evidence that in other cases they are not. Here is our foundation. Upon this let us construct our philosophy and religion.

This is the point where we shall divide-most honestly, properly and profitably divide. As we plan our building we shall find those sufficiently near us in ideas to unite with us in true fraternity. Others will not see their way to join with us, but will find their own co-workers. Spiritualists, like all other people, will form varying schools of thought. These need not be opposing sects, although the more combative natures will cause them to be such for a time. As humanity develops in spirituality, all combafiveness will be util ized in the overcoming of the lower by the higher self in each individual. It will not then, as now, be running to waste, boiling over and creating feuds and contentions between man and his fellow man

"In my Father's house are many man sions," different in design, but each with its own special beauty and utility, Some will pile stone upon stone, add truth to truth. Others will, with the inortar of fraternal love, bind the stones logether. Others will carve and polish, paint and adorn, that in the right sunshine of spiritual illumination awakened man may see the glory and the beauty of the work. Ithaca, N. Y. E. J. BOWTELL,

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

begets worry, gives it all the life it has. Worry is inconsistent in itself and has no consistency with anything else under the sun.

WORRIERS ARE POOR WORKERS. Worriers as a rule are poor workers

and they do not last long. The truth is that the work by which the world is fed, clothed and housed is done by the workers, and not by the worriers. The efficiency of any worker depends upon «Re absence of worry and the presence of faith. The sovereign remedy for worry is

work. We must work with untroubled mind, deliberately, patiently, faithfully doing our best, because God and our own souls demand nothing less; satisfied with our best because "angels can do no more." My best may be different from another man's, and in the world's eye may be counted little in comparison, but comparison is not called for. In the perfect plan my best is as neces sary and important as any other man's best, and "best leads to better." To "hustle" is to vulgarize work. It is evidence of a cowardly fear of "getting left." All things come to him who waits, because he also serves who only stands and waits. If you would not worry, don't hurry, don't hurry any one

else and don't be hurried. This does not mean that we are to dawdle over our tasks. It means simply that we are to make haste slowly; to recognize that order is heaven's first law, and more surely and with due deliberation, and swiftly or slowly, as the occasion demands. When you are tired, wait; when you are worried, wait. While waiting you may get up steam

may gather momentum, renew your strength. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

ON	A	DEAL	D CHILD.	

There is nothing that seems the same to me Since Jim went away. I wonder if he

Hid the blue of the skies In his little dead eyesdon't seem as blue as they used They

to be. And the sun doesn't shine as it used to do.

Nor silver the clouds when the rain breaks through, And the flowers don't bloom ,

With their old perfume, And the birds don't sing their old songs as true. The house is so silent, missing his noise The sob of his sorrows, the laugh of his joys;

And the gathering dust, With the thickening rust. Is spread like a pall on his broken toys. His old stick horse, and his gun, and his

leave in their place by his little bed * * sled, I told him that they Were all in my way-But they don't seem so now, since he is dead

-Josephine Puett Spoonts.

injustice than actual murder: that it has been the most deadly and vindictive opponent of progress that moral and scientific development has ever had to contend with. In view of these facts would it not be better to denounce Christianity and the Christian church as the greatest of all villainies? Would It not be better to show that the God of Christianity is, according to its own record, the most unjust, cruel, revenge ful, tyrannical being the mind of man

ever conceived? Apologists for the church and Christianity say that the church is an inani-mate institution, incapable of performing any act, good or bad, and therefore we ought not to blame the church for the sins committed by Christians. Will they make the same claim in support of the institution of chattel slavery, which the church once so vigorously de-fended? Will they make the same claim in support of polygamy, which the Christian God tolerated (on a scale that would have made Brigham Young a raving lunatic inside of a week) in the "wisest man that ever lived" and n the "man after God's own heart?" Will they make the same claim in support of the butchery of whole tribes, which the Christian God, "who is the same yesterday, to-day, and forever,'

ordered, or in support of the butchery of all the males and all the females except the virgins, whom he ordered to be kept for the use of the soldiers, the priests, and himself? Apologists for Christianity and the church are apolo-gists for the God of the Christian church whom Christians worship as the supreme architect of the universe. whom their Bible declares to be "the same yesterday, to-day, and forever," a few of whose orders to his chosen people I have referred to. Of those who would exonorate Christianity and the church from all blame for the sins of those who have built it up, kept it alive, handed it down from generation to generation, made it what it was and is, I would ask, Would you also ex-onorate Christianity from all the blame for the sins of the God who ordained it for the especial purpose of affording a portion of his children an opportunity

to serve and worship him, that he might reward them? What is the attitude of the church toward the new translation of the Bible? Is the difference between the new and the King James translation marked enough to have any material bearing on the teaching of the church The question is often asked, "Why is church attendance falling off?" I would reply, because the church is trying to persuade the enlightened intelligence of the twentieth century to accept the ignorance and superstition of the first century as the highest attain-

ment of human knowledge, and not to be questioned. W. R. WOODWARD. Lincoln, Cal. "From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson, Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of spiritualism. It is written in a sweet spirit, and is well adapted to place in

.

15 centa.

the hands of Christian people. Price

Luke tells us that he is writing what others have told him. (See Luke 1:1 to So if Matthew's story were true, John must have known that fact and would not have written the story that he did either by mistake or with intent to deceive; and the same is true of Matwonderment: thew; if John told the truth, that is, if "Where you git 'um?"

either had seen him after he was risen, he would not have told a story so con-trary to the facts as one or the other díđ. stomach of vours.

The only reasonable conclusion any one can make from these stories is the one told by the Jews, that his disciples had stolen his body and reported that he was risen from the dead. "Now, when they were going, some of the watch came into the city and showed unto the chief priests all these things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night and stole him away while we slept. And if this comes to the governor's ears, we will per suade him and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day."-Matt. 28: 11 to 15.

Lander, Wyo. I. W. BECKWITH.

SUNSHINE.

What a joyous world we live in; There's a song in every breeze, All the air is full of music-Warbling birds and humming bees, We may sadly fall to hear them If we open not our ears; spend our time in listening Only to the sighs and tears...

What a beauteous world we live in; Flowers blooming all the year, Waving palms and floogs of sunlight Filling all the land with cheer. We may sadly fail to see them If we open not our eyes: We may search alone for stormclouds When we gaze into the skies.

What a happy world we live in-Checkered though its scenes may be They come as the roses are thronging, Here discords and revels commingle!" A thousand joys for every sorrow Are in store for you and me. We may sadly fail to feel them Over, around, until single, If we open not our hearts: We may let them pass unbeeded Gathering only poisoned idarts. Eternal; and death the glad ending What a wondrous world we live in, Filled with mysterles, forsooth, Which intoxicate enrapture. As we search for golden truth. For lo! when our trials were sorest, We may miss them, sudly 'miss them If we open not our spuls, Then came the white souls thou adorest If we are content to gravel Down among the sands and shoals Fond eyes of the mothers unchanging-Let us not go blindly groping Through this glorious, world of ours, Plucking only thorns init thistles, Treading down the bouteous flowers; Of love knowing not the estranging Let's enjoy life's every blessing-Gather all its glories in-And brave with a chastened deflanc Then, what'er the future brings us, We'll rejoice in having been. It is good to have suffered and sor

-B. M. Waltermire. R. L. Royse writes: T have read Art. Magic. What a wonderful book it isl It is the John the Baptist of the New Dispensation."

with plenty of chickens, yams and be but to place man back in his primifruits and cooked a beautiful breaktive condition, and lower the standard fast. Awaking the donkey boy he bade of morality, in some respects, to that of the lowest brute. But time is moving him "come and eat." The boy was astounded when his eyes had surveyed on, and knowledge is increasing, and the well-supplied table, and he asked in the Bible is ceasing to be recognized as an infallible book; and it will continue to deteriorate in the minds of the peo-"Never mind where they came from," replied Stanley, "but get up and let ple, just in proportion as knowledge shall increase, until finally its influence ome of them go into that empty as a religious guide will cease to bear fruit among the intelligent, or in fact, "No; where you git 'um?" still per-

among the most ignorant classes. sisted the boy. "Come on, come on," ordered Stanley; With the decline of this book also ceases the belief in a God. a Christ. a "you shall have your share and eat Devil and an orthodox hell-for, in my opinion, they all have the same "Ha! where you git 'um?" was still the response. "You no tell? Me know. You steal 'um. Me d- rascal too!" mythical parentage-and when these imaginary ideas have been swept away by the introduction of knowledge, then As Halstead concluded Jones "caught will science come forth and demonon" without a second's pause and strate that through the evolution of laughed long and heartily. He seemed matter all the works of nature have quite willing to accept his share of the been, and are produced, without the left-handed compliment which the faassistance or even existence of a God. nous editor applied equally to himself or any intelligent force which we may call by that name.

and his caller, and both were mentally I am very well aware that to introhilarious for several minutes. After duce any scientific method or formulate the Rev. gentleman had made his adieux and left the room, Halstead any plan to take the place of a God, ooked comical for a moment and said: especially among those who adhere to "That is the last visit Jones will ever the old traditional belief of Chris make to Hal-stead, I imagine. He'll tianity, is but to cause a ruffle upon the never come to thank me again, poor fellow. But it was wonderful-was it placid waters of theology. But it must come. This question must be agitated not?-how suddenly and completely he in order to get the truth before the people and produce thought upon this saw the point. His intuition almost took my breath away. But he'll obtain great and important subject. The inrecompense by applying that story to somebody else, and there are plenty of vestigation will go on, no matter how much opposed, until the question is people whom it will hit very squarely, you know." L. BARNEY. solved; and then the whole mythical mass will be relegated among the old superstitious relics of the past; and science, art and advance thought take the

place of traditional error. That error has had its sway for thousands of years is fully demonstrated by changes and revolutions, not only in religion but in scientific principles as well. And all these changes have been brought more fully to our view by the rapidly pro-gressive movements within the last half century. Fifty years ago every cross-road school-house in the country had its hell-fire preacher. To-day, not only that doctrine is dead, but the preacher also-for aught I know-for he no more frequents those places. Orthodoxy itself is dying, not only in

its ritualistic ideas, but its pretended believers are fast changing their minds from the old, narrow, contracted idea of a heaven and hell, to a higher plane of thought. And what is causing all this great change? Education. Where knowledge is rife superstition must die There is no way to eradicate an evil so quickly as to remove the cause, and the cause of this false, superstitious, tra ditional religion is a book called the Bible. Show the people the fallacy of this book, by enlightening their under-standing, and this religion will fade away like all other superstition when

Hence I trust with a blessed reliance put into a scientific crucible. WM. J. HAYNES. South Norridgewock, Me. The woes that the mortal must bear

> "Atlantis: The 'Antediluvian World." By Ignatius Donnelly. Sums up all in-formation relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

message from his niece to the effect that she was with him at the little home seance and communicated, now came to fulfill her promise made at that time. She then wrote: "Tell mamma I was near her when she looked at my dresses and cried; tell her not to grieve, for we shall meet again." This was signed with the proper name. The recipient immediately sent a copy of the message to his sister (mother of the departed niece) and says she replied as follows: "In your letter you were alluding to----, and I find you are quite right in saying what you did about her dresses, as it was about that time I was looking through her things and packing them anew, never to undo

them again myself." The gentleman referred to has never met Mrs. Brockway or any of her family, and the message related to a matter that he was unable to verify until after he heard from his sister on the other side of the Atlantic Ocean. I have permission to say that the message referred to was received by Mr. E. A. Willis, of Ellensburg, Washing-ton, who says he has the documents from both ends of the line to prove its truthfulness.

What we want is plain, unvarnished truth. I do not see how either fraud or collusion were possible in this case. WALTER P. WILLIAMS.

Salem, Oregon.

MANHOOD. He stands the test where souls are tried,

, . .

And truest honor finds, Who conquers, manfully, the pride That rules in feebler minds: Who seeks not rest in life's career, Nor yet beyond the grave; Whose heaven is duty's noblest spirere-Not that which idlers crave. He covets not the lordling's place,

Nor valuely tries to scan The Master's mind, but asks for grace To do the best he can.

His neace not tornor of the soul But harmony within-Renouncing self to reach the goal

And triumph over sin. Once on the plow his hand he lays, His eye ne'er backwards turns;

'ortune he seeks in virtue's ways, Ill-bought success he spurns. Looking his fellow in the face He sees God's image there: Whate'er may help to lift the race, His hand is quick to share.

Meekly he takes life's daily tasks As part of heaven's great plan; This boon-aught else denied-he asks, To be a manly man.

Angels attend on such an one, And stars their courses move

To light his pathway to the throne And garnish it with love.

-John Troland.

Why Should They Differ? We sometimes hear Christian Sci-entists say: "Oh, you cannot be a Christian Scientist and a Spiritualist." I fail to see. They both heal the sick; they believe in a renewed and more ner

WHY THE CHURCH OF THE SOUL?

Delivered Through Mrs. Cora L, V. Richmond, Ghicago, April 9, 1899.

2

INVOCATION. Life Divine and Perfect; Heavenly Parent; Father-Mother God, unto Thee Thy children bend forever at the altar of human praise; knowing that life and death-that higher life,-human birth and growth are but expressions in the changeful scenes of time and sense; they behold the blossoms as they come and go, yielding the fruitage of their kind, and they praise Thee for these manifestations of Thy law; they behold the sun-lit worlds that move and shine obedient unto perfect law, and they praise Thee; they behold the majesty of the spheres, they understand that from the atom unto the brightest sun there is the glory and triumph of thy perfect law and they praise Thee; but more do they behold and understand the beauties of thought and the process of the unfoldment of life in and through the powers of the soul; more and more do they understand that the source of all action and thought is from within and they praise Thee for this consciousness that is manifest, of these expressions in time and sense, for all the experiences that bring fruition unto the soul. May they more and more understand the meaning of life; not the immortality that is to be, but the immortality that is, of which this present manifestation is but a part, a step, a portion of that eternity that abideth ever. May they know that in time and sense the soul is as immortal as when the clod of clay is cast aside; and may they know that the perceptions from within kindle the earth with beauty and life, with manifestations of Thee, that human licarts more and more may be attuned unto harmony and praise. May this knowledge fill their lives with understanding, until the manifestations from within shall grow more and more abundant, and upon the tree of life the fruitage shall no longer be of thorns and thistles of contention, but of harmony and peace, the fruitage of that Tree of Life whose leaves are for the healing of the nations. May they understand the deep, divine meaning of the soul and its triumph over the dust, until in and through all this tide of conscious life shall flow to its fulfillment, on and on through endless ages of eternity shall mount to its height and be one with Thee. Amen.

DISCOURSE.

"Whose is not for us is against us."

In times like these, in the culminations of centuries when all classes and conditions of people announce new beginnings and great fulfillments, it is needful to know where you stand.

An Arabian prophet once said, "Whoever does not harvest the grain fails for the next harvest." We say, whoever does not harvest the spiritual truths of to-day fails in his or her duty for the coming time.

The great spiritual harvest of to-day is imminent, it is in the world, the seeds have been sown, they have grown and yielded their fruitage, but lo! many and many who accepted them hesitate to put forth their hands, either to gather or give to their neighbors, or for the seed-time that is coming.

Unless you speak the word that you know, the highest word, the best word; unless you do the deed you know to be best and truest, all that is yours by virtue of that truth passes and is blown away by the winds, and you are neither a thrifty husbandman, nor do you understand the message that has come to you. These many, many years the present outpouring of spiritual truth has been in the world; people have accepted it, they have received its comfort, they have in a measure understood its message, but they have neglected, or persistently refused to gather the harvest.

Suppose when strawberries are ripe you should say: "Oh! I will not gather these strawberries now. J will wait until the grapes and apples are ripe and gather them all at once; you certainly would not manifest an acquaintance with the laws of nature or the spirit of a thrifty agriculturist. Whatever in its seed-time presents itself for the early harvest you should be ready to gather. If the maiden should wait until midsummer before seeking the woodland violets or the sweet wild flowers of spring she would find them over-past and gone; but always the children hurry with swift footsteps to find the spring blossoms, the trailing arbutus, the anemone; nothing is too lowly or hidden to be gathered for the mother. So truth

if it were a thousand years before another springtime the world would certainly forget how the spring seems. So when spiritual truths are made to lose their efflorescence and their beauty by the processes of selfishness and corroding care; when men and women turn from the spirit to the letter and forget the light that has given that truth to the world, again and again the inspiration is poured upon the earth as upon the morning's beauteous altar the golden urns of life overflow with light, and you no longer are afraid of the shadow and the darkness; as upon the spring's blest altar new forms of life appear, and if you have been wise in your gathering you are ready to plant the seeds of choicest flowers, ready to sow the grain that has been carefully harvested, prepared by winnowing processes for the planting; and, if you are

wise, you are not afraid of this seed that has been gathered, you know it is choice, you know it has been ripened, you know it contains the germ of that which must be for the nourishment of the people. So it is with truth: the day and the hour have yielded their seed to growth. The new day has proven unto your

lives propositions that have been forgotten or obscured in past ages, and there are truths reaffirmed to-day that have been forgotten, that have been lost sight of in the great whirl and bustle of human affairs, and, not being in the sight or consciousness of the people, they could not follow. The most liberal Christian churches were obliged to abandon, almost, the name of God, so had it become obscured or used as the synonym for violence and shadow instead of spiritual aspiration and knowledge of spiritual things. So the liberal Christian churches of to-day teach the manifestation of humanity and the ethics and benefaction of charity. These are all well, but they must be the blossoming and fruitage of real spiritual seed or they will grow into nothing. When such minds as Minot J. Savage, as Lyman C. Abbott come out and declare their knowledge of and belief in Spiritualism, it is because the germs of spiritual truth reaffirmed to-day. appeal to them in that name more than in the name of the particular denomination or form of Christianity that they were called upon to teach and in which they were educated. The recognition of this new life and impetus, this new outpouring of the spirit among such minds is necessary. The Rev. O. B. Frothingham stood twentyfive or thirty years ago where they stand to-day: He had gone thus far, until he approached that fathomless, horrible abyss, annihilation, and this open gateway was the only way to save him from that annihilation, He turned precipitately upon the, so-called, liberal thought of the day unto the light of spiritual truth.

This is the reason why many liberal clergymen turn, by reaction, and enter the Romish church; because rather than annihilation any religion is best. So it is, because with the right kind of interpretation, with their own thoughts and their own aspirations they can believe in something; but to know or believe nothing, to enter into a world of shadow which to them would mean oblivion, is the horror that confronts them. Spiritualism has filled that void, has answered that question, has removed that horror; and, yet very few bodies of Spiritualists are willing to say so on paper or in any form that will answer the great need of just such men as Mr. Savage and Mr. Abbott.

Turn over the sheets you hold in your hands at this moment and you will find conserved for your use a declaration of the truths that have been received under the spiritual inspiration of to-day. No matter whether new or old; there is no truth that is new in the universe; it was not born to-day. God did not make it to-day, it is eternal; but because eternal, and because forgotten by the people it must forever be renewed upon the alturs of human intelligence. Now they say, "we do not believe in God." They mean that they do not believe in this or that or the other interpretation of God. But they believe in "natural law." If they believe in the unseen intelligence, if they believe in the forces in the atom, they believe in that which we define as God.

We believe in and accept the immortality of the soul that is as old as human existence, as old as soul-life itself, but in the midst of time and sense, and an unbelieving age, and the abuses of theology, people have forgotten it. Anew the alter fires are kindled, anew the messages come to earth, anew the immortality of the soul is taught; but you are afraid to declare it. If you are afraid to declare the essential principles of mathematics, if you are afraid to declare the inevitable laws that are manifest in nature. then you might be afraid to declare this truth.

Then go on until you come to the aims, objects and purposes, and to the recognition of spiritual gifts, all of

wheat that had-come from Egypt, said to have been handed down from the very treasure of the store-houses that Joseph hadocharge of in preserving that wheat for his brethren. The grain was fair, perfect and beautiful, and being planted on a farm in this western country and yielded an abundant harvest. Whoso, seeing that wheat field, would say sive may gather it for future years, but it came from nowhere," would be called an idiot by the average farmer. So is it to be said for the seed of immortality sown in your lives to-day if you think you may gather itsifruitage only for the future. Somewhere there was an immortality from whence it came.

Then take up step by step the legitimate sequence: Theosophy comes to you, having sprung up after the facts and philosophy of Spiritualism were already in existence, and it fikes possession of the theological mind as a revival of Riddhism or of the doctrines of the Orient. Oriental phraseology is attempted to be used, and Oriental thought interpreted: But all this, in the simple, clear language of your own vocabulary, is made plain. Its meaning is clear; you neither have to go to the Himalayas to receive knowledge of the Mahatmas, nor to any place in India to find those endowed with spiritual power. Direct and distinct the ancient knowledge is poured out upon the world to-day. Not in its effete, worn-out garments, not in its debauched raiment of Buddhism perverted as it is to-day; nor the Brahminism that simply holds in error, in slavery the minds of the average Hindoo; nor the Christianity, that has also been debauched by kings, rulers and priests, the human perverted thing that theology declares, but in the pure truth, the perfect light of that knowledge that was taught upon Olivet, of that knowledge that was perceived beneath the Buddha Tree, when Buddha saw in wonderful vision the "lines of life in all the forms in all the worlds," the great tide of immortality pulsing in and through the human form, into and out of the human body unto the great fulfillment of the soul. This is spiritual teaching, pure and sinple; and because Spiritualists accepted it but were not only neglectful, but afraid to avow it other minds have accepted and perverted it; even like the primal principle of immortality it remains for us to reannounce it.

The Church of the Soul is the necessity of the hour. If conserves that which otherwise would be cast to the winds; it saves those precious seeds of spiritual truth as the fruitage of the present hour for the world to understand. Here and now is the re-announcement and redemonstration of that which has been forever: It makes perfectly clear and plain, that the legitimate results of this knowledge and this truth must be the fulfillment of the highest ethics. You cannot begin preaching ethics to people until they know whether they stand upon the dust or whether their inheritance is in the sky. If man is evolved from the Anthropomorphic ape he is not liable to consider himself responsible to anything excepting the Anthropomorphic ape. If man knows that he is immortal, that he shares the great responsibilities of eternity, if he is aware of all that is divine and good he becomes responsible to that eternity for his life and its fulfillment.

Talk about ethics in a society that simply believes that man is born of the dust! No man is responsible to the dust for anything more than the dust can give. If it gives a few moments of life, a few hours of rest, a few days of struggle, a few weeks of sorrow he is liable to think that there is not much to be thankful for or responsible to. But if with the sorrow, suffering and struggle there is the incentive of the knowledge of immortality; that the soul has somewhat to do, that it stamps itself upon the dust as the germ of this rose stamps its image and its fragrance here. (Every atom in that rose under chemical analysis would be like the dust of the air, and in the substance of which its body is composed, reduced to this, the chemist would see nothing but dust.) Yet here it is aglow with life, transcendent, in its tone and coloring, and a purpose and an intention which is approximately fulfilled with sunshine, fresh air and abundant nourishment. So it is with the soul; the body may be analyzed, not only dissected with the scalpel of the surgeon or the anatomist, but under the chemist's crucible every substance that is known can be declared. In vain is this analysis if these men search for that subtle force that makes you men and women, that clothes your eyes with brightness, your cheeks with bloom, your bodies with vitality, your minds with consciousness, your actions with intelligence; that is all that makes you humane, courteous, kind and full of loving aspiration for your fellows; which is all that will eventually overcome this struggle for the physical possession of things, this aggressiveness that slays even human

will be the rock, and the shield, and the strength. from India the voice of testimony will come: "It is the simplified teaching of our great teacher;" up from the graves and tombs of Judea the voice of testimony will come: "This is the simplified teaching of our teacher;" up from the hearts of those who are waiting will be the voice, this is what we have said in all the lands beneath the sun. The light that now breaks forth upon the world is the harvest of lo! these many years.

The world has heard here and there, in fragments; now the seed is here, the harvest is at your hand, the light is for you to declare, the truth for you to announce. Beloved people, this is, Why, the Church of the Soul?

EVOLUTION-IN VERSE.

Teeming with living things; yet such the story Science tells-earth was once devoid of life,

And all its beauteous forms and all its glory Have been evolved from elemental strife.

Her children, Nature modifies by "natural selection." Decrees "the survival of the fittest" and the best; No weakness, no defect, can escape her sharp detection Adaptation to conditions is her only test,

Instinct is habit, acquired, condensed, transmitted, A legacy from ancestors of water, wood and plain, Preserved because to their conditions fitted, A tendency acquired and inwoven in the brain.

All the intuitions of reason and of sense, Even aptitudes relating us to time and space, Have been consolidated from experience Into the life and nature of the race.

At birth, the brain is covered with inscriptions Condensed, of thoughts and deeds of men long dead Hinting at war and love-scenes of all descriptions, History that ne'er was writ-romance that ne'er was read.

Nature hath given to the horse its form of beauty, And to the eagle its matchless power of flight, To man affection and a sense of duty-Conscience to condemn the wrong and choose the right.

The human mind with all its power of thought. Like worlds that move about us in their courses, Has through the ages been in mystery wrought, Perfected and sustained by natural forces.

We are related to the infinite in space, To the everlästing are we linked in time; Upon the fertile earth we run our little race, Yet, Mother Nature, we're forever thine.

The body mingling with the elements forever, Life is transmuted into other forms of force; It, time can ne'er destroy; nor change dissever The enduring energy from its eternal source.

Our dead live in the flowers of summer's golden days, Are heard in songs of birds and seen in love-lit eyes, Returning to us in many a thousand ways When fancy's wings have borne them to the skies. B. F. UNDERWOOD.

THE HOME OF THE SOUL.

On the shadowless shore of the summer land, In the mystical yet to be,

- A gloriously beautiful angel band
- Is waiting to welcome me;
- They'll lead me down the sunny paths
- By the side of the crystal sea,
- To that home prepared for earth's weary ones, Where the many mansions be.

And we'll nectar quaff from goblets of gold, The nectar of life's true wine,

- In that home of the soul, in God's bright land. Where no weary hearts e'er pine.
- Our souls will be fed with manna sweet
- From the evergreen tree of life,
- And we'll dwell in harmony all complete, Beyond the reach of strife.

That land lies far beyond earth's cares, Where now with weary feet,

And tear-dimmed eyes, and aching hearts,

And lives all incomplete,

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"THE DREAM CHILD,"

i

A Fascinating Bomince of Two Worlds. By Florence Huntley. Frice, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature, and will open up new

AFTER HER DEATH.

May 0, 1890,

vields its first blossoms unto your lives and expects, not only recognition and declaration, but that for future use these shall be gathered; the harvest is not allowed to stand upon the field for nature is so prolific she scatters her seeds in profusion if none are gathered there will be no buds nor seed time.

In ancient India when the wheat was gathered, after the floods were partly abating that overflowed the valley of the Nile, the people went forth on those flat boats.common to that country and scattered the seed abroad upon the waters. When the receding waters left their debris along the valley they also planted the wheat. This is the meaning of that much quoted and often misunderstood "Cast thy bread upon the waters and after many passage, days it shall return to thee." What more beautiful illustration-understanding the custom of the East-than this? So, too, if you have not gathered the fruitage and wheat of the past season how shall you be ready to cast it upon the waters for the next harvest and the next?

Besides losing your opportunity or neglecting it, others. sometimes unworthily, take up the name and symbol of the truth and word that you should have spoken, and that your lives should have stood for.

For fifty-one years Modern Spiritualism has been in the world as a manifestation and a name, and yet, up to the present time, excepting a few local organizations, the movement has announced no declarations of principles as a body. For five or six years the National Association has met in annual convention and dispersed and, although there has been an effort on our part and on the part of others, no declaration of principles as the result of the harvest of fifty years has been sent forth. Why? Because a few timid, erratic souls have said, "Oh, we don't want a creed!" Then you are afraid of having a creed if you declare the sun shines. You are afraid of having a creed if you say two and two make four, but they do; or if you declare the soul immortal and that your friend whom you think dead can return to you. What is the matter with human lives that they are so afraid of announcing a truth? Do you suppose the truth is to fetter you? The sunshine is limitless; the air which you breathe may be limitless; the sky over head, in its vast and wonderful beauty, holds all the worlds that you can see and all that you do not see. Because Spiritualism, as a name would not announce one truth that has been givenfor its harvest; because after all these years no one could point to any announcement, written or printed statement saying, "this is what Spiritualism has taught;" because of the petty contentions, strivings and fear of binding one even to the truth of to-day which have kept the people apart. Each one has said, "Oh, I want to follow the truth as I see it." Of course you do, but is that any reason why the truth should not be declared? Is it any less a garden because the rose blossoms in its own way. and the lily in its own way? If there is room for all does the declaration of a principle make all into roses, or lilies, or violets? If in an orchard there are some peach trees and some apple trees, does the fact of calling it an orchard make all into peach trees or apple trees? This is child's play, because it is child's play The Church of the Soul became necessary.

reannounced with each inspiration of truth that is poured out upon the world. These eternal truths are lost sight | immortality; you cannot sow the seed of immortality and of in the great bustle and glamour of material life and | reap only that which is in the future neglecting or are reannounced. You almost forget the blossoms of | ignoring the past. springtime when the winter snows and frosts are here; and

which have existed in the world before, but which have been forgotten or persecuted out of existence by church and state, until under the ban of the church on one hand and on the other under the ban of the law, no one could exercise spiritual gifts for fear of being prosecuted for witchcraft or for a violation of the law. Even to-day remnants of these laws remain and the gifts of the spirit are liable to be persecuted out of existence unless you announce them so that the world can know. We have this week, with our medium, visited a neighboring city in the interest of the mediums of that city, three of whom have been arrested for "fortune telling," and eight are on the list to be next arrested. One of those arrested, a prominent lady worker, is before the police magistrate for fortune telling, and it is doubtful whether they will admit the testimony of our medium, that this lady has manifest gifts of the spirit and that she has been ordained to practice them: Those arrested and tried before her turn came were released, there not being sufficient evidence in the minds of the jury that they were fortune tellers.

Now if all the Spiritualists of the land had declared that spiritual gifts of such and such kind are a portion of this religion or philosophy, even a police magistrate or an ordinary policeman might be able to see that it meant something, and it does whether they are able to see it or not. But under the organization of Spiritualism as it is to-day there is nothing announced that stands for these spiritual gifts. There is in The Church of the Soul. and we are neither afraid of being imposed upon by charlatans nor with anything else associated with the name of mediumship. We think we are able to make ourselves clear and understood in what we mean by spiritual gifts.

Then again, until this conservation in your society under the name of The Church of the Soul, the healing which has existed all the time under spiritual influence has been appropriated by at least half a dozen other names. We do not blame people for appropriating what does not belong to them if those who really possess it do not announce it. Of course every one knows that healing mediums and the power of healing under the gifts of the spirit were in existence fifty years ago under the name of Spiritualism. But "Christian Science," "Mental Science," "Metaphysics," "Mind Cure" and "Faith Cure" have not only run away with your healing, but with a great many of your healers; because you did not announce sufficiently plain that this is one of the integral gifts of Spiritualism. You did not stand ready, as a Spiritualist body to protect them against the encroachment of political demagogues who were perpetually legislating in the interest of medical colleges to crowd them out of the world.

.There is need that the gift of healing shall be declared as a portion of the religion of this new Dispensation. And if science wants to crowd it out of the world because it is a religion then it is also a science; and if religion wants to crowd it out of the world because it is a science it is a religion. Both ways we meet them, because we have the facts.

Then the certain legitimate conclusions that pertain to the immortality of the soul:-The soul, as the ego or entity, being forever immortal if immortal at all,-being the legitimate fruit of the spiritual outpouring as is the Some things are forever true; some things are grain the legitimate product of the grain that is sown. You cannot sow the seed of immortality and reap a half-

s to obtain possession of power; this light which is bein the justification that there is for being kind, good, gracious and full of loving thoughts of helpfulness for others.

Oh, yes! there is great need of the Church of the Soul in this day. Within the past few days a man with a message, a man with burning words for humanity, a man trained in the Christian church, who thought he was following the law of Christ, has appeared in your midst. One Christian minister was brave enough to invite him to his pulpit; and he talked, as Jesus talked, against Mammon, he talked against the encroachment of the rich upon the poor, and he talked until Mammon's votaries, even in that "Liberal" Christian church, were not able to stand it. When a man with the message of Jesus cannot speak it in a Christian church is there not need of the Church of the Soul?

For the sentiments and principles that this man has taught Jesus of Nazareth was put to death and many martyrs slain. For a similar purpose, and we say it here now because we have said it over and over again, with similar purpose and similar aspirations for humanity, the men who were called "Anarchists" were hung. This man may be persecuted further; if he is, there will be need of the Church of the Soul to extend to him the hand of fellowship. So long as any Christians fellowship with him, he being a Christian by name, he may turn to them; when they all deny him, then not only he, but the noble man who has stood by him will want our word, and they can have it.

What the Church of the Soul stands for to-day is that humanity, which being persecuted should be strength-ened; that humanity, which being downtrodden should be uplifted; that humanity, which being imposed upon should be enlightened; that humanity, which not knowing whence it came hor whither it shall go shall be informed and know that the soul-possessions can never be taken from the individual, even by Satan himself.

- It is because of this loss of the courage that this knowl edge of the divine possession gives that the world faints and falters, each one while passing through the valley of the needed discipline and shadow must needs have encouragement and strength. If when a man is in the shadows, one who is above should say: "There is no hope, there is no light, beyond, we can see nothing, we have passed beyond you and still there is no light," what courage would this man have, who is in the valley of temptation and chime? ³⁰ He might say, with the Epicureans, "eat, drink and be merry, for to-morrow you die." But if he who has passed on says, "I have been in the valley, but here it is light; I have trodden the wine press alone, but here is a fair vincyard the beautiful result of that sorrow: I have been in the valley and the shadow and I know that there is a way unto the light." Stronger grows the heart, the mourners' eyes are uplifted and their hearts are comforted.

Those who speak the truth upon the mountain tops, see the light is surely approaching and are neither false nor dograded, though they are persecuted and put to death. From our view, life is perfectly valueless, unless to speak the truth as you perceive it; life is perfectly useless, unless yon live the highest yon understand.

It is given to you through this voice of inspiration a the present time to declare this truth unto the world, Lo! it shall speak and its voice shall be heard. Remember what we tell you at this hour: The basic principles of We saw through these human eyes some grains of the Church of the Soul and its aims will enfold the world,

We journey on amidst the mists, And pray for clearer light, Straining our weary eyes to catch The dawn of morning bright.

But a voice comes down in the hush of night, Like notes from silver lyre:. "Go on in the strength of God's great might Through storm and flood and fire, This life you live is fitting you For a home so wondrous fair, Like moss-rose sweet, all gemmed with dew, The richness over there

Will seem to you when you will gain The pearly portals bright Of that dear home where no sin-stain Bedims its holy light." And so in aspiration high. We lift our souls to God, Above the shrouding mists of earth, Above the tear-wet sod,

And angels clasp in theirs our hands, In holy, deathless love, And lead us on with firmer step, To our bright home above. And as with them we joyful walk, Holding rich converse sweet. Heaven's radiance sheds its beams around, Making our bliss complete.

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MORE STARTLING FAGTS by "dear spirits" but, alas! find them full of amiable contradictions and log-ical inconsistencies. I have now learned

Further Elucidation of the Pros and Cons in Spirit Return.

By Charles Dawbarn.

Modern Spiritualism is based on the loneliness, etc., etc. At last his victim fact that men and women, our own Servetus comes to his aid, and he is led friends, neighbors and loved ones, come to a house where and the appropriate to a house where amid the appropriate back and thus prove they are not dead. singing and dancing he becomes a But when we ask where they come Shaker and finds happiness. It is thes from, we find ourselves facing a most delicious touches of mortal human naserious difficulty, and one to which the ture that attest the universal truth that mere fact of spirit return brings no comes to the Spiritualist.of to-day as satisfactory explanation. "Startling Facts."

ILLUSTRATIONS.

see yonder hen clucking and scratching

with an utter self-abandonment be

cause she has such intense love for her

beaks, and will run from a hawk. leav-

ing them to their fate. Everyone

recognizes that animal "mother love"

is a temporary arrangement for the

At this point Common Sense ob-

memory, which can only remain active

at 2000. So by desire and self-sugges-

tion the returning spirit has reduced

himself into contact with mortal life

We can, I think, reasonably prove

Here is a daughter, long an orphan,

there is pain in heaven in that

that Common Sense is right, if we will

new and distinct personality.

That

Yet

Of course we have asked the spirits a thousand times to tell us about their The student can find such illustrapresent condition, and this from no idle tions by the thousand, although it is rarely they are given so pointed. But curiosity, but because their present condition will presently be ours. And a thousand times we have listened to all the same the old cry will be heard, demanding that the next life be just a glistening incoherences and contradictions, till the thinker discovers that second edition of this. "I must have something is standing between himself my loved baby, my darling mother, my lost love to greet me "over there;" and the truth. We have been demanding is the song of songs to the Spiritualist, tests of the truth of spirit return. Is it not about time we demanded a verificaso let us see what science-that accepts tion of spirit statements about the next spirit return-will have to say on that subject from its own standpoint. The life? And since we cannot get any such principle involved is supposed to be "personal love," which is claimed to be verification through our mediums, I respectfully suggest that we each solemnly invoke the spirit of eternal. Looking round for an illustration, I

COMMON SENSE,

and when he responds to our call let us see that we give him fair play, and an honest chance to tell the truth. I fluffy babies. She would fight for them, give her life for them, and is miserable further venture to assert that the aforeif you take them away from her. said spirit is my companion while I in about six weeks she will snatch the write, and I propose to ask him a numworm from their mouths-I mean their ber of questions about the next life that spirits with "uncommon sense have left unanswered And I further propose to give the-reader the benefit of all the truth I can logically grasp benefit of the offspring, and dies out from this source.

when no longer necessary. The more helpless the infant, and prolonged the Spirits of olden times told most ex-traordinary stories of heaven and hell, infancy, the more developed becomes with devils and angels praising and this "mother love" until, in humanity, cursing to their heart's content through all eternity. They descended to details, we see it impelling a whole life of selfdescribing themselves as dwelling in a sacrifice, often entirely unnecessary. city which was high as it was wide and long; containing beasts and horses as well as saints, with God himself sitting in royal state as supreme ruler described as the highest and noblest over both heaven and hell. Other faculty of human life that the mortal spirits have written and talked of God Jupiter and his celestial family, with Jupiter and his celestial family, with child together, absorbed in the old, old their loves and hates, and the conlove. sequences to poor mortals. The only remark that Common Sense makes here serves-the reader will please rememis that such tales suited the intelliber we invoked his presence and blessgence and beliefs of the mortals then ing-that such a conception of "mothe living. He also observes that natural love" is as unnatural and absurd as it law compelled such returning spirits to would be to expect the mother hen to represent earth beliefs as to the next brood and scratch for her last year's life, rather than facts in their own exchickens. Of course we know that reperience. The reader can apply the turning spirits say this, and much more same truth to all ancient teachings and of the same sort, but that is because religions, each in its own realm supeach spirit by chilling himself down to 1500 has lost his hold on his spirit porting such beliefs as the people were ready for, and often adding some ex-

cellent advice or command. But we come to a matter of personal interest when we turn to the "returning spirit" of to-day and ask him what he and is therefore working and talking has to tell us about the life in which he from that standpoint as an entirely finds himself. He universally 'contradicts those old teachings, but goes on to tell us, just as in olden time, very much that we should believe to be probably for a few moments allow our imaginatrue whether he voiced it or kept tion a little liberty. solemn silence.

At this point I want to remind the who dying is engerly welcomed to spirit life by the mother her soul is reader that in my recent article entitled "Startling Facts in Spirit Rewaiting to claim. What a beautiful turn," I asserted that the universal law picture of eternal happiness sparkles in of vibration (life is motion) absolutely that re-union. But wait a moment, limits memory, whether of mortal or spirit. Let me in a few words repeat The newborn daughter suddenly senses a thrill of ecstatic joy chasing celestial what I then elaborated. Let us suppose the normal vibration of the mortal nerves in her angel mother's organisma thrill in which she has no part. And brain to be 1000 beats to the second. Some mortals are born with a possi daughter's soul. It is the eternity of a mother's love which has shocked that bility of, say, 1500. By a process called development they reach that point, and are what is called "entranced." child. For her own mother's "thrill" The reader should here note that the mortal so entranced loses for the time his hold on his normal memory. His memory is working at 1500, and not at 1000.

Now let us assume that spirits closest to earth life have a normal brain vibration of 2000, which some spirits can de activity the particular vibrations which

to explain this by the discovered fact that my visitor makes a new personality for himself, which is less than spirit even if it be more than mortal, when he has once succeeded in his return journey to earth. So speaking for myself, and in the light of the utter nonsense talked about the eternity of a mother's love, etc., I should have to reply to the fair Helen that I really do not know what to expect will come to me, and herself, as duties and privileges of citizenship in the higher life. It is true I have great anticipations, but they are founded on the revelations of Common Sense rather than on those of my spirit grandmother. And it is from Common Sense that I am gathering,

one by one, the ideas with which my readers are familiar. I will now invite the reader to listen while our mutual guide Common Sense once again repeats some of his inspired revelations. ATOMS AND MOTION. All that the scientific mind can con-

ceive of what is called "creation" is that somewhere and some how the eternal atom found itself "moving"in an absolutely frictionless ethereal cosmos Motion once started and everything else becomes possible. With unlimited space for the workshop, unlimited intelli-gence for the mechanic, unlimited force for the machinery, and unlimited time for the day's work, something is bound

to happen. The very first thing to happen is that the individual atom, with an eye to business, looks around for a partner, has a most decided choice which we call "the attraction of cohesion." So like-minded neighbors blend and form themselves into a molecule. These molecules carry on the process by selecting brother and sister molecules prepared either to play or work together without quarreling. It is understood from the first that if an atom is not contented he is to get out, and let another atom take his place. So each and every form consists of atoms blended into molecules, and is a more or less temporary arrangement, for, as we have seen, the molecule is merely a blending of like minded atoms who separate when they choose.

Thus the atom is the only real and original individual, and has an eternity of existence before him, because there is nothing about him that can be de stroyed. Stop his motion and he would go to sleep. Whether you think of him originally as a point of force, a whirl of ether, or a speck of matter is of no real consequence. Our forms, whether body or spirit, are gatherings of molecules. Our soul Egos are thus atoms, indestructible atoms, and when blended into the mighty whole we have the right royal molecule called God. So far, and if we do not stop to ask the why and the wherefore, we have at least an intelligible conception of Creation as a

whole. We now examine a little more closely into the details and we discover that atoms are eternally restless, and never quite satisfied with form. So after a time every form drops apart. While it lasts it is in a state of perpetual change. If it be an organic form and this restlessness is confined to the coming and going of molecules we call that form "healthy." But if some of the molecules won't get out, but stop in the form of discontented citizens, we call that sickness or disease. When the inkabitants all vote the same ticket, and take a general interest in the welfare of the whole form we have harmony. As soon as some pull one way and some another we have discord. Harmony is but another name for love, Discord stands for hate every time. That is what they mean to us when we recognize their effect on our spirit. When we are studying the form alone we call these effects "health or disease.'

was caused by another mother, the Now let the student watch what this girl's grandmother, suddenly demandmeans in its application to mortal and ing to fondle and embrace her own immortal life. So long as form is comdarling babe, who happens to be the posed of harmonious molecules it cangirl's mother. This incident is but the first effect of suddenly starting into not fall to pieces. Each molecule is expressing love to one and all. Eternity cannot break up that form until its par-ticles become inharmonious, and allow

our five

and then brand them as revelations of Modern Spiritualism! I have been accepting the talks about spirit life by returning spirits without even a guess that the spirit himself was in an abnormal condition. And the mere idea of now branding these sweet tales as "unverdical" seems to devotees of the seance as if I were accusing the "dear spirits" of telling falsehoods. The average Spiritualist, while he

cannot now deny that spirit talkers are themselves in an apportant condition, has never dreamed of disputing their statements. Once absured that it was his uncle or his grandmother who was talking he has been ready to endorse every word, and take the consequences, But for myself, I humbly confess that when Helen Wilmans and her ilk, ask me what I know about the next life I stop at the chalk line drawn by Com-mon Sense, and acknowledge that spirit revelations do not yet enable me to apply the word knowledge to what may be my individual beliefs. I can prove human immortality and spirit return. From these facts I can infer a whole philosophy that beats the old orthodoxy all to pleces. But if I am asked to endorse even one of the myriad descriptive details of the next life, pictured by our mediums, I respectfully decline. Let me now give the reader one more illustration that not only drives a nail through all spirit talks about spirit life

but clinches it on the other side. When Professor Tyndall taught the world the importance of "dust" it was a revelation that startled even the scientist himself. Without dust we should have no rain. A particle of dust is the nucleus for each single drop. If dust were absent the atmosphere, super saturated, would discharge its moisture in successive cloud bursts that would destroy every form of life. We are dependent upon dust for the blue of our sky, and for the glories of sunrise and sunset. Still more startling is the discovery that our world would be dark without dust. Our present atmosphere would be black were it not for the re-flection and the diffusion of the light waves by particles of dust. Not merely would all we call beauty disappear-for beauty is an effect of light-but life, as we know it would be impossible. Of course there can be too much dust, as there can be too much of everything

else, but the reader will note that without dust this earth would become a dark planet and a hopeless wreck. When I now proceed to apply such facts to spirit life I discover that either Nature's laws are different "over there," or else life is no better worth living than in this world. Spirits tell us of blue skies, with flowers, and birds, and insects of every hue. They talk of beautiful maidens and stalwart men gathering in triumphs of architec-ture that sparkle in the sunshine, till their life would seem to be a perpetual notice that nothing of all this is possi-ble unless they have dust in their atmosphere, and plenty of 4t.

Woe is me, but Common Sense insists that the truth shall be told. When dust gets in the wrong place it becomes 'dirt.' What spirif ever told us that the angels had to wash themselves with soap, and of course use door mats to take the dirt off their shoes when the wet dust had become mud? Must we now fancy heaven with its washing days, and, of course, clothes lines and pegs, for if dust be there everything must get soiled as with us. Their far famed buildings must need from time to time fresh coats of paint, and apparel, after repeated "solling and cleaning, must be repaired or replaced by new. Without dust spirits would be practically in the dark, and know nothing of the beadty of color. Without dust they could not even "raise fruits, flowers or green grass. We thus see that (1) either the conditions of their life are totally different from ours, or

(2) we don't know anything whatever about life in the spirit world. A million spirits may continue to come to a thousand mediums and tell sweet stories of the hereafter, but surely the reader can now see that such tales leave us ignorant as before. And the only

Knowledge of Spiritualism Prolongs Life. An observation of several years has

ITIS HEALTHFUL,

led me to believe that there is either something in the nature of a faith in Spiritualism to sustain and prolong life beyond the ordinary, or it attracts to it those persons of especially healthy and robust physiques, who adopt it as a philosophy of life because it is more free from melancholy and despair than any other religious doctrine now presented to man,

Certain it is that the death record among Spiritualists compares most favorably with that of any class of people who profess some other belief of life and destiny. If anyone wants to test the truth of this let him watch the deaths announced in our Spiritualist papers and contrast the ages with those of some church paper. I recently noted nine death announcements in a Spirit ualist paper, the average age of the nine being sixty-six and one-half years; and it frequently occurs in these lists that the ages run from seventy to ninety years.

It is probable that a knowledge of Spiritualism has some psychologic effect upon the character of a person that acts as a tonic or soothing influ-ence to preserve and nourish the vital forces so as to carry forward the functions of life to a prolonged age. As a cheerful and hopeful condition of mind reacts upon the body and gives it buoyancy and sprightliness, these would contribute to an active circula-tion and healthful flow of the life currents. The promise and comforting assurances of Spiritualism would have this effect. On the contrary, dread and uncertainty depress and lower, the cir culation, causing gloom and despon-dency that breed disease and shorten life, while they throw the mind into anxiety and confusion. There is no more pitiful sight than the despairing melancholy that results from perverted religious views-views that outrage the integrity of nature and belie the purposes of the universe. I have often felt that if I were a sincere believer in the dogmas of Calvinism it would shorten my life twenty years. I have known many cases in which life has been saddened and abbreviated by the brutal and pernicious teachings of heartless

germs.

most.

health

trouble.

kidney disease.

If you are sick, begin with your kid-

neys, because as soon as they are well they will help all the other organs to

The treatment of some diseases may

be delayed without danger, not so with

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fanatics. Life needs all the sunshine and hope that can be shed upon it. It wilts and languishes under the bilious and miasmatic doctrines that emanate from false theology. The microbes of pesti-lence are not more to be dreaded. In time the potency of the sweet hopes of Spiritualism will be understood and sought for; the poison of man-invented creeds will be shunned like the venom C. H. MURRAY. of asps.

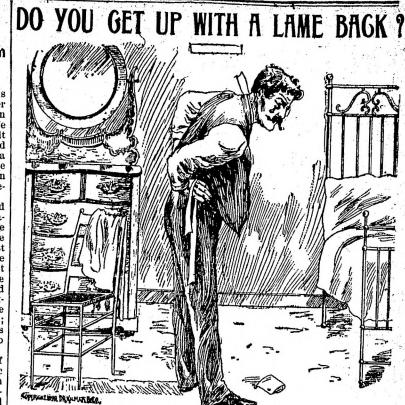
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PASSED TO SPIRIT-LIFE.

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

- Passed to the higher life, at Yale, Ohio, April 19, 1899, Mr. Theron Gilbert, aged 75 years. He leaves a wife, who had faithfully walked by his side for nearly fifty-six years; also one son and four daughters, and many other rela-tives and friends. He was an earnest Spiritualist, standing almost alone for many years in this belief. He was not afraid to die. We were called to officiate at the funeral, which was largely attended. A good man has arisen. E. W. SPRAGUE.

Passed to spirit life, at Ravenna, Ohio, April 15, 1899, John Prior, aged 18 years, only child of Mrs. Delia Prior. He was a noble and exemplary young man, beloved by all who knew him: an earnest, outspoken Spiritualist, and carried its teachings and practice into his every day life. He was a member of the Home Guards, and his company rational explanation of such tales is was in attendance. The High School, that spirits who return leave their spirit of which he was a proficient member,



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a narrative of the personal experiences in spirit-life the author's father, who had been a natural philos-ner and a materialist.

the author's mediumshin

Principles of Light and Color.

the entranced mortal on a common plane. But such spirits can no more command their normal memory than girl's great grandmother-is heard crythe mortal can. Both alike are in an abnormal condition. "But I asked the spirits, and they told me they could remember everything," is the supposed crushing reply from scores of unscientific critics. I have never said that such spirits are intentionally untruth-When working at the 1500 level they undoubtedly believe they can give us the exact truth even to the details of their spirit life. Yet the scientist knows it is impossible, for they are in as abnormal a condition as to the entranced mortal. It is true they will take on conditions both from the mortal and from mortal surroundings. They will read your minds and thus unconsciously recall their own earth lives, but mistress, but such a blending of immor-under the same law their spirit world tal souls into eternal harmony as can will be almost entirely such as you and only be typified to mortal imagination your friends believe it should be. I by such mortal experiences. But the propose to give a few recent illustra-

tions proving this truth. A few weeks since the first page of the Banner of Light was devoted to an

1

address given through the Ouija Board. GRAFTING IMMORTALITY. thus probably as unadulterated I have often been amused recently by spirit utterance as our present conlessons in immortality as given week by week in "Freedom," published in ditions permit. Still we must remember that the spirit brain had to be at 1500, Florida, by its editorial priestesss and or lower, for his thought to reach earth oracle. The articles are Helen Willife. He was therefore in a state of mansy in brilliance, and create a breezy abnormal spirit intelligence. His theme "life in the spirit world," which atmosphere in its columns forty-eight veeks out of fifty-two. Yet the fundahappens to be the very subject we are now discussing. The earnest spirit tells mental thought is as impossible as the eternity of "mother love." It is prous of the congenial occupations he and his fellows- have "over there." The posed to manufacture immortality right The here and now. Or rather to graft imartist and the sculptor, the painter, the mortality on to this mortal body, with engraver, the architect, we are told. a sublime assurance that it will grow have gained larger liberties than earth and thereby destroy death. The point could offer. All this sounds sweetly natural. The honest spirit goes on to of probable interest to my readers is he statement by the fair Helen that tell us that one does not lose his memshe has long investigated our facts, but ory at death. To prove it he informs us that millions join in singing "Corona-tion and Antioch and Mount Pisgah does not interpret them as we do. loes not really much matter whether we imagine Helen as a fair nymph. Old Hundred." The church memwith ink on her forefinger and an aureher who reads this will thrill with satisfaction. But I must not follow the ole of pensive thought on her classic brow, or think of her in robust womanmyriad details skillfully depicted so hood perhaps "playing" a Florida alli-gator, with the other editorial We helpnaturally by that spirit visitor. You cannot put your finger down and coning to land the exhausted monster. That she may possibly, by hygienic tradict any of these assertions. But at last his enthusiasm gets the better of him, and with delicious sincerity, he describes military spirits as delighting of earth life out of Mother Nature is not the point that interests me, nor am to march, just as in days of yore. So I speaking of her artful little scheme to there are set days for parade when make everybody healthy, wealthy and "God himself, the Great Ruler," comes wise, like herself. The point I am mak-

to review them. It is only occasionally we have a treing is that our asserted facts of "spirit mendous truth of that sort flung at our heads by a returning spirit. But the miliar, have left her painfully uncermiliar, have left her painfully uncer-tain as to whether the domestic and so-"truth" is not God reviewing regiments cial life of spirits is really what it is deof old soldiers, but that the spirit was picted to be by "guides" and "controls' himself in an abnormal condition, and of mortal sensitives. She is so dubious talking just what seemed to him to be that she proposes to stop right here in true while in that condition. Let me this world as long as she has a mind to, here give another still more recent illustration of this universal law which and to teach her disciples to do the thus limits both spirit and mortal. And same. I have no desire to anticipate any-

once again I find the truth illustrated and demonstrated by a returning spirit. A good, pure-hearted Shaker is the medium, and after being entranced, that is placed in an abnormal condition, he is used by a spirit, also abnormal, to spirit experiences of John give us th life beyond I. for one, find myself in no Calvin. All is told just as we might ex-Calvin. All is told just as we might ex-pect. A cruel, blgoted soul passes on hurry to reply. I have listened for and out into a fearsome darkness and many years to "stories of eternity" told social and domestic life I etherealize, . Omaha, Neb.

and the second

press to 1500. Such spirits can meet express "mother love," for that grandmother can hardly get hold and prepare for a sweet kiss before her mother—the hate to play its murderous part. As a matter of fact no such permanent har-mony has shown itself in any gathering ing for her dear child, and demanding a fond embrace.

of molecules watched by senses. The sun, and the microbe, with Why prolong the absurdity? Surely every form between, sooner or later the reader is beginning to see that this drop apart. Therefore Helen Wilman's "mother love" must stop somewhere. "mortal immortality" cannot be real-ized on this level. Of course the more The hen loses it at say six weeks. Woman mother may fondle for a cenof harmony the better, and she, or her tury. But it dies all the same. Yet as they said in France, "The King is dead. Long live the King," So Common disciples, may yet evolve a lot of old folks who will decline to die in any reasonable time, for the benefit of their Sense justifies his position by asserting heirs. But the moment the supply of that although "mother love" is personal and will die out, yet the love that is mand disintegration has commenced founded on harmony between two souls for that form. will be eternal. There will be no ine-quality about it. No mother and child. IMMORTALITY AND LOVE. No husband and wife, no lover and When we apply these revelations of

Common Sense to life beyond the grave we have entered a field where our every day facts become useless as guides. We gather such facts, and listen to revela tions while at a level of, say 1000 brain returning spirit cannot tell this to listening mortal until Common Sensé has vibrations to the second. But we soon himself come as teacher to prepare the notice that even at 1500 such beats our pupil for a lesson in "truth." brain manifestation becomes abnorma and often absurd. By applying this

result to a life passed amid even but 2000 such vibrations, we saw the absurdity of carrying our conception of "mother love" to the inner life. We also here learn a new lesson from these teachings of Common Sense. If the spirit body be entirely harmonious we know that it will last. But if it be inharmonious it is necessarily as mortal as we are, save that there may be a longer interval between birth and death. An we have a right to expect all advancing spirits to base their growth upon greater manifestations of harmony, or the love element. Therefore the spirit world, so far as it is superior to ours, is such by a greater development of love. So any reader who groans over the dis appearance of "mother love" may now be scientifically assured that it only vanishes to make way for grander It manifestations of love than are possible in mortal life.

So much seems to be solid ground. Immortality and love mean the same thing, and stand or fall together. We can also realize that knowledge and wisdom will continue to be born of experience, and necessarily evolve power, which will be used in the spirit of love. So far this is pure Spiritualism as endorsed by Common Sense. It is when we try to foist our paltry earth limitations into the higher life that we make irst-class fools of ourselves, from the standpoint of the scientists. Let us remember that matter working

at, say, 1000 vibrations, with which we are familiar, does-not give us even a whisper as to how it will behave at 2000, or a million beyond that. I admire the tree, the flower, and much of the insect and animal life here. I forthwith proceed to transplant them, by imagination, into the higher life. I must also have my occans, my rivers, my purling brooks, because I am used one's funeral, but Common Sense to them. So I merely insist they shall shakes his hoary head and says the act-ive molecule cannot be fettered for even, thus merely make a hash of my, own by human will, whether it be to sun, experiences, and then swallow it. Like planet or human form. Yet when the devout artist of the Middle Ages I Helen asks what we know about the am ready to add wings to a fat baby and then call him a cherub. My own | ualism in Nebraska has known.

memories behind, just as the entranced mortal loses his earth memory. So we see that Modern Spiritualism is itself built upon Multiple Personality as a law of Nature that cannot be trodden under foot by either mortal or immortal. I now invite the reader to invoke spirit Common Sense to become his guide and control, as well as mine. And I beg to assure him he will very quickly dis-cover how much he has believed that ne did not know.

San Leandro, Cal.

new molecules is not equal to the de The Sunapee Lake Camp, N. H. Sunapee Lake Spiritualist Camp-Meeting the coming summer commences on the last Sunday in July, and continues several weeks.

The committee have some of our best speakers and mediums engaged, and are making arrangements for the comfort, pleasure and instruction of all who may attend our meeting this year.

Sunapee Lake is one of the most beautiful resorts in New England, and is becoming more and more popular every year as it becomes better known It is on the line of the Boston & Maine Railroad, Concord & Claremont division, where fine steamboats connect at Lake Sunapee station to take pass engers to all points around the lake. Blodgett's Landing, where the campmeeting has been held for twenty-one consecutive years, is situated on the east side of this charming lake, in a lovely grove. The Ladies' Aid, auxiliary to the

camp association, will hold a fair in August. We respectfully and cordially invite

the attendance and patronage of friends to our camp, hoping to meet our old-time workers and associates, and as many new ones as can arrange to come. Programs giving full particulars later. MRS, ADDIE M. STEVENS,

Pres. S. L. S. Association. Hillsboro Bridge, N. H.

Nebraska Oamp-Meeting.

The State Spiritualist Association of Nebraska will hold a comp-meeting in Lincoln, Neb., in Lincoln Park, from July 14 to 25. The expense to each per-son during the entire senson of attendance will be: 75 cents for privilege of grounds, 75 cents for one tent. Campers are supposed to pay for their own meals (meals will be furnished on the grounds) or bring suitable means for preparing them in cathp. The asso-clation furnishes only the tents. Cots and board floors, can be procured if called for, at small expense. Mediums or speakers wanting to attend can cor-respond with the secretary.

Spiritualists of Nebraska, wake up! The State Spiritualist Association is going to have a camp; it wants your moneyed help to place Nebraska at the head in camps. Now let the secretary hear from all the towns and cities of Nebraska. How much will you give to push on the work to a grand success? Send us \$1, \$2, \$5-tor what you can. Throw all prejudices aside, put away all the little differences and let us join the greatest move the history of Spirit-

PAUL S. GILLETTE, Sec'y.

was dismissed and the scholars at tended in a body. His mother and grandfather, with whom he lived, are blessed indeed in the knowledge that he has not gone away, but will become a guardian angel to bless them The writer, assisted by Mr. D. A. Herrick officiated. E. W. SPRAGUE.

Passed to spirit life, April 11, 1809, from his home in Hart, Michigan, Mr. Lorenzo Brooks, aged 72 years. The Oceana Center Spiritualist Society sus tains a great loss. He was one of the earliest to espouse the cause of Spirit ualism, and was ever devoted to its advancement. He has passed from the shadows in the full glory of a golden SECRETARY. day.

Yourself and many of your readers will be surprised and will regret to learn that one of our most esteemed and veteran Spiritualists. Mr. Frank Shrock, of this city, passed to spirit life April 17, after a sickness of ten days. He was 55 years of age. He was buried on the 20th by the Masonic Order. He leaves a wife and one daughter. Mr. Shrock was well known by the Spiritualists generally in this and other States, who will regret that he has been called away so early in life. He lived and died in the full knowledge of Spirit-ualism. A. B. ALLEN. Pueblo, Colorado.

Passed to spirit life, at her home near Deer Lodge, Mon., April 18, 1899, Miss Laura Larsons, daughter of Mrs. H. Larsons. She was a true Spiritualist, a pure and noble girl, and leaves many friends, who may miss her, but rejoice in her triumphant entrance into the higher life, with the full knowledge of angelic ministrations. The funeral services were conducted by the writer. CLARENCE S. TISDALE. Bozeman, Montana.

John Brown, "The Medium of the Rockies," passed to spirit life, from San Bernardino, Cal., April 20, 1899, at the ripe age of \$1 years. The funeral serv-ices were conducted by the writer, assisted by Rev. W. G. White, of Colton. Cal.

ELLA WILSON MARCHANT.

"Human Culture and Cure, Marriage Sexual Development, and Social Up building." By E. D. Babbitt, M. D. A VERY FASCINATINC WORK. This fine volume might well have been entitled Bpiritualism Demonstrated by Solence. It is writtens in that peculiar interesting style in which French writers excel when they would popularize solentific subjects in adaptation to the needs of the general reader. The author is not a Spiritualist-he even mentions Spiritualists as "devotees of a new super-sition," etc., etc., in which he manifests the usual animus of the "scientific class," yet he says again: "There is a troe and respectable idea in Spiritualist." and regards as proved "the fact of communication between superhumans and the inholicants of Farth?" and to goes on to relate instances of fact in evidence. There is, to a Spiritualist, a manifest discrepancy --the authors's ideas, but the well-read mind will readily wole will find not only good metal out of the woode will find not only for metal out of the sole at this office. LL.D. A most excellent and very valu-able work, by the Dean of the Collego of Fine Forces, and author of other im-portant volumes on Health, Social Science, Religion, etc. Price, cloth, 75c, For sale at this office.

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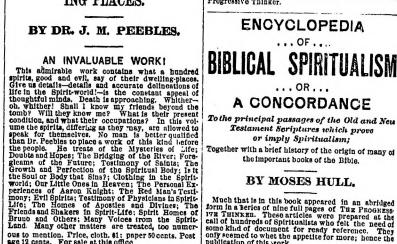
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SATURDAY, MAY 6, 1899.

WANTS TO RECONSTRUCT AND VITALIZE THE CHURCHES.

Wm. De Witt Hyde, President of Bowdoin College, in a late issue of "The New World," this city, under the head of "Reorganization of the Faith," gives his conception of the present needs of the Christian church. His introductory paragraph is worth reading. He says:

"The current creed of Christendom is a chaos of contradictions. Truths and lles, facts and fancies, intuitions and superstitions, essentials and excres-cences, are bound in one bundle of tradition which the honest believer finds hard to swallow whole, and which the earnest doubter is equally reluctant in toto to reject. It is high time to attack this chaos, to resolve it into its elements, and to reorganize our faith into a form which shall at the same time command the assent of honest and the devotion of earnest men. This work cannot be done roughly with the broad ax. The problem is not mechanical, but vital. One cannot chop the creed in two, and say, 'This half is true, and that is false.' We must discover the germ of life in the old and somewhat decrepit body of current tradition, and from that vital germ we must breed the fair and vigorous body of the faith that is to be. The new faith will not be a mechanical fraction of the old, whether large or small. It will be a reproduc tion of the essential features of the old, in new, fresh, vigorous, functional re lationship."

All churches and all creeds, save the Catholic, see the need of modernizing their faith, to make it agree with the advanced thought and knowledge of the present age. But they are tied back to ancient dogmas of pagan origin, and he who even proposes a change is looked upon with suspicion, if not positively punished for heresy. New organizations are formed, but they dare not depart very widely from the old,

YES, "STICK TO THE BIBLE!" THE MEANING OF IT. Following immediately on the heels of Evangelist Moody's shout of "Stick to the Bible," we have the effect of that pernicious advice in our own immediate realms. vicinity, as detailed in the Ohicago Record of April 20;

'To atone for the crime of Cain. Abel Dykstra, a Dutch farmer in the colony at South Holland, slew his five-year-old son Peter yesterday morning. He be-lieved he was Abraham and that he had a divine command to sacrifice Isaac. For several days the man had been moody and he had begged his wife, eternally the same. Sophia, to remove their two children-Peter, aged five, and Cornelius, aged

twenty months-from his ranch in case he became suddenly insane. "Yesterday morning he met his wife

and children on the way from the home of her father, Peter Van. Drunnen, where they had gone for safety the night before. Dykstra kneeled and tenderly kissed the boy, and, leading him by the hand, all went home together. The mother went into the kitchen and was preparing breakfast, when she saw her husband in the yard whetting a scythe, while Peter played near him. Mrs. Dykstra ran out and took the scythe from him. "'I must do it this morning,' the man

shouted. 'God has ordered me to do it.' "Dykstra made a rush for the boy and dragged him to a shed near by and

took up the corn knife. "'Papa, please do not hurt me,' cried the boy, and he struggled to free himself from the man's grasp. Mrs. Dyk-stra also pleaded with her husband to release the boy, but in vain.

"Holding Peter with his left hand, Dykstra drew the knife across the lad's throat. The vertebrae saved the head from being severed from the body. The boy ran nearly 100 feet before he fell and died.

"Dykstra then saddled his horse, mounted and galloped to Lansing, three miles away. The mother, who had seen her child killed, hastily notified the neighbors and in a short time fifty or more men were chasing they fugitive. He was soon lost sight of in one of the marshes south of Harvey.

"Dykstra rode to the house of John Meeker, a farmer for whom he had worked, and said: 'God told me to sacrifice my boy, and, as much as I loved him, I had to do it to please God. After I killed him the devil laughed at me.' "Not waiting to hear more, Meeken drove out in search of Constables Frank Harrington and Fred Randall. They arrested Dykstra and took him befor Justice De Young. Deputy Coroner Reynolds held an inquest and committed the man to jail pending an investigation by the grand jury. Imme diately after the verdict was found the officers started to bring the prisoner to Chicago, driving across country to Harvey to take a train. At 6 o'clock last night he was taken to the county jail. "Dykstra is 35 years old and a re

ligious enthusiast. He sat up all Tues-day night reading the Bible." The mother of that murdered boy, if able to take a common sense view of the condition, will not appreciate Moody's advice to women, to "Get right up and get out, when you hear persons tearing the Bible to rags and tatters." But it is said Dykstra was insane! What made him insane? "He sat up all Tuesday night reading the Bible," says the report. Instead of the old Jew book being responsible only for the murder, it robbed the man of his senses, wrecked two lives, and may make a maniac of the mother. The Pocasset tragedy was repeated over again. Scarcely a year, a month, a day goes by but somewhere murder, mutilation, or cases of lunacy are reported. Incited by the Bible. And why not? The Lord

God has directed: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee to serve other gods * * * thou shalt surely kill him; thy hand shall be the first to put him to death." See Deut. 13:6. 9. To "serve other gods" is interpreted to depart from the received faith, s the Inquisition with its rack and stake

In the gardens of the gods are fruits and flowers adapted to the nature of the dwellers in those beautiful spiritual

Dwellers in the vale of mortality may by cultivation and development of their spiritual nature, by their moral refine ment, be fitted to partake here and now of the essential qualities of the fruits that grow in the gardens of the angels The essence of truth, of love, of purity is the same everywhere and always

The soul that dwells in these, having these divine principles in the spirit knows the flavor of the food of the angels, and delights therein-he has found that which is "sweeter than honey in the honeycomb," and when consciously he has tasted thereof he can never forget its sweetness. He can henceforth say: "I have food to eat

which ye who have never tasted of it know not of." For it is only known by being partaken of. It is with gladness we note that there are among our readers and contributors favored souls who have found pearls of

truth beyond all price in their de velopment in spirituality. What price, indeed, shall be given or can be estimated as value price for such experimental knowledge as is indicated

in our "Home Circle" in this issue, as also in the issue of April 8, not to mention others? We are glad to receive and publish such experiences. They bring the writers in spiritual touch with each other and establish lines of vibration

that may reach from ocean to ocean and radiate over the whole land establishing strong bonds of sympathy and mutual spiritual helpfulness be-tween kindred spirits. They establish the usefulness of the Home Circle on a firm and beautiful spiritual foundation

which will be gladly recognized by many whose perceptions are en lightened in love and truth. We feel assured that the Home Circle is to have great power in the renovation

of Spiritualism. Fraud and dishonesty can have no standing in the sacred pre cincts of the Home Circle. The brazen face of the trickster who fattens on the pay for pretended tests is consciously out-of-place in the Home Circle, The Home Circle is no home for such. It is no place for dishonesty and fraud; and the charlatans are scarcely to be found where they cannot "make money" by plying their nefarious trade. They must go elsewhere to gain the success they require. .

Let your home circles be homes for the good angels and good spirits, where they may meet kindred spirits on the mortal side of life, and where spirit uality, morality, truth, love and purit; in their divinest essence may be sough and cultivated. Thus may the Home Circles become veritable gardens of the gods, bearing the fruits and flowers that gladden the hearts of angels and

man. A word more: The Children's Ly ceums may be made effective allies in this same work, by training minds in the principles and practice of right thought, the cultivation of those things that lead onward toward the mountain top of spirituality. Lyceums may thus become truly spiritual gardens of the angels, where seeds of moral and spiritual truth shall be planted. to grow into the beautiful flowers and rich fruitage of purity and goodness, and the final fruition of celestial harmony

and peace. Give us home circles everywhere with progressive lyceums, and their concomitants and allies, spiritual pub lications and spiritual papers for the old and especially for the young, and the fakir will cease to thrive, pure Spiritualism will win its way into

uman hearts, and the blossoming and fruitage thereof, in the lives of men and women on earth, will be as the beautiful things that grow in and adorn the gardens of the angels.

NOT AN ATHEIST.

One of the most incomprehensible questions of the age is, Why do Chris

HON, A. B. RIGHMOND.

He is Delighted with Col. Ingersoll's Address.

To the Editor :- Enclosed please find postal order for one dollar. Send me all the papers you can afford that have Bob Ingersoll's lecture. I have just read it. It is, as the boys say, "the It is hardly probable that such an biggest thing out." I have only one objection to it. It excited my risibles to such an extent or such a measure being put through that I am afraid that it has undermined my constitution. However, I am in hopes that I will recover. In that lecture Bob Ingersoll certainly A. B. RICHMOND. out-Ingersoll's Bob.

Meadville, Pa.

We will fill all orders for The Progressive Thinker containing the lecture by Col. Ingersoll Rev. M. J. Savage and Mrs. Cora L. V. Richmond, at one cent per copy, to as many different the title of the bill, he designates it as addresses you may send in. One hundred copies sent to one address, 75 cents. 1,000,000 copies at least, should be circulated.

OUR NEW PREMIUM BOOK Its Praise Sounded by One Who Read It and Appreciated It Many Years Ago.

Dear Brother Francis, Editor of The Progressive Thinker :--- Your issue of April I brings another agreeable surprise. I well remember when the book entitled The Occult Life of Jesus of Nazareth, by Alexander Smyth, was first issued. I sold many, copies, and it was looked upon as for license must be made, and through authentic. You are really a benefactor to offer such valuable books as this, the Hull-Covert Debate and Art Magic, at such a nominal price.

TITUS MERRITT. New York City, N. Y.

Dr. H. N. Brown on Art Magic.

Really, Mr. Francis, Art Magic must set such thought in motion that it will prove a great enlightener. We are intensely interested in it and very thankful for it. There must be many such as we who are indebted to you for it and its great message. DR. H. N. BROWN. great message. Hudson, N. Y.

THE HOME GIRGLE.

medial

Thinker,

SOME GOOD NEWS FOR MAGNETIC HEALERS Strictures of Covernor Thomas, of Colorado, on Pro

posed Regulation of Medicine.

from the Rocky Mountain News shows that the present Governor of our State has a level head and carries it with him most of the time. By means of the well known process of "you tickle me, I tickle you," a medical monopoly bill was gotten through our last legislature. aggregation of small-fry politicians will ever be gotten together again in Colanother time. Fortunately the Gov ernor was the right sort of a man to cope with the signt sort of a main to cope with the signation and rendered all the work of the "little pills," "big pills," and "any kind of pills," of no avail. Future Governors of this State will always have the benefit of Governor 'Thomas' opinion as a guide to steer by, and it is to be hoped if occasion arises they will make good use of it. Denver, Col. GEO L. SOPRIS.

Governor Thomas of Colorado vetoed he Cannon "medical monopoly" bill, attacking the measure with such force and argument as to tear down any semblance to foundation upon which it might have been based. Referring to a misnomer and calculated to mislead. He speaks of the practice of medicine continue that a science may be created berefrom.

Following is the message in part: House bill No. 231 has a somewhat general title. It is designed "to protect the public health and regulate the prac ice of medicine and surgery in Colorado." To accomplish this purpose it establishes a medical council and a state board of medical examiners; provides for the examination and licensing of practitioners, with various penalties for the violation of its requirements Its enacting clause is preceded by a preamble that the public safety is 'endangered by incompetent physicians and surgeons, and due regard to the public health and the preservation of human life demands that none but com-

petent physicians and surgeons shall be allowed to practice their profession in the state. To accomplish these laudable ends it is proposed by law to limit the practice medicine and surgery to three schools, each to have equal representa-tion upon the medical council and the state board of medical examiners. To the board and council all applications them all permits must come. They are also endowed with power to revoke licenses or certificates, and thereby admit and exclude physicians to and from the practice of their profession as the requirements of the law have or have not in the judgment of their members been complied with. If, in their opinion, an applicant "has been guilty of conduct likely to deceive or defraud the public," he shall not be admitted even to an examination.

VIRTUES HERETOFORE DENIED. When examinations are made they are to be identical as to all subjects save materia medica and therapeutics. Questions concerning the latter "shall be in harmony with the teachings of school or system of medicine to which the applicant belongs." It seems to be conceded from this circumstance that the public health may be protected by three different systems of materia medica and therapeutics, although the advocates of each have heretofore denied the virtues of all others save their own.

After the 10th day of August, 1899, any person who, not having complied with the requirements of the act shall continue to practice, or who shall thereafter begin, or offer to practice med-icine and surgery, shall be criminally proceeded against and punished. Any person shall be regarded as such practitioner who shall publicly or privately

act as a physician by prescribing or

To the Editor:-The inclosed clipping | them respectable by adding them to the rom the Rocky Mountain News shows | category of the recognized and the reg. ular. But for this, the leech, the lance and the pill box would still be the reg-ulators of the public health, and licenses to practice would be confined those, and those only, who use them. This is but to say that medical progress in general has not been made by, but notwithstanding the great body of its professors.

AUTOCRATIC POWERS.

Second-The bill invests the council and the board with autocratic and oppressive authority. The first shall, by order of not less than seven members of the second, deprive practitioners of their certificates and of their right to continue their business. They may do this whenever, in their opinion, a "physician shall be guilty of practices or conduct likely to deceive or defraud the public." What these practices may be, the board alone may determine, and ts decision seems to be final. An advertisement, criticism of the board, or one or more of its members, the application of an unusual remedy, testifying against the defendant in an action for malpractice, challenging the infallibility of something hoary with age and crowned with failure, these, and similar, might well be cited as sufficient to set in motion the machinery of the star chamber. A land like ours which founds its policy upon justice should tolerate no such tyranny as this, and t will not believe that any profession needs such an aid neither for its protection or its support. If men may be thus subjected to correction or punishment, if their livelihood can be made to depend upon such oppressive conditions; the independence of the individual must disappear, and servitude in its worst form will inevitably follow. If the pub-lic health cannot be protected otherwise it were well to leave it to its fate; for disease is at least preferable to the unrestricted power of punishment and

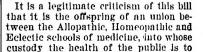
confiscation. RESTRICTING THE PRACTICE. Third-The true intent and purpose of

he bill is to restrict the profession of medicine to the three schools therein mentioned and then limit the number of practitioners to suit the judgment of the composite board.

Fourth-The details of the proposed law are restrictive repressive and un-just. No physician, however learned, reputable and zerious, can practice his profession without enlisting in one of the three recognized schools. No in-dividual discovering some patent remedy, and desiring to profit by his discovery, may prepare and vend it with-out passing the ordeal of the board and council. Even then he cannot proclaim the glad tidings of his sovereign remedy through the press to those who need it. without incurring the penalties of expulsion and imprisonment. No druggist in any emergency may administer relief to human kind without going to jail unless he does it gratuitously, and even then he must be very sure the emer-gency exists. No individual living away from the centers of life and far distant from a licensed physician can afford to be sick or meet with an accident, for none save the anointed may safely be his good Samaritan. He may bleed to death for lack of immediate surgical attention or expire for the want of that medical care which the unlicensed might easily give. Nevertheless, the giving of it becomes an offense that the public health may be protected. Midwives may ply their necessary voca-tions, but they may not prescribe any save "family remedies" under pain of fine and imprisonment. It is difficult to

conceive of a "medical bill" more drastic and far-reaching in its provisions than this ILLEGITIMATE OFFSPRING. It is a legitimate criticism of this bill

unconditionally



fearful of being overborne by outside opposition.

And is it not a fact, that Spiritualists are held back, by ancient error that has come out of the churches, and brought their antiquated notions with them? What right have any of us to hurl foul epithets at others, charging them with being Atheists, Agnostics and Infidels? We remember attempts have made to dragoon Spiritualists into the adoption of a creed, probably with the purpose of excluding skeptics as regards nonular faith from its ranks; but we apprehend the day is very distant when any creed, other than a belief in immortality, and the power of spirits to communicate with mortals, will meet with general approbation.

LAWLESSNESS OF CLERGYMEN.

An associated press dispatch of a few days ago from London, said:

"After a long debate upon the alleged lawlessness of the ritualistic practices of the English Church Union, comprising upward of 4,000 clergymen, the House of Commons this evening unanimously adopted a resolution proposed by Samuel Hoare, conservative member for Norwich, and accepted by Arthur J. Balfour, first lord of the treasury and government leader, declaring that, the house 'deplores the spirit of lawlessness shown by certain members of the of England, and confidently hopes that the ministers of the crown will not recommend any clergymen for preferment unless satisfied that he will obey the bishops and the prayer book.' Four thousand clergymen of the Church of England departing from the ancient faith, and called to account by Parliament, who "deplore their lawlessness." But the scamps are to be brought to terms and back into the faith by having their "livings" cut off for failure to "obey the bishops and the prayer book."

By such procedure is old-time re ligious teaching, perpetuated, and educated thought suppressed. The higher church officials direct the inferior, and the inferior boss the parishioners, while Parliament bosses the whole, by deny ing governmental support if they don't pray and sing as their ancestors taught

BLASPHEMY.

Pope Leo XIII, in his first audience after his recent illness from a surgical operation, was reported in "The 'Tablet," a Catholic church organ in England, as saying to Cardina Goossens, of Antwerp:

"At one moment during the operation I thought I should sink under it; but I called on the Mother of God for help, and I recovered from my faintness.

If the rejection of a God born of mortal woman is athelsm write us down an Atheist; and if there is such a thing as blasphemy it is to talk about the "Mother of God."

Would it not be better to controver such a God-dishonoring faith than to war on those who deny such a character ever had mortal birth?

re used instruments killing, and this Bible text was quoted as sufficient authority.

Abraham with his son Isaac on the sacrificial altar at the command of God. Jephtha making a holocaust of his daughter, and the Lord commanding. Ex. 13:29, 30.

"The first-born of thy sons shalt thou give to me. Likewise shalt thou do with thine oxen, and with thy sheep. Seven days it shall be with his dam; or the eighth day thou shalt give it to me." That is it shall be sacrificed.

Wrote Prof. Chillany, holding a chair in one of the German Universities, quoted by Kitto: 'The religion of the ancient Hebrews

did not differ essentially from that of the Canaanites, so that Moloch, who had been a god common to both, merely in the process of time was softened down, and passed into Jehovah, thus becoming the national deity of the people of Israel: so did their altars smoke with human blood, from the time of Abraham down to the fall of both king doms of Judah and Israel."

As Christians have adopted that re constructed Moloch as their God. and as the Bible echoes his horrible commands which realots are constantly observing there is a propriety in harbarians repeating the command, "Stick to the Bible, and your love of blood shall be rewarded.'

TOO DEAR FOR THE WHISTLE. William E. Curtis, Esq., the able correspondent of the Chicago Record. 48 now writing up the early history of Virginia. He says:

"The first slaves were brought from the West Indies, by a Dutchman, in August, 1619. He traded the twenty negroes to the colonists for servants and laborers in exchange for tobacco.' Ten others were captured and were placed as slaves on Earl Warwick's plantation. Says Mr. Curtis:

"The planters who bought the slaves from the Dutchman justified the act on the ground that the negroes were heathen who needed the light of the gospel, and, being descended from Ham, were consigned by divine decree to perpetual bondage."

Two hundred and forty-five years of chattel slavery was the price the negroes paid for being Christianized we note the character of that Christianizing some persons may think they paid too dear for the whistle."

AFTER THE OTHER FELLOWS.

Hardouin, the learned Catholic author of near two centurles ago, who declared all ecclesiastical and most classical history is fraudulent, quotes Theodoret, a distinguished church writer of the 5th century, as saying: "A great number of spurious books, under false titles have been written with the view of ter rifying fools." We merely rise to re mark that those who take no stock in those "spurious books" are not the one were infrequent before the passage of Theodoret designated as "fools." the law.-Ex.

tian writers, and the priesthood in particular, persist in representing Thomas Paine as an atheist? Do they intention ally falsify? or do they misrepresent through ignorance? If from the latter cause, with the means of correct in-

formation at command, it is no less criminal than in the former case. Webster defines an atheist: "One who

disbelieves or denies the existence of a God, or supreme intelligent being.' Thomas Paine was not one of these. In

the 4th paragraph of Part I of his Age of Reason, published in 1795, Paine declared: "I believe in one God, and no more

and I hope for happiness beyond this life.' He has told us that he was induced to

write the book, to overcome the then tendency among the French people to fall into atheism, in their hatred of priestcraft, who they charged with be ing the authors of all their troubles. Mr. Paine did controvert with all the

force of his magic pen, that God even begat a son by a Jewish maiden, and denied that he inspired the Bible, or times encompass us about. any other book but boundless Nature His religious views were identical with the Unitarians of to-day.

An infidel is one "not in the faith." It is used as a term of reproach, by ach opposing sect against_its rival Christians class Mohammedans as in fidels, and so Mohammedans class

Christians. Catholics so designate Protestants. Its true meaning known, is a term of reproach it will become obsolete.

The zeal displayed by the bigots o Coshocton, fully delineated in an article of last week, shows the clergy of that words: pleasant Ohio village are hardly up with the times. To charge Thoma Paine with being an atheist is a gros libel which can hardly be tolerated in this age of general intelligence. Christ on each planet; then as it is

Thomas Paine was in truth "th author-hero of the revolution," the first person in all the world who, wrote the words—"The Free, and Independent States of America." It was his pen that inspired, and in all probability drafted our Declaration of Indepen-dence. The clearer of Independent dence. The clergy of that period in ordained of God," and opposed in-dependence. Many of them fied to ngland, and it was they, and a mis

erable wretch named Cheetham, who set on foot the thousand falsehoods current in regard to one of the world' benefactors.

FREE DIVORCE. France has now a law by which man riage may be dissolved without cost t he applicants. The Paris divorce court devotes Thursdays to gratuitous de-crees. On one day recently 294 couples were divorced during a session of four hours, an average of more than one divorce a minute. The applicants belong to the working class, in which divorces

To the Editor :- Having read the arone young lady friend coming to sister. ticle of Mary A. Ingalls, in your issue of closing her message with poetry, ask-April 8, as well as numerous other ar-ticles previously, upon the benefits of the home circle, it brings to mind the tender, as well as beautifully comfortmany pleasant experiences we have had in the sanctuary of home, and I am | ing, together with the assurance of the glad to see so much interest being taken genuineness where circles are held in the "unadulterated home circle." I merely throug believe like Mrs. Ingalls, if we sought benefit others. merely through the love to help and more earnestly the spiritualization of Our experiences have mostly been in

self we would soon grow into a conthe home circle, where there is no dition to receive the elevating inchance for fraud nor would there be fluences as they draw near unto us any object for it; just that pure spirit. and, in a word, be our own mediums. ual element emanating from those gone Myself and husband have been inbefore who desire to advance and terested in the spiritual philosophy for uplift. the past ten years, he being taken from

Our opportunities being limited, we the fold of the orthodox church through are obliged to depend on Spiritualistic his development in the home circle, literature, reason, and our own medial having to a certain extent unfolded our qualities.

gifts, and at different times May God and the angels bless the have had many varied, though happy home circle, and in time may we be experiences therein. While Mr. . G. freed from the dross now so often put main gift is that of a healer and the before the masses. diagnosing of disease in the entranced

The happiest moments of my life are state, he also in the quietude of home when at the home altar we invoke the where harmony reigns, gets most beau tiful messages and words of love which presence of angel friends, so willing to help to smooth the rugged paths of life give us aid. May each and every one and clear away the clouds that some strive to more fully cultivate those higher powers within, enabling them to At a very recent sitting, held with come in touch with the beautiful everywhere.

just my sister, messages and advice MRS. GERTRUDE R. GILLETTE. from those who love us, and are still interested in our welfare, were received, Fairfax, Vermont.

A MULTITUDE OF CHRISTS.

"The unbelieving husband is sanc An English author who knows a good tified by the believing wife."-I. Cor. thing when he sees it, and who has :14, Douay translation. great faith in an earthly Christ, has just had a vision a la Paul, and he made

willing his wife shall become a member up filthy lucre, the praying wife at the same time doing all the necessary work to save his worthless soul, even making little closer heamights have found one their children holy by such belief.

PEWS COUNT.

probable there are non an average twenty planets attached to each sun, and as the telescopic reveals twenty million suns, then there are four hun-dred million Christs, df each Christ is Nearly every town in Kansas has nore aggregate church seating capacity than it has population.-Kansas City a God then there are four hundred Star. million of junior Gods: And instead of

one "Mother of God," there are four The church estimates its strength by its seating capacity, not by the number

BIG REWARD FOR BELIEVING.

"Whosoever believeth that Jesus is * For the Christ is born of God.

They who maintain with such zeal seem to imagine all knowledge is cen- that "Jesus is the Ohrist" have assur-

calling by the abuse she heaps on the virtuous of her own sex. So a charlatan may be discovered by his self-laudation and abuse of others.

la ----ui

By Drs. M. E. and "Nature Oure." Rosa C. Conger. Excellent for every family. Cloth, \$1.50 and \$2. A.C.

giving drugs or performing surgical operations for any person having any bodily injury, deformity or disease, or who shall use the words "Dr.," "doctor," "surgeon," "M. D.," or or "M. B.," in connection with his or her name. This sweeping inhibition embraces within its range everything from doctors of divinity to veterinary surgeons, and the use of an ordinary appellation by either is transformed into The public health is also guarded

against peril from physicians from abroad who may be consulted, or may practice across the border, but who can not endanger life by establishing an office or a meeting place for patients in Colorado. Medical attaches of the army and navy and medical examiners of relief departments of railroad companies may be tolerated within the strict line of their official duties, and dentists will not be interfered with so long as they confine themselves to the teeth. Services in cases of emergency are harmless provided they are not gratuitous. and family remedies are recognized as compatible with the public health and the preservation of human life.

decided majority of the medical profession, including a large number of personal and political friends, have urgently requested the approval of the measure. I am persuaded that they sincerely believe it to be essential to the public welfare and designed to subserve the objects set forth in its title. It is not without reluctance, therefore, that the conclusions I have reached concerning its merits make it impossible to comply with their desires. With every consideration for their judgment and their sincerity, I regard the bill as unjust oppression and obnoxious to the

general welfare. NO PROTECTION FOR THE PUBLIC

First-Whatever may be the design of the bill, it will not protect the public health. If statistics are to be relied on the death rate of Colorado is as low as it ever was, and lower than in some of the states which have enacted measures of legislation similar to this. The department of surgery excepted, medicine is not a science. It is a-series of experiments more or less successful, and will become a science when the laws of health and disease are fully ascertained and understood. This can be done, not by arresting the progress of experi-ment, and binding men down to hard and fast rules of treatment, but by giving free rein to the man who departs from the beaten highway and discovers hidden methods and remedies by the wayside. It is through these me ans that the public health is promoted and thereby protected that the members of the medical profession are enabled to minister with success to human ail-

ments and bodily suffering. Nearly every advance in the treatment of diseases, in the methods of their detection, and in the prevention of their occurrence, has been made by hysicians in disregard of the regula tions of the order; and the great body of the brethren, after denouncing and enduring, have ultimately accepted the lives. Price, by mail \$1. For sale at unquestionable results of these researches and discoveries, and made gress of its evolution.

3

its own circle is given impunity as against the other two, but the condition is that the fusion or triple alliance must stand as a unit against all others. No one will believe that this union would have been made had it not been essential to the passage of the bill. If the Allopath is to be believed, the Homeopath is a charlatan and the Eclectic a raud. If the Homeopath is to be credited, he has saved society from the narrow dogmatism of Allopathic ignorance, and if the Eclectic is heard, he tells us that he has garnered to himself the wisdom of all schools and nothing but the husks remain. Neither deems it consistent with professional ethics to confer or consult with the others, and each believes his own to be the one branch of medical science worthy of the cause. Homeopathy fought its way to recognition against the bitter and implacable antagonism of the regular school, established itself in the face of bitter abuse, ridicule, persecution and invective. Its disciples suffered all the pains that hatred, contumely and auhority could inflict upon it. A bill like this a half century ago would have sent them in shoals to the common jail and branded them with the outlawry of soclety. They now unite with their hereditary and still unreconciled adversaries to deny to others the claim they have so successfully vindicated for themselves, and to assist them in the effort to extinguish all forms of healing save their own. Such conduct may be

just; it cannot be generous. DENIES INDIVIDUAL RIGHTS.

Fifth-The fundamental vice of the bill is that "It denies absolutely to the individual the right to select his own physician. This is a right of conscience, and as sacred as that which enables the citizen to worship God as he may desire.

I do not condone the fact that unprincipled and designing scoundrels atten on the hopes and fears of the invalid who, longing for health, is prone to rely on all who promise to secure its return. I fully share with the medical profession the contempt which it feels or these creatures, who can be extirpated neither by medical bills nor riminal statutes. The latter has, nevertheless, provided penalties against them, the enforcement of which largely rests with public sentiment. I am not convinced, however, that they are as numerous nor as deadly as many profess to believe, nor can I admit the proposition that their destruction is more important to society than the preservation of some of its most valued

tights. The medical profession is a noble one. It has done much to cure ailments, to alleviate suffering, and to prolong life. Its ranks are filled with men of lofty ambitions and spotless character, who have given and are giving their lives to the development of its mission and the uplifting of humanity through its ministrations. Its pages are luminous with great. names and great accomplishments. Its strict conservatism has doubtless saved it from the commission of errors, it has also retarded the pro-

hundred millions of her. Please. reader, one God will do The Progressive of its members. THE HABIT OF CHARLATANS.

It is the universal habit of charlatans to brand as ignorant the learned mem- whatsoever is born of God overcometh bers of his own profession. All men the world."— I John 5:1, 4.

are ignoramuses but themselves. They tered in their own brain. It is said, if ance of great reward for belleving, you listen to a harlot you can know her

"The Priest, the Woman, and the Cor fessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results the Romish confessional, as proved

by the sad experience of many wrecked this office.

the astounding, discovery, using his own of the church fold? He can remain outside and hustle among' the tares, piling "Every solar systemdias a Christ, and here are millions of solar systems."

Had the learned writer examined

PAUL IS AUTHORITY. Is this the reason the husband is so



Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press Clipping Bureau.

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MARVELOUS CASE. HEADLESS GHOST.

Slain by the Knife with Which Man Killed Haunts Scene of He Slew. the Killing.

F. W. HEPPE, WHO KILLED HIS HE CARRIES HIS HEAD UNDER PARTNER, WAS MURDERED IN HIS ARM AND IS DRAPED ALL THE SAME WAY FIVE YEARS LATER-TRAGEDY OF HAUNTED HOUSE-IT HAD BEEN SHUNNED out a head is the apparition that people SINCE THE FIRST KILLING- who live near Dubuque's grave claim THE MURDERED MAN WAS THE FIRST TO REVISIT IT-COM-PANION TELLS STRANGE TALE PANION TELLS STRANGE TALE. stillness.

May & Int

Barling, S. Dak., April 19.-Charles R. Casmer is in jail here charged with the all the solemnity of an oath that time

committed by a man already nearly five years in his grave, make every nerve quiver as though a charge of electricity of a hundred volts

natural in the killing that it is doubtful hushed voices and low tones, and they if a jury can be found in the county to convict a prisoner who alleges such fresh in their minds. manifestations.

In the summer of 1892 Heppe and the night. It does not tread on earth Thomas Barber formed a partnership, but in space, and it never moves be bought a "bunch" of cattle and engaged in business as ranchmen. Both were bachelors and lived in a sod house eleven miles north of this place.

For two years they got on well together. Then a dispute arose concern-ing a division of profits. Heppe left the ranch and commenced suit against his case came to trial a settlement was keeping together.

HEPPE KILLED HIS PARTNER. About two months afterward Heppe rode into town and gave himself up to the authorities with the explanation that Barber had assaulted him and that he had killed him in self-defense. On visiting the house the officers found Barber lying where he had fallen. He had evidently been sitting or standing in front of a rude fireplace in the cabin and had been killed by a knife-thrust between the shoulders. The fact that he was stabbed in the back gave the case an ugly look.

Heppe's version was that Bayber was reaching for a gun kept over the fireplace. As there were no witnesses to controvert this story the prisoner was acquitted. Public opinion was so strongly against him, however, that he told the story of the headless ghost to sold his interest in the ranch and left the country.

While Heppe was in jail the knife with which Barber was killed disappeared in a most mysterious manner. ie night before the case was called the prosecuting attorney saw the knife in his safe. He locked the safe and sat down for an evening'e work. Before leaving he reopened the safe and was astonished to discover that the knife had disappeared. He had not left the office during the evening nor had any-one but himself entered it. Nothing else in the safe, which contained a considerable sum of money, was disturbed.

partner for an accounting. Before the jagged rocks that protrude into its case came to trial a settlement was course and break the channel, along effected, the partnership was re-established and the men resumed house-rich in verdure and beauty that have

> him to portray it on canvas. The "red bridge" is known to all Dubuquers, for more than once has it been the pivotal point of a gruesome story. It was painted red, but time beating on it has worn the paint off, and now it is an unsightly spectacle. Just below the bridge the strong current of the Mississippi sweeps into shore and deposits refuse there. Many a time have fishermen dragged to the shore the dead bodies of men who met their end in the great volume of water. The current sweeps them in, and it is there that bodies are sought for a couple or three days after their drown-

ing in the vicinity of Dubuque. The superstitious are frequently fishermen, but fishermen are not alone superstitious. It was a fisherman who a Sunday Times reporter. His narra-tive is reproduced with as much faith-

fulness as 'tis possible to give it: "1 ain't superstitious," said he, "if superstition is believing every banshed story you hear. But if it's believing what you see in the shape of ghosts then I'm that way, and I think more'd be like me if they see what I saw. One night when the moon was hid I was pulling in my nets in the creek when I looked up and saw the ghost. It seared me nearly to death, but I didn't run away even though I did drop my net and lose a good haul. Just near the south end of the bridge I saw the ghost, Soon after Heppe's departure it began and it was the ghost of a man. There Soon after Heppe's departure it organ to be whispered that strange things were happening about his deserted cabin. Passing cattlemen said that groans, imprecations and shricks for the the transformation of the transformation of the transformation of the the transformation of the transformation of the transformation of the the transformation of the tr escapade at 192 Fifth street, this city, aid issued from it, that at night lights Fretty soon the ghost began to walk. an evening or two since, recalls an infinshed from the windows, and that sometimes a figure was seen moving fell backward. I'm not telling any lie cident of similar character some thirty years ago in Indianapolis, in which sometimes a ngure was seen moving about inside. The majority spurred by at top speed after dark. The bolder scoffed at the tales, but no one cared to investigate closely. So far as known, the hut was never entered from the time Heppe left it until the night of Robert Dale Owen, of literary fame, was concerned. Mr. Owen, a thoroughly conscientious and truthful man, had been "taken in," writing an article or two in a leading magazine recount ing in a straightforward way what he went back again and watched it. had seen and heard in the seances of a "Pretty soon it got off the ground noted medium, where a material spirit was, on call, from night to night, and walked in the air again, the same as before, carrying the head under its flitting about the room, in a bewitching arm. It seemed to me as I looked a gauzy dress, saying all manner of pretty things to the open-mouthed, the ghost that I could hear a train rolling by, but there wasn't any. redulous auditors. Things went swim-"I'm not the only one that has seen ingly in these seances (as they are wont it and there are a whole lot of others to do) till one of the new converts obthat have looked at the 'red bridge served while in close proximity that ghost,' if they'd only admit it. I don't the spirit had a bad breath, and he know why it's there and neither does could not understand why a spirit should have a breath at all, especially any one, I guess. But it is there and there's no disputing it. If you don't a bad one, and, assisted by some others believe me, go down some night and look for yourself. It'll not be long of a skeptical turn, a night or two after, they chased the spirit into her before you're convinced." lair, where she hurriedly concealed her-There is foundation in fact for the ghost story. There are many men emself under a pair of huge pillow-shams on a bed. They dragged her forth by the heels, and found a well-known ployed on trains who have met death at night while riding on the trains by being struck with a bridge. An inbuxom widow by the name of Katy King. The effect upon Mr. Owen may vention was made which resulted in saving the lives of many. Hangers be imagined. Having openly and honestly declared to the world his faith in were strung on either side of bridges. what had now been easily proven a They are of rope and hang loose as the fraud, the mortification was too great. end of a portiere. They strike with He soon after sickened and died, it was gentle force the brakeman and warn him of the nearness of a bridge. Thus said, of sheer humiliation and disgust. C. E. Cline, in the Oregonian, Portland. he is enabled to stoop low and escape Oregon. striking the bridge.

to Spiritualists. DIFFERENCE BETWEEN SPIRIT-UALISM AND FORTUNE TELL-ING-SAYS THAT THE PRACTICE OF FRAUDS UNDER THE CLOAK OF RELIGION IS ONE OF THE BURDENS WHICH THEY MUST CONTEND AGAINST AND AD-VISES THAT ALL IMPOSTORS WHO WORK ONLY FOR GAIN BE MADE KNOWN. Frauds and impostors who assume the title of Spiritualist for the purposes of trickery and gain were given a scoring at the Unity Spiritual Society meeting last evening by George H. Brooks, who took the occasion offered by the present crusade against fortune telling to point out the distinction between that practice and mediumistic work as proclaimed and upheld by the tenets of the Spiritualistic religion. The speaker gave his views clearly and disassionately and in a manner which left no room for doubt as to its thor-ough sincerity of purpose. He acknowledged and laid special stress upon the weakness of Spiritualism in certain re-

EXPOSE FRAUD.

gards, due, as he maintained, to the trickery which has been practiced by those using the religion as a cloak. He even went so far as to state that much harm had been done by Spiritualists themselves who have either used mediumistic powers for purposes of gain alone, or have sought to interest themselves purely in the materialistic side of its teachings with no regard for the great spiritual and moral lessons which are the important aims of such manifestations. That his remarks met with the approval of his hearers was evident, for his address was frequently interrupted by applause. DEFINES SPIRITUALISM.

"Every branch of the Christian re-ligion," said Mr. Brooks, "is based upon some spiritual manifestation, and the same is true of Spiritualism, which goes still further and carries that basis forward in a logical manner. It is simple and easy to understand if only one will get rid of the idea of the 'supernatural' and 'mystifying' elements which the uninformed insist upon making the main features of our faith. When on earth the parent takes an interest in and advises the child. After death, we maintain, the same interest holds, and advice is still given through certain persons gifted with the power of transmitting messages from the spirit world. HIS VIEW OF FORTUNE TELLING.

"Fortune telling, on the other hand, is the practice of a person who, for purposes of gain or deception, pretends to foretell the future; as for example one who gives certain desired data through the employment of cards and similar devices. Such people are impostors, but they are as likely to call themselves Spiritualists as by any other name. This is one of the burdens which our religion has to bear; and I maintain that were it not that Spiritualism contained a basis in truth, it would long ago have been crushed out of existence "Then there are many who do possess

mediumistic powers, which they abuse and employ for gain with no regard for the moral obligation which the possession of their gift should impose. The Spiritualist who advertises that he possesses wonderful powers and who proclaims his power of doing unheard-of things, always for a slight consideration, is as much an enemy of the true Spiritualism as the mere pretender. It should be the duty of all who believe in the doctrine of Spiritualism to denounce the impostors publicly as soon as they appear, and thus protect themselves while protecting the public. In this way the false notions regarding our beliefs will ultimately be crushed."-Milwaukee Sentinel.

Robert Dale Owen's Humiliation.

To the Editor:-The Spiritualistic

THEOSOPHY AND I SPIRITUALISM C. H. Brooks Cives Advice

Prof. W. M. Lockwood, of Chicago, and Mr. F. E, Titus, ent issue of The Progressive Thinker, of Toronto, Can., Discuss Their Respective Cults. as printed at the top of the first page, right hand corner. If this number cor-1 11

Prof. Loekwood's First Letter on Spiritualism.

More valuable time has been wasted; and diversified forms and phenomena

in the speculations of mankind upon the origin of nature and cosmic pro-cesses, than in all the combined indus-of the automatic character and factors the origin of nature and cosmic pro-cesses, than in all the combined indus-trial strikes in the hisfory of the world. Time, which if spentiin an effort to honor humanity by extending the boun-dary of human knowledge, and dis-covering the value of intellectual de-numerical notation could be created, numerical notation could be created, nu covering the value of intellectual de-velopment, and in the application of that there was a time when they did unfoldment to the existing affairs not exist in the eternal order of things, of this life, would, centuries ago, have is a concept beyond the lucid imagina-made fraternal and co-operative the tion of man. Twice two are four, apcommercial, political and philosophical plied to physical things, and this simple interests of mankind, and the moral equation, like all equations of the physwell-being of the units of civilization a loal world, exists as a principle eternal realization of the greatest importance. History records that in all ages since these data of the known be true, or, if the introduction of the priest and any one of them be true, that a creative priestcraft into the political and power or over-ruling intelligence coneconomic affairs of life, the temporary sidered as a first cause, is an impossible welfare and progressive interests of the and untenable concept. If God conhuman have been made subservient to the platitudes of this hierarchy, by the power could not and did not make the promotion of the welfare and worship space he exists in, if he could not, and of the gods, unknown and unknowable.

So widely has this paganism prevailed, that writers, to become popular, and those claiming to be instructors in the public arena, have sought first to placate public opinion, by assenting to these mythical ideals of a primitive age, that their thought, however worthy or unworthy a place on the page of progress, would at least have recognition and approval of the time-serving priest and God worshipers of the age "Everything for the glow of "Everything for the glory of the age.

the gods," has been inscribed upon the banners of religious thought in India and Egypt, chanted by priest and friar in Persia and Greece, and sung by creeds of all nations, while dissenting man has been sacrificed in ignominy and shame to these ideals, and the wheels of a progressive civilization held in the ruts of pagan barbarisms.

THE FIRST GREAT CAUSE.

What a sentiment of impossibility to apply to infinitude? What an inconsistent and unqualified vagary to attach to the origin of space and time con-sidered as limitless duration and extension? What incoherency of thought, what unbalanced mentality discourses the origin of the infinite? No cogent reasoner can think of a time when space considered as infinite extension, did not exist. It is beyond the limitations of the human intellect to think of a period when duration as a succession of periods, did not obtain.

The logical mind cannot think of an entity that is not bounded by space and time; or of an intelligence however powerful, that is not subject to these cosmic factors. If any of the delties of the past ever had an existence apart from human imagination, it must have existed in time and space, hence could not have created them. The intellect cannot conceive of empty space in the progressions of time, or of an infinite boundless void. A realm of endless nothingness, with points of nothing, is a thought transcending even the spec-ulative imagery of the modern metaphysician;

It is the province of science to trace vibration impacted upon the auditory the unknown through the ald and tract. Each avenue of sensation has its analogy of the known; hence to affirm especial centers or electrodes, connectthat something was made or created from nothing, is contrary to known through these avenues to his environafters and unthinkable. Therefore to meet. As these electrical avenues vary affirm that a god created time and in character and quality of function on space and the elements of cosmic pro-cess from nothing, being himself bounded by these factors, is an ex-ries of sensation sequence human exression of inconsistent zeal. The pos- istence. Furthermore, it is discovered tulate of science that the elements of that man has no conscious sensation nature have eternally existed, with in-finite duration and extension, is the ac-pressed; and these impressions may be cepted ideal of the scientist who is un-

philosophy as "reasoned truth," let us inquire what the term means, and to what it applies. We will make this inquiry the subject matter of our next letter.

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SWORN.

BATTE OF MISSOURI, MONITFAU COUNT. BEATE OF MISSOURI, MONITFAU COUNT. Before me, Phillp M. Musick, a Notary Public for said County, in person came 0. E. Hayse, a resi-dent of said Moniteau Co., and sintes that I have been atflicted with a cancer on the right in the sec-neck for eight years, and said cancer hurt faid of y pick for eight years, and said cancer hurt faid for your commenced taking and using the remedy of the Marion Sanitarium Co., of Indianepolis, Indiane for said Cancer; and that, after taking and using the said Company's Remedy for said three months as and a cancer is and that, after taking and using the said company's Remedy for said three months that in my making this statement, I ann neito re-ceive any compensation, nor will I take any therefor. March 20, 1899.

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March 20, 1899.

THE GOSPEL OF NATURE IT IS A MOST EXCEL-

LENT WORK.

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March 20, 1899. Subscribed and sworn to before me, the under-signed Notary Public, and I hereby certify that affant, C. E. Hayse, is to me known to be reputable and entitled to credit. Done stimy office, in Eacon, Moniteau Co., Mo. My commission expires August 28, 1899. (BEAL.) [SEAL.] does not evoke the duration we call and We, the undersigned citizens, hereby certify that we are personally acquainted with C. E. Hayse for a number of years, and know his statement to be measure as time, if the equations of mathematics are self-existent, if the true.
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them by the children of men; and we shall be obliged to look more deeply into nature's storehouse for the spirit ual sublimity and divinity manifest in cosmic evolution. But before we enter into this research let us establish postulates by which truth may be verified, and formulas of

reasoning, by which the inductions of philosophy are known.

THE HUMAN INTELLECT.

A thorough analytical comprehension of the mental functions qualifying hu-

man intelligence will be necessary here, in order that we may determine cogency and logical consistency of thought, from the vagaries and incoherent speculations existing on the mental page of time. Since the era that gave us the thought of Reid and Kant, Berkeley and Bacon, since the writings of Samuel Bailey "On the Human Understanding," since the expressed thought of Descartes, Spinoza and Sir William Hamilton, there have been discoveries in mental cerebral physiology that modify the data and conclusions of these able thinkers and writers upon

the formulas of human knowledge. Briefly expressed, these discoveries lead up to the fact that man's conscious ego or consciousness (sometimes called the soul principle), is the real entity that receives impressions from without, through those avenues or electrodes o sensation called the five senses, and that the formula of these sensations are best comprehended by the term "modes of motion," by which is meant that different vibrations upon the centers or electrodes of vision (the eye) evoke the variety of sensation the human has in seeing. The different sounds one hears are the result of varying modes of

ing the conscious principle of man

reflected from his surroundings or exbiased by religious schisms, and it is the written premise of nearly every act of volition, or evoked by the cotext-book in natural physics throughout the civilized world. It is taught, and relations of ganglionic character belonging to his vascular system. Human volition is seen to be a servhas been taught as the premise of Brahmic theism and theosophy, since lent attribute of consciousness, having the inception of the vedic Aryan race. the power to evoke into action in the The ancient Brahmin taught that na-ture is the "grand cause," not the first normal brain the centers connecting to the motory system, to call up memory, cause, but the only cause of all existand reflect, to employ comparison, to encies. It is spoken of as "that which is invisible (as a principle) is unsizable, ance and decide. This conscious ego of man, or soul principle, is the real thinker and the avenues of sensation without origin, all-pervading, self existent, without color, eye or ear, eternal manifest in all visible creation, and the promoting feeling, sentiment and cause of all created things and beings." emotion are bio-plasmatic structures in which his real ego is evolved as a This ideal is voiced also in the traditions and mythologies of pre-historic Egypt, and chanted in the songs to Osiris. It formative principle, and to which it is structurally co-related as an invisible is the premise of the known and knowmagnetic entity and force. Hence it able, the basis of science and the will occur to the close student in comsource from which natural philosophy parative anatomy and physiology, that has obtained its truths. Hence we with diverging structures obtaining in affirm that the aphorism that somethese ganglionic tracts of the human race, there must be a great variety of thing can be evolved or created from nothing, is not only at variance with sensations and thought, of emotion and the observed facts and data of all mental impressions, qualifying human known cosmic processes, but is anti-podal to formulas of reasoning and is With all of t With all of these diverse impressions, opposed to the rational thought of past thoughts and opinions how shall we determine from the multiplicity of huages. In tracing the order of the unknown in nature, science employs analogy, logical inference, and the deductive and inductive methods of reasoning. But In tracing the order of the unknown analogies so applied, must contain three cern it, we will know its antithesis by or more points of parallel coincidence, the absence of some or all of the facts the logical inference must be in keeping and data, determining the premise upon with syllogistic formula, and every de which truth rests. With this ideal in view, then, we pos

IN WHITE. The strange spectacle of a man with-

There are many who will swear with murder of Frank W. Heppe, April 2. and again they have beheld the sight His defense is that the crime was years in his grave, The residents of the neighborhood are so firmly convinced of something super-so firmly convinced of something super-

> The ghost of the headless man walks wond the south end of the "red bridge" that spans Catfish creek where it emp-

ties its volume into the great Father of Waters. The Catfish creek skirts Dubuque's hill, whereon is erected a monument to the city's founder. If takes its source far up country and flows through valleys and around

centered the artist's vision and impelled the

April 2.

Heppe himself and Casmer were the first to revisit it. After spending nearly five years on the Texas cattle ranges Heppe returned to the Northwest and obtained employment on a ranch nearly 100 miles north of Earling. Winter storms drifted many head of his employer's cattle to the southward, and Heppe and Casmer, a fellow herdsman, were detailed to "round them up."

On the 2d they entered Presho county. Toward evening a snowstorm set in. Both men were exhausted and blinded by snow. Casmer suggested riding into Earling for shelter. On the way Heppe led him, either by accident or design, toward his old sod house. Heppe proposed stopping there for the night.

The house was in a very dilapidated condition, but the cowboys built a fire on the hearth, produced their provisions and a flask of whiskey and were soon comfortable. It was late when they arrived, and when, after partaking of their impromptu luncheon, Heppe seated himself on a stump in front of the fire, on nearly the same spot where Barber had been stabbed five years before. Casmer thinks it was between 12 and 1 o'clock.

Casmer says he had stepped to the door to see whether there were any signs of a cessation of the storm when he was startled by a yell of agony from his companion. Rushing inside he found the latter lying on his face in front of the fire, his forehead actually in the embers and a knife sticking in his back. Afraid to stay in the house longer he mounted his bronco and started for Earling. He was unfamiliar

with the country and soon became hopelessly lost. Such was the story which he told

when found early the next morning, wandering aimlessly over the prairie. afternoon and evening for the purpose of selecting a medium examining com-His rescuers accompanied him to the

cabin. Heppe was still on the floor with the knife sticking between his shoulder places has been injured by fake me-diums and clairvoyants and it is to rid blades. On drawing it out the spectators were horrified to discover that it the society of these frauds that the committee is to be appointed.

was the same weapon which had so mysteriously disappeared from the Pre-To-morrow afternoon and evening the committee will be in session at the temsho county prosecuting a torney's safe. Casmer was brought into town and ple for the purpose of examining all locked up. Though he might have mediums and alleged mediums. They pleaded self-defense with at least as must undergo tests and satisfy the comgood a chance of acquittal as Heppe mittee that they are genuine, if not they he insists that the latter was killed by will be branded as frauds and fakes, as an invisible assailant. The kaife has will all who pretend to be mediums and been fully identified as the same as that have not passed examination. This rule with which Barber was slain. Public will be made to apply to the Chester-opinion is strongly with the prisoner.— field camp ground and thus rid the place of many fakes .- The News, An-New York World.

derson, Ind.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest-at "The Commandments Analyzed. By the present time, and it is here treated W. H. Bach." The Commandments are the present time, and it is here treated with in a way to interest and instruct all not only analyzed, but contrasted with readers. For sale at this office, Paper, other Bible passages, showing great incongrutties. Price 25 cents. price 25 cents.

It was before this invention was made that the railroad man was killed. He A Message Sent by Spirit Hands was riding on top of a train approach Anderson, Ind. - Indiana, Illinois, ing the bridge from the south. He was lichigan, Ohio, Kentucky, Wisconsin struck with great force and his head Missouri and Pennsylvania Spiritualist association managers are in session in cut off And thus it is that the legend of the

this city, the result of a call which, it is headless ghost was given origin.-Dubuque (Iowa) Times. alleged, was delivered to them by spirit hands. The message warned them that Spir

itualism was suffering because of the Mediums Must Pass Examination.

great number of false mediums and warned them to take united action at Members of the Madison Avenue once to rid the country of the im-Spiritual-Association are in session this postors.

cided that all mediums appearing be-fore recognized local or state meetings in the states named would be compelled to undergo satisfactory examinations by state boards which will be appointed later. This movement for reform will be made national in its scope .-- Chicago

Chronicle.

Important Predictions.

Rev. Annie E. Thomas, a well-known Newport Spiritualist, makes the following prediction as to the outcome of the famous George case. Her prophecies have twice been tested in Ohio elections. She predicted Hanna's election tions. She predicted Hanna's election by a small majority. A Cleveland wholesale grozer is said to have won \$5,000 on her prediction. She pre-dicted the defeat of Mayor McKisson, of Cleveland, and the election of Farley, Rev. Thomas says: "Mrs. Anna E. George, on trial at Canton, Oho, for the murder of George Saxton, will not be convicted. She is not guilty of the act.-Toronto (Ohio) Tribune.

duction must contain one or more inductive demonstrative facts.

tulate that whenever an order of Thus in tracing the invisible attrithought, written or orally expressed, butes of nature we note in the evolution agrees with the unerring formulas of nature either in the analysis of its pheof water, that although the gasses oxygen and hydrogen are invisible, yet they are co-related, since their union the discovery of truth; because there is motes the phenomenon of avisibility; methods of intelligent analysis, or the hence, we deduce that the realm or sequences of eternal principle plane of their co-relation is in a chem-

SCIENCE AND PHILOSOPHY.

ical spectrum, or dimension of space we note in this evolution of water, that something is evolved from some known data, and this has clearly between the solution of the solution things, which science has named the terms "science" and "philosophy," oxygen and hydrogen, and classifies which imply not only an intelligent them as elemental substances. How- arrangement of ideas, but the specificaever few or many may be these sub-stances, we are obliged to consider tion and proof of the ideas upon which science depends, in order that philosothat only a very small realm of in phy might sequence the complete finitude has as yet contributed its data of rational and analytical thought. phy might sequence the completeness

of elements, and extended discoveries Philosophy in ancient time was a may add to, rather than diminish the variety of these substances found in mixture of speculation, of practice and sentiment: but in-modern times the purnature's laboratory of infinite art. Dissult of truth has taken a well-defined method, separating the speculative from the established forms, and emcoveries of the modern spectroscope invite the attention of the student to the fact that the variety of color motion ploys to this end science; and our modseen in spectrum analysis, as is witern civilization regards both science

nature, is suggestive of the possibility then, science and philosophy be "reasoned truth," we shall affirm that all systems of thought that are not in accord with this premise, are speculathat these elements and substances contain within themselves diverging molecular states, since each color or spectra must be the result of some special attribute locked up in each elemental factor. their basis in the eternal principles of

ence, this thought should be sustained, be rejected as unproven dogmas. it will greatly multiply the substances, Before we can determine whether energies, forces and modes of motion Modern Spiritualism can rest securely entering into and promoting the vast upon this natural basis of science and

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should be put into the hands of these who, have freed themselves from the dogma. of orthodoxy and from the dogmas of materialistic science, for it will strengthen the conviction of the free mind that mind and scnees are not the whole of life. The chapters reveals now method in psychic and spiritual research. They show yivid glimpses of a supendous moral cosmos that will supersedo moral confusion; that only verifable tenets can survive, and the childhood period of faith and fancy will be super-wided by knowledge and facts. For sale at this office.

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nessed in chlorine or other element of and philosophy as "reasoned truth." If,

tive and untenable. Hence it will follow that all philosophy and truth must have

If in the progressions of physical sci- nature, and coincide with its facts, or

At the conference to-day it was demittee. Spiritualism in Anderson and other

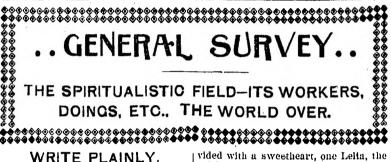
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WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make to New York, where fame and riches awaited him." And thus the swindling speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in processes go on. the paper, all other requirements being The St. Louis 1

The St. Louis Post has the following, on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Frogressive Thinker. CONTRIBUTORS:-Each contributor during the watches of the night, reason with them gently and invariably you will find them most tractable. They are

spirit of an Egyptian princess thou-

sands of years old. Lelia told Jurcevitz

ago Lelia commanded Jurcevitz to come

is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, benot tenacious and a breath of reproof leving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be would. I am sure, blow them through the thickest wall; but be kind, remember how much they enjoy going about a diametrically opposed to his belief, yet that is no reason why they should be once more revised to suit the topic: 'Do suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who diffar these unto spirits as you would have mortals do unto you'-you will be a spirit your-self some day." who differ from you.

G. W.Kates and wife will serve in Grand Rapids, Mich., May 1 to July 12.

A number of prominent people of the

South Side met at the home of L. H. Johnson, Ft. Wayne, Ind., for the pur-

pose of organizing a new Spiritualist so

clety, to be known as the South Side No. 3. The following officers were elected: President, G. Likely; vice-

filled as well as some forty floored tents

which have been erected, but ample accommodations will be provided for all

who may come. 'Mrs. Tingley's a very bright woman,' ventured the reporter.

The cabinet officer spoke quickly, almost sharply: 'Mrs. Tingley is more

than a bright woman. She's a remark-

able woman; I may say a wonderful woman. You cannot understand the

depth of her nature, even if you know

Address them there at 182 Gold street. ITEMS-Bear in mind that items for the General Survey will in all cases be J. H. Mackay in the Omaha World has something to say of cell life: "On the metamorphosis of cell life and the adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or hostile warfare of organisms, primitive as well as recent, an inherent, ethical idea of order, intelligence and evolution or less; otherwise many items would be crowded out. Sometimes a thirty-line seems to prevail. Whence came this initem is cut down to ten lines, and ten herent idea in matter I did not pretend lines to two lines, as occasion may reto say. But I did and do say that sci-

Every item sent to us for publication, should contain the full name and ad-rituals, nor promulgates stories of a

Byron W. Barge writes from In-dianapolis, Ind.: "Dr. Mary H. Beeson, Indianapolis, Ind., is a stalwart Spirit-ualist of the intellectual type, a woman of culture and ability; and one who be-large an entituding another and the outside or lieves in a Spiritualism resting on the solid basis of science rather than a revised Christianity clinging to "that sacred book." Mrs. Beeson is well fitted both by nature and education to pre-sent the philosophy as well as the phenomena from the rostrum, and is also a medium for independent slate-writing in colors and trumpet speaking in the light. Camp-meetings desiring to secure her services should address as above." Mrs. D. L. Karcher, a medium from Mt. Pleasant Park, Lowa, is in the city. Ellen T. Thomas writes: "I am mis-sionary-at-large of the Texas Spiritual sionary-at-large of the Texas Spiritual Association. I have just been holding a series of very successful meetings-(including public and private test work) at Hillsboro. I am also having good success at West. I would like to correspond with Spiritualists in North Texas, Indian Territory or Oklahoma, with a ular to working these ? with a view to working there."

Mrs. C. E. McFarlin has closed her engagement at Winona, Minn., and is now ready to accept engagements with camp-meetings and any society de-siring her services. Address her at No. 066 West Fifth street, Winona, Minn.

A. P. Roberts, late of Milwaukee, Wis., will be in Obicago for a short time and will give readings at his home, 8141 Princeton avenue, near Wentworth avenue,

Mrs. Lida B. Browne writes from Utica, N. Y.: "The last week's Progress-ive Thinker is full of good articles. It presents a varied display of ideas that are educational in the highest degree. It is doing a good work." Mrs. Bates writes from Atlantic,

"We have had Mr. Bonney, of Blair, Neb., for the past week. He gave us three very interesting lectures. On Tuesday night, April 11, the subject was 'The Light of the World,' and on Sunday afternoon, 'The Greatest Event of the Nineteenth Century,' and in the evening 'The Religion of Humanity.'

Each subject was handled well, and showed cultured and profound thought. All societies wishing a good, sound, logical speaker, and a person in whom there is no fraud, but a hard-working, earnest builder of the cause, can do no better than to call on Mr. William E. Bonney, of Blair, Neb."

M. T. C. Flower, of Minneapolis, speaks in high terms of the Dempsey Family, and the manifestations given through them with the "Speaking Dial." The tests given were most excellentconsidered extraordinary. In conclusion Mr. Flower says: "I have given my experience of a few minutes with the Dempsey Speaking Dial, in a somewhat lengthy detail, of the extraordinary test that was given me on that occasion, to call the attention of the public, and especially investigators, to this worthy medium family, which has come out of Catholicism into full-fledged Spiritualism inside of five years. All manifestations through the dial can be relied upon as genuine, for they come in the broadest light, and the medium could not produce any movement upon the dial, as they merely sit at the table

upon which, the dial rests, with the hands lightly resting on the table." The San Diego (Cal.) Vidette has the following in reference to Dr. Peebles: "We will say that J. M. Peebles, M. D., the world-renowned author, traveler, lecturer, historian, and physician, has been a resident of this city for the past five years. He has returned from his third trip around the world, and is about to start on his fourth trip at the age of 78 years. He is a regular

and with societies for the fail and win-ter season. Is engaged at Delphos Camp, Kansas, from August 11 to 27. Will answer all calls for funerals. Ad-dress 08 Ogden avenue. Mr. Hodge's Isothander to the biatform, thus showing that she find no time for preparation. For over one hour Mrs. Prior eloquently hand reached the biatform, thus showing that she find no time for preparation. ne will interest any society. Mrs. L. Le Sieur writes: "We wish to announce to our members and our many friends that we will celebrate the fifteenth anniversary of the Band of Harmony, Thursdan

N. H. Eddy writes from Buffalo, N. Y.: "Friday evening was the closing session of the New York State Conven-tion of Spiritualists. Very interesting meetings were held; each session was participated in with much interest. The meetings were under the supervision of Frank Walker, president, and Carrie Twing, vice-president of the New York State, Association, The anonloss were State Association: The speakers were Mrs. A. I. Robinson Gillespie, Carrie Twing, Moses and Mattie Hull, Mrs. Eillis of Auburn, and Mrs. Brewer, of Toronto, Canada. The vocal and instrumental music was very interesting and entertaining, and especial mention should be made regarding the violin solo by Miss Paxton, of Hamburg; also Miss Regina Adams and Miss Porter in their vocal solos. The song 'Beckoning Hands' was very creditably rendered by the three little girls, Misses Tully and Bakers. The Thursday and Friday evening sessions were of more than usual interest, as denoted by the appre-

clative audience." Alice A. Kibbe writes from Stratford, 'I wish we could have Brother Will C. Hodge or Lýman C. Howe in this part of the moral vineyard; no soclety nearer than Syracuse; Universal ist churches in nearly every village."

B: Judkins writes from San Diego, Cal.: "It would astonish you to know how complicated the conspiracy is against the truth in any form in this region.

Mrs. Lora Holton has removed to 538 West Sixty-third street.

A. F. Hill writes under date of April 13: "In The Progressive Thinker for April 15 I read: 'Lieut. Totten, of the United States Army, predicted seven years ago that Jesus would put in his second appearance on earth on March 20, 1800.' I am informed that Jesus did materialize about ten days or more ago at Boston. I have not the exact date, but it could be obtained from several persons. Jesus, at the First Spiritual Temple, on Sunday, April 9, 1899, has become history at Boston. The name of the spirit to address the people was not told any one in the audience, yet all testified that the personality of Jesus Christ was manifested in words, expression and sentiment."

J. Osborne Lunt writes from New York: "I see by the label on my paper that my subscription expires in two weeks. I feel almost ashamed when I look back and see how much fine spiritual reading matter I have had and have given only one dollar and received besides the present of the two books, Ghost Land and Art Magic. I begin to think that Brother Francis has had some rich relative leave him a fortune, for I see in the current number of The Progressive Thinker that he is going to present to each subscriber a copy of that remarkable," book by Alexander Smyth, entitled The Occult Life of Jesus of Nazareth, This alone ought to add thousands of subscribers to the paper. How . you' can give the paper (each number so full of good meat) and this grand book for the small sum you do, is beyond my comprehension. I enclose one dollar and fifty cents for my continued subscription, and copies of The Occult Life of Jesus and Art Magic, which you have so kindly offered to me. This copy of Art Magic I wish to place in a reading circle."

Wm. P. Moulton, of Milwaukee, writes as follows in reply to "Veritas:" 'Veritas' statement has not met the appropation of any officer or member of the Unity Society; they all with one accord pronounce the article uncalled for and false in every particular. It starts out: 'It will be made atest case.' Who said this? If Veritas had been at the trial he would have known more about it, and if you will read the reporter's article you can see for yourself. The facts are these: After the jury came in there was a large crowd collected around Mrs. Richmond and Mrs. Moulton; the reporter or Mr. Runge, the prosecuting attorney, then asked if the knowledge and lore are printed in the leading medical journals. He is a starts out: 'It will be made a test case.' Mrs. Moulton replied no. She did not ask for a cent; all she wanted was their sympathy. Mrs. Richmond spoke up and said: 'Yes. What affects Mrs. Moulton affects every medium, and the Unity Society, and they will stand by her, for we intend to make this a test case, and if necessary will carry it to the Supreme Court, and the National Spiritualists Association will back her." The next is. 'I have no personal feeling in the matter, but was requested by several influential members of the Unity Society to place the facts before the public.' I have yet to find the first one who approves of the article, and I will willingly pay Veritas' car fare and time if he will call on such members with my presence. The assertion is dis-believed, but say it is done for jealousy and revenge, and I know whereof I speak. The next is, they suppose Mrs. with Moulton does not wish to sail under false colors. No! for every one who knows her knows to the contrary. It and know whereof we speak. We call was not her fault that she was reported as president of the society; but they failed to say that she was vice-president, and her name was on the N. S. A charter as vice-president, as well as my own as trustee, but insinuated that she held the office until she became one of Bates' earnest supporters. Why did they not find fault with the president, Mrs. Jackson, who appounced his meet-ings every night, and with a large majority of the Unity Society attended his seances. He was all right as long as he went to their hall and filled it by giving tests, but as soon as he wanted pay for She his work, then he was no good, and I challenge Veritas to prove that Bates ver made such remarks. I do not wish to be understood that I approve of the papers have accused Bates of doing since he left hereis but as far as I am concerned I never saw anything wrong while he was here, therefore have no right to condemnyhim. Veritas closes by stating that the Unity Society has never decided to the case to a higher county and would not take any official action in the matter. In reply, I would say that they have never been asked; only3, their sympathy is wanted, but for 'Yeritas', benefit, that as he erms them, influential members have offered fiveudollars apiece if wanted. We do not doubt for a moment but what we have the sympathy of the Unity Society as a society, also the German Society; which they manifested by their daily attendance at the trial." A. M. G. Wheeler writes from Louisville, Ky.: "I returned here March 9. coming direct from the Southern Cassadaga Camp-meeting, where I served the association as platform test medium. Since my return home. I have been em ployed by the First Spiritualist Church of Louisville, Dr. McAboy being presi-dent of the same. We are having good crowds, and Spiritualism is progressing nicely. We are at home at 810 Jackson street, this city."

MPORTANT, MATTER FROM **OUR FOREIGN EXCHANGES**

seem to strike terror into the hearts of

obsessing spirits by plunging a dagger or a knife into those figures. But in

muttered by the olah, cannot but be of

THE TWO WORLDS, MAN-

CHESTER, ENG.

HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

Bearing upon the subject of the higher or spiritual clairvoyance which we referred to, the description given by Andrew Jackson Davis in his great this condition during the reception of the contents of that volume and the method by which the knowledge was acquired, is of value as illustrating, acquired is of value as illustrating, and by the high quality of the results thou here? Why here to disturb me?" demonstrating—at least in this indemonstrating-at least in this inconversation ensued between the pastance-our argument, that the induced clairvoyant state (where both operator and subject are instigated by high motient-that is to say, the evil spirit who had taken possession of her-and the ojah, regarding the cause of this obtives) is superior as a means of eliciting reliable information with regard to session. The details of the conversa-tion, though of great importance to peospirit life, its relation to the physical plane, and the laws pertaining to both states of existence, to the direct control of the physical organization by a dis-embodied spirit or the self-induced trance. Davis asserts the impossibility of anyone entering voluntarily that of the which he age yiely the decay state in which he can view with clear-A FEW DROPS OF MUSTARD OIL, over which a few magical words were

ness things belonging TO A SPHERE OF EXISTENCE

very particular interest to Spiritualists, igher than the natural world, He affirms that the necessary state cannot be entered without the loss of one of who would like to know how evil spirits can be driven away at the latter end of the nineteenth century by people who have no idea whatever of the scithe controlling forces of the system; and if this force is not supplied by the system of another, the natural funcence and philosophy of Spiritualism. Now, we understand very well what tions of the organism would cease, death would inevitably ensue, and the obsession means. The glrl had a little of the mediumistic element in her sysspirit would be unable to re-enter the physical tenement. Therefore, indepentem, and either the levity of her mandent clairvoyance must be induced by ners or the low level of her thoughts helped a poor soul, who was hovering the action of a second person who, extracting the positive power from the near the earth sphere, to take posses subject's body, replaces it by a portion of his own; thus sympathetically sussion of her person. The question is, how that little quantity of oil which taining it whilst the freed spirit soars into higher realms the ojah poured into a cup, procured by him from that very house, could be converted into a charm to terrify the spirit

OR MORE ETHEREAL CONDITIONS and absorbing the truths there visible, gible words uttered over it. I shall feel returns along the sympathetic line deeply thankful if some of your readers which connects it with the magnetizer's will try to account for the power which ura, and gives utterance to the knowlthese ojahs, or necromancers, in India edge it has gathered, through its own organism. He refers to a few notable generally exercise. persons, including Galen, Demosthenes Aristotle and Swedenborg, whose vol untarily induced clairvoyance was of an exceptionally high order, yet not in all respects perfect. It is not to be assumed that the released spirit neces-

MATERIALIZATIONS IN ENGLAND sarily travels to some remote sphere to One spirit form, an Algerian young gather knowledge; this is not the case ady, known as "Marie," has been rethe dissociation of the interior spirit narkably good. She was beautifully from all that pertains to gross matter may place it in sympathetic relation with the highest spheres of knowledge, whilst as to location it may not have lraped in white, and yet we know Miss Cook, the medium, has not had any white material about her ht all, except the ordinary white pocket handker-chief; and when being photographed last night "Marie" was beautifully transcended the earth sphere. Rays of celestial light far more sublimated than the Rontgen ray or the radiant matter dressed in white, with veil on, like a of Professor Crookes oride prepared for her wedding. Each evening I have stood close to 'Marie," with her arm around my

PENETRATE OUR ATMOSPHERE invisible to our physical sight, and shoulder, to show the company the convhenever these touch a responsive trast in height, and later on have stood spirit, it is for the time in sympathy by Miss Cook, which is very convincing, with the plane from which they flow. The freed spirit leaving the body with 'Marie" being some four inches taller than her medium, who is below the an unselfish desire to know the truth on usual stature of ladies. If space perany given subject, comes into rapport mitted, I could narrate many interestwith the knowledge pertaining to the ing tit-bits which have occurred besubject, even as in a more rudimental tween the spirit forms and ourselves, way a person in the body entering a i. e., the company. library in search of knowledge on a We have had the forms out very clear, particular subject finds his way to that and free from the curtains which divide a corner of the dining room to department where the books bearing upon it are. make a cabinet

We do not wish it to be understood One control is an old sea captain. that magnetically induced clairvoyance blunt, bright, and witty, with a deep should supersede or set aside the more bass voice. I have also shaken hands common methods of spirit intercourse; with him. He gives one a hearty strong far from it. All we urge in that direcgrip with a large paw. On the other that investigators should hand, we have Sister Mary Josephine, qualify themselves by a study of the known laws of mediumship, either in cowl and veil, who passed on at the ripe age of eighty-six, yet her trembling figure blessed the circle, and on feeling applying themselves to the cultivation of their own mediumnstic powers, or associating with those of like aspiraher fingers I found them dried and shrivelled. tions in harmonial circles. For the But the most convincing and remarkmagnetic development able proof of all was a little girl, who OF SPIRITUAL CLAIRVOYANCE

appeared at each seance, whom we found to be our own, who died at about of a high order, both operator and subject need to be harmonially situated and free from the turmoil and anxieties color of hair, etc., corresponded to what probably she would have been had she lived on earth. The little pet would not that pertain to active business or professional life. There are few who can take any notice of anyone but myself, give the essential conditions; but when they are attainable we know by exwife, and her elder sister, now nearly perience the results will amply repay eight, from whom she took a doll, for the time and application devoted to played with it, and sat down on the floor. Her footsteps were distinctly the development of lucidity, whilst subheard by all present, and when she jects so developed are excellent mekissed her sister the kiss was heard diums for advanced spirits to converse On one occasion, on leaving the curthrough, the operator having the power to guard them from the intrusion of intains, she fairly rushed to mother and sister, and clung to her mother's hands ferior influences who are often a kissing them for about a minute. On serious hindrance to progress in inbeing asked who I was (by myself, at vestigating circles when not protected the same time holding her little hands) she gasped out "Papa," and then sobbed. She also gave her own name, by competent spirit guardians; these rarely assume an efficient control until the elements of the circle have been "Elsie." and began crying again, which caused a sad touching effect upon allsorely tested, and proved that they are worthy of superior aid; whilst the mag-netic operator, if he understands his et joy and comfort to ourselves. Besides the above, we had a full gas-light, and almost before Miss Cook was power, can from the first exclude all objectionable controls or isolate his subjects from the influence of any left alone in the recess, spirit hands of various sizes through the curtains. erson who may be present. messages written, spirit lights, and Magnetism is so intimately connected other phenomena, so quick and astound-Spiritualism as to demand inwith ing that one could hardly grasp the vestigation by all serious students of the latter, a knowledge of it elucidating facts. Whether we search into the sub-ject from a Spiritualistic or scientific

TO ELEVATE THE IDEALS and arouse the higher impulses of the people. In these words of the master, as recorded by one of his most con-scientious disciples, we are brought into close rapport with the mind of the teacher: "Indolence and pleasure enjoyed at the moment, are neither capable of producing a good constitution or body nor do they bring to the mind any knowledge worthy of consideration; but exercise pursued with per-severing labor leads more to the attain-ment of honorable and valuable objects. As Hesiod somewhere says: 'Vice it is possible to find in abundance and with ease, for

THE WAY TO IT IS SMOOTH

and lies very near; but before the temde of virtue the immortal gods have placed labor, and the way to it is long and steep, and at the commencement rough, but when the traveler has arrived at the summit, it then becomes easy, however difficult it was at the first."



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Mediumship of

FRED. P. EVANS.

dress of the writer. We desire to know 'self-conscious, personal God.' with the source of every article or item that attributes varying according to creed. appears. This rule will be strictly ad- and a religion handed out of the sky on slabs of stone. Mr. Williams takes exhered to.

it; nature's first command is, "Thou J. W. Lohr, of California, writes: "I shalt kill!" The life of one cell depends have been a subscriber and reader of upon the death of another throughout Progressive Thinker for about all organic forms. 'Kill to live,' is a seven years. I am very much interested command of nature that has been and in the question and answer columns must always be obeyed if living forms conducted by Brother Tuttle and think are to be perpetuated.'

he has the widest range of knowledge of any man I ever read after. I have been much interested by his stories published in The Progressive Thinker, as also with Brother Petersilia's. But none have exceeded the interest aroused by our deeply mourned friend, Brother Rosecrans, who used to give us such grand thoughts and moral sentiments in his "Twilight Musings." "

Charles Wilson writes from Buffalo, hegan. Rev. A. J. Weaver delivered N. Y.: "I take the pleasure again in the addresses at both meetings and N. Y.: "I take the pressure again in the addresses at both meetings and writing you of the growth of the Buffalo Spiritual Society. We are taking in new members every week. The new president, Mr. E. J. Chase, is an earnest worker for the cause of an earnest worker for the cause of Christian when he has won so wide a reputation. He was remarkably successful in his tests of Sunday and more than one of the interested spectators went away Spiritualism. The cold feelings that wondering at the power.

have been hindering the progression of the society have been overcome through his able management. Co-workers are Mrs. Arthur Brown and Mrs. A. A. Armstrong as speakers, and Buffalo's well-known test medium, Mrs. C. Lewis Chase. The little chapel is packed at 'every meeting."

president, C. Glessner; secretary and Dr. F. L. H. Willis's address is now treasurer, Mrs. McCarty; committee, at Glenora, N. Y. He has removed Verne Tinkham, Mrs. Golicky and L. H. from Rochester. Johnson. The club begins with very

J. C. Kiser writes: "I received Art pleasant prospects. The next meeting Magic and am more than pleased with will be held in the new rooms on Hanna The great mystery with me is how street, which will be ready in a few you can give such valuable books with days. Mr. Junk Wilkinson, a medium the paper, when the paper is worth of some local renown, will give some difficult tests. The meeting will be open to the public, and the date will be many times the money to any progressive mind."

J. M. White writes from Wichita, announced later. Kansas: "Circumstances make it neces-

The delegates of the Universal sary for me to remain here until May Brotherhood (Theosophists) have been in session at Point Loma, near San 19, and I would like engagements within a radius of sixty miles of Diego, Cal. A San Diego paper says: Wichita. Dates for either lectures "Two hundred more delegates to the congress arrived at 7:25 by special eances for any time can be made with ne, but I prefer Colorado engagements train. The visitors are from New York, and wish to work west on that line. My address is 140 North Topeka Chicago, Boston, Europe, Asia and Australia. Most of them went over to the Point this morning. The hotel is now avenue."

Dr. M. E. Conger has come to the conclusion that the West Side is a desirable place to live, hence he has removed his residence to 359 Warren avenue, where he will be glad to receive his friends.

Grand Forks Herald, N. D., has the following item: "All the physicians and nurses in Bellevne Hospital, at New York City, cannot convince Joseph Jur-cevitz that he is not dead by his own hand. He aimed four shots, and he knows exactly where they struck. A

Ella Woodward, of Toledo, Ohio, desires to engage in camp work with the singers. Will assist with heart and soul broken plate-glass mirror at 622 East Twelfth street, where he lives, proves in the work. For remuneration she only this. Jurcevitz shot his own reflection, and he is firmly convinced that each asks for entertainment. Will give read-wound is fatal. Jurcevits first went to ings free of charge. Address 1010 He was invited to attend a Adams street, Toledo, Ohlo.

Spiritualistic scance, and was forthwith Will C. Hodge is open for engage-converted to Spiritualism. He was pro-ments for grove and camp-meetings

her.'

Mason of high rank, and has been initiated into higher Masonic degrees in Europe, Egypt and India than are ception to the word 'hostile.' I repeat known to the Masonic craft in this country. He is a member of the Odd Fellows and many other prominent orders. He is a member in other high secret orders which require years of probation, whose initiation fees run into thousands of dollars—orders which are so secret that even their names and The Spiritualist meetings held organization are commonly unknown. Union Hall, Augusta, Maine, Sunday yet which yield controlling influences afternoon and evening, under the ausin the world. There are not halls large pices of the State Spiritualist Associa enough in Sydney, Melbourne, Ballarat, tion, were exceedingly well attended Calcutta, Bombay, Adyar, Kandia, Cairo or Athens to hold his audiences, The afternoon meeting filled the hall to the doors. Many were in attendance from outside of the city, there being as was shown on his last trip around the world. In Paris, Berlin, Vienna, London, New York, Washington and people from Waterville, Gardiner, Hal lowell, Sidney, Fairfield and Skow-Chicago he associated personally the greatest men in medicine, art, literature, science and philosophy. We have known Dr. Peebles for many years

> attention to his speech and ask for it a careful reading.' Correspondent writes: "Mr. and Mrs. G. W. Kates are having successful meetings in Springfield, Ill. The spirit descriptions given by Mrs. Kates are clear and accurate. Among the excellent ones given the following was startling. She said: I feel a severe blow upon my head. My, how it hurts me! Why, that man's head was blown off! I see him talking to a man by his side, with head slightly turned, and then comes this awful something and severs his head from his body.' then minutely described the spirit's personality, and going to a man in the audience said: "This spirit comes to you.' The man replied: 'I recognize him. It is all correct. He was at my side in battle, and was speaking to me when a ball carried away his head.' This was a genuine test given to a stranger by Mrs. Kates while yet unacquainted with more than a couple of

the audience." T. Pomeroy writes from Winslow, "Mrs. Georgia Gladys Cooley delivered lectures, gave psychometric readings and spirit messages to our investigating society on the evenings of April 18, 19, 20 and 21. The lectures and manifestations were very favor-ably received. Nearly all of the spirit messages were recognized. They were clinchers, making converts to our philosophy. The people of this locality are very much pleased with Mrs. Cooley, both as a medium and a lady. Any so-clety desiring the services of a speaker and medium will make no mistake if they employ her. While here she gave many private readings, which proved very satisfactory. It was my good for-tune to be boarding with the family that entertained Mrs. Cooley here, and I would consider the family fortunate that has the privilege of en tertaining her wherever she may go. The guides of 'Mrs. Cooley have the faculty of dissipating skepticism,"

The News, of Chattanooga, says: "A large and interested audience was out last night to hear the discourses de-

1.16

T. M. Rooney, automatic writing medium, Argentine, Kansas, solicits en gagements for camp-meetings.

(Continued on page 7.)

. .

many otherwise mysterious phenomena. LIGHT. LONDON. ENG.

OBSESSION AND NECROMANCY IN LIGHT OF THE EAST, CAL-BENGAL.

CUITA, INDIA. As cases of obsession by undeveloped or evil-minded spirits are rather too fre-Socrates abhorred idleness. He was too close a student of human life and quent in India, will you be so kind as to invite your contributors to say some-thing on the subject, for the help and too keen a philosopher to know how much sin, misery and want are directly edification of your readers in this part of the world? All who know anything traceable-to idleness. Xenophon tells that he ever maintained that "To be bout the inner life if Indian society busy was useful and beneficial for man; will bear testimony to the fact that and that to be unemployed was

point of view, we cannot deny the un-

seen forces and the wonders of nature

not yet revealed.

young girls, and, at times, boys of tender age, even those who have a charm-NOXIOUS AND ILL FOR HIM; ing face, become obsessed

BY LOW AND CRUEL SPIRITS

that to work was a good, and to be idle was an evil. He at the same time observes that those only who desire some and suffer most miserably until and thing good really work, but that those who gamble or do anything bad or per-nicious he calls idle." unless the said spirits are cast out of them by ojahs, or necromancers, who are generally men of the lowest class,

On one occasion Antiphon, a welland have no reputation either for good education or superior morals. Only the known Sophist, sneered at Socrates be-cause of the simplicity of the clothes he other day, a young girl of Dacca, in East Bengal, became obsessed while wore and the plain food he ate, and be cause he taught the truths he believed sitting under a nim tree about an hour to be conducive to virtue without re after nightfall, and remained in a state of unconsciousness for nearly a night. muneration. Socrates replied in a thor If she regained consciousness at day- oughly characteristic manner; he pre-

and friends by showing that she had

break, it was to mortify her relations ferred not to be a slave to GLUTTONY OR SLEEP become a raving maniac. She could or any other animal gratification, hold either leave her bed nor move her limbs for nearly a month, during which time ing that he derived far more true pleas ure from the consciousness that he was Allopaths and Homoeopaths and medgrowing better than would be possible ical practitioners of the old Ayurbedic systems tried their different sorts of from the passing pleasure of a slavish

appetite. This last observation gives us the point of view from which the medicines, but did not succeed in rendering her the least service. At last an ojah, or necromancer, living in the philosopher regarded life and its neighborhood, was sent for, and he pleasures at a time when Athens was brought her to a state of perfect re- drunken with pleasure; when voluptu ousness was only equalled by gluttony covery in the course of an hour. These olahs generally enter the room and intemperance. While these pseudo pleasures passed current for real enjoy ment,' Socrates, seeing the madness of their patients

WITH A DIVINING ROD

which infected his fellow-citizens in or a magic stick or some other curious consequence of the imagination being looking article, draw figures on the weakened and stimulated on the lower ground with red or black powder, and planes of sensation, strove

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NOTICE-No attention will be given anonymous letters. Full name and ad-dress 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 let-ters of inquiry requesting private an-swers, and while I freely give what-ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

John Taylor, Kittilos County, Wash .: (1) What of the miracles performed St. Anne Beaupre at the Holy Church in Canada, twenty miles east of Ouchec? It is said 120,000 people came to the church in one day and 7,000 were cured, and a stack of canes and crutches were left from floor to ceiling? A. These miracles are exactly like all those performed at sacred shrines, by relics, etc. . There is no miracle at all in the cures, or anything inexplicable. In that class of disease called nervous and where the mind is an important factor, suggestion is one of the most potent healing agents. The crowds going to a notorious shrine, where marvelous cures have been and are effected, are wrought up by superstition and have con-fidence-faith-in the stories they have the full benefit of the suggestion that they are "hcaled." The Catholic Church connives at this delusion, as it wins notoriety and money thereby. It has from the first maintained its religion by miracles, and these have been wrought by fraud often the most

unscrupulous and barefaced. A demented man who has been subjected to a cruel process by which the stigmata, red spots on hands and side, representing the wounds of the nails and spear received by Christ, has been a winning card in the game of decep-

J. D. H., Sierra Blanca, Texas: Q. (1) Is it true that the subconscious self

has perfect memory? (2) Can mediumship be cultivated so as to be able to remember everything said or done in life? (3) Does rubbing the body, thus gen-

erating magnetism, or sun baths, promote the sensitive condition? A. (1) The "subconscious self" is one

of the "scientific" myths that has not been proven, nor elevated above a fancy. Man has one self; one in-dividuality.

(2) Memory can be cultivated to an almost unlimited extent, and it has been shown by many instances that every impression received, although apparently forgotten, may be revived; as by experiences of drowning people, who have been restored, they having experienced the rapid passing of their whole pre-ceding lives. But this has nothing in common with mediumship.

(3) Rubbing the body does not "gen-erate magnetism," however healthful such massage may be, and sun baths may promote health, but neither have such more than remote relation to sensitive-

J. T. E., Brooklyn, N. Y.: Q. A friend and myself have table movings and rappings. He claims it to be moved by spirits, but I think it is electricity. Both of us never saw anything of the kind, and need advice from some one

better informed. A. That such a question should come up at this late day shows the impera-tive need of a wider diffusion of in-the same paper, has been ably an-swered by Quaestor Vitne, and he, like The Progressive Thinker, has produced evidence thus making his matting hi

clairvoyance I have experienced, and I vestigations of committees appointed believe those who truly have had the vision will corroborate my statement, by the stockholders. They reported the wonderful stories of the force he had occurred after the vibrations of spirit developed "but could not control," and more stock was taken. He had seized was raised sufficiently to partially libe-rate the spirit from the body, then the the energy which moved the worlds and clairvoyant vision was experienced. To be truly clairvoyant is to be able to suns, and all other engines would be worthless! He guarded his secret well, not of his

discovery, for he had made none, but of his infamous fraud. He was intervlewed, courted, and the columns of the newspapers weekly teemed with de-scriptions of the wonder of the age, and prophecies of its future.

He was at one time probably the most notorious character before the people. He had a house and factory built for him by his duped stockholders, and

suitable apparatus.

SPIRITUALITY.

vanish.

habit of saying that.

visible side of life.

their work as bastard mediumship.

They speak as one having authority, expound their metaphysical specula

ions with confidence, speak sneeringly

of phenomenal mediumship, and dem-onstrate nothing. We do not deny that

their teachings contain an element of

usefulness and that they have the same

right to exist and teach and collect that any other ism or sect has. What we

protest against is the reckless manne

andience, and thus bring into disrepute

the genuine. We quote the following

what you bear. Attend in mind a lec-

Those who have experienced clair-

or object removed from our physical

FORM A MENTAL IMAGE

name.

moved from his narrow, dirty lodgings. He fared sumptuously, and was the idol of the wealthy, who fain would think he had a mortgage on the energies of the universe. He died, and what any ordinary com-mittee of investigation ought to have

when in the normal state. After a short time the vibrations of my spirit discovered by an hour's investigation, were lowered and the normal condition his real motive power was compressed air, in his mysterious generator. obtained. I could relate other experiences in clairvoyance and clair-For his own name and fame he ought

Considered.

SHIP - PSYCHOMETRY - INSPI-

I like the attitude of The Progressive

Thinker in regard to fraudulent prac-

tices in the exercise of mediumship. Like Buddha, "the enlightened one,"

names and first-hand testimony.

MEDIUMS.

London "Light" refers to mediums in

as follows: "Mr. W. E. Bonney, writing

in The Progressive Thinker on the con-

tending forces in Spiritualism, draws a

very sharp distinction between Spirit-

ualism and spiritism. We recognize

the distinction, but it is not as

sharp and deep as is here suggested.

straightforward, charitable manner

audience, but space will not permit. to have destroyed the "motor" before he died. It was not good policy for him to leave it as a grim witness against The March number of "Immortality" him! But this he overlooked, plain for presents a number of able articles on all to see, stamping him by its design as an ignoramus, and by its inceptions as psychometry. Cora L. V. Richmond has certainly touched rock bottom in a successful swindler, successful in her presentation of the subject, and in contradistinction to Brother Grumnothing else. There is not one redeeming quality. It cannot be truthfully

"From the bine's teaching, writes: claimed that he was ignorant, and spirit side of life, our own observation really believed that he had made a disand experience is, that no one exercises covery. Every part of his "motor" was designed to convince investigating comthe gift of psychometry, or any other spiritual gift, without the inspiration or mittees by fraud. He made no attempt distinct action of disembodied human to "control" his wonderful force by spirits, who act upon (or through) the sensitized intuitive qualities of the me-Instead of eulogistic funeral orations. dium, qualities awakened by these he should be held up as an example of

see through matter as easily as one does through glass. To illustrate I will

refer to a personal experience. One

evening after retiring for the night I was gently awakened. I was surprised

to see my good friend spirit John T.

walking about, and I touched my limbs

and body to be sure that I was awake.

After being convinced that I was wide

awake and not entirely released from

the body, I observed closely everything in the room. My spirit friend walked

about the room and when a piece of furniture or chair intervened between

him and me, the vision was not ob-

structed. I looked through matter as

easily as I look out of the window

PSYCHOMETRY,

spirit presences. "It is our observation and experience the most successful frauds on the shallest capital; and as a mountebank that this luminous background (or foreand swindler will history record his ground) of spirit influence forms the basis not only of the exercise of all such gifts as are clearly classed under INDIANAPOLIS LETTER. the head of "mediumship," but that 'geniuses,' 'discoverers,' and all who

really 'perceive' new things, (i. e., new manifestations and statements of truth), and give them forth to the Various Matters of Interest world, do so under the distinct influence of particular personal intelligence in spirit life." MEDIUMS - BASTARD MEDIUM-

We are sorry to note that the editor of this valuable quarterly has stepped BATION - BROTHEBHOOD AND aside to take a fling at his friends—the Spiritualists. In referring to Harrison D. Barrett, he writes: "It is to be re-gretted that so brilliant and noble a man wastes his efforts in propagandizing and organizing an element in Spiritualism which disgraces the Spiritual

you have taken the middle course. movement. When will the wise and good learn to hitch their wagon to a When there is evidence of fraud I note that The Progressive Thinker does not star, as Emerson advised, and not to hesitate to publish all the facts, giving an octopus or turtle?" One of the elements which has dis-

graced the movement is the element of commercial fortune tellers, and while we recognize no wrong in exercising the gift of prevision, yet it is a fact that these persons have continuously disgraced the movement for many years. The usual fee is one dollar. We note that our good brother, Mr. Grumbine, receives five dollars for the same work. Perhaps the extra charge is for the "star" attachment on his "wagon?"

We quite admit that strictly speaking Spiritism means no more than belief INSPIRATION. in spirit intercourse, and that Spirit-That inspiration is a fact, few persons ualism suggests an element of spirit will deny, but when we attempt to find uality; but it does not follow that spirit the personality of the inspirer, there is intercourse and spirit mediumship must less unity of thought. Dr. Buchanan make us jealous, envious and all the would probably contend for Jesus and rest of it. Poor human nature is what Abraham Lincoln: Allie Lindsav Lynch it is, and it will out. All the depressing would also acknowledge George Washevils to which our friend alludes have ington and Abraham Lincoln, while J. C. F. Grumbine is guite certain that their roots in the self. If the self were on a higher plane, the evils would he can receive inspiration from Jesus and Socrates. Personally, I believe that But is it true, as some people seem to we can and do receive inspiring like to make out that mediums are especially guilty of hatred, malice and thoughts (not words) from a disembodied spirit guide, one who vibrates all uncharitableness? We often think in unison with our degree of mental and spiritual unfoldment. However, I that people too readily get into the also believe that we should seek to de-

Dr. Hodgson's unkind and un-warranted attack on the Bangs Sisters elop a higher phase of universal mediumship where we will be independent of the need of special or personal in-Prof. J. S. Loveland has presented

that i

other hand, if spirituality, means mod-eration, self-control, chemity, brother-hood, good will, genilences and love if these be elements of trice spirituality, we answer, spirit committion will not

spiritualize. Let us not deceive ourselves. What Let us not deceive ourselves. What the movement needs to day is more spirituality, and unless, we recognize this need and set to work to supply it by reforming our own lives, all our or-ganizing and propagandizing will prove unsatisfactory. However, I hold that true spirituality and unfolded mentality should go hand in Hand; otherwise we would become spiritual funatics.

BROTHERHOOD. Many of us have become accustomed

to think of the spirit world)as an almost perfect state, where true democracy and true brotherhood reigns supreme, This is quite natural since our friends come to us at each seance with loving messages and assure us theirs is a world of love and beauty. But is it true that the invisible world

is a world where brotherhood, spirituality and unity of purpose are the heritage of all?" Let us weigh the evidence and

critically analyze the testimony of all classes of returning spirits. "By their fruits ye shall know them," is as true of the invisible world as of any other world. If any class of people on this planet reflect the conditions of spirit life it surely is our mediums. Do they as a representative body teach brotherhood?

The dwellers in the higher expression of life are free from economic slavery, and this fact alone is sufficient to account for much of the halo that surrounds the spirit world. Disembodied spirits are not free from theological dogmas, and many cling tenaciously to old ideas and seek to perpetuate them upon the earth. What then is the work before us here and now to establish the heavenly condition?, I would say, what we need most is industrial emancipa-The great hody of Spiritualization, The great body of Spiritualization, America are ready to take up this work and demand individual freedom. Why is it that the National Spiritual Association hesitates to declare for brotherhood and spirituality?, The first con-difion of the lowest sphere of spirit life is one of economic freedom. Then why

hesitate to inaugurate this condition here on earth? In reply, I say it is because the reincarnation element from both sides of life are opposed to it. I for one advise that we as rational men and women, Spiritualists of America, declare for brotherhood and spirituality repudiate the reincarnation humbug and labor to become free from physical and mental bondage.

ORGANIZATION.

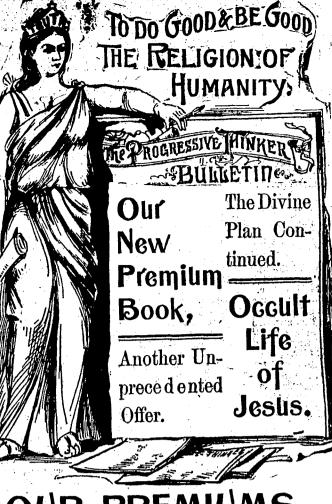
This practical part of our work cannot be ignored. Organization is in the air and organized we will be in time. The N. S. A. convention of October next will largely determine the character of our future organization. It is to be hoped that those who have the work in hand from both sides of life will realize the responsibility resting on them and will act wisely. We have reached a point in our movement where it is essential to speak plainly, and I have no hesitancy in saying it is the plain duty of theN. S. A. to either go over to the theosophical wing entirely or to re-

pudiate the same in no uncertain man-ner at the coming convention. Theosophy and reincarnation are antagonistic to Spiritualism and Science and cannot be harmoniously organized.

be narmoniously organized, There is another course, the N. S. A. may take, and that is to straddle the issue for another year and in that event we will be pretty well organized into little sects with spirit popes and other ecclesiastical trappings, and the Na-tional Association will find no excuse for origing organized the sectors. for existing except is one more sect. It is the duty of all Spiritualists to attend this convention and we trust that they will so recognize it. PROPAGANDA.

I contend that the press is more effectual in the work of propagandizing than any other method. Good literature in connection with the home circle is much more effectual than the mission-ary system, although each should be utilized as circumstances and means

Saul and Judas,



OUR PREMIUMS.

In compliance with the Divine Plan, that should be in every library, and which we inaugurated two years ago, be handy for reference at any time. the profits of this office have to a We allude to the profits of this office have to a certain extent

The Hull-Covert Debate, Flowed Back Into the Pockets for which there has been an immense

dollars have been thus expended, and book of nearly 500 pages, and the price the result has been most gratifying. to the trade will be \$2.00. to the trade will be \$2.00. In order that those who subscribe now for The Progressive Thinker can got the "Occult Life of Jesus of Nazareth" (including "The Hull-Covert

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nection with each yearly subscription to The Progressive Thinker; making

only \$2 for these three books and the

DIVINE PLAN

Ĵesus.

paper-another illustration of the

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the orders for the books, and no atten-

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formation on this subject.

If the table by its movements, or the rappings, in answer to questions, show intelligence, then there must be an inelligent being behind the answers. If the communication is unlike, or beyond he knowledge of the sitters, then it cannot be derived from them. To say i is electricity, is another way to express ignorance, for electricity has no more intelligence than air or water, or the table itself, and was never known to perform an intelligent act, except as directed by the human mind. If this correspondent continues his seances, he will be soon convinced that back of the moving table stand spirit beings, dis-

tinctly individualized, and identify themselves as departed friends. Such spontaneous mediumship is exceedingly valuable and should be zealously cultivated.

D. Trachsell: Q. Having read the eulogistic discourse on Keeley, in a Spiritual paper, I wish for your opinion on him and his motor, about which such damaging disclosures have been made since his death?

able to

A. Keeley was an ignorant man who gained a livelihood by the coarsest me-chanical labor. How it was possible for him to have gained the confidence of men who had wits enough to earn the money they so lavishly invested is a puzzle difficult to read. The times were propitious for an adventurer. Great inventions had recently been made in electricity, and men's minds were awakened to the vast possibilities of that force, and capitalists were in the dark as to the value of the rapidly accumulating inventions and dis-

coveries. Keeley came with pretensions exceeding even those of Edison. Some scientist had foolishly said that there is energy enough in a drop of water to rend the world, and from this Keeley appears to have taken his cue. According to Col. D. M. Evans, who at the time was in the employ of the United States Mint, he asserted "that with a quart of water he could evolve enough power, without fuel, to drive the largest steamship across, the Atlantic with the speed of a rocket, or in twenty-four hours. He could send a locomotive from Philadelphia to New York in a few minutes, and he was not willing to in which they "teach" the spiritual gifts, "develop" clairvoyance and clairput any limit to the power that could be exerted, going so far as to say that he could drive a ship so rapidly that the water would split it in two"

from a pamphlet "teaching" how to de-velop clairaudience: "Engage in an imaginary conversation with an imaginary person. Tell your friend Such a preposterous claim ought of Self to have carried its condemnation. Water is a neutral body. The two gases of which it is composed have expended their force in union; Until acted on by ture or concert. Having already desome force like heat to expand it, or veloped the vision, you will now give electricity to tear it apart into separate more attention to hearing sounds by the imagination." gases it is inert. Even then as steam, it is not the water, but the heat that has energy; it is only the vehicle of its audience or clairvoyance know that the manipulation. The separated gases have no power, except they again unite author of the above recipe is mistaken as to the nature of the phase of meand the explosive force then would be diumship. When we think of a friend equivalent to that by which they were parted. sight, we can and often do

This was not considered by his dupes who were satisfied by the cheapest Jargon, and the most clumsy attempts at a machine ever made. Year after clairroyance. The same will apply to uality, then we answer, yes, spirit com-year this adroit rascal evaded the in hearing, but is not clairaudience. The munion will do the work. But on the

evidence, thus making his position un-answerable. It is now in order for Dr. has been my privilege to study. I quote from his "Essay on Mediumship," page Hodgson to acknowledge his mistake, and we cannot see just how he can do 121: "We ask the inspirationalist who otherwise. or what inspires? Perhaps he will

I am not an apologist for mediumanswer God, devil or spirit, but is en istic degenerates, and when there is tirely at sea as to knowing the fact or evidence of deception I have and will continue to speak out. However, I am comprehending the law. He falls back on the assumption of miracle and rests convinced that the realm of spirit is far there. He will most likely present as fact that the ideas are above the comfrom being

AN IDEAL STATE.

mon condition of the speaker or writer All this may be freely conceded, but it neither proves God, devil or spirit as The evidence which we have gathered from communion with spirits during the inspirer. Lastly, we come to inthe last half century does not warrant the statement that the spirit world is a tuition-inner teaching. We admit at the outset that it is inner not outer democracy, but on the contrary, is clanish and aristocratic. This will teaching. That has been our position from the first. But what teaches? probably be disputed by many good men and women from both sides of life, What is the law of intuition, sensing and perception? The intuitionalists but I believe that the evidence we have assume and flounder about, but they ad, taken in its entirety, is such as to justify this conclusion. In my in-

never answer these questions, and never prove anything-except what we vestigations through mediums I have admit at the outset, that the found what anneared decention on the fully knowledge is not attained through the part of the medium, and I am thor sensational and feflective channels. They exalt intuition so far above reason mighly convinced of this. I have also felt quite sure that invisibles someas to well nigh make it a deity in the times personated for a purpose, and human organism. But when we come spoke words that the assumed party to the comprehension of our real nature would not have spoken at all. Bu ill is clear. The original suggester—the where either one of these deceptions inspirer-the inner teacher is the sub have occurred once, I have had a score conscious selfhood in constant sympathy of pure and undefiled conversations with all vibrations of all energy centers where the innermost intuitions of being of the cosmos, and constantly ascend responded and said, "yes, this is true." ing, in substance and energy, into the intellectual consciousness, thus fur-All honor to our true mediums, and those who watch over us from the inrishing the prime elements of all wisdom. But without the regal reason to BASTARD MEDIUMSHIP. give them form, to translate them into A new feature has recently entered thought formulas, they would be as valueless as if our outer sensations

the arena of the great Spiritualist never went beyond the simple process movement under the guise of "psychic science." The fact that these "teachers" of feeling. The products of the most towering intellect or the most vivid imagination are only the translations of of "psychic science" mostly deny the influence of disembodied spirits in their work, yet claim to be psychometrizers, the subconscious impressions by the clairvoyants, clairaudients, etc., brands

regal reason." SPIRITUALITY.

The great question is, will spirit communion spiritualize? I will venture to answer in the negative. True, many n our ranks have unfolded a degree of spirituality. But the majority have made little or no effort in this direction and apparently recognize no necessity for doing so.

In all ages there have been varying grades of spirituality, ranging from the animal to the angelic state. If those who inhabit the world of disembodied spirits were uniformly spiritual we could then say, yes, communion with spirits will make you better. Low grade mediums would no longer dis grace the movement, for the good renson that a noble guide will not be attracted to an ignoble man or woman. But what shall we say of those who have been privileged to enjoy the asso ciation of the wise and good from the invisible for many years? It would appear that they should apply these teach ings to their own lives and by their fruits we would know them. Is it true that -such angelic ministration has spiritualized our veteran Spiritualists?

If the crowning work of fifty years of spiritualizing is to abuse those who spiritualizing is to abuse those who honof the same, but this would not be estly differ in opinion; if such is spirit-

permit. LOCAL WORK.

The First Spiritualist Church here in Indianapolis has held continuous meetings since September last. Among the nany excellent speakers who have addressed us during the year, none were appreciated more than Will C. Hodge and Dr. W. O. Knowles. This organization celebrated the fifty-first anniversary of Modern Spiritualism in an appropriate manner. The floral decorations were superb. A red five-pointed star for the Indians was especially attractive to those who had Indian guides. President B. F. Schmidt is an earnest

soul and deserves much praise for his untiring efforts in behalf of this society. Anna E. Thomas lectured to a large and appreciative audience in Mansur Hall early in March. Mrs. Thomas is an eloquent speaker and a remarkable medium as well.

BYRON W. BARGE. Indianapolis, Ind.

The Bible.

Several articles on the merits and demerits of the "sacred" book have lately appeared in The Progressive Thinker. As none of the writers have treated the subject from the standpoint which I at present occupy, I may be excused for dding one more to the number.

As it is not'a book, but a collection of books written under different circumstances and at long intervals of time It is a mistake to condemn or reject the whole on account of the objections we may entertain to certain parts. The error of those who accept it, "every word and letter" as dividely inspired infallible truth is no greater, only they view it from the other side:

That these writings, whose production covers so long⁹ a period, relate

largely to spirit phenomena may cer-tainly justify Spiritvalists in claiming them as their own? Butsall phenom-ena are of triffing value compared to true spiritual) philosophy which the veiled under allegory and symbol is contained in all sacred writings. Sacred and secret are synonymous terms and he who searches for' the secret

finds it revealed, as to others it is con cealed, in all Bibles of all9ages and all nations, in the writings of the poets and philosophers of all times and peo ples, all divinely inspired alike, for no one ever wrote or spoke without divine inspiration.

We hear a great deal about the filth and obscenity of the Bible. In the days of its authors it was the custom to speak of things as they were. The art of sugar-coating filth and obscenity and making them palatable to refined tastes had possibly not been discovered. Almost fifty years ago I heard an old preacher say: "The world has grown too delicate to hear things mentioned it has not grown too pure to commit." There was a sacred trath hidden in a very orthodox sermon.

E. J. BOWTELL.

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CENERAL SURVEY. (Continued from page 6.)

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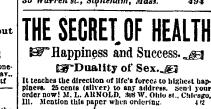
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