



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

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NO. 493

THOUGHTS ON FACTS.

They Are Worthy of Careful 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 communication 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 formation. And with 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 suggested for this state of things. We meet in dinner 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 accessories 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 the open air. 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 societies or attend meetings.

All these attempted explanations merely touch the external and therefore fail to explain, as all things fall 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 opportunity to use or abuse them. To most of our people the words "spirit" and "medium" 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. To most of our people the words "spirit" and "medium" mean nothing else than the culture of psychic sensitiveness. The effects of this culture may be good and may be deplorable.

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 spiritualism. It is certainly important that a solid foundation should be laid for our building, but this foundation on which no building is erected is only a standing evidence of human folly and an encouragement to 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 schools, although the more combative natures will cause them to be such for a time. As humanity develops in spirituality, all combativeness will be utilized 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.

On a Dead 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 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,
I 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 Spooner.

STOP WORRYING.

How to Make Life Worth Living.

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 fret 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 name of plume "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 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 that of whiskey as a giant to a pigmy.

LEADS TO ORIME.

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 to feed it, and 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:

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GROWTH AND DECAY.

Thoughts and Questions 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 carry moral and intellectual thought, and life, to a plane of development that has never attained?

There is certainly a vast field for moral improvement in the methods of thought and life of a race which condemns one-half of all its offspring to premature death, millions of its brightest 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 protecting 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 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 have 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 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 teach that Christianity is a great fraud, founded in ignorance and superstition; that cruelty, injustice, and persecution have been prominent features of its progress; 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 who differ on minor points, to say nothing of innumerable persecutions, less in degree but often entailing more injustice than actual murder; that it has been the most deadly and vindictive opponent of progress that the world 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, revengeful, tyrannical being the mind of man ever conceived?

Apologists for the church and Christianity say that the church is an innate 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 defended? Will they make the same claim in support of polygamy, which the Christian God forbade? 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, who 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 recited. Do you think who would exonerate 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 exonerate 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 attainment 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 the hands of Christian people. Price 25 cents.

DID THEY KNOW

Jesus Did Not Rise From 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 see him. And the women "did run to bring the disciples word." * * * Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped 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 was with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you."

Chapter 21: "After these things Jesus showed himself again to his disciples at the Sea of Tiberias."

Verse 14: "Now this is the third time that Jesus showed 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 showed 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 meetings; 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 disciples 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 Luke tells us that he is writing what others have told him. (See Luke 1:1 to 4). So if Matthew's story were true, he would 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 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.

The only reasonable conclusion any one can make from these stories is the one that by the Jews, that his disciples and 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 persuade 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 fail to hear them
If we open not our ears;
We may spend our time in listening
Only to the sighs and tears.

What a beautiful world we live in;
Flowers blooming all the year,
Waving palms and flocks 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 storm clouds
When we gaze into the skies.

What a happy world we live in—
Checked 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 unheeded
Gathering only poisoned darts.

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 sands and shoals.

Let us not go blindly groping
Through this gloomy world of ours,
Picking only thorns and thistles,
Treading down the beautiful flowers;
Let's enjoy life's every blessing—
Gather all its glories in;
Then, whatever the future brings us,
We'll rejoice in having been.

—B. M. Waltemire.

R. L. Royce writes: "I have read Art Magie's 'What a Wonderful World It Is!'"

And the John the Baptist of the New Dispensation."

REV. SAM JONES.

Hears a Curious and Instructive Story.

Murat Halstead, for many years editor of the Cincinnati Commercial, is widely known as an accomplished journalist and an author of deserved fame. He is a remarkably genial gentleman in private life, at the same time possessing sharp tongue and pen that those personally unacquainted with him regard him as morbidly acrimonious. 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 makes it too 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 quietly opened and a gentleman's voice announced:

"I am looking for Mr. Halstead."

"My name is Halstead," pronounced Halstead—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. Halstead, 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 Halstead, "for those notices and reports of sermons were impelled by motives wholly selfish. They made a demand for 800 or 1000 more pennies every day than our ordinary circulation, and thus we reaped a good profit from what readers looked upon as alert journalism."

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

By the peculiar smile upon the editor's face I knew that something very peculiar was brewing in his mind. He did not enjoy having his name twisted so fantastically, and I remembered a remark long ago credited to him, that he would soon be called Halstead-as-Halstead. 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 with plenty of chickens, yams and fruits and cooked a beautiful breakfast. Awakening the donkey boy he bade him 'come and eat.' The boy was astounded when his eyes 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 stomach of yours."

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

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

"Hal where you git 'um?" was still the response. "You no tell? Me know. You steal 'um. Me do—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 adieux and left the room, Halstead looked comical for a moment and said:

"That is the last visit Jones will ever make to Halstead, 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 wailing of the helpless, the stings
Of envy, and malice! Then flashing
In waves of illuminating rings,
Out from the silence and longing,
Fair from the ether, the glow;
They come as the roses are thronging,
Where the gales of Hesperides blow.
Here discords and revels commingle!
Vanities circle and sweep
Over, around, until single,
One solace we cherish and keep!
A hope that is knowledge transcending
Earth's glories! that life is divine,
Eternal; and death the glad ending
Of doubt of His perfect design.

For lo! when our trials were sorest,
The garlands of Hope were down
cast.

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
This world with its fallacies prove.

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-
rowed;

It is good with our neighbors to
grieve.

Let us pay every joy we have borrowed,
And live the great truths we believe.

HELEN HINSDALE RICH.

THE GREAT ISSUE.

Between Spiritualism and Orthodoxy.

The great issue to be fought in the near future, in my opinion is not between the materialists and Spiritualists, but rather between Spiritualism and orthodoxy.

The materialists, as a matter of fact, are right so far as they go, and are doing a noble work in laying a foundation to build on, in eradicating every theological ism and clism from the mind of mankind, thereby giving the denizens of the spirit world a chance to step in and plant the truth in soil where it may be nurtured by reason, based on knowledge, 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 flimsy basis upon which all Christian religions are founded. To acknowledge that any one of these many religious beliefs is true, is to deny the authenticity of the rest, supported by science or even in some one more points from the other, and consequently none can be true, as in the demonstration of a mathematical problem, if but one error exists in its computation the final result must be erroneous.

Perhaps there is no one thing so firmly established in the mind of man as their early religious education, and the matter how correct it may have been, its eradication seems almost among the impossibilities.

Among the errors of our early education was the belief in the infallibility of the Bible, a belief which led us into superstition, thereby depriving 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 explained by science or by common sense. Nevertheless we have adhered to those theories with unabated zeal, never stopping to even question their truthfulness. With these false premises as a basis of belief, one can never attain an exalted position in a knowledge of Spiritualism, but must be numbered among those who are the tools of priestcraft.

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 many cruel acts recorded therein.

In redeeming qualities, if it has any, cannot consist in its scientific teachings nor its moral instruction, for among all the books in print, that has never been more was ever more scientifically ignorant or basely immoral.

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 is continuing 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.

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 their origin in the religious prejudices and when these imaginary ideas have been swept away by the introduction of knowledge, then will science come forth and demonstrate 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.

Let us be aware that to introduce 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 Christianity, is but to cause a ruffe 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 through 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 way 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 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 by force, but by its own principles, and 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 life superstition must die. There is no way to eradicate an evil so quickly as to remove the cause, and the cause of this false



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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 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 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 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 suggested for this state of things. We meet in dingy halls up three flights of stairs, in rooms where the air is so stale that it is difficult to breathe, and we have to go to the trouble of finding a room where we can get a decent dinner. Spiritualism is not yet sufficiently popular, etc., etc. I will not deny that material accessories 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 sensual 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 spiritual man, the words of the scriptures, "For 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 societies or attend meetings.

All these material explanations merely touch the external and therefore fail to explain, as all things fall 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 opportunity to use or abuse them. To most of our people the words "spiritual development" 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 journey 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 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 is the fruit 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 spiritualism. It is certainly important that a solid foundation should be laid for the building, but the foundation on which no building is erected is only a standing evidence of human folly and an embarrassment 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 any 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 combatsiveness will be utilized 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 mansions," 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 mortar of fraternal love, bind the stones together. Others will carve and polish, paint and adorn, that in the bright sunshine of spiritual illumination the awakened man may see the glory and the beauty of the work.

Ithaca, N. Y. E. J. BOWTELL.

STOP WORRYING.

How to Make Life Worth Living.

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 fret 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 non 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 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 destructive power of worry—its crippling, paralyzing, poisoning slaughter—is to that of whiskey as a giant 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 minds, 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 irresistible force in the world is non-resistance. Worry is a worse than ineffectual fight against besetting foes. It is a stirring up of hornets' nests, a rousing of sleeping dogs. It is a waste of energy, a waste of time, a waste of money, a waste of health, a waste of life. It is a waste of everything that is of value to man.

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 necessary and important as any other man's best, and "best leads to better." To "hustle" is to vulgarize work. It is evidence of 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 move surely and with due deliberation and swiftness, 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 mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

ON A DEAD 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 this 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, I 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's dead. —Josephine Puett Spoots.

GROWTH AND DECAY.

Thoughts and Questions 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 show that all 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 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 condemns 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 protecting 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 life 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 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 teach that Christianity is a great fraud, founded in ignorance and superstition; that cruelty, injustice, and persecution have been a prominent factor 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 who differ on minor points, to say nothing of innumerable persecutions, less in degree but often entailing more injustice than actual murder; that it has been the cause of poverty, and vindictive and vindictive 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, revengeful, tyrannical being the mind of man ever conceived?

Apologists for the church and Christianity say that the church is an innate 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 defended? Will they make the same claim in support of polygamy, which the Christian God tolerated (as a man 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 the whole of the human race, 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 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 references to his chosen people I have referred to, and those who would exonerate 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 exonerate 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 the 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 attainment 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 the hands of Christian people. Price 25 cents.

DID THEY KNOW

Jesus Did Not Rise From 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 this 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 as a means of preserving the virtue of the disciples from fear of the Jews, and the women did run to bring the disciples word. * * * Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped 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 gathered together for fear of the Jews, came Jesus and stood in the midst, and said, 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 showed himself again to his disciples at the Sea of Tiberias."

Verse 14: "Now this is the third time that Jesus showed 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 showed himself to his disciples after that he was risen from the dead," then that meeting in Galilee could not have occurred until it was after these three meetings; 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 disciples 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 Luke tells us that he is writing what others have told him. (See Luke 1:1 to 4). 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 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 contradictory to the facts as one or the other did.

The only reasonable conclusion any one can make from these stories is the one that 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 persuade 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 fail to hear them If we open not our ears; We may spend our time in listening Only to the sighs and tears. What a beautiful world we live in; Flowers blooming all the year, Waving palms and flocks 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— Checked through 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 unheeded Gathering only poisoned darts. What a wonderful world we live in, Filled with mysteries, foresight, Which intoxicate and enapture. As we search for golden truth, We may miss their glory miss them, If we open not our souls; If we are content to grovel. Down among the sands and shoals, Let us not go blindly groping Through this glorious world of ours, Picking only thorns and thistles, Treasuring down the beautiful flowers: Let's enjoy life's every blessing— Gather all its glories in. Then, whatever the future brings us, We'll rejoice in having been. —B. M. WALTERS.

REV. SAM JONES.

Hears a Curious and Instructive Story.

Murat Halstead, for many years editor of the Cincinnati Commercial, is widely known as an accomplished journalist and an author of deserved fame. He is a remarkably genial gentleman in private life, at the same time possessing so sharp a tongue and pen that those who are acquainted with him regard him as morbidly acrimonious. 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 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 quietly opened and a gentleman of the name announced:

"I am looking for Mr. Halstead."

"My name is Halstead," pronounced Halstead—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. Halstead, 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 Halstead, "for those notices and reports of sermons were impelled by motives wholly selfish. They made a demand for 8,000 or 10,000 more papers every day than our ordinary circulation, and thus we reaped a good profit from what readers looked upon as alert journalism."

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

By the peculiar smile upon the editor'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 Halstead as Halstead. 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 travelling 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, 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 with plenty of chickens, yams and fruits and cooked a beautiful breakfast. Awakening the donkey boy he bade him 'come and eat.' The boy was astounded when his eyes 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 stomach of yours."

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

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

"But where you git 'um?" was still the response. "You no tell? Me know. You steal 'um. Me do—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 he was mentally hilarious for several minutes. After the Rev. gentleman had made his adieux and left the room, Halstead looked comical for a moment and said:

"That is the last visit Jones will ever make to Halstead, 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 obtained recompense by applying that story to somebody else, and there are plenty of people whom it will hit very squarely, you know." —L. BARNES.

HERE—AND THERE.

Down here the sore hurts, the sad The wrongs of the helpless, the stings Of envy, and malice! Then flashing In waves of illumined rings, Out from the silence and longing, Fair from the ether, the glow; They come as the roses are thronging, Where the gales of Hesperides blow. Here discords and revels commingled— Vanties circle and sweep Over, around, until single, One solace we cherish and keep! A hope that is knowledge transcending Earth's glories! That life is divine, Eternal, and death the glad ending Of doubt of His perfect design. For lo! when our trials were sorest, The garlands of Hope were down cast. 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, This world with its falsities prove. 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 sorrowed; It is good with our neighbors to give. Let us put every joy we have borrowed, And live the great truths we believe. HELEN HINSDALE RICH.

THE GREAT ISSUE.

Between Spiritualism and Orthodoxy.

The great issue to be fought in the near future, in my opinion is not between the materialists and Spiritualists, but rather between Spiritualism and orthodoxy.

The materialists, as a matter of fact, are right so far as they go, and are doing a noble work in laying a foundation to build on, in eradicating every theological ism and clism from the mind of mankind, thereby giving the denizens of the spirit world a chance to step in and plant the truth in soil where it may be nurtured by reason, based on knowledge, unbiassed 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 flimsy basis upon which all Christian religions are founded. To acknowledge that any one of these many religious beliefs is true, is to deny the authenticity of the rest, for each particular sect differs in some point or points from the other, and consequently none can be true, as in the demonstration of a mathematical problem, if but one error exists in its computation the final result must be erroneous.

Perhaps there is no one thing so firmly established in the mind of man as their early religious education, and no matter how erroneous it may have been, its eradication seems almost among the impossibilities.

Among the errors of our early education was the belief in the infallibility of the Bible, a belief which led us into superstition, thereby depriving 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 by common sense. Nevertheless we have adhered to those theories with unabated zeal, never stopping to even question their truthfulness. With these false premises as a basis of belief, one can never attain an exalted position in a knowledge of Spiritualism, but must be numbered among those who are the tools of priests.

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 many cruel acts recorded therein.

In 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.

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 a reliable book, and 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.

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 imaginary parentage and when these imaginary ideas have been swept away by the introduction of knowledge, then will science come forth and demonstrate 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 the name of spirit. I feel very well aware that to introduce 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 Christianity, 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 to 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 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 life 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 away like all other superstition when put into a scientific crucible.

WM. J. HAYNES. South Norridgewock, Me. "Atlantis: The Antediluvian World." By Ignatius Donnelly. Summs up all information relative to the lost continent of Atlantis. He gives the description given by Plato as a veritable history. It is intensely interesting. Price, \$2.

THE BROCKWAYS.

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 obtain with careful attention all that has 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. I have sought in vain for an explanation outside of an invisible intelligence which we call spirit. Mr. W. B. Robinson seems to advance the idea that it is only trickery, and the reason we accept it as genuine is that we are too stupid to observe with critical accuracy. I have 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 oflegerdemain, and argues that if he could fool a Spiritualist in so simple a manner, a medium could easily deceive in such matters as slate-writing. This sound 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 conditions. And if I might be allowed to stipulate the circumstances under which a certain trick should be performed, 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 from 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 tell her to do this, 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 message from his niece to the effect that she was with him at the little home seance and communicated, and now came to tell her of the seance 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 asking me to write you were quite right in saying what you did about my 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 Pacific 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.

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

MANHOOD.

He stands the test where souls are tried, And truest honor finds, Who corners, manfully, the pride That rules in feeble minds; Who seeks not rest in life's career, Nor yet beyond the grave; Whose heaven is duty's noblest sphere— 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 never backwards turns; Fortune he seeks in virtue's ways, His thought success be spurs. Looking his fellow in the face He sees God's image there; What'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—ought 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 Scientists say: "Oh, you cannot be a Christian Scientist and a Spiritualist." I fall to see. They both lead the sick, they believe in a renewed and more perfect life beyond. They both have been cured of the wretched dogmas of orthodoxy. They live good, happy lives and strive for spiritual excellence. Why differ? HELEN HINSDALE RICH.

WHY THE CHURCH OF THE SOUL?

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

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 changeable 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 unfolding 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 hearts 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.

"Whoso 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 falls 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. I 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 so lowly or hidden to be gathered for the mother. So truth yields 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 passage, "Cast thy bread upon the waters and after many 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 given for 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.

Some things are forever true; some things are reannounced with each inspiration of truth that is poured out upon the world. These eternal truths are lost sight of in the great bustle and glamour of material life and are reannounced. You almost forget the blossoms of springtime when the winter snows and frosts are here; and

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 beautiful 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 best 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 beneficence 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 twenty-five 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 altars 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 altar 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 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 persecuted 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 they 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 grain the legitimate product of the grain that is sown. You cannot sow the seed of immortality and reap a half-immortality; you cannot sow the seed of immortality and reap only that which is in the future, neglecting or ignoring the past.

We saw through these human eyes some grains of

wheat that had come from Egypt, said to have been handed down from the very treasure of the store-houses that Joseph had charge 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, "we may gather it for future years, but it came from nowhere," would be called an idiot by the average farmer. So it is to be said for the seed of immortality sown in your lives to-day if you think you may gather its fruitage 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 takes possession of the theological mind as a revival of Buddhism 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 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 simple; 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. It 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 re-demonstration 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 beings to obtain possession of power; this light which is 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 strengthened; 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 nor whither it shall go shall be informed; and know that the soul-possession can never be taken from the individual, even by Satan himself.

It is because of this loss of the courage that this knowledge of the divine possession gives that the world falters 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 crime? 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 vineyard 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 degraded, 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 you live the highest you understand.

It is given to you through this voice of inspiration at 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 the Church of the Soul and its aims will unfold the world,

will be the rock, and the shield, and the strength. Up 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 all 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," Deceives "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 everlasting 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 discover 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 path 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, 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 pearls 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. LIZZIE DUCKER LYNNESS.

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It is only occasionally we have a tremendous truth of that sort flung at our heads by a returning spirit. But the "truth" is not God reviewing regiments of old soldiers, but that the spirit was itself in an "abnormal condition, and asking just what seemed to him to be the while in that condition. Let me give another still more recent illustration of this universal law which is limits both spirit and mortal. And this is demonstrated in a returning spirit, a freed, purchased Shaker in the room, and after being entranced, that he found in an abnormal condition, he was by a spirit, also "abnormal, to review the spirit experiences of John W. All is told just as we might expect. A cruel, bigoted soul passes on out into a fearsome darkness and

have often been amused recently by sons in immortality as a two-week week in "Freedom," published in Florida, by its editorial priestess and aide. The articles are, Helen Wilmsy in brilliance, and create a breezy atmosphere in its columns forty-eight weeks out of fifty-two. Yet the fundamental thought is as impossible as the immortality of "mother love." It is proposed to manufacture immortality right now and now. Or rather to graft immortality on to this mortal body, with sublime assurance that it will grow and thereby destroy death. The point of probable interest to my readers is the statement by the fair Helen that immortality is "mother love." Fact, but I do not interpret them as we do. It is not really much matter whether we imagine Helen as a fair nymph, a link on her forefinger and an aureole of pensive thought on her classic brow, or think of her in robust womanhood perhaps "playing" a Florida all-arounder, but the point is the same, to land the exhausted monster, at she may possibly, by hygienic therapy, coax an extra century or two earthly life out of Mother Nature is the point that interests me, nor am I seeking of her artful little scheme to make everybody healthy, wealthy and wise, as I like to call it. I am sure that that our asserted facts of "spiritism," with which she is perfectly familiar, have left her painfully uncertain as to whether the domestic and so-called life of spirits is really what it is declared to be by its guides and "controls" for mortal purposes. She is so dubious about the proposer of immortality in this world as long as she has a mind to, to teach her disciples to do the same. I have no desire to anticipate anyone's funeral, but Common Sense makes his hoary head and says the act of immortality is better catered for by human will, whether it be sun, moon or human form. Yet when one asks what we know about the beyond I, for one, find myself in no way ready to reply. I have listened for many years to "stories of eternity" told

much seems to be solid ground. Mortality and love mean the same thing, and stand or fall together. We 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. The farthest is pure Spiritualism as enunciated by Christ, and the nearer is the tendency to foster our paltry earthly limitations into the higher life. This is the case with the class of ourselves, from the standpoint of the scientists.

It is to us remember that matter working at, say, 1000 vibrations, with which we are familiar, does not give us even a glimpse as to how that will behave at 100,000 vibrations, and that, to add to the tree, the flower, and the insect and animal life here, which we proceed to transplant them, transmigration, into the higher life. I also have my oceans, my rivers, my purpling brooks, because I am used to them. So I merely insist they shall be drawn anybody "over there," I have my own experiences, and my own experiences, and then swallow up the devout artist of the Middle Ages. I am ready to add wings to a fat baby then call him a cherub. My own experiences of architecture and art, of life and domestic life I etherealize,

Nebraska Camp-Meeting.

The State Spiritualist Association of Nebraska will hold a camp-meeting in Lincoln, Neb., in Lincoln Park, from 14 to 25. The expense to each person during the entire session of attendance will be: 75 cents for privilege of tents, 75 cents for one tent. Campers are supposed to pay for their own meals and to be furnished with the necessities and bring suitable means for warming them in camp. The association furnishes only the tents. Cots and board floors can be procured if desired, at small expense. Mediums and speakers wanting to attend can correspond with the secretary.

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PAUL S. GILLETTE, Sec'y,
Lincoln, Neb.

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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 lies, facts and fancies, intuitions and superstitions, essentials and accessories, are bound in one bundle of tradition which the honest believer finds hard to swallow whole, and which the earnest doubter is equally reluctant 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 reproduction of the essential features of the old, in new, fresh, vigorous, functional relationship."

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, 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 been made to drag Spiritualists into the adoption of a creed, probably with the purpose of excluding skeptics as regards the popular 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 Church 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 religious teaching suppressed. The higher church officials direct the inferior, and the inferior boss the parishioners, while Parliament bosses the whole, by denying 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 Cardinal 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 atheism 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 convert such a God-dishonoring faith than to war on those who deny such a character ever had mortal birth?

YES, "STICK TO THE BIBLE!"

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 vicinity, as detailed in the Chicago 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 believed 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, 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 Drunen, where they had gone for safety the night before. Dykstra knelt 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. Dykstra 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 the fugitive. He was soon out of sight of the eyes 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, Meeker drove out in search of Constables Frank Harrington and Fred Randall. They arrested Dykstra and took him before Justice De Young. Deputy Coroner Reynolds held an inquest and committed the man to jail pending an investigation by the grand jury. Immediately 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 religious enthusiast. He sat up all Tuesday 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 tending 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 Pocusset 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 brother, 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. 13:9.

"To serve other gods" is interpreted to depart from the received faith, so the Inquisition with its rack and stake were used as the instruments of the killing, and this Bible text was quoted as sufficient authority.

Abraham with his son Isaac on the sacrificial altar at the command of God, Jacob making a holocaust of his daughter, and the Lord commanding, Ex. 13:2, 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; on the eighth day thou shalt give it to me." That is it shall be sacrificed.

Wrote Prof. Chilliary, holding a chair in one of the German Universities, quoted by Kitzo:

"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 kingdoms of Judah and Israel."

As Christians have adopted that reconstructed Moloch as their God, and as the Bible echoes his horrible commands, which exalts are constantly observing, there is a propriety in barbarians 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, is 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. When we note the character of that Christianizing some persons may think "they paid too dear for the whistle."

THE MEANING OF IT.

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

Dwellers in the vale of mortality may by cultivation and development of their spiritual nature, 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—eternally the same.

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 development in spirituality.

What price, indeed, shall be given or can be estimated its 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 between 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 enlightened 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 precincts 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 honest and sincere are to be found where they cannot "make money" by playing 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 spirituality, morality, truth, love and purity in their divinest essence may be sought 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 Lyceums 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 publications 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 human 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 Christian writers, and the priesthood in particular, persist in representing Thomas Paine as an atheist? Do they intentionally falsify? or do they misrepresent through ignorance? If from the latter cause, with the means of correct information 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 which he charged of priestcraft, who were charged with being the authors of all their troubles.

Mr. Paine did controvert with all the force of his magic pen, that God ever beget a son by a Jewish maiden, and denied that he inspired the Bible, or 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 each opposing sect against its rival. Christians class Mohammedans as infidels, and so Mohammedans class Christians. Catholics so designate Protestants. Its true meaning known, as a term of reproach it will become obsolete.

The zeal displayed by the bigots of Coshocton, fully delineated in an article of last week, shows the clergy of that pleasant Ohio village are hardly up with the times. To charge Thomas Paine with being an atheist is a gross libel which can hardly be tolerated in this age of general intelligence.

Thomas Paine was in truth "the 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 Independence. The clergy of that period insisted that "the powers that be are ordained of God," and opposed independence. Many of them fled to England, and it was they, and a miserable wretch named Cuthbert, who set on foot the thousand falsehoods current in regard to one of the world's benefactors.

FREE DIVORCE.

France has now a law by which marriage may be dissolved without cost to the applicants. The Paris divorce court devotes Thursdays to gratuitous divorces. On one day recently 244 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 were infrequent before the passage of the law.—Ex.

HON. A. B. RICHMOND.

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 biggest-thing out." I have only one objection to it. It excited my risibles to such an extent 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 out-Ingersoll's Bob.

A. B. RICHMOND.

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 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 1 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 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.

Hudson, N. Y.

THE HOME CIRCLE.

To the Editor:—Having read the article of Mary A. Ingalls, in your issue of April 8, as well as numerous other articles previously, upon the benefits of the home circle, it brings to mind the many pleasant experiences we have had in the sanctuary of home, and I am glad to see so much interest being taken in the "undisputed home circle."

I believe like Mrs. Ingalls, if we sought more earnestly for spiritualization of self we would soon grow into a condition to receive the elevating influences as they draw near unto us, and, in a word, be our own mediums.

Myself and husband have been interested in the spiritual philosophy for the past ten years, he being taken from the fold of the orthodox church through his development in the home circle, having to a certain extent unfolded our medial gifts, and at different times have had many varied, though happy experiences. Therefore, while Mr. C's main gift is that of a healer and the diagnosing of disease in the entranced state, he also in the quietude of home, where harmony reigns, gets most beautiful messages and words of love which help to smooth the rugged paths of life and clear away the clouds that sometimes encompass us about.

At a very recent sitting, held with just my sister, messages and advice from those who love us, and are still interested in our welfare, were received, one young lady friend coming to sister, closing her message with poetry, asking me to play upon the piano the air "We are praying for you," etc., which to say the least was most touching and tender, as well as beautifully comforting, together with the assurance of the genuineness where circles are held merely through the love to help and benefit others.

Our experiences have mostly been in the home circle, where there is no chance for fraud, nor would there be any object for it; just that pure spiritual element emanating from those going before, who desire to advance and uplift.

Our opportunities being limited, we are obliged to depend on Spiritualistic literature, reason, and our own medial qualities.

May God and the angels bless the home circle, and in time may we be freed from the dross now so often put before the masses.

The happiest moments of my life are when at the home altar we invoke the presence of angel friends, so willing to give us aid. May each and every one strive to more fully cultivate those higher powers within, enabling them to come in touch with the beautiful everywhere.

MRS. GERTRUDE R. GILLETTE, Fairfax, Vermont.

A MULTITUDE OF CHRISTI.

An English author who knows a good thing when he sees it, and who has great faith in an earthly Christ, has just had a vision of a Paul, and he made the astounding discovery, using his own words:

"Every solar system has a Christ, and there are millions of solar systems." Had the learned writer examined a little closer he might have found one Christ on each planet; then as it is probable there are from an average twenty planets attached to each sun, and as the telescopic reveals twenty million suns, then there are four hundred million Christs, if each Christ is a God then there are four hundred million of Junior Gods. And instead of one "Mother of God," there are four hundred millions of her. Please, reader, one God will do. The Progressive Thinker.

PAUL IS AUTHORITY.

"The unbelieving husband is sanctified by the believing wife,"—I. Cor. 7:14, Douay translation. Is this the reason the husband is so willing his wife shall become a member of the church fold? He can remain outside and justle among the tares, piling up filthy ruin, the praying wife at the same time doing all the necessary work to save his worthless soul, even making their children holy by such belief.

PEWS COUNT.

Nearly every town in Kansas has more aggregate church seating capacity than it has population.—Kansas City Star.

The church estimates its strength by its seating capacity, not by the number of its members.

BIG REWARD FOR BELIEVING.

"Whoever believeth that Jesus is the Christ is born of God. . . . For whatsoever is born of God overcometh the world."—I John 5:1, 4. They who maintain with such zeal that "Jesus is the Christ" have assurance of great reward for believing.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chiquin, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at this office.

THE HABIT OF CHARLATANS.

It is the universal habit of charlatans to brand as ignorant the learned members of his own profession. All men are ignoramuses but themselves. They seem to imagine all knowledge is centered in their own brain. It is said, if you listen to a liar you can know her calling by the abuse she heaps on the virtues of her own sex. So a charlatan may be discovered by his self-laudation and abuse of others.

SOME GOOD NEWS FOR MAGNETIC HEALERS.

Restrictions of Governor Thomas, of Colorado, on Proposed Regulation of Medicine.

To the Editor:—The enclosed clipping 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. It is hardly probable that such an aggregation of small fry politicians will ever be gotten together again in Colorado, so that there is little likelihood of such a measure being put through another time. Fortunately the Governor was the right sort of a man to cope with the situation 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. SPROS.

Governor Thomas of Colorado vetoed the 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 the title of the bill, he designated it a misnomer and calculated to mislead. He speaks of the practice of medicine as not a science, but a series of experiments which should be allowed to continue until a science may be created therefrom.

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 practice 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 competent 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 of medicine and surgery to three schools, each to have equal representation upon the medical council and the state board of medical examiners. To the board and council all applications for license must be made, and through them all permits must come. They are also ordered 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.

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 the 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 medicine 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 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 "M. B.," in connection with his or her name. This sweeping inhibition embraces within its range everything from doctors of divinity to the medical surgeons and the use of an ordinary appellation by either is transformed into a grave misdemeanor.

The public health is also guarded against peril from physicians from abroad who may be consulted, or may practice across the border, but who cannot 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 are to be tolerated within the strict limits 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.

A 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 subvert 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, never higher 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 experiment, 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 means that the public health is promoted and thereby protected that the members of the medical profession are enabled to minister with success to human ailments and bodily suffering.

Nearly every advance in the treatment of the ailments of man, in the prevention of their occurrence, has been made by physicians in disregard of the regulations of the order; and the great body of the brethren, after denouncing and enduring, have ultimately accepted the unquestionable results of these researches and discoveries, and made

RESTRICTING THE PRACTICE.

Third—The true intent and purpose of the 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.

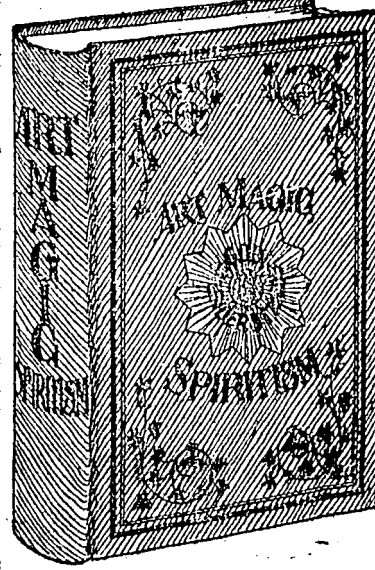
Fourth—The details of the proposed law are restrictive, repressive and unjust to a physician, however learned, reputable and zealous, who practices his profession without enlisting in one of the three recognized schools. No individual discovering some "patent remedy," and desiring to profit by its discovery, may prepare and vend it without 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 emergency 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 vocations, 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 that it is the offspring of an union between the Allopathic, Homeopathic and Eclectic schools of medicine, into whose custody the health of the public is to be unconditionally delivered. Each in 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 who believes in this union, who 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 fraud. 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. Now, if it is conceded that this union is to stand, to confer or consult with the others, and each believes his own to be the one branch of medical science worthy of

HERE IS OUR PREMIUM BOOK.

Everyone has a right to know just what they are getting, even as a premium for a paper that is worth five times the price that is asked for it. This is an exact picture of the cover of the book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paper and pages in all, but as a pre-



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

.. GENERAL SURVEY..

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

WRITE PLAINLY.

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

CONTRIBUTORS:—Each contributor is alone responsible for his or her statements. We may make, but we do not intend to, any expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

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

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

J. W. Lohr, of California, writes: "I have been a subscriber and reader of The Progressive Thinker for about seven years. I am very much interested in the question and answer columns conducted by Brother Tuttle and think 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 Petersilla'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, N. Y.: "I take the pleasure again in 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 Spiritualism. The cold feelings that 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 text medium, Mrs. C. Lewis Chase. The little chapel is packed at every meeting."

Dr. F. L. H. Willis's address is now at Glenora, N. Y. He has removed from Rochester.

J. C. Kiser writes: "I received Art Magic and am more than pleased with it. The great mystery with me is how you can give such valuable books with the paper, when the paper is worth many times the money to any progressive mind."

J. M. White writes from Wichita, Kansas: "Circumstances make it necessary for me to remain here until May 19, and I would like engagements within a radius of sixty miles of Wichita. Dates for my lectures on Kansas for any time can be made with me, but I prefer Colorado engagements and wish to work west on that line. My address is 140 North Topeka 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 Bellevue Hospital, at New York City, cannot convince Joseph Jurcivitz that he is not dead by his own hand. He aimed four shots, and he knows exactly where they struck. A broken plate-glass mirror at 622 East Twelfth street, where he lives, proves that Jurcivitz shot his own reflection, and he is firmly convinced that each wound is fatal. Jurcivitz first went to Boston. He was invited to attend a Spiritualistic seance, and was forthwith converted to Spiritualism. He was pro-

vided with a sweetheart, one Lella, the spirit of an Egyptian princess thousands of years old. Lella told Jurcivitz that in all her wanderings she had met none to compare with him. Three years ago Lella commanded Jurcivitz to come to New York, where fame and riches awaited him. And thus the swindling processes go on.

The St. Louis Post has the following, an extract from a long communication written by an actress who visits a medium: "As I have found spirits they are not the things to be feared that they are might gather from divers stories of great writers. A pert spirit I fancy is almost an unknown quantity. Should any reader be amazed by apparitions during the watches of the night, meeting with them gently and invariably you will find them most tractable. They are not tenacious and a breath of reproach would, I am sure, blow them through the thickest wall; but be kind, remember how much they enjoy going about the globe, observe that good old golden rule once more revised to suit the topic: 'Do unto spirits as you would have mortals do unto you'—you will be a spirit yourself some day."

G. W. Kates and wife will serve in Grand Rapids, Mich., May 1 to July 12. Address them at 182 Gold street.

J. H. Mackay in the Omaha World has something to say of all life, of the metamorphosis of cell life and the hostile warfare of organisms, primitive as well as recent, an inherent, ethical idea of order, intelligence and evolution seems to prevail. Whence came this inherent idea in matter I did not pretend to say. But I did and do say that science comprehends it as fully as faith does, only it rears no altars, nor chants rituals, nor promulgates stories of a self-conscious, personal God, with attributes varying according to creed, and a religion handed on of the sky on slabs of stone. Mr. Williams takes exception to the word 'hostile.' I repeat it; nature's first command is, 'Thou shalt kill.' The life of one cell depends upon the death of another throughout all organic forms. 'Kill to live,' is a command of nature that has been and must always be obeyed if living forms are to be perpetuated."

The Spiritualist meetings held in Union Hall, Augusta, Maine, Sunday afternoon and evening, under the auspices of the State Spiritualist Association, were exceedingly well attended. The afternoon meeting filled the hall to the doors. Many were in attendance from outside of the city, there being people from Waterville, Gardiner, Hallowell, Sidney, Fairfield and Skowhegan. Rev. A. J. Weaver delivered the addresses at both meetings and Edgar M. Emerson gave the tests for which he has won so wide a reputation. He was remarkably successful in his tests of Spiritualism. The next meeting will be held in the new rooms on Hanna street, which will be ready in a few days. Mr. Junk Wilkinson, a medium of some local renown, will give some difficult tests. The meeting will be open to the public, and the date will be announced later.

A number of prominent people of the South Side met at the home of L. H. Johnson, Ft. Wayne, Ind., for the purpose of organizing a new Spiritualist society, to be known as the South Side No. 3. The following officers were elected: President, G. L. Glessner; vice-president, C. Glessner; secretary and treasurer, Mrs. McCarty; committee, Verne Tinkham, Mrs. Golsky and L. H. Johnson. The next meeting will be held in the new rooms on Hanna street, which will be ready in a few days. Mr. Junk Wilkinson, a medium of some local renown, will give some difficult tests. The meeting will be open to the public, and the date will be announced later.

The delegates of the Universal Brotherhood (Theosophists) have been in session at Point Loma, near San Diego, Cal. A San Diego paper says: "Two hundred more delegates to the congress arrived at 7:25 by special train. The visitors came from New York, Chicago, Boston, Europe, Asia and Australia. Most of them went over to the Point this morning. The hotel is now 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 very bright woman," ventured the reporter. The cabinet officer spoke quickly, almost sharply: Mrs. Tingley is more than a bright woman. She's a remarkable woman. I may say a wonderful woman. You cannot understand the depth of her nature, even if you know her."

Ella Woodward, of Toledo, Ohio, desires to engage in camp work with the singers. Will assist with heart and soul in the work. For remuneration she only asks for entertainment. Will give readings free of charge. Address 1016 Adams street, Toledo, Ohio.

Will C. Hodge is open for engagements for grove and camp meetings

and with societies for the fall and winter season. Is engaged at Delphos Camp, Kansas, from August 11 to 27. Will answer all calls for funerals. Address 98 Ogden avenue. Mr. Hodge's lectures are always well received and he 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, Thursday, May 4, afternoon and evening. A program of unusual interest will be presented."

Byron W. Barge writes from Indianapolis, Ind.: "Dr. Mary H. Beeson, Indianapolis, Ind., is a stalwart Spiritualist of the intellectual type, a woman of culture and ability, and one who believes 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 by nature and education to present 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 us above."

Mrs. D. L. Karcher, a medium from Mt. Pleasant Park, Iowa, is in the city.

Ellen T. Thomas writes: "I am a missionary-at-large of the Texas Spiritualist Association. I have just been holding a series of very successful meetings (including public and private work) at Hillsboro, Texas, and have had good success at West. I would like to correspond with Spiritualists in North Texas, Indian Territory or Oklahoma, 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 desiring her services. Address her at No. 666 West Fifth street, Winona, Minn.

A. P. Roberts, late of Milwaukee, Wis., will be in Chicago for a short time and will give readings at his home, 3141 Princeton avenue, near Wentworth avenue.

Mrs. Lida B. Browne writes from Utica, N. Y.: "The last week's Progressive 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, Iowa: "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 in a clear 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 Dempsie Family, and the manifestations given through them with the 'Speaking Dial.' The tests given were most excellent—considered extraordinary. In conclusion Mr. Flower says: 'I have never known a person of few minutes with the Dempsie 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 movement and sound, and produce a little more than 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. Peabees: "We will say that J. M. Peabees, 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 physician of over a century's experience. His researches in medical knowledge and lore are printed in the leading medical journals. He is a Mason of high rank, and has been initiated into higher Masonic degrees in Europe, Egypt and India than are 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, and whose members are so secret that even their names and organization are commonly unknown, yet which yield controlling influences in the world. There are not halls large enough in Sydney, Melbourne, Ballarat, Calcutta, Bombay, Adyar, Kandla, Cairo or Athens to hold his audiences, as was shown on his last trip around the world. In Paris, Berlin, Vienna, London, New York, Washington and Chicago he associated personally with the greatest men in each of these cities, and he has been a member of the Masonic craft in this country. He is a member of the Odd Fellows and many other prominent orders. 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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

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

HUDSON TUTTLE.

John Taylor, Kittitas County, Wash. Q. (1) What of the miracles performed by St. Anne Beaupre at the Holy Church in Canada, twenty miles east of Quebec? 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 confidence—faith—in the stories they have heard. They are prepared to receive the full benefit of the suggestion that they are "healed." The Catholic Church convulses 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 demoted 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 deception.

J. D. H. Sierra Blanca, Texas: Q. (1) Is it true that the subconscious self is 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 generating magnetism, or sun baths, promote the sensitive condition?

A. (1) The "subconscious self" is one of the "scientific" facts that has not been proven, nor elevated above a fancy. Man has one self; one individuality.

(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, after having experienced the rapid passing of the whole preceding lives. But this has nothing in common with mediumship.

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

J. T. E., Brooklyn, N. Y.: Q. A friend and myself have table movements and rappings. He claims 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 date shows the imperative need of a wider diffusion of information on this subject.

If the table by its movements, or the rappings, in answer to questions, show intelligence, then there must be an intelligent being behind the answers. If the communication is unlike, or beyond the knowledge of the sitters, then it cannot be derived from them. To say it 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. This correspondent comes to me with the statement that the spirit world is the moving table stand spirit beings, distinctly individualized, and able to identify themselves as departed friends.

Such spontaneous mediumship is exceedingly valuable and should be zealously cultivated.

D. Trachsel: 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?

Keeley was an ignorant man who gained a livelihood by the coarsest mechanical labor. How it was possible for him to have gained the confidence of men who had wit 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 possibilities of that force, and the possibilities of the dark, and the value of the rapidly accumulating inventions and discoveries.

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 run the world, and from this Keeley appears to have taken his cue. According to Col. E. 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 now in a position to put 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."

Such a preposterous claim ought of itself 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 some force like heat to expand it, or electricity to ionize it, 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 manipulation. The separated gases have no power, except they again unite, and the explosive force then would be equivalent to that by which they were parted.

This was not considered by his dupes, who were satisfied by the cheapest jargon, and the power that attempts at a machine over head. Year after year this adroit rascal evaded the in-

vestigations of committees appointed by the stockholders. They reported the most wonderful stories of the force he had developed "but could not control" and more stock was taken. He had seized the energy which moved the world and 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 interviewed, courted, and the columns of the newspapers were teeming with descriptions 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 moved from his narrow, dirty lodgings. He fared sumptuously, and was the idol of the wealthy, who vain would think he had a mortgage on the energies of the universe.

He died, and what an ordinary committee of investigation ought to have discovered by an hour's investigation, his real motive power was compressed air, in his mysterious generator.

For his own name and fame he ought to have destroyed the "motor" before he died. It was not good policy for him to leave it as a grim witness against him. But this he overlooked, plain for all to see, standing by its design as an ignominious, and by its ineptness as a successful swindler, successful in nothing else. There is not one redeeming quality. It cannot be truthfully claimed that he was ignorant, and really believed that he had made a discovery. Every part of his "motor" was designed to convince investigating committees by fraud. He made no attempt to "control" his wonderful force by suitable apparatus.

Instead of eulogistic funeral orations, he should be held up as an example of the most successful frauds on the shaltest capital; and as a mountebank and swindler will history record his name.

INDIANAPOLIS LETTER.

Various Matters of Interest Considered.

MEDIUMS—BASTARD MEDIUMSHIP—PSYCHOMETRY—INSPIRATION—BROTHERHOOD AND SPIRITUALITY.

I like the attitude of The Progressive Thinker against fraudulent practices in the exercise of mediumship. Like Buddha, "the enlightened one," you have taken the middle course. When there is evidence of fraud I note that The Progressive Thinker does not hesitate to publish all the facts, giving names and first-hand testimony.

MEDIUMS.

London "Light" refers to mediums in a straightforward, charitable manner as follows: "Mr. W. E. Bonney, writing in The Progressive Thinker on the conflicting forces in Spiritualism, draws a very sharp distinction between Spiritualism and spiritism. We recognize the distinction, but it is not as sharp and deep as is here suggested. We quite admit that strictly speaking, Spiritism means no more than belief in spirit intercourse, and that Spiritism suggests an element of spirituality; but it does not follow that spirit intercourse and spirit mediumship must make us jealous, envious and all the rest of it. Poor human nature is what it is, and it will out. All the depressing evils to which our friend alludes have their roots in the self. If the self were on a higher plane, the evils would vanish."

But it is true, as some people seem to like to make out that mediums are especially guilty of hatred, malice and all uncharitableness? We often think that people too readily get into the habit of saying that.

Dr. Hodgson's unkind and unwarranted attack on the Bangs Sisters in the same paper, has been ably answered by Quakerette Vitae, and like The Progressive Thinker, has produced evidence, thus making his position unanswerable. It is now in order for Dr. Hodgson to acknowledge his mistake, and we cannot see just how he can do otherwise.

I am not an apologist for mediumistic degenerates, and when there is evidence of deception I have and will continue to speak out. However, I am convinced that the realm of spirit is far from being

AN IDEAL STATE.

The evidence which we have gathered from communion with spirits during the last half century does not warrant the statement that the spirit world is the moving table stand spirit beings, distinctly individualized, and able to identify themselves as departed friends.

Such spontaneous mediumship is exceedingly valuable and should be zealously cultivated.

BASTARD MEDIUMSHIP.

A new feature has recently entered the arena of the great Spiritualist movement under the guise of "psychic science." The products of the "psychic science" mostly deny the influence of disembodied spirits in their work, yet claim to be psychometrists, clairvoyants, clairaudients, etc., brands their work as bastard mediumship.

They speak as one having authority, expound their metaphysical speculations with confidence, speak sneeringly of phenomenal mediumship, and demonstrate 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 manner in which they "teach" the spiritual gifts, "develop" clairvoyance and clairaudience, and thus bring into disrepute the genuine. We quote the following from a pamphlet "teaching" how to develop clairvoyance: "Engage in an imaginary conversation with an imaginary person. Tell your friend what you hear. Attend in mind a lecture or concert. Having already developed the vision, you will now give more attention to hearing sounds by the imagination."

Those who have experienced clairvoyance know that the author of the above teaching is mistaken as to the nature of the phase of clairvoyance. When we think of a friend or object removed from our physical sight, we can and often do

FORM A MENTAL IMAGE

of the same, but this would not be clairvoyance. The same will apply to hearing, but is not clairaudience. The

clairvoyance I have experienced, and I believe those who truly have had the vision will corroborate my statement, occurred after the vibrations of spirit were raised sufficiently to partially liberate the spirit from the body, then the clairvoyant vision was experienced. To be truly clairvoyant is to be able to 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 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 obstructed. I looked through matter as easily as I look out of the window when in the normal state. After a short time the vibrations of my spirit were lowered and the normal condition obtained. I could relate other experiences in clairvoyance and clairaudience, but space will not permit.

PSYCHOMETRY.

The March number of "Immortality" presents a number of able articles on psychometry. Cora L. V. Richmond has certainly touched rock bottom in her presentation of the subject, and in contradistinction to Brother Grumline's teaching, "From the spirit side of life, our own observation and experience is, that no one exercises the gift of psychometry, or any other spiritual gift, without the inspiration or distinct action of disembodied human spirits, who act upon (or through) the sensitized intuitive qualities of the medium, qualities awakened by these spirit presences."

"It is our observation and experience that this intuitive background (or foreground) of spirit influence forms the basis not only of the exercise of all such gifts as are clearly classed under 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 world, do so under the distinct influence of particular personal intelligence in spirit life."

We are sorry to note that the editor of this valuable quarterly has stepped aside to take a fling at his friends—the Spiritualists. In referring to Harrison D. Barrett, he writes: "It is to be regretted that so brilliant and noble a man wastes his efforts in propagandizing and organizing an element in Spiritualism which disgraces the Spiritism movement. What a waste of time and good learning to hitch their wagon to a star, as Emerson advised, and not to an octopus or turtle!"

One of the elements which has disgraced 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. Grumline, receives five dollars for the same work. Perhaps the extra charge is for the "star" attachment on his "wagon?"

INSPIRATION.

That inspiration is a fact, few persons will deny, but when we attempt to find the personality of the inspirer, there is less unity of thought. Dr. Buchanan would probably contend for Jesus and Abraham Lincoln; Allie Lindsay Lynch would also acknowledge George Washington and Abraham Lincoln, while J. C. F. Grumline is quite certain that he can receive inspiration from Jesus and Socrates. Personally, I believe that we can and do receive inspiring thoughts (not words) from a disembodied spirit guide, one who vibrates in unison with our degree of mental and spiritual unfoldment. However, I also believe that we should seek to develop a higher phase of universal mediumship where we will be independent of the need of special or personal inspirers.

Prof. J. S. Loveland has presented the best thought on this subject that I have seen in print. He quotes from his "Essays on Mediumship," page 121: "We ask the inspirer, what is it that inspires? Perhaps he will answer God, devil or spirit, but is entirely at sea as to knowing the fact or comprehending the law. He falls back on the assumption of miracle and rests there. He will most likely present as fact that the ideas are above the common condition of the speaker or writer. All this may be freely conceded, but neither proves God, devil or spirit as the inspirer. Lastly, we come to intuition—inner teaching. We admit at the outset that it is inner not outer teaching. That has been our position from the first. But what teaches? What is the law of intuition, sensing and perception? The intuitionists assume and flounder about, but they never answer these questions, and never give anything except what we fully admit at the outset, that the knowledge is not attained through the sensational and reflective channels. They exalt intuition so far above reason as to well high make it a deity in the human organism. But when we come to the comprehension of our real nature all is clear. The original suggester—the inspirer—the inner teacher is the subconscious selfhood in constant sympathy with all vibrations of energy, centers of the cosmos, and constantly ascending, in substance and energy, into the intellectual consciousness, thus furnishing the prime elements of all wisdom. But without the real reason to give them form, to translate them into thought formulas, they would be as valueless as if our outer sensations never went beyond the simple process of feeling. The products of the intellect, or intellect, or the most vivid imagination are only the translations of the subconscious impressions by the real reason."

SPIRITUALITY.

The great question is, will spirit communion spiritualize? I will venture to answer in the negative. True, many in 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. The poets who inhabit the world of spirit concepts, all divinely inspired alike, for no one ever wrote or spoke without divine inspiration.

We hear a great deal about the fifth 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 fifth and obscenity and making them palatable to refined tastes had possibly not been discovered, and the authors were not so concerned with the propriety of their words as we are today.

"The world has grown too delicate to hear things mentioned that has not grown too pure to commit." There was a sacred truth hidden in a very orthodox sermon.

E. J. BOWTELL.

other hand, if spirituality means moderation, self-control, chastity, brotherhood, good will, gentleness and love—these are elements of true spirituality, we answer, spirit communion will not spiritualize.

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 organizing and propagandizing will prove unsatisfactory. However, I hold that true spirituality and unfolded mentality should go hand in hand, otherwise we would become spiritual fanatics.

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 season with loving messages and assure us theirs is a world of love and beauty.

But it is 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 emancipation and individual spiritualization.

The great body of Spiritualists in 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 five cent edition 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, and organization in the air and organized 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 feel in haste in saying, "The plain duty of the N. S. A. is either go over to the theosophical wing entirely or to repudiate the same in an uncertain manner at the coming convention. Theosophy and reincarnation are antagonistic to Spiritualism and science and cannot be harmoniously 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 justly called "the plain duty of the N. S. A. is either go over to the theosophical wing entirely or to repudiate the same in an uncertain manner at the coming convention. Theosophy and reincarnation are antagonistic to Spiritualism and science and cannot be harmoniously organized."

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LOCAL WORK.

The First Spiritualist Church here in Indianapolis held continuous meetings since September last. Among the many excellent speakers who have addressed us during the year, none were appreciated more than Will C. Dodge 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 carpet 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 adding one more to the number.

As it is not a book, but a collection of books written by different persons at different times 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 divinely inspired infallible truth is no greater, only they view it from the other side.

That these writings, whose production covers so long a period, relate largely to spirit phenomena, may certainly justify Spiritualists in claiming them as their own. But still phenomena are of trifling value compared to the true spiritual philosophy which is contained in all sacred writings. Sacred and secret are synonymous terms and he who searches for the secret finds it revealed, as often it is concealed, in all Bibles of all ages and all nations, in the writings of the poets and philosophers of all times and peoples, all divinely inspired alike, for no one ever wrote or spoke without divine inspiration.

We hear a great deal about the fifth 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 fifth and obscenity and making them palatable to refined tastes had possibly not been discovered, and the authors were not so concerned with the propriety of their words as we are today.

"The world has grown too delicate to hear things mentioned that has not grown too pure to commit." There was a sacred truth hidden in a very orthodox sermon.



OUR PREMIUMS.

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

flowed back into the pockets of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of great literary, historical, spiritual and occult value have been sent out at less than cost.

Than the Actual Cost.

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

We now take great pleasure in announcing a

NEW PREMIUM

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

"THE OCCULT LIFE OF JESUS OF NAZARETH."

It is interesting, fascinating and astounding in its revelation.

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

Saul and Judas.

who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy until the time of his crucifixion, throwing a most wonderful flood of light upon his remarkable career, which differs very widely from that given in the Scriptures. This work consists of 320 closely printed pages—a valuable book, indeed. But that is not all. Connected and bound therewith is a second book

GENERAL SURVEY.

(Continued from page 6.)

F. A. N. writes from Owosso, Mich.: "Mrs. Amanda Coffman, of Grand Rapids, Mich., has lectured and given tests for the First Society of Spiritualists of this place for the five Sundays of April. She is a young speaker, having been before the public but a short time, nevertheless she is a bright, interesting and entertaining speaker, and as a platform test medium she has few equals and no superiors. She has done a great work here. Many have been converted to the faith of life. At first there was a small audience; now the hall is crowded to the doors."

C. D. Lyall, secretary, writes from Cleveland, O.: "The Spiritualists of Cleveland and vicinity, in mass meeting introduced resolutions on April 23, nominating Lyman C. Howe as historian of Modern Spiritualism, he being one of the oldest Spiritualists on the rostrum, knowing well he will give us a true and correct history of the Hydesville rappings. We still have Mrs. Carrie E. B. Smith, with us, spreading the glad tidings to large audiences. We also are making preparations for Prof. W. M. Lockwood for his first appearance in Cleveland. We bespeak large audiences for him."

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced to 50 cents; paper 50 cents. For sale at this office.

"The World Beautiful." By L. A. Whiting. Most excellent in their high and elevating spirituality of thought. Series 1, 2, and 3, each complete in itself. Price, cloth, \$1 per volume. For sale at this office.

"Social Uplift, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thoughts, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth \$1.

"The Gospels of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists or Christians can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

"Poems of Progress." By Lizzie Deane. In this volume, this peerless poet of Spiritualism may be read in varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

that should be in every library, and be handy for reference at any time. We allude to

The Hull-Cover Debate, for which there has been an immense demand. The two combined make a book of nearly 600 pages, and the price to the trade will be \$2.00.

In order that those who subscribe now for The Progressive Thinker can get the "Occult Life of Jesus of Nazareth" (including "The Hull-Cover Debate") and Art Magic, we place the former on the premium list now, although it will not be ready for delivery until about June 1.

Take Notice of the Terms:

"The Occult Life of Jesus of Nazareth" (and the Hull-Cover Debate) and Art Magic will be furnished until June 1st for 50 cents, when ordered with a yearly subscription to The Progressive Thinker. Both books are elegantly bound in the highest style of the art, neatly printed on fine paper, and will be an ornament to any library. The price of the same to the trade is \$3.50.

The Three Books.

The Occult Life of Jesus of Nazareth (including "The Hull-Cover Debate"), Art Magic and Ghost Land, three large volumes (price \$5 when sold to the trade), will be furnished for \$1 in connection with each yearly subscription to The Progressive Thinker; making only \$2 for these three books and the paper—another illustration of the DIVINE PLAN.

This offer will only hold good until June 1st. After that time Art Magic will be withdrawn as a premium, to give place alone to the "Occult Life of Jesus."

Take Due Notice.

A year's subscription to The Progressive Thinker must accompany all the orders for the books, and no attention whatever will be paid to requests to modify the rule. The fact that you had just subscribed for the paper (and thousands have) and did not know of this offer, we wish to state that it will be inexcusable for us to change our plan and do business otherwise. Each one, whether on our subscription list or when desiring the above books, must send a year's subscription. There will be no deviation from this rule.

Bear in mind that when The Occult Life of Jesus (including the Hull-Cover Debate) is ordered alone, Twenty-five cents must be sent in connection with a year's subscription to The Progressive Thinker, in order to pay postage, etc. The Progressive Thinker one year, and the above book, \$1.25.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism, together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"The Prophets of Israel." By Prof. O. H. Cornill, of the University of Koelnigsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest seekers of truth, by harmonizing their physical and their spiritual bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit-world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"The Gospels of Buddha, According to Old Records." Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualists or Christians can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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"After Her

