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

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NO. 494

MOTHER ANGEL.

Human Work. O. Womanhood, the present hour

With direst need is fraught, Speak quickly and, O, speak with The truth-your ear hath caught.

For wrongs exist which you must right Injustice walks abroad. And for his cruel deeds of might, Man quotes an "angry God."

But Tenderness her message sends, And Justice now has birth, The Motherhood of heaven blends With Motherhood of earth.

I wrote the above verses at the close of an anniversary poem given through me, March 31, 1883, and they were published in "Mind and Matter." I little realized the sublime significance of them, and especially of the last two lines, until the experience of the last two years revealed it. Some of this experience I propose to relate in connec tion with what I now write of that which has been given me.

Mother love is the highest expression of the human soul; it is positive, creative, cherishing, protecting, redeeming, healing and uplifting; is heroic in emergency, undaunted in calamity; impregnable against ingratitude and dis-loyalty, it is all--embracing in its sympathies and influence, all-subduing and invincible in power; wisdom is perfect in its allegiance to it, and hastes to do

its bidding.
What enlarged conceptions of its redeeming qualities we have all gained through the ministrations of our medium workers in the cause of Spiritualism. To what a high pitch of enthusiastic admiration, and with what fullness of gratitude we have been moved, as we listened to spirits relate how its matchless beauty, its ceaseless effort, and tireless and resistless energy had followed them through years self-earned darkness and desnair. until its bright ray pierced the darkness and dispelled the gloom; then, how des peration yielded to the sweetness of that mother's plea, all loathsome conditions of thought and feeling fied be-fore it, and the newly-awakened and quickened spirit was securely started on its new-found path of light and

And these wondrous changes so successfully outwrought in spirit life, can be accomplished on the earth, not only with individuals, but in institutions, churches, communities, and nations, when woman rouses to an understanding of the limitless possibilities of mother love with which she is endowed, and that the supremest need of earth is her fullest development and application of it in all of its affairs. Its prescience and intuition, its sagacity and forethought, its prudence and economy, its temperance and chastity, its power of giving direct attention to the needs of all within its care, its power to attain sublime heights and touch profound depths with its forgiveness, are qualitles whose essential essence must be infused into our nation's life, if we would save that life; must be inwrought into the very fibre of our government, if we would perpetuate and improve that government; must purify ennoble all systems of religious thought, and be incorporate in all com mercial relations and activities, as well as inspire with its higher aims and methods every department of social life and education, before justice, equity, moral worth, prosperity, comfort and peace prevail. It is to assist in and ensure the accomplishment of these mighty changes that

THE MOTHER ANGEL

comes to earth and asks for a special circle to co-operate with her in her work of supreme beneficence. In the centre of the highest heavens of earth's spirit spheres dwell women perfected in the sublime qualities of mother love, and it is for the purpose of reaching earth's women more effectually, and through them the whole human family, that they have organized under the name

The organization of these wondrous spirit forces has been prophesied of to me, and something of its progress shown me. in a series of visions and communications covering a period of about ten years, but I got no real understanding of the magnitude of the work attempted, or of what my part in It was to be, until since I came to Cal ifornia ta State so rich in conditions favorable to development of mediumship) one year ago. The Mother Angel as first introduced to my clairvoyant sight on the night of the 24th of August, 1896, at Camp Lake Pleasant, Mass. consisted of a group of five highly advanced women, so refined and unitized in thought and aspiration, so blended in magnetic sympathy, and so agreed in plans and methods, as to work together as one soul. They are assisted and pro tected from inimical forces as they de scended into the atmosphere of earth the spiritualized military power of Miltiades (who is my guardian "Peace and Washington. This group of five has gone on steadily increasing in number, attracting to it and assimilating with it thousands of sympathetic spirit women, until it is "a host no man can number." Some I recognize as martyrs who have waited centuries to prove to earth how far their love transcends its mockings and abuse; some were mar tyred by the church for teaching truths which far outstripped its dwarfing creeds, others by the more lingering torture of man's baser passions, but all dwelling now in a pure and placid atmosphere, their only solicitude their desire to serve the highest interests of

humanity. these great mothers of the heavens throng around me as I write! Their soft white garments float about and envelope me, and the dew of their healing love descends in gracious bene diction on me! O, that all might realize the limitensity and sweetness of their

The first intimation I had of any special method through which these (Continued on page 7.)

THE DOMINION.

In Kingston, Ont.

Kingston is perhaps the most conservative and non-progressive city in Canada. It is a city of schools, col-leges, universities, etc., all of which are controlled by an element ever antagon-istic to the broad lines of collective progress and individual development, save along the most orthodox religious lines. But "a little leaven leavens the whole lump." Kingston has had a little faithful progressive leaven which has proved itself through long years of struggle and abuse, and has maintained its potency in spite of every effort put forth to destroy and crush it out of ex-

Dr. and Mrs. Aykroyd have been the faithful supporters and fearless defenders of Spiritualistic philosophy in Kingston for a long period, and they have labored hard and long to bring the philosophy and science of Spiritualism to the attention of honest and sincere seekers after intellectual and spiritual truths. Together with Dr. and Mrs. Aykroyd should be recognized the un-tiring energies of Dr. Nellson, now Surgeon General of the Dominion militia with headquarters at Ottawa. Ont. Dr. Neilson has spent much time and money in psychic research, and being a man of great social and military influence, has done much to bring our glo-rious truth to the attention of the most influential caste.

However, the work done here, like many other places, was too much in the haphazard order, and without that systematic and orderly manner which characterizes all other truths in their teachings and demonstrations.

But a movement in the right direction was recently made and a Normal Psychic College was started in the home of Dr. Aykroyd. A set of studies has been outlined and on Tuesday and Friday evenings the class meets for instruction and development. Every member of the class is given an astrological, phrenological and psychometrical examination, by which their various phases of mediumship are discovered, and according to scientific laws in harmony with their particular temperament they are taught Spiritualism and the various phases of psychic phenomena in the most thorough and systematic way. Dr. Aykroyd (a local dentist of big practice and excellent repute) is the president, and the class has secured the services of a wellknown medical man who has studied psychic philosophy and its scientific manifestations in all its varied ram-

ifications. A fine course has been outlined, and at the close of each lesson a circle is formed and practical demonstrations of dition to our ranks. Besides, a thorough theoretical and practical course is the only thing that will place all mediums and believers in a position to defend our position when assailed, or present it in telligently when requested. Our normal course will be thorough and complete in all its details, and when completed will place those who took it in the front ranks of Spiritualism in Canada.

Anyone outside can secure the course by mail if they so desire by writing the president, who will make arrangements for the same. All must pass a rigid examination before securing diploma as it is about time diplomas represented qualifications and capabilities. Like many good things in the history of truth, our philosophy has suffered from incompetency and has been burlesqued by diploma auctioneers and certificate factories. Let us aim to put Spiritual ism on the highest possible plane and keep it there, every true spiritualist contending for its integrity and the

preservation of its honest atitude. We wish The Progressive Thinker every success and will try and get every member of our class to become a reader But we hope that it will preserve its distinct Spiritualistic character and not become socialistic, anarchistic or communistic, but first, last and all the time uncompromisingly Spiritualistic, the organ of Spiritualism and the paper of Spiritualists who set Spiritualism above everything in this life and in the life to KINGSTONIAN.

Kingston, Ontario, Canada.

THE BEAUTIFUL VALLEY.

In the benutiful valley of God Where the waves of eternity flow. Where the roses that bloom on its sod The dews of the better time know The wind that sweeps over that valley Is laden with music divine, That oft with the wrapt senses dally Till they with the cadence entwine, And the radiance the valley transfigure

Is the sheen of his garments that Through a distance that baffles man's figures, Though all at His feet to Him seem,

And the lake that the valley encircles Hatli waves of a rich tasper hue. On its shores are gay laurels and myr

And above the cerulean blue, On its bosom white argosies glisten, Whence come strains of glorified song And the birds in the verdant wood

listen, Then in chorus they join sweet and

long.

Over there how my soul longs to trave To that valley so calm and so fair; Would this tangle of life might unravel That kisses the bright jasper billows, That carries the melody far

O'er the green woods, the laurels and In God's home in you far distant star! Chicago, Ill. VERE V. HUNT.

I love science, but I also love liberty. Nothing is good out of its proper place. in the name of science had as tyranny in the name of anything else. Priestcraft is odious, whatever its denomination -G. W. Foote.

AN OHIO MEDIUM.

Spiritual Co-operation for Normal Developing School Good Results at One of His A Curious Invitation to Spir-Rambling Reminiscences, by A Noble Medium Passed On. Seances.

> I wish to write you about some seances given in our home. Bro. J. G. Jones, of Columbus, Ohio, is the median of the columbus, Ohio, is the median of the columbus, Ohio, is the median of the columbus. dium, and in contrast to the frauds and fakeism so prevalent at this time, it seems truly good to meet a genuine

He has both light and dark seances under strict test conditions. He chooses two people from the audience to sit, one on each side of him, and hold his hands. He sits outside of the cabinet, which is simply a black curtain pinned across one corner of the room, with another piece of cambric pinned below the faces of the three sitters.

Hands materialize and put the head and faces of those who sit by him, and take slates and write messages with names signed to them, and will take a violin and pick the strings; also do

many other things.

I was asked to bring a slate to the curtain and hold it. A hand materialized and wrote a message in plain sight of all. Handkerchiefs were passed through the solid curtain repeatedly.

The dark circles are equally as interesting. Hunds materialize, pat our faces and shake hands with us, and take hairpins out of the hair, and manifest in various ways. Messages are written on slates lying in our laps. A violin was carried around over the heads of the sitters and played upon at the same time. The trumpet was raised from the floor, carried around the room and the spirits sang through it, with the circle, then it would touch our faces and heads and our spirit friends would come and talk to us in a distinct and audible voice, giving names and frequently telling where they resided in earth life.

All this was done while a person sat each side of the medium holding his hands and at the same time touching

The seances have been very convincing to the people in our locality and we consider ourselves fortunate in having him here. He has also been giving seances in Gobles and Allegan and in many other places in our locality with good results. He also answers sealed questions without looking at them and will give the answer, and then write the question verbatim.

MRS. H. S. ROCKWELL.

A Coffin Trust of \$20,000,000. How many can afford a burial?

Coffins and caskets are becoming so expensive that the poor—and there are millions and millions of them—can no longer afford to die and be respectably the lesson are given. In this way we buried. And to live in the body imexpect to be able to produce intelligent mortal is impossible. What are they to and reliable mediumship that will be a do? The New York Herald of Sunday credit to the cause and a valuable ad- says that ninety per cent of the man- way policy" will not last long. All the ufacturers are represented in this new combination of \$20,000,000 that goes nto operation on May 1. The Herald further says that the trust will advance the price of coffins, and reduce the working force about one-half. Fully 6,000, some say 10,000, men will be thrown out of employment. An effort was made to enlist the bankers in this trust; but this failed. The trust will at once close many minor plants.
In China, the Chinese sometimes keep

their coffins in their houses for years before they are used. Would it not be well for such as believe in burying the dead to lay in between now and the first of May a good supply of coffins? This would be feasible, only that where there is a family of children, these would be growing year after year, so that there might not be a fitting adaptation in size. Would it not be infinitely wiser and healthier to burn dead decaying bodies as they do in India? This would not only be cheaper, but better every way. Cremation is the coming method of disposing of corpses. It is scientific. Fire is a purifier. And who with any sense of estheticism would not prefer to have a friend's hody reduced to ashes and these preserved in an urn, after the manner of ancient seers and sages, than to have them deposited in the cold, damp earth to putrefy and be devoured by worms, water in the meantime seeping through to poison soils, cisterns and our wells? Cremation is the way to meet and overthrow the \$20,000,000 coffin trust. The resurrection of the body is a back chapter in theology sow not the body which shall be," said Paul. The real body is the inner astral, or spiritual, which neither

earth nor fire can harm.
J. M. PEEBLES, M. D.

A Call Issued for Mediums. Occult manifestations in this country will no longer be referred by the curious minded to the investigation of the English Society for Psychical Research. An American society is about opening meeting will be held at eight o'clock Thursday evening at St. Stephen's Chapel, No. 57 West Forty-

sixth street. Many men and women of prominence have agreed to assist in the investigation of occult and psychical problems and phenomena and to deliver lectures and engage in the regular proceedings of the society. Among the volunteers are Dr. E. G. Spitzka, a well known alienist; Dr. R. Osgood Mason, psychical investigator and author; Elliott Coues and Arthur Macdonald, of the Smithsonian Institution and the educational departments of the government respectively; Dr. Paul Gibier, formerly of the University of Paris, now head of the Pasteur Institute of this city; Dr. William Lee Howard, of Baltimore; Mrs. Helen Gardener, Mrs. Elizabeth Cady Stanton, Mrs. Ella Wheeler Wilcox, Dr. Paul Carus, of Chicago, and John Clarke Ridpath, the historian.— New York Evening Telegram.

Conviction, were it never so excellent, is worthless till it convert itself into conduct.—Carlyle

JOIN THE CHURCH!

itualists.

Brother E. W. Gould, of Washington, D. C., proposes to Spiritualists to join the churches. He says: "Spiritual theories and Spiritual teachings are abundantly established, proven and accepted, not only by the churches but scientifically. All liberal denominations and most of the orthodox churches even would be more than glad to so change and modify their creeds and overcome their prejudices, open their doors, and receive with open arms any and all Spiritualists who are worthy members. There need be no discontinuance of effort to advance our cause. I am looking around for a good place to fall, and

That spiritual teachings are accepted by the churches is, to put it mildly, a very broad stretch of imagination. know not just what may be the case in Washington, D. C., but throughout the great Middle West, the entire Southern and Pacific States, there is not one orthodox church in two hundred where a spiritual medium would be allowedmuch less invited to exercise his or her gifts from their pulpits, Three-fourths of their membership contend that Spiritualism is fraud, delusion or teachings are upheld by their blind pastors. Nice place for Spiritualists—such churches!

Waiting for the churches in which to preach our gospel is worse than waiting for dead men's shoes. If the churches would be glad to modify their creeds, why don't they do it? Per contra, whenever a member takes issue with their creed he is summarily cast out. Join the churches!

The church represents Babylon-commercial religion. Why should we crave its golden and guilded enchantments? Why seek worldly popularity? The history of popular religion savors not of a power to save men's souls, but of a power to create and foster kingly, priestly, and aristocratic emoluments. We Spiritualists have a divine commission to save men in this world from the ignorance, bigotry and idolatry church. Time enough for us to join it when it invites us, and casts aside its silly dogmas, and ceases to abuse us. The Unitarians and Universalists fifty

years ago were as uppopular as we are

to-day, but they did not disorganize and go into popular churches or even think of such a thing. They had grand truths for the world and faltered not. We have truths far superior to any the world has heretofore received, and like others who have conquered by love and fidelity, so shall we. The spirit world is at the helm of Spiritualism; fear not. If it wants a National Organization, ways and means will be found for its maintenance; otherwise let fate take its course. The "every-one-pull-his-ownpowers which the churches can bring to bear are now being used to disintegrate our societies-the same churches we are invited to join. A single word from some orthodox-high-jinks favoring spirit communion is sounded far and wide by semi-reform papers, while the names of veteran mediums and Spiritual lecturers never grace their columns. We are entering a, period of time analogous to that which the primitive Christians passed through. The pagan priests overcame and demolished them. Let us take care that the same corrupting influences do not overcome us. B. F. FRENCH

Crown King, Arizona.

What Is Best for the Cause? Enclosed find 80 cents and a list of names to whom I wishivou to forward copies of The Progressive Thinker containing Ingersoll's lecture on "The Devil." I think a large circulation of that issue of your paper will accomplish much good, and I wish to be one among the many who will take advantage of your liberal offer to add their mite toward enlightening those in orthodox

The Progressive Thinker is never

lacking in interesting reading. It seems strange, however, that there is such a diversity of opinion among Spiritualists on many important questions, and that all is given out as the truth by their different guides, "These things are great drawbacks—yes, setbacks—to in-vestigators, while the acrimony shown by some of our best workers toward those who entertain opinions diverse from their own is very much to be regretted. "Brethren, these things ought not to be." I think we would do well to heed Moses Hull's advice more than we do. I also think we should cease all opposition to him, and his method of warfare against error and superstition, for while I, who was once a devout Methodist, now regard the Bible in about the same light that Clara Watson does, yet there are many who treasure it very highly, who would shrink from us with horror and look upon us as em-issaries of the Dexil if we should adopt this method of converting them. They must be led gradually to see their error, and not be brought from a dark room, as it were, into the dazzling light of the truth in an instant, or the effect is sure to be disastrous. While I have long ago passed that point where anything of that kind would hurt my feelings, there was a time when if a Spiritualist had tried to convert me by attacking the Bible, it would have had a directly opposite effect. Mr. Hull is doing a vast posite effect. Mr. Rull is doing a vast amount of good and his method will reach church people where all others fail. Allopathic doses will not do to begin with on this class, and I trust that "Our Moses" may long be spared to us to prosecute the work along this line. With best wishes for the continued success of your paper and what naturally follows; the advancement of the cause I am yours respectfully.

the cause, I am yours respectfully, OHAS, E. HUBBARD. Glenwood Springs, Col.

Virtue itself turns vice, being misapnlied.—Shakspeare;

WISE COUNSELS.

Moses Hull.

Several things have occurred since I last wrote which should be reported through The Progressive Thinker. Immediately following our anniversary celebration here, I went by invitation of Dr. Burrows, of Detroit, Mich., to help them celebrate, and to assist in the Doc tor's ordination to the office of the ministry. We had two as good meetings as have attended in a long time. Burrows is a worker, and the society which he has collected around him, and over which he presides is composed of as good workers as any society with which I am acquainted. Every member, so far as I could learn, is in earnest to do all possible for the advancement of the cause.

The audience on each occasion was large and enthusiastic. The daily papers gave splendid reports. The ordination service was as fine and impress ive as any such service I ever attended The Doctor seemed to have his helpers well trained; they all, little children, as well as older ones, had their places in the service, and each one seemed to know his or her duty and to fill it with that dignity and solemnity which the occasion required.

I fully believe that the Doctor will make an excellent pastor. The congregation seemed to be justly proud of him. When Here I will say, preaching is the smallest portion of the work of a good pastor. A live society should always have some work on hand beside going out to be preached to, or sung and prayed at The pastor should look out for all the work there is to be done; suggest plans for its accomplishment, and lead-not to drive his people into every good work. Many, many societies have died of nothing to do. I call the disease

"Do not then stand idly waiting For some greater work to do; Fortune is a lazy goddess-She will never come to you. Go and toil in any vineyard, Do not fear to do or dare, If you want a field of labor You can find it anywhere.'

A word on ordination, if the right word could be said, would not be inappropriate. I have been called to ordain several people. That has some how led many to conclude that I have a power—a privilege not accorded to or dinary mortals-that I can make a preacher of almost any stick who de-sires to hear himself talk; and that it is with me an arbitrary matter. Why, I have been offered money-big money. for a poor fellow like me-if I would ordain some folks to the work of the Spiritualistic Gospel. Some seem to think that I can ordain whomsoever I please.
This is not the case; I have as little

power in that direction as anybody else in our ranks. To become a Spiritualist preacher is like becoming a preacher anywhere else. First the candidate should prepare himself, or herself morally, educationally, and otherwise to do the work. Always remember at least the spirit of the text, "Be ye clean that bear the vessels of the Lord," Clean, physically, morally and Then the candidate should either go to work and build and organize a society r church and obtain a charter, or he or she should unite with some society which is already organized, and go to work, and should do such work that said society would want to say to that individual, "we want you for a leader," or, "we want you to go out into the world and represent us, our lives and our doctrines." The society should at least believe in such person, and have such confidence in him or her that it would have no hesitation in endorsing such speaker. Then such person should be elected as pastor, or as evangelist as the case may be. When the society or church have taken this action, and want that fact advertised to the world, it is their privilege, if they see fit, to have a public ordination, or installation. They can call whom they will to take harge of that service.

I say this, because I have dozens of letters from persons, some of whom want to come to Buffalo and be orhined. They generally say they want the power to solemnize marriage, to secure half-fare on the railroads, etc. When a society will say to an individual, "we believe in you and we want you to bury our dead, to marry our sons and daughters," etc., then it will be

time for that person to apply for ordination. As for myself, I never ask for halffare on the railroads; indeed, I wish that no such rates were given to any-body. I much prefer that the over eighty thousand ministers in the United States pay full fare, and the fare be reduced correspondingly to everybody. I believe in justice to all and special privileges to none. The individual who wants ordination simply for the benefits derived is unworthy of it. The one ordained should be as Paul said, "apt to teach." A better translation would be "apt at teaching." He should love humanity above anything else in the world, and should work for its enlightenment. The man or woman who preaches or lectures merely for his or her salary is unworthy to carry the

spiritual messages to the world. We have just concluded not a very large but a good three-days convention in Buffalo. The speakers who took part in the meeting, beside our own home speakers, were Mrs. Carrie E. S. Twing, Mrs. Annie L. Gillespie, Mrs. S. Comstock Ellis, and Mr. Frank Walker, president of the State Spiritualist Association. The home talent, which tried to make itself useful was, Mrs. Brewer. formerly of Toronto, Mr. Dennis, Mr. Workman, Mrs. Hull and myself.

. I assure the readers that none of the speakers or mediums at this convention slopped over," as Artemus Ward used: to say, Nobody can listen to Mrs. Twing, Mrs. Ellis or Mrs. Gillespie without being impressed with their

(Continued on page ,7.)

JOHN BROWN.

Bowed down by the weight of fourscore years and one, John Brown, the "Medium of the Rockies," has given up the battle on the material plane, and on April 20, 1899, pussed on to the glo-ries that await a noble soul upon the immortal shore.

Though living a humble, retired life, mostly with vast deserts between himself and civilization, yet a more wonderful man has not graced the earth in this century of wonders. Being born on December 2, 1817, John Brown came into the world at a time when bigotry and religious fanaticism reigned with lespotic sway.

From his earliest childhood he experienced flashes of lucidity, when spirits would suddenly appear to him causing great terror, until at the age of seven (1824), when "Mopologuist," an Indian spirit introduced himself, and touching the lad drove from him all fear forever

From this time forward the boy saw events in the future which he would describe and say that on a certain day. and when the sun would be at a certain point in the heavens (indicating with his finger), the event described would occur. Although every precaution was often taken to prevent the fulfillment of the prophecy, yet it invariably came

When yet a young boy (about 1832, I think he told me), he went West with some trappers and took up his abode in the Rocky Mountains in Eastern Colorado and New Mexico. While with these trappers, and through his many years of wild west experience, he was called by his companions "The Prophet," as he foretold the most important events of the morrow from day to day with as much certainty as the rolling orb brings I will here refer to but one event to

illustrate his powers, it being one of many in which his or his companions' lives were saved by the voice of his guide. One night they had camped in the long grass near the river in New Mexico where they were trapping. In the night he was aroused by the spirit Mopoloquist, who said: "John, get out of this as quick as God will let you; go out on the open prairie, over the hill, and stay till morning." He sprang to his feet and aroused the rest who were inclined to ridicule him, but at that moment another member of the party seemed to have had a premonition of some kind and said, "Yes, boys, for God's sake, get out of this." They followed the direction of John Brown, and upon returning to their camp in the feet Indians, who were then on the warpath, plainly visible in the dew on the grass leading directly over the spot where they had retired the evening be-

He foretold the advent of Modern Rochester rappings.

Coming to California in the days of '49, he was the first medium to enter upon the spiritual work on the Coast and among other remarkable proofs of his powers was that of describing the ship that arrived some time later with a large banner bearing the words, "California Admitted." This ship and banner he described to a man (whose name I do not remember just now, but which I think will be found in his book of 'Mediumistic Experiences), who afterwards became a Congressman from California.

Later the healing power came to him with marvelous force, as well as the power to diagnose clairvoyantly. It is stated that in many instances he literally "raised the dead," with his healing powers, but these had left him many years before his transition, and hence newspaper accounts are not plentiful, as his most remarkable work was done in Southern California before the days of newspapers in that locality. However, the following from a Los Angeles paper, though purposely suppressing his name, gives an illustration of his power to diagnose complicated diseases clairvoyantly:

"Nelson Williamson, an old timer, has

resided in this city for the past thirty-six years, is a pleasant old gentleman, possessed of a wonderful memory and gifted with many amiable qualities. He relates a striking incident that occurred to him prior to this time. He had been accidentally shot while prospecting in Kern county. The wound was very painful and dangerous and obstinately refused to heal. He was confined to his bed for many months and the physicians were unable to afford relief. A clairvoyant from San Bernar-dino stated that a piece of cloth containing two pieces of bone had become impacted in the wound and if they were removed it would heal. The seer also made a diagram, showing the shape and position of the foreign substance. In the winter of 1857 he was removed to a San Francisco hospital, where an operation was performed, and, strange to say, the diagnosis of the clairvoyant proved correct. The cloth was 9 x 2 inches, and with it were two small pieces of bone. The wound healed rapidly and Mr. Williamson was soon able

to attend to business." Suffice it to say that the "Mediumistic Experiences of John Brown, the Medium of the Rockies," is a perfect wonderland, and gives details of experiences that have no parallel in history outside of the Bible, if we may accept

its testimony as history. Personally, I have never known a more noble type of manhood than John Brown. Although during our acquaintance he was most of the time himself great sufferer, yet he never spoke of his own sorrows or suffering, but only of the sorrows of others. Self he forgot but grieved for humanity. poor, oppressed and afflicted his soul went out in sympathy, and his eyes would fill with tears upon learning of the great distress of others."

· Side by side with the other John Brown, the hero of Harper's Ferry, "his soul goes marching on." ernest s. green,

AN EXPERIENCE, Which Cives Rise to Some

inquiries.

An experience so strange, so comforting, and yet so full of that which we strive to convey in the word awe-some, has come to me, that, I greatly desire to mention it to members of The Progressive Thinker family. Strange, is it not, that I can bring such experience here, to the view of thousands of renders. and yet cannot discuss it with my most intimate friend? But my friend would cry "Bosh," and I know this circle of reading friends will not-or if they do,

I will not hear, it! I had been reading in the last copy of The Progressive Thinker, April 22, "Heaven: What and Where Is It?" I particularly pleased with new. ideas I received on the Lord's prayer. Now I believe in Spiritualism, not because I have had beautiful proofs, or wonderful "tests," but on general principles of common sense. I don't see anything else to believe, and to tell the truth, I don't see-that is understand, very much of that. There is so much contradiction, and difference of opinion. between our best writers, that each one seemingly is forced to lay out a little line for himself and clinging to that say: Thus far I can go, because thus far I know and have been. Perhaps I can add a little now to the line of my ex-perience, but I want light on the subbeen the experience related in the

I was considering how wonderful had article, and wishing the whole of that great, yet simple prayer had been lighted up for me in every line, as in a few. I have always, it seems, loved that prayer. I am fond of, have studied music, and when I am "moved to sing," and am alone, perhaps half a dozen times a day, that simple, sweet, yet all comprehensive prayer, falls from my lips in song; and I have been wakened from sleep by the sound of my voice, reciting or chanting that prayer. Can someone who knows explain to me why that is so?

As I sat meditating on what I had read, I began slowly to repeat that petition and with the idea in mind that "the kingdom to come" should be a knowledge of the spirits' approach. A strange, restful quiet came over me. I suddenly felt at peace with all the world, and such a sense of security that no matter what befell, it was all thoroughly right, and for the best for all concerned. All the blessings I enjoy seemed augmented many fold, and all the rooms about me seemed brighter than usual and as though the air was full of happiness, so to express it; a new, and almost strange, tenderness or affection was born in me for every living thing and for every one of whom I thought: and then I seemed to see, yet I know I did not see as I do this paper, a group of dear ones long gone from this visible life. They seemed approaching me, laughing and glad, and as if congratulatory to themselves and to me, so that I felt they were triumphant and glad that a truth had been revealed to me. My dear and beautiful mother was foremost in the group-so to me it seemed-and was glancing backward over her shoulder, making some laughing remark-unheard by me-but seemed to me to be of gladness and rejoicing, to one next her, who, I thought, was my father. All feeling of loneliness left me. It seemed as if that glad set of friends had really come trooping into my humble little domain, yet all the while I knew I was staring at empty air. I saw them as a sweet picture flashed before me. I even realized their thoughts, and noted the peculiar characteristice of some of these mother's laughing pleasure, my father's graver, quieter way, yet smiling as one

who knew he held a pleasant surprise. Now was not that a sweet spiritual experience? If not, then what? For hours a sense of peace and joy re-mained with me and my mind was freed from much of fear over earthly matter that distress me often.

Now will some one kindly tell me the how, and the why, of that? Was that clairvoyance? Is clairvoyance a cross between sight and impression? Another question I would like answered is this When I chance to have these flitting or fleeting glances at my father, or when he comes to me in very remarkable real dreams, why is he always clad in grey? a color I never knew him to assume while here.

Oh, there are so many things I want to know-will not some of you who read begin my satisfaction by answering the questions I have asked? If you accept the universal brotherhood doctrine, accept me as an inquiring mind of your own family, and instruct me as to what I should know. Believe me, I will be R. DOUGLAS. gratefully yours, San Antonio, Texas.

SUMMER LAND.

Let me go, let me go to that bright Summer land Where the breezes of love gently

Where the angels of truth in sweet harmony stand And the waters of life freely flow. Let me go, let me go to bright mansions

There to live with the good and the There to feast on the manna of heavenly love

Far above earthly fetters and dust. Let me go, let me go to a tangible good, To partake of the riches of grace. And a thousand kind favors full well

understood By the soul in a low, humble place, Let me go, let me go to the realms of the blest,

There to join the pure angels of light Where the true sons and daughters of In sweet anthems of praise to unite.

E. D. BLAKEMAN,

If we knew ourselves we should not ludge each other harshly.—George

something for nothing. Labor is the

honest prayer. I'
I do not think that the good and true

in Christianity are declining. The good

and true are more clearly perceived and more precious than ever. The super-

natural, the miracolous part of Chris-

tlanity is declining. The New Testa-

ment has been compelled to acknowledge the jurisdiction of reason. If

Christianity continues to decline at the

same rate and ratio that it has declined

in this generation in a few years all

that is supernatural in the Christian re-

ligion will cease to exist. There is a

and the supernatural. The natural was

conflict-a battle between the natural

baffled and beaten for thousands of

years. The flag of defeat was carried

by the few, by the brave and wise, by

the real heroes of our race. They were

tured and burned. Others took their

army of the natural increased. It be-

In this great conflict, we have passed

River, the first white man to be borne

flame? The preachers of our day have lost the Promethean fire. They have

over the fortresses of faith float the

longer sound for battle, but for parley,

The fires of hell have been extinguished

and heaven itself is only a dream. The "eternal venties" have changed to

doubts. The torch of inspiration, choked

with ashes, has lost its flame. There

is no longer in the church "a sound

from heaven as of a rushing, mighty

wind;" no "cloven tongues like as of fire;" no "wonders in the heaven

above," and no "signs in the earth be-neath." The miracles have faded away

and the sceptre is passing from super

stition to science-science, the only pos-

-R. G. Ingersoll in New York Journal.

PHILADELPHIA.

scene of many glorious triumphs in the cause of Spiritualism for many years,

but during the past month there has

been an outpouring of spirituality such

as to gladden and refresh the hearts of

every individual that has entered its

portals. Mrs. Marian L. Carpenter, of

Detroit, Mich., was engaged for the month of April, and for five Sundays

drew audiences which tested the capac-

ity of the hall at every session. Each

Sunday afternoon and evening, as well as Friday evenings, the thoughtful and

refined eagerly sought admission, in or-

der to hear this lovely woman and gifted medium, iMrs. Carpenter's per-

sonality, so spiritual in its nature draws

every soul to her; and once seen and

heard, no one can resist her wonderful power, and again and again each indi-

vidual seeks to hear the words that fall

from her lips. Her discourses are full

of truth and wisdom, couched in words

that appeal to the heart, and fail as re-

freshing showers upon the waiting soil.

In no measure does she resort to ridi-cule or harshness to establish the glori-

ous truth of Spiritualism, but in that

sweet womanly way peculiar to her, ut-

ters her sentences so as to inspire con-

fidence and love, which is the only true

and natural way, and by which convic-tion is carried. The spirit messages

given after each lecture were most beautiful and gratifying, gladdening many a lonely heart, and lifting the dark cloud which always overshadows

the home and remains in the wake of the so-called "death angel." The old

and the young men and women from every profession and walk of life; cler-

gymen, lawyers, doctors, teachers, all

thirsting for truth came Sunday after Sunday until the last evening, when

they parted from her and her no less noble husband, Elmer S. Carpenter, with the deepest regret. The fact that

Mr. Carpenter was a medium, came as a pleasant surprise the third Sunday of

the engagement, when Mrs. Carpenter introduced him as the test medium of

the evening. The surprise proved a most pleasant one, and from the first

the same good will and love that had

been with Mrs. Carpenter continued in

an unceasing flow towards her husband,

and the messages given were of a beau-tiful order, and each and every one rec-ognized. Mr. Carpenter completely captured and held the large audience,

and the enthusiasm was unbounded, and needless to say he was in great de-

mand during the remainder of the en-gagement. Would that more such peo-

ple as Mr. and Mrs. Carpenter were

working for the grand and glorious cause of Spiritualism. Wherever they

go they carry with them the voluntary gift of good-will and love of Philadel

phia Spiritualists as well as all others

who came to know them during their

here. FRANCES B. WISECARVER.

sible savior of mankind.

white flags of truce: The trumpets no

ences and peradventures.

the natural.

hardships.

pappoose

the world.

DEGLINE OF THE GHRISTIAN RELIGION

Colonel Robert C. Ingersoll Views the Matter, from the Standpoint of an Agnostic.

The Governor of New Hampshire, un- justly save his children on account of doubtedly a good and sincere man, the sufferings and virtues of Christ; issued a Fast Day proclamation to the i. e., on account of his own sufferings people of his State, in which I find the and virtues. following paragraph:

"The decline of the Christian re-ligion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral mental and financial, is swift and sure To me this is one of the strongest evidences of the fundamental truth of Christianity. I suggest to-day as far as possible on Fast Day union meetings be held, made up of all shades of belief, including all who are interested in the welfare of our State, and that in your prayers and other devotions and in your mutual councils you remember and consider the problem of the condition of religion in the rural communities. There are towns where no church bell sends forth its solemn call from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of the Christ, and where marriages are solemnized only by Justices of the Peace. This is a matter worthy of your thoughtful consideration, citizens of New Hampshire It does not augur well for the future You can afford to devote one day in the year to your fellow men, to work and thought and prayer for your children and your children's children.

These words of the Governor have caused surprise, discussion and anger. Many ministers have denied that Christianity is declining, and have attacked the Governor with the malice of meekness and the savagery of humility. The question is: Is Christianity declining?

In order to answer this question we must state what Christianity is. Christians tell us that there are fun-

damental truths that must be believed. We must believe in God, the creator and governor of the universe: in Jesus Christ, his only begotten son; in the Holy Ghost; in the atonement made by Christ; in salvation by faith; in the second birth; in heaven for believers, in hell for deniers and doubters, and in the inspiration of the Old and New Testaments. They must also believe in a prayer-hearing and prayer-answering God, in special Providence, and in addition to all this they must practice a few ceremonies. This, I believe, is a fair skeleton of Christianity. Of course I cannot give an exact defin tion. Christians do not and never have agreed among themselves. They have been disputing and fighting for many centuries and to-day they are as far apart as ever. A few years ago Christians believed

"fundamental truths." They had no doubts. They knew that God existed; that he made the world. They knew when he commenced to work at the earth and stars and knew when he finished. They knew that he, like a potter, mixed and moulded clay into the shape of a man and breathed into its angel entitled to an eternity of joy. nostrils the breath of life. They knew that he took from this man a rib and framed the first woman. It must be admitted that sensible

Christians have outgrown this belief. Jehovah the gardener, the potter, the tailor, has been dethroned. The story of creation is believed only by the pro vincial, the stupid, the truly orthodox People who have read Darwin and Hacekel and had sense enough to understand these great men laugh at the legends of the Jews.

A few years ago most Christians believed that Christ was the son of God, and not only the son of God, but God

those who have minds.

Many Christians now say that Christ

actually God-a union of God and man. excitement-as the result of thought-it Some say that while Christ was not God, he was as nearly like God as it is revival-if it is the result of fright-it is possible for man to be.

The old belief that he was actually

himself-that he deserted himself; that had no doubts. The Bible was the that he made it possible to save a few fact inconsistent with the Scriptures he that he made it possible to save a few fact inconsistent with the Scriptures he of his children by shedding his own blood; that he could not forgive the sins doubter called attention to a contradicof men until they murdered him-this tion in the Bible he was denounced as frightful belief is slowly dying day by an ungodly and blaspheming wretch. day. Most ministers are ashamed to Christians then knew that the universe day. Most ministers are ashamed to preach these cruel and idiotic absurdities. The Christ of our time is not the Christ of the New Testament-not the Christ of the Middle Ages; nor of

Luther, Wesley or the Puritan fathers. The Christ who was God-who was his own son and his own father-who was born of a virgin, cast out devils rose from the dead and ascended bodily to heaven—is not the Christ of to-day. The Holy Ghost has never been ac

curately defined or described. He has always been a winged influence-a divine aroma; a disembodied essence spiritual climate; an enthusiastic flame; a something sensitive and unforgiving; the real father of Jesus

A few years ago the clergy had a great deal to say about the Holy Ghost, but now the average minister, while he alludes to this shadowy deity, to round alludes to this shadowy delty, to round out a prayer, seems to have but little confidence in him. This delty is and always has been extremely vague. He has been represented in the form of a dove; but this form is not associated to the form of a dove; but this form is not associated to the worders of a like kind, have be-

with much intelligence.
Formerly it was believed that all men were by nature wicked, and that it a theologian refuses to believe. would be perfectly just for God to damn the entire human race. In fact, it was thought that God, feeling that he had to damn all his children, invented cast devils and unclean spirits out of a scheme by which some could be saved satisfied. God knew that without the shedding of blood there could be no rethey had. A few years ago only infidels mission of sin. For many centuries he denied these miracles, but now the thesatisfied with the blood of oxen, lambs, and doves. But the sins con- Oriticisms" are reaching the conclusions tinued to increase. A greater sacrifice was necessary. So God concluded to shed his own blood, i. e., to have it shed by the facts.

by his chosen people. This was the tially defeated the devil.

No intelligent Christians believe in this atonement. It is utterly unphilo- paugh & Sells's Circus at Madison

sophic. The idea that man made salva- Square Garden and saw a magnificent tion possible by murdering God is infinitely absurd. This makes salvation the blossom of crime—the blessed fruit horses I thought of the "Higher of murder. According to this the joys Critics." They accept Darwin and cling of heaven are born of the agonies of in to Genesis. They admit that Genesis is nocence. If the Jews had been civilized—if they had believed in freedom of higher sense it is absolutely true. conscience and had listened kindly and calmly to the teachings of Christ, the whole world, including Christ's mother, that the Bible is the inspired word of would have gone to hell.

Our fathers had two absurdities. They balanced each other. They said with contradictions, absurdities and that God could justly damn his children for the sin of Adam, and that he could The horses they ride sometimes get

This view of the atonement has mostly been abandoned. It is now



with his blood, but that he has ennobled souls by his example. The supernatural part of the atonement has, by the more intelligent, been thrown away. So the idea of imputed sin-of vicarious vicehas been by many abandoned. Salvation by faith is growing weak

People are beginning to see that character is more important than belief; that virtue is above all creeds. Civilized people no longer believe in a God who will dann an honest, generous man. They see that it is not honest to offer a reward for belief. The promise of reward is not evidence. It is an attempt to bribe.

If God wishes his children to believe

he should furnish evidence. He should not endexvor to make promises and threats take the place of facts. To offer a reward for credulity is dishonest and immoral-infamous.

To say that good people who never hear of Christ ought to be damned for not believing on him is a mixture of idiocy and savagery.

People are beginning to perceive that that happiness must be earned; that it is not alms. It is also becoming apparent that sins cannot be forgiven; that no power can step between actions and consequences; that men must "reap what they sow;" that a man who has lived a cruel life cannot, by repenting between the last dose of medicine and the last breath, be washed in the blood

All this is absurd, but you may say that it is not cruel. But to say that a man who has lived a useful life; who has made a happy home; who has lifted the fallen, succored the oppressed and battled to uphold the right; to say that such a man, because he failed to believe without evidence, will suffer eternal pain, is to say that God is an infinite

Salvation for credulity means damnation for investigation.

At one time the "second birth" was regarded as a divine mystery—as a miracle-a something done by a supernatural power; probably by the Holy Ghost. Now ministers are explaining This belief is slowly fading from the this mystery. A change of heart is a minds of Christians, from the minds of change of ideals. About this there is nothing miraculous.

This happens to most men and was simply a man—a perfect man. women—happens many times in the life Others say that he was divine, but not of one man. If this happens without women-happens many times in the life is called reformation. If it occurs in a

possible for man to be.

The old belief that he was actually God—that he sacrificed himself unto in the inspiration of the Bible. They

was only about six thousand years old, and any man who denied this was an enemy of Christ and a friend of the Devil All this has changed. The Bible is no longer the standard. Science has de-throned the inspired volume. Even theologians are taking facts into considera-

tion. Only ignorant bigots now believe in the plenary inspiration of the Bible The intelligent ministers know that the Holy Scriptures are filled with mistakes, contradictions and interpolations. They no longer believe in the flood, in Babel, in Lot's wife or in the fire and brimstone storm. They are not sure about the burning bush, the plagues of Egypt, the division of the Red Sea or the miracles in the wilderness. All these wonders are growing foolish. They belong to the Mother Goose of the past. and many clergymen are ashamed to other wonders of a like kind, have be come so transparently false that even

The same is true of many of the miracles of the New Testament. No sensible man now believes that Christ the bodies of men and women. A few and at the same time justice could be years ago all Christians believed all these devil miracles with all the mind ologians who are studying the "Higher of Voltaire and Paine. They have just discovered that the objections made to make the greatest possible sacrifice—to the Bible by the Delsts are supported

by his chosen people. This was the atonement—the scheme of salvation— Critics," while they admit that the a scheme that satisfied justice and partially defeated the day!

inspired. The other evening I attended Forepanorama of performances. While looking at a man riding a couple of to Genesis. They admit that Genesis is false in fact, and then assert that in a

A lie bursts into blossom and has the perfume of truth. These critics declare God, and then establish the truth of the declaration by showing that it is filled

The horses they ride sometimes get

ernor were undoubtedly produced by the decline of Christianity, but they are so far apart that it seems to me that walking would be easier on the legs. So, I saw at the circus the "Snake not evils, and they cannot possibly injure the people morally, mentally or financially. The Governor calls on the Man." I saw him tie himself into all kinds of knots; saw him make a necktic people to think, work and pray. With two-thirds of this Pagree. If the people of his legs; saw him throw back his head and force it between his knees; saw him twist and turn as though his bones were made of rubber, and as I of New Hampshire will think and work without praying they will grow mor-ally, mentally audofinancially. If they watched him' I thought of the mental pray, without working and thinking, doublings and contortions of the they will decay. He preachers who have answered me. . Let Christians say what they will, the Prayer is beggary-an effort to get

Bible is no longer the actual word of God; it is no longer perfect; it is no longer quite true. most that is now claimed for the Bible by the "Higher Critics" is that some passages are inspired; that some

passages are true, and that God has left

man free to pick these passages out. The ministers are preaching infidelity. What would old Lyman Beecher have thought of a man like Dr. Abbott? He would have consigned him to hell. What would John Wesley have thought of a Methodist like Dr. Cadman? He would have denounced him as a child of the devil. What would Calvin have thought of a Presbyterian like Professor Briggs? He would have burned him at the stake and through the smoke and flame would have shouted, "You are a dog of Satan." How would Jeremy Taylor have treated an Episco palian like Heber Newton?

The Governor of New Hampshire is right when he says that Christianity has declined. The flames of faith are flickering, zeal is cooling and even bigotry is beginning to see the other side, I admit that there are still millions of orthodox Christians whose minds are incapable of growth, and who care no more for facts than a monitor does for bullets. Such obstructions on the highway of progress are removed only by death. The dogma of eternal pain is no

longer believed by the reasonably in-telligent. People who have a sense of justice know that eternal revenge cannot be enjoyed by infinite -goodness They know that hell would make heaven impossible. If Christians belleved in hell as they once did the fagots would be lighted again, heretics would be stretched on the rack and all the instruments of torture would again be stained with innocent blood. Christianity has declined because intelligence has increased.

Men and women who know something of the history of man, of the horrors of plague, famine and flood, of earthquake, volcano and cyclone, of religious persecution and slavery, have but little confidence in special Providence. They do not believe that a prayer was ever answered.

Thousands of people who accept Christ as a moral guide have thrown away the supernatural.

Christianity does not satisfy the brain and heart. It contains too many absurdities. It is unphilosophic, unnatural, impossible. Not to resist evil is moral suicide. To love your enemies is impossible. To desert wife and chilhappiness is a result, not a reward: dren for the sake of heaven is cowardly and selfish. To promise rewards for belief is dishonest. To threaten torture for honest belief is infamous. Christianity is declining because men and women are growing better.

The Governor was not satisfied with saying that Christianity had declined, but he added this: "Every good citizen knows that when the restraining influences of religion are withdrawn from a community its decay, moral, mental and financial, is swift and sure."

The restraining influences of religion have never been withdrawn from Spain or Portugal, from Austria or Italy, The 'restraining influences" are still active in Russia. Emperor William relies on them in Germany, and the same influences are very busy taking care of Ireland. If these influences should be withdrawn from Spain there would be 'mental, moral and financial decay. Is not this statement perfectly absurd?

The fact is that religion has reduced Spain to a guitar, Italy to a hand organ and Ireland to exile. What are the restraining influences of religion? I admit that religion can prevent people from eating meat on Friday, from dancing in Lent, from going to the theatre on holy days and from swearing in public. In other words, religion can restrain people from committing artificial offences. But the real question is: Can religion restrain people from com-

mitting natural crimes? The Church teaches that God can and

will forgive sins. Christianity sells sin on a credit. It says to men and women, "Be good; do right; but no matter how many crimes you commit you can be forgiven." How can such a religion be regarded as a restraining influence? There was a time when religion had power; when the church ruled Christendom; when popes crowned and uncrowned kings. Was there at that time moral, mental and financial growth? Did the nations thus restrained by religion prosper? When these restraining influences were weak ened, when popes were humbled, when creeds were denied, did morality, intelligence and prosperity begin to

decay? What are the restraining influences of religion? Did anybody ever hear of a policeman being dismissed because a new church had been organized?

Ohristianity teaches that the man who does right carries a cross. The exact opposite of this is true. The cross is carried by the man who does wrong. I believe in the restraining influences of intelligence. Intelligence is the only lever capable of raising mankind. If you wish to make men moral and prosperous develop the brain. Men must be taught to rely on themselves. To supplicate the supernatural is a waste of

The only evils that have been caused by the decline of Christianity, as pointed out by the Governor, are that in some villages they hear no solemn bells, that the dead are buried without Christian ceremony, that marriages are contracted before Justices of the Peace. and that children go unchristened.

These evils are hardly serious enough to cause moral, mental and financial decay. The average church bell is not very musical-not calculated to develop the mind or quicken the conscience The absence of the ordinary funeral sermon does not add to the horror of death, and the failure to hear a minister say, as he stands by the grave, "One star differs in glory from anothe star. There is a difference between the flesh of a fowl and fish. Be not decelved. Evil communications corrupt good manners," does not necessarily in crease the grief of the mourners. far as children are concerned, if they are vaccinated, it does not make much difference whether they are christened or not.

Marriage is a civil contract, and God is not one of the contracting parties. It is a contract with which the church has no business to interfere. Marriages with us are regulated by law. The real marriage—the uniting of hearts, the lighting of the sacred flame in each—is the work of nature, and is the best work that nature does. The ceremony of marriage gives notice to the world that the real marriage has taken place. Ministers have no real interest in marriages outside of the fees. Certainly marriages by Justices of the Peace can not cause the mental, moral and finan-nal decay of a State.

The things pointed out by the Govnot cause the mental, moral and finan-cial decay of a State.

Therefrom.

SIDEREAL PHOTOGRAPHS.

The following is a prose translation of poem in La Union Espiritista, of Barcelona, Spain. It is by Miguél Gimeno Eito, and was inspired by this text from Camille Flammarion's "Lumen-The Story of a Soul, or Narrations of the Infinite."-"By this law every action is made imperishable, and the past is forever present." The poem, prosaically rendered, reads:

"Out of the ether, in distinct vibrations, comes the heat, the light, the electric currents, which fill all bodies and forms-a mighty dynamo which bears through sidereal regions, on the waves of light, every world, every being, every voice, gesture and action.
"No vice, no monstrous crime is hid

by the veil of the darkest night, or concealed by the depths of the gloomiest cavern, for every scene upon the cold earth, engraven in luminous characters, remains for aye in the light of heaven's eternal day.

To illustrate what is meant by this law of "sidereal photographs," I will conquered, captured, imprisoned, torrefer to one incident in the book from places. The banner was kept in the which the text is quoted, and which inspired the poem. "Lumen," it will be air. In spite of countless defeats the remembered, is the name of Flammagan to gain victories. It did not torture and kill the conquered. It enlightened rion's spirit revelator, and the book records his experience from the hour of and blessed. It fought ignorance with transition through many journeys science, cruelty with kindness, slavery with justice and all vices with virtues. among the planets, while exploring the laws of nature and the wonders of the Infinite. His first great surprise was, midnight. When the morning comes its when looking back from the star Carays will gild but one flag-the flag of pella (which it takes the light of our earth seventy-two years to reach) he All over Christendom religions are debeheld himself an infant, and other clining. Only children and the in-tellectually undeveloped have faithevents transpiring at that date of the world's history. Then he beheld, as in a panorama, all the important events of the old faith that defies facts. Only a few years ago to be excommunicated his life, to the hour of death, covering by the Pope blanched the cheeks of the seventy-two years, in an hour or so. Later his ancient guide explained to bravest. Now the result would be laughter. Only a few years ago, for the him that from the star Capella he had sake of saving heathen souls, priests would brave all dangers and endure all unconsciously sped back to earth with the speed of thought, but had stopped I once read the diary of a priest-one at various points in the journey to view dimself at each point in the sidereal who long ago went down the Illinois photographs, or animatiscopic pictures constantly being thrown off from the on its waters. In this diary he wrote earth by the transmission of light. For that he had just been paid for all that instance, half way to the earth he behe had suffered. He had-added a gem held himself and the events of his life to the crown of his glory-had saved a at 36, and half way from that point to soul for Christ. He had baptized a the earth, he saw himself at 54 years of age, and so on. In the same man-That kind of faith has departed from ner, by going to more distant planets or stars, he saw the history of the earth in The zeal that flamed in the hearts of all its ages, and describes it in a chap-ter entitled "Reascending the Ages." Calvin, Luther and Knox is cold and dead. Where are the Wesleys and In this manner he thinks he has traced Whitfields? Where are the old evanhis own life back through many incargelists, the revivalists who swayed the nations on many worlds and in many hearts of their hearers with words of

> RELIGION AND CRIME IN EUROPE Verdade e Luz (Truth and Light), a

forms, the most distant being when his

soul inhabited the form of a peculiar

plant which has no existence in terreslost the tone of certainty, of authority. trial botany. "Thus saith the Lord" has dwindled to 'perhaps." Sermons, messages from God, promises radiant with eternal joy threats lurid with the flames of hell-Spiritualist paper published in the have changed to colorless essays; to Portuguese language at S. Paulo, Braapologies and literaty phrases; to inferzil, contains a column on this subject, of which the following is the transla-"The blood-dyed vestures of the Retion of the most interesting paragraph deemer are not waving in triumph over "The statistics of all the French, Italthe ramparts of sinuand rebellion," bu ian, German, Russian and Belgian

> assassins, 990 are devoted Christians, nine are indifferent, and one only does not believe in God!" It further states that Lombroso, a noted authority on criminal statistics, observed that of every 100 malefactors,

criminals show these facts: Out of 1.000

70 were frequenters of the churches. GERMAN SPIRITUALIST SOCIETY

IN BRAZIL.

Verdade e Luz states that Senor Jorge Zenker, and other members of the Ger-man colony in that city (S. Paulo) have organized a psychical society, whose object is "to study occultism in general, embracing hypnotism, magnetism and Spiritualism.'

A NEW PERIODICAL IN SWITZER-LAND.

Switzerland has now a Spiritualist paper printed in the German language, It is called Internationale Blaetter fur Good Work for the Cause. Spiritismus, and is published at Munich, Bayern, Schleisheimer str. 8. Handel and Haydn Hall, the meeting-place of the First Association of Spirit-ualists in Philadelphia, has been the

The translations following were made at my request, for The Progressive Thinker, by my friend, J. H. Suss: ANDREE AND THE NORTH POLE.

The Seer of Berlin has now twice seen Andree. She saw three men, ema-ciated and dejected, in a desert country, one after another giving out, in the course of a few days. Of course she does not positively recognize the faces of Andree and his companions, but has seen them at another time, all three tangled up in the rope of a balloon, lying there motionless. It will be several months before we get any news about them. She has seen three balloons cross the north pole under perfect con-

trol.—Psychische Studien.
(The copy of Psychische Studien from which the above item was translated is already several months old.)

BISMARK-AN INCIDENT.

At a demonstration in Westfalen. where 3,000 people were assembled, Bismark said, "Let me go among the people that I may view them more closely. A young lady tried to get a very close look at him, when he said: I look better at a distance, as I am get ting old." She replied, "Oh, your excellency is good for twenty years yet." he said, "that will be after my death, but I would like to walk among you then. I am curious to know just ow that will be."-Psychische Studien.

SAVED BY A DREAM.

Otto Milrad woke up one night with a frightened feeling. He dreamed he was in a strange city and in a lonely house with a dark floor, and there was a table to put a coffin upon, and burning candles. The coffin was there waiting for the dead. In front of the coffin was a man dressed like a sailor, who greets him and invites him to come in. The sailor steps in and is carried up with a loud noise, and the lid of the coffin is shut. Mr. Milrad awoke and cried out with a beating heart and throbbing pulse, but laughed over his dream and again slept. Again the same dream was repeated, and he awoke trembling violently. The bell rings—a telegram for him, which says: "Come on the next train. Must see you. Teodor, Hotel Bristol."

He takes the next train and tries to forget the dream. Four hours later he is at the place, steps in a cab and says: "To the Hotel Bristol." Arriving there he asks for Teodor von R. "Third floor, to the right, No. 126," says the porter He advances to the steps, and a cold sweat overcomes him. There stands the same man in the flesh he dreamed about-same clothes, same cap-and invited him to step in the elevator. "No, thank you," he said. Slowly the elevator goes up, and he sees there is a lady in beside the man, who had his hand on the rope, dressed like a sailor. All at once there was a cry—a noise the elevator broke, and coming down,

"What is the matter; for God's sake, what has happened?" Well) what was it? The rope broke; a smashed elevator; a dead lady and dead attendant. An Olla Podrida of Gleanings Now, the dream was clear to Mr. Milrad, and he says no more "Traume sind

> CATHOLIC COUNCIL ENDORSES SPIRITUALISM.

In my translation from La Union Espiritista, published in The Progressive Thinker of April 15, and headed "The Cause in Spain-Catholic Journals Endorse Spiritualism," etc., occurred an omission of a short but very important paragraph, in that it showed the second paragraph published to be an official resolution presented by the "Sacred Council of the Index" to the "Sacred Council of the Inquisition? for the ap proval of the latter body. Although this was the resolution of the lower Council of the Bishopric of Barcelona it was rejected by the higher Council, simply on the grounds that it was "il-legal." But as this was all explained in the published portion of the translation. will ask you, Mr. Editor, to republish the resolution in full. with the omitted paragraph. It is as follows:

"Resolution of the Sacred Council of the Index concerning the use of Spiritnalism.

"Ticlo outside of any association with the spirit of evil, is accustomed to invoke the souls of the dead. He does so in the following manner. Entering into solitude, he directs a prayer to the General of the Celestial Militia, to obtain from the same the faculty of com-municating with the spirit of any person designated. He waits a few ments, and then, placing his hand in a position to write, he feels it move, by which he is certain of the presence of spirit. Asking for the desired information, the hand writes, answering the questions. The answers all agree with the Catholic faith and doctrine of the church relating to the future life (?) Particularly do they agree as to the state in which the soul of the departed finds itself, the necessity of receiving suffrages [work appropriated to souls in purgatory], the complaints of the soul concerning the ingratitude of relatives," etc.
The above resolution, together with

the action taken upon it, was published in the "Boletin Oficial del Obispado de (Official Bulletin of the Bishopric of Barcelona). ERNEST S. GREEN.

LILIAN WHITING'S POEMS.

From Dreamland Sept. Verses of the

Life to come. By Lilian Whiting. New edition with additional verses. Cloth, the state of the s ing's prose works, whether journalistic or in book form, and her poems are full of charm, sweetness and uplifting thought. "Verses of the Life to Come" is the appropriate sub-title of "From Dreamland Sent," for the grand truth of progressive immortal life for all humanity permeates its pages, and makes it not only of peculiar value to those of kindred faith but a most helpful teacher to those who are yet in doubt What she asks in "A Birthday Wish" for another has been surely granted for herself:

"Power-not to use but for thyself alone, But power to strengthen hands that

else were weak, And power to bring high thoughts to them that seek,

And lead from all that's known to the Unknown."

There is melodious rhythm in all her verses, there is tender, loving sympathy and soul happiness irradiating and vivifying the readers spirit through her joyous expression of trust in the unseen, her strong conviction

"That the portals are always open Between the Seep and Unseen; That spirit to spirit responsive, Transcends the distance between."

fulness of this knowledge of the life be youd which makes her to "Walk in a sweet surprise To find my thoughts thus companioned

And life's purposes that arise Plead still for diviner fulfillment, For energy, patience, and power To live the high life of the spirit;

To stamp with achievement each hour.

Her birthday greeting to her friend, Frances E. Willard, is full of true spir-itual friendship and intellectual appreciation such as not unfrequently exists between women of like noble purpose and inspiration, in spite of the popular assumption among superficial thinkers that such friendships are impossible. Says Miss Whiting to Miss Willard:

"I wish you honor, wealth and power, But in that finer measure Whose gain and fame is not the dower

That tells of earthly treasure; The honor of a purpose true

The riches of all noble aims That trend toward fields elysian."

The many grateful readers of Miss Whiting's "World Beautiful" series, and other books, will be pleased to hear that she has another work in the pub lisher's hands on Elizabeth Barrett Browning, which in view of the renewed interest in the Brownings in cited by the recent publication of Mrs. Browning's letters to her friends, and the volumes containing the "Love Letters" of that grand couple, will be very timely and welcome. Another work growing toward completion on which Miss Whiting is now at work is a "Blography of Kate Field" which is sure to be deeply interesting from the widely varied experiences, associations and correspondence with writers, artists and thinkers in various lands of Miss Field, as well as for its treatment by one who was so intimate a friend as

Lilian Whiting.

Thus it will be seen that the poet of the songs "From Dreamland Sent" is herself more of a doer than a dreamer, one who carries out in her own life of constant work and high endeavor one of the many lessons she inculcates in both prose and rhyme-that

-Only through duty's fulfilled com . pleteness Through the daily task, not refused,

but done Shall we tread the way of diviner sweetness, And learn the meaning of victory won.

BARA A. UNDERWOOD. Quincy, Ill.

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THE RELIGION OF HUMANITY, WHAT SPIRITUALISTS SHOULD DO

A Lecture Delivered by William E. Bonney, at Blair, Nebraska.

The wonderful movement which had partial love toward every living creaits new birth, so to speak, in the middle ture upon earth.

of the present century, and which was The higher we climb on this golden first brought into prominence by the truths and visions of the other life have perhaps never been surpassed or even [equalled in modern times. That moveor spirit. It was, indeed, a movement which was guided and directed by the laws of nature, which sought to bring people first into harmony with themselves and afterward to help others into movement which sought to develop to unfold the highest and best side of we can in human nature to develop an unselfish and self-sacrificing spirit, a spirit of brotherhood and sisterhood toward all human beings, a spirit of sympathy taken in the right direction by no less and benevolence toward the poor and and so-called criminal classes. A spirit code which consisted of three words, the eleventh commandment, which composed and included all the others: "Love one another."
This was the foundation stone of

primitive Christianity; it was also the foundation stone of the Harmonial Philosophy, and is the foundation stone of True Spiritualism. It is the stone, however, which has been rejected by most denominational church builders. If this commandment, "Love one were carried into effect it nominations; it would do away with all rivalry and self-seeking between ministers and mediums. All could come together under a common roof, preach from the same platform, unite together with the sole purpose of helping each other into better conditions, socially, morally, politically and religiously.

Upon this foundation stone which has

been rejected by the builders, could be built a religion which would not consist of keeping certain days of the week or year; which would not consist of reading the letter of the Old or New Testaments; which would not consist of ceremonial rites of any kind; which would not consist of keeping church ordinances or customs, but simply keeping TO "THE GOLDEN RULE"

and the eleventh commandment. These two rules cover the whole ground of religious usefulness; without these two rules for a foundation, religion is nothing but a farce and a delusion, call it by any name you see fit. Without these for foundations, religion is like a house built upon the sand. It has nothing to keep it from being swept away by the storms which will come upon it. Take any church, any spiritual society, any lodge, any kind of organization you can think of; take families, churches, governments or any institution in existence, remove the love element, the God power from them, and there is absolutely nothing left to hold them together. They will surely come to naught, sooner

Love of home, love of country, love of families, love of friends, love for the whole human family, is the only cementing force which will keep us from going into a state of chaotic

To suppress the love element in human nature is to work untold ruin to the race. Yet this is precisely what has been done to a large extent in the past. Men and women have tried to suppress the divine principle of love and chain it by unjust laws and regulations. But the reverse element of hatred, the spirit of contention, the desire for glory in warfare, has been stimulated and encouraged.

We hear sometimes of Christian wars. religious wars, etc. How can a religion whose great rule of living should be to "love one another." ever cause a war or carry on a war?

It is simply because the simple teachexistence by crafty and designing men who lived in the first, second and third these have foisted upon the world a counterfeit and spurious religion. What Spiritualists should do first of all after the background by these men and their a continuous existence is to revive the religion of Primitive Christianity and offset as much of the false teachings of sectarianism as possible.

"Love is the fulfilling of the law," we read; love is the redeeming principle in nature; even in the brute creation we see various degrees of love manifested. Surely we should cultivate this divine principle which is to be found in some degree in all animated nature.

Love is the ruling power of the universe, it is the law of attraction which governs the planets in their courses, which peoples the earth with its millions of human beings. It is the pivotal power upon which the mighty destines they take their authority from passages of nations have been determined. It is in the Book of Revelation, where it is the most holy of all human emotions, said: "If any man shall add unto these and yet it has been the most abused. It has been written by an inspired teacher that "God is love." We will reverse the proposition by declaring

"LOVE IS GOD,"

and we are confident that history, philosophy, poetry, science,-yes, and even the Bible will bear us out in that dec

laration. One thing above all others that Spiritnalists should do is to demonstrate the of Revelations is a record of visions love principle in all the affairs of life, seen by John the disciple, probably enlove principle in all the affairs of life. At the present time we are sorry to find tirely allegorical of the condition of the there is a discount on this principle in a great many places; and this is greatly to be regretted because it is the one thing needful. If it wasn't for the divine principle of love we would never have received proof of continuous existence. Some one in spirit-life loved us enough to take the trouble to convince us of their presence, through the mediumship of some sensitive mortal. That sensitive had a desire to be used for that purpose and manifested their love for us in that way. Love -

IS A GOLDEN LADDER

which renches from the lowest plane of cream of all religious life. If we save existence to the very highest. It is the cream and make the proper use of found in some degree in the very lowest it, we can afford to let the rest go. All specimen of humanity. The more we is included in those three words, manifest the love power, the nearer we one another." It is useless to sing, approach God-hood, for God is love in its highest perfection. Not a selfish love try to get nearer to God by serving our will bring us to that plane of thought fellow mortals. will bring us to that plane of thought remove mortalism and action, but an unselfish and im.; The divine spark of love is the God-sale at this office.

ladder of existence, the stronger it bewritings of Andrew Jackson Davis, the comes. The more we love humanity as great seer and prophet, whose wongreat seer and prophet, whose won-derful powers of receiving spiritual into trouble and anguish of spirit by selfishness. Love for humanity at large on the one hand, and extreme individual

ment which was founded upon the selfishness on the other are the two exteachings of what is known as the Har- tremes in human nature. Yet we all monial Philosophy, was a movement have to experience sometime or other which had for its object the revolutionthe vast difference between them. We izing of society and the betterment of have to begin getting tired looking the conditions of life upon this planet after our own selfish interests before for all who are suffering in mind, body we commence to work for others very much. Spiritualists! this religion of unselfish

bighest influences of spirit-life who work for the human family is your recame into earth conditions through the ligion. It is the old-time gospel of sensitive organism of a chosen instru-ment who was fitted for that purpose. men," which had its advent in Judea It was a movement founded upon the when angel voices talked to the shepherds as they watched their flocks by night. It is for you to see to it that it shall be again revived upon earth. Pera like condition of mind. It was a haps the best way to demonstrate this religion of humanity in a practical manspirituality in the life of the individual, ner at the present time is to assist all

PROMOTING THE CAUSE

of International Peace. A step has been a personage than the Czar of all the oppressed of earth's children, a desire to show charity toward the unfortunate tives of monarchial government in the world. It is proposed by this monarch like unto that of the early Christian that a Conference of the Powers shall be held, the object of that conference being to come to an agreement if possible whereby the present extravagant expenditure of wealth for warlike preparations shall be curtailed, and if possi ble a truce of peace be declared between all nations for five years. Whether this conference proves i cess or not it will be held, and its success will depend upon the interest taken in the subject by the masses of the people. There should be a general agitation

would do away with all quibbling and throughout the length and breadth of quarreling between the different detthe land in favor of peace principles the land in favor of peace principles and a

GRADUAL DISARMAMENT

of the nations; but if this is to be done there is no time to lose; every Spiritualist who believes in progression, and every Christian who believes in the elevennth commandment should assist in moulding public opinion in favor of the objects outlined for the coming conference.

Mass meetings should be held in every village, hamlet, town and city in favor of gradual disarmament. Petitions should be sent to President McKinley asking that every effort be put forth by this government to secure a lasting peace.

We are approaching a critical period in the world's history. Never before in the history of this planet was there such a critical period. We stand to-day upon the brink of a yawning precipice, and one false step may hurl the whole world into a perfect hell of warfare and bloodshed. The armies of the world are fitted out with the most deadly instruments of destruction, the navies of the world are fitted out with the most

DIABOLICAL DEVICES for slaughtering human beings by the

wholesale. The wealth of the leading nations of the earth is being wasted in a manner which is detrimental to the best interests of the people. Thousands of people are absolutely homeless, without any hope of better conditions, and yet millions of dollars are being wasted in useless discharges of powder and shot belched forth from the yawning mouths of immense engines of destruction. Millions upon millions of money expended every year in war ships and in patroling the ocean, and millions of those who are ignorant, those who are little children in all of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick those who are depressed by the control of the leading sick that the control of the leading sick the control of the leading sick that the control of the leading s countries without bread enough to eat | who are called the criminal classes and or clothes to wear. It is high time that something was done to stop the expenditure of wealth for war purposes ditions. and turn the tide into other channels. Either the leading nations should come to an understanding about this matter, or cease calling themselves Christian or civilized.

It is a libel upon the name of the meek and lowly Man of Nazareth and his religion of love and peace, for

THESE WARLIKE NATIONS

to call themselves Christian. The religion of the Man of Nazareth and his It is simply because the simple teachings and customs of Jesus and his followers have been almost crushed out of the rebuked Peter by saying, "Put up thy sword into its sheath." Later on however, this religion was switched off the track it started on, by the Emperor centuries of the Christian Era, and Constantine and others of like char-

they have received satisfactory proof of abettors, the priests of that day, and turned into a regular pandemonium of war, bigotry, persecution and bloodshed. They polluted the writings of the apostles; they destroyed the libraries which contained the records of the times of Jesus, and foisted upon the world the books which we call the New Testament, none of which were written until after nearly three centuries had passed away since the time of Jesus. They interpolated teachings into those books which are utterly foreign to the character and teachings of Jesus and his band of disciples. Yet the church tells us we must accept every word of the New Testament as being true, and things, God shall add unto him the plagues that are written in this book and if any man shall take away, God shall take away his part of the book of These passages do not refer at all to the collection of books called the New Testament; they only refer to the Book of Revelation, because at that time the New Testament was not in existence in its present form. The Book churches at that time in Asia. They seem to have been specially given to the churches of Asia. Many great minds have set themselves the task of interpreting this book, but none have succeeded in doing so. We had far better set ourselves to the task of solv-

ing present day problems. We should remember the eleventh commandment, "Love one another," and carry that into practical life and then it doesn't matter if we forget everything else contained between the lids of both Old and New Testaments. The eleventh commandment is the "Nearer My God to Thee," unless we

power which dwells within the breast of every person. In some it is very largely developed, making those per-sons philanthropic and full of love for humanity, anxious to do good to others and see better conditions of life for all others. In some it is only developed very partially, making those persons full of love for their own selves but caring little for others, anxious to get everything possible into their own hands, making them selfish, avaricious

and miserly.

A miser is a slave to self, he sees nothing but self and yet a miser is never happy. His wealth is a burden to him, he frets night and day lest comething shall happen to deprive him something shall happen to deprive him of his horde. The great sin of the age is too much selfishness. It is the parent of all other sins, yet a certain amount of self-love is necessary. Nations have passed into oblivion, cities have become a mass of ruins, governments have been overturned, churches have become a farce and a delusion, and over the graves of all may be written without stretching the imagination—"Died of too much selfishness

History repeats itself; what has happened to the nations of antiquity, may happen to the nations of the present day. What has happened to the governments of by gone days may happen to governments again. What has happened to great cities and brought them to a mass of mouldering ruins is just as sure to bring others there. What has happened to the churches of past ages may be confidently expected to happen

to others of the present day.

Too much selfish desire for conquest, too much ambition to rule others, too much of the spirit of what we call at the present day Imperialism, will some time or other bring a nation into the dust of oblivion. Spain is one example of a nation going down to decay, yet others have gone the same way before her and others will follow Spain if they grow too selfish, if they grow too ambitious and despotic. Too much overcrowding in cities, too

much oppressive legislation, too much industrial slavery, too much wealth for one class, and too much poverty for another, too many millionaires and too many tramps and paupers have produced rebellions which have destroyed cities-partially or wholly-and the same causes are certain at some time or other to produce the same results in other cities.

Too much self-seeking rivalry among churches, too much care for creeds and dogmas, too much ceremonial observance, too much fashionable worship, too much consideration for the wealthy classes and too little thought for the poor outcast and wanderer has been the means of ruining the influence of churches for good in the past, it is doing so at the present time, and will bring churches into disrepute with the masses of the people if such a course is continued.

Too much seeking after phenomena, too much seeking for personal messages, too little interest in the philosophy and the practical teachings it gives for the good of mortals upon earth has been the ruin of Spiritualism in many places and will continue to keep it down if the Spiritualists do not change their tactics.

We need to return to the Spiritualism of Andrew Jackson Davis, the Harmonial Philosophy, and then we shall accomplish more for humanity. Phenomena of a genuine character is neces sary to convince the skeptical mind. It has its use and a grand mission it is, out anything which is good in itself can be abused. The purpose of the higher intelligences of spirit-life is not only to convince mortals of a continuous existence, but to bring to earth's inhabi knowledge which will benefit them in the present life. Their's is a mission of "Peace on earth, good will toward men," just as it was in the time when they came to the shepherds of Judea. It is prompted by the spirit of love which is seeking to demonstrate its power upon earth. Love is Christ spirit, to be Christed or to become anointed with the spirit of love is what we all need; this love will compel us to go out into the

HIGHWAYS AND HEDGES and seek out those who are needy, ick, those who are deprayed, those seek to help these divine fragments to grow out of their unfortunate con-The world to-day needs an expression

of the Christ spirit as it never needed it before. We see on every hand oppor-tunities for doing good, for uplifting humanity, for setting men and women free from all kinds of slavery. The tide of public opinion needs to be turned in a different direction. We find to-day our little children being dismissed from school and called into line to the roll of the kettle drum. Martial music and marching in regnmental style is being used to instil into the minds of the young a spirit of militarism.

The patriotic feelings are being ap-

pealed to in every conceivable way to keep up this patriotic pride. All this is well enough in its proper place perhaps, but it is being carried to excess. It is contrary to the teachings of human brotherhood and sisterhood inculcated in the religion of the angel-world voiced through ancient and modern mediums.

We must some day or other come to see that all nations are of one family, and that anything which conduces to the general welfare of all the people of the earth is the proper thing for us to desire and work for.

International Peace is something we all know is desirable; war and bloodshed we all know to be undesirable. Our plain duty in this matter is to cultivate a brotherly and sisterly feeling as far as lies in our power among all nationalities and races. This is the greatest work to be done at the present time. The other various and muchneeded reforms among the people of this country and others cannot be brought about so long as such an immense amount of wealth is being anused in preparing for war. Divert that flow of wealth into peaceful channels, into improving the condition of labor, into improving the waste lands of all countries, into improving the highways and rivers of this country, and a great change will soon apparent. Let us leave no stone unturned to overcome the war fever, the spirit of imperialism which is abroad. Let us faithfully work for "Peace on earth, good will toward men;" we shall then have the satisfaction of knowing that we have done what we could t bring about a humane and peaceful civilization.

Married. Sunday evening, April 30, 1898, at the home of Mr. and Mrs. Horace Pattergill, of Schoolcraft, Mich., occurred the marriage of their daughter, Mrs. Emogene E. Chamberlin to Mr. Thomas J Barry, of Battle Creek. Mrs. Lucy Williams performed the cerémony in the presence of relatives and other in vited friends, after which all partook of dainty, though bountiful and appetizing

refreshments. LUCY J. WILLIAMS.

"Who Are Trese Spiritualists and What Is Spiritualism?". A pamphlet of 40 pages by Dr. J. M. Peebles, the well. known author. Price 15 cents. For and gaining strength usny.

Well, to come back to Miss Fox. She

THE HOME GIRGLE.

To the Editor:—About six years ago I since I made arrangements for a dark Presbyterian church, dropped ortho- medium that had been recommended to doxy and churchianity in toto, and be- me as wonderful. I had a circle of 22 gan the study and investigation of Spir- at 50 cents each. But the fellow gave tualism. I subscribed for the Banner himself away so completely that myself of Light and The Progressive Thinker, and four others left the circle at the Then we started a family circle consist-very commencement. I denounced him ing of my wife and another lady, and as a fraud. He left town next mornmyself. We commenced with the stand, ing, but came back in a week to vindiand we had raps and spelled out mescate himself by another seance in ansages from the start. Then we purother family, with an agreement that chased a psychograph and succeeded there should be none present but good well with it, and drew around us a Spiritualists, and but very few of the strong and influential spirit band. This old circle got an invitation. Well, I was at Harbor Creek, Ha. Two years paid him \$8.50 at my house; the other ago we moved to this place, and for man agreed to give him \$8 if the circle twenty months my wife and I were all would contribute that much, being left he Spiritualists that could be found in to their option. After the seance, they this township. However, we kept up chipped in \$2, and the gentleman getour family circle, and about four ting up the circle for him, contributed months ago we had a young student the other \$6, which the medium said he boarding and rooming with us. We asked him to sit with us at the stand. the same. He did so, and in a few minutes he was Readers of The Progressive Thinker, for a pencil or pen. * .*

organized society here.

profit by your oft-repeated warnings science will the manifestations in-and advice, fakes would soon quit the crease. R. L. CHASE, M. D. business for want of patrons. Not long

left a position as Ruling Elder in the seance at my house, with a traveling

ander control and was trying to grasp take my advice, attend to the home circle and let such fellows alone. I think Subsequently they made this medium more of one little rap at home, knowing write several large sheets full of sound there is no fraud with it, than I would philosophy, and instructed us how to do of a big show in the dark, believing it n order to spread this glorious truth mostly fraud. We have enough spirit here, and that, in time, we will have an manifestations in our own home circle to prove that our spirit friends can and do return and communicate with the If Spiritualists would all subscribe for physical world, and just as we increase and read your valuable paper, then and progress in knowledge of occult Edmonds, Wash.

WASHINGTON

Sisters.

To the Editor:—A few items concernng the cause in this city, may be of in- gave their features to the public, whilst terest to you and your readers, and I a monument only gave cold names, take pleasure in giving you the same. Then Miss Katie thanked me over and On the afternoon of Tuesday, April 18, over again for having done what I did, the members of the First Association of "For," as she said, "although we are Spiritualists of Washington, D. C., held their annual election, and the following officers were elected for the ensuing membered." She also said that the year: J. A. Wood, president; M. C. Edson, vice-president; M. W. Moore, secre-tary; W. H. Crowell, treasurer. M. C. Hooker, E. J. Storey, Mrs. P. Ripley, fraved by several of her friends. Mrs. E. M. Willis, and Miss Mary Flagler, trustees.

This, with few exceptions, is a change in the entire board, and with it will be a change also in its policy. The board intends to rent a nice, comfortable hall in a good locality, and with a large seating capacity; to employ the best of speakers and platform test mediums, and thus present the phenomena and philosophy of Spiritualism together, thereby satisfying the investigator as well as the more advanced Spiritualists, who, whilst not adverse to receiv ing tests, enjoy a well-delivered lecture by an advanced speaker, still more.

The writer of these lines is happy to announce the fact that he has accently had the life-sized portraits of the three sisters, Katie, Margaretta and Leah-Mrs. Underhilf-painted and handsomely framed. These portraits are pronounced to be perfect likenesses of their originals. The undersigned has loaned them to the N. S. A., and they are at present adorning the library of that association, where visiting Spiritualists of the country, are invited to call and see them. I happened whilst in New York last

November, to be strungely led by spirit hands, and to be guided into the establishment of a large mirror manufacturer, where a portrait of Miss Katie Fox, belonging to Mr. Wilson McDonald, the artist, was stored. It is the only portrait or likeness of Katle Fox at the age of eighteen in existence, and is said to have been painted by Elliott, the gifted artist and portrait painter. I could not rest until I had secured the have had a prominent artist make a copy of it, and had it beautifully framed. Now this picture of Katie, together with the portraits of her two sisters, beautifies the office of the N. S. A., and every time I see them I cannot help but feel the presence of these founders of Modern Spiritualism, and sense their gratitude that some one could take the trouble, and was willing to go to the expense of having their portraits painted for the instruction and edification of the younger Spiritualists, who are not as familiar with the history of these three grand mediums, who gave birth to Spiritualism, as the older

ones are. The original portrait of 'Katic Foxthat I purchased from the artist, Mr. Wilson McDonald, and which had been warded upon application. presented to him by Mrs. Margaretta Fox, because he had been kind to the sisters, having nothing else to give him as a token of her appreciation—is in my possession, and adorns the walls of my library. I love to look at the beautiful pedially ask that all the Young People's face; it is an inspiration to me each time I gaze upon it, and money could not buy it from me.

Some years ago there was a request made that the Spiritualists of America should contribute money towards the erection of a monument to the Fox sisters, to be placed in the graveyard at Brooklyn, I think. To my mind these portraits, as a memorial, are much more appropriate and spiritual than any gravestone could be, and they will be in existence, and be a joy to coming generations, long after the tombstones had decayed and crumbled to dust.

Maybe, later on, when the N. S. A. is The Cause in Southern Oregon. in hands made strong by the full co-opcration of the Spiritualists at large, and is an established fact, I may donate them to that Association. Let me see first what will be done at the next convention, to be held in October next, in Chicago. The N. S. A. is doing very nicely at present, and recording from the selfish and ambitious rule and mismanagement of some of the members of the former board. God grant that this child may soon become a grand, strong man.

strong man.

Mrs. M. T. Longley makes an ideal secretary; she is a hard worker, pleasant to every visitor and correspondent painstaking, conscientious in all she does, and the office is as clean as a pin, an immense contrasti to what it was during the last few years.

The outlook for the N. S. A. is a good

Words of cheer and encouragement come to its faithful manager from all quarters. Our hearts are in its work. May the angels bless all who are loyal to its principles, and who have the best good for the greatest number before them.

THEODORE J. MAYER. P. S.-Since writing the above lines, I have had the great pleasure of talking with Katie Fox, through Mrs. A. M. Glading, of Doylestown, Pa. The latter has been very ill for the last five months, and twice during that time came nearly passing over, but thanks to the care of spiritual as well as mortal friends, she is now rapidly improving,

LETTER, said through the lips of Mrs. Glading that she and her two sisters were ever Portraits of the Famous Fox A., and that they would do all in their power to help spread the truths of Spir-

She said the portraits were so much better than a tombstone, because these "For," as she said, "although we are painting I bought in New York, and which I hold so dear, was painted by frayed by several of her friends.

N. Y. P. S. U.

Second Annual Convention, National Young People's Spiritualist Union.

The young people will be especially gratified to learn that definite arrangements have been made with the managers of the Onset Bay Camp-meeting Association to have the Second Annual Convention of the N. Y. P. S. U. assemble there August 25 and 26. Onset Bay camp is a most delightful spot, near Buzzard's Bay (Ex-President Cleveland's home), and near the ocean. We desire to make those two days memorable dates for the Onset Bay camp, and also for our National Union; to this end the efforts of your officers, as well as the officers of the camp-meeting will be earnestly devoted.

It is especially desired to have a representative gathering of the young people there, as this is an association re-strictively for them. Such an opportunity has not been before presented for the young people to have an association all their own, and all should strenuously exert themselves to make our movement eminently successful,
Mr. Walter I. Prentiss, a member of

the board of trustees of the N. Y. P. S. U., will be on the ground during the en could not rest until I had secured and portrait, and although I had to pay a will make all preliminary arrangements there. Correspondence relative to to him at Onset Bay, Mass.

Every young person between the ages of sixteen and forty will, after the payment of the dues, be entitled to a voice in the convention, and therefore the young people should become individual members, and forward their dues (50 cents) to the secretary, Miss Anna M. Steinberg, 506 12th street, N. W., Washington, D. C. We solicit the aid of all, and those who find it impossible to be present can greatly assist our work by promptly becoming individual or contributing members. Certificates of contribution will be mailed to all persons contributing to the Union, who are ineligible to membership.

Programs of the convention will be

The secretary desires to hear from all the young people who expect to be present. We anticipate a notable gathering, and most important matters relative to our Union are to be considered. We es-Unions or societies throughout the country should promptly join the Na tional Union, receive its charter and lend it their moral and financial as well as spiritual aid. The dues for a charter are only \$2, and 25 cents for each member.

All persons who have not yet done so should make arrangements to attend Onset Bay camp this year, and remember our dates are Augu. 25 and 26. I. C. I. EVANS.

President N. Y. P. S. U. 13521/2 B St., S. W., Washington, D. C.

Thursday, May 4, I start for Grant's Pass, in Southern Oregon, in response to a call, to remain two months, preaching the gospel of truth and eternal propression.

This is the result of my labors there on two former occasions, and because of a deep interest manifested in Spiritualism by many of the church people. The Spiritualists of Grant's Pass are enthusiastic in the advancement of the cause, and have given me the hand of fellowship that makes me realize that they are decidedly in earnest. Many of the church members of va-

rious denominations (and surely this is

a church-ridden town) have come out to hear me, and at the close of the meetings have given me the glad hand because they have heard the new truth. and found it was the same old truth their preachers had failed to grasp. One lady said to me at the close of one of my meetings: "I am not afraid to die now, as you have made me know I will not lie mouldering in the grave or ages, waiting for this world to be destroyed, and the judgment day to

come."

Another said to me: "I no longer dread the future life, as I will be no worse off there than I am here."

I could fill several columns of your valuable paper with similar expressions of those who have long let their ministers think for and dictate to them.

Heaven grant that the people may yet stand forth in the freedom that makes the truth march proudly on.

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SATURDAY, MAY 13, 1899.

SHAMEFULLY PROFANE. A telegram from London, of date

April 26, says: 'Rev. Dr. Parker, while preaching in the Temple in commemoration of Oliver Cromwell said he longed for more Cromwells to give an example of vigor

Continuing his eulogy and making insulting remarks about the Prince of Wales, the Doctor gave full play to his pulpit rhetoric when he exclaimed:

"Emperor William may call him his friend, but in the name of God the Father, God the Son, and God the Holy Ghost I say God damn the Sultan of Turkey.'

Such gross profanity in any of our American states, would subject the offender, and justly, to a heavy fine, and possibly imprisonment; but in a Christian pulpit, in the name of religion, and pretending to voice Almighty God, probably the vile wretch is immune.

It is only in Christian countries, where a virgin-born God is worshipped, the people have any language for pro-When they become indoctrinated into the "true faith" then they involuntarily absorb the choice expletives they learned from their Christian teachers, which the latter gained with slight variation from the reputed curses of the Master, pronounced on those he de-nominated "whited sepulchres," "hypocrites" and "vipers," and threatened with damnation if they did not believe

him the Messiah.

Spiritualists, we pray you, let Christians monopolize the whole vocabulary of billingsgate. Our opponents evident ly "search the Scriptures," claiming to be divinely inspired, to gain choice epithets to hurl at those they class as unbelievers. Let your tongues, as we know you will, be exempt from such vulgarity. Even imitate a worthy Spir-Itualist lady of our acquaintance, who compelled her boys mouths with soap and water after their pollution by use of the choice terms they learned from the pulpit. The Progressive Thinker cordially commends that treatment for Rev. Dr. Parker.

UNSAFE MOB RULE.

Down there in Georgia they still have preachers in excess, so they hang them on suspicion of guilt, probably with the idea if not criminal they will be soon. But Rev. Lige Strickland was a colored man. His color was against him. Besides, another colored man who had committed a murder, and who the populace was giving a foretaste of an orthodox hell and the misery of the damned, by burning him at the stake, after the manner of the parent Christian church, charged the Elder with giving him \$12 to perpetrate the mur-

The plous mob was in a hurry to get their victims in the hands of God, probably with the hope that he would begin the torture where they left off, and give the wretches an immortal fry.

That case must be an aggravated one which demands violence at the hands of an excited mob, spurred on by racial hate, and culminating in death by burning, or by hanging, as in the case of the preacher, with no evidence against him but the insane ravings of a guilty wretch in the agonies of death.

The Progressive Thinker wagers the opinion that no Spiritualist, no Agnostic, participated in those terrible crimes against humanity. If present they were urging that the law be allowed to take its course. Mob rule is not a safe rule to trust. The avenger of to-day may be the victim to-morrow, and may be wholly innocent of the offense with which he is charged.

ORDER NOW.

Col. Ingersoll's discourse on "The Devil," published in these columns two weeks ago, was received with delight by our more than a hundred thousand readers, and is still passing from hand to hand, everywhere read with gratification. The whole paper was full of interest, and for missionary purposes has no equal. Now as our patrons know the worth of that number let the orders flow in by the hundred, the thousand and better still, the million. They will be mailed everywhere, and to every body, singly or in bundles, at one cent a copy, about the cost of the paper on which they are printed. Don't deling but order now, while all are talking which they are printed. Don't delay, this magnificent lecture, which the hearers paid one dollar, can loaned to friends, at the trifling cost of one cent.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincar-nation and Re-Embediment." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

THAT TERRIBLE PROCLAMATION. As will be remembered, Gov. Rollins, of New Hampshire, by proclamation, lately announced:

"There are towns where no church bell sends forth its solemn sounds from January to January. There are villages where children grow to manhood unchristened. There are communities where the dead are laid away without benison of the name of Christ, and where marriages are solemnized by Justices of the Peace."

Gov. Rollins is an orthodox church communicant. He is in a position to know whereof he writes. His proclamation was an official act provided for by law. But it has stirred up the "animals in the ring" as seldom before. The donkey's bray, the lion's roar, the yelpings and howlings of Tray, Blanchard, Sweetheart, and every other cur in the kennel, all commingled in a discordant chorus, tells that a sensitive point has been touched. Tears from pulpit and religious press give assurance that

the grief is profound. Regretting as much as they may the discouraging announcement, and wishing the Governor had suppressed the facts, yet the clergy very generally concede he told the truth. One or two pious church organs attempt an apology for the damaging condition, and appeal to the unco' good to contribute of their labor and wealth to bring about a favorable change.

Alas, the church has no longer an Inquisition to fall back upon. Its head no longer directs the armies; laws in their interest not repealed have become obsolete. The people cannot be dragooned into submission to priestly authority. The "Godless schools," of which they complain, have taught science in place of superstition, natural law in place of bigotry, historical facts in place of priestly fiction.

The Boston Sunday Post of the 15th ult., discussed this proclamation in a lengthy article. Among other things it

"The statements Gov. Rollins makes are unquestionable facts. * * * The liberalizing influence of modern thought has been felt in every sect, and every denomination, even the most strict and uncompromising. And at no period in our history has the means of propagat-ing the broader religious spirit been so great, varied or generously supported." Seemingly half regretting the new condition, the Post tells of the time

"The citizen who did not go to church was fined; for obstinacy in offending was put in the stocks, for persistence in contumacy was banished, * * but now we are at last on the verge of engulfment in the bog of irreligion."

The pulpit has not been silent. Rev. C. E. Davis, of the First Methodist E. Church of Lynn, Mass., said in a late

"Gov. Rollins was right to the extent that Christianity is declining. I do not know of a country church in Worcester county where I was born, that has not been going down for the last twenty years. I do not know of any country church in Massachusetts that has not retrograded in the last twenty years.

* * There has been an increase of but 700 members in the Methodist churches of this country, when Lynn alone ought to have furnished that number. * * Look at it as you will, Methodism is dying of dry rot at the heart.

Rev. Wm. L. Ilimes, of Concord, was interviewed by a Post reporter. "He thought some of the inhabitants were falling into Paganism. He confirmed the Governor's statements by personal bservation.'

Rev. W. Northy Jones, rector of Grace Church, Manchester, said in an "I thoroughly agree with the Govern-

or when he says religion is dying out in the rural districts." Rev. B. W. Lockhart of the Franklin

Street Congregational church, Man-chester, was of the opinion that Gov. eral way is probably correct. "The de-cline of religion is not only very notice able in the rural districts of New Hampshire, but all over the country.

A Methodist minister of Boston is reported to have said in his sermon on the Sunday following the proclamation, that one of the presiding elders of the church wrote the Governor there were ifty-five towns in New Hampshire that had been twelve months without any general religious revival. He said: Christian ministers found among the towns of New England there were boys and girls fifteen and sixteen years of age who had never heard a minister of

the gospel preach." Zion's Herald, Boston, commenting on

the proclamation, said: "There is no reason for selecting New Hampshire as a signal of religious declension. It is equally and painfully true of the other New England states." The Journal and Messenger, a Baptist

rgan at Cincinnati, says: "What is true in New Hampshire is becoming a tendency in all parts of the country east of the Alleghanies, and is threatening Ohio, Indiana, and the far-ther West."

We have a large amount of additional matter in the same direction from press and pulpit, but being only cumulative we refrain from its use. Many persons interviewed greatly regretted the Governor gave publicity to the facts he stated, and some were quite bitter that such damaging evidence against the church was not suppressed, as if it was not generally known by the whole

Christianity became the great power t is by brutal force, and the ignorance of the masses. Its decline must follow the spread of knowledge, and the liber ation of the mind from state and priest ly control.

"Truth is coming up the hills of Time. Wait a little longer."

DISINTERESTED.

Says the Literary Digest: "Fifteen clergymen in New Bruns

wick, N. J., have informed the people of that city, that they discountenance Sunday funerals, not only because of the unnecessary and uncalled-for strain upon them as clergymen, but because of the amount of Sunday labor required of laboring men who need rest."

Of course the good pulpiteers have no eye on the main chance of a generous fee for a Saturday's or Monday's fune ral discourse. They are never afflicted that way; but their great love for the laboring man, and the desire that he shall rest on the Sabbath, doing nothing but listening to a droning sermon about immaculate conceptions and virgins giving birth to Gods, is as burdensome a task as they think should be imposed upon him. Well, there is something in

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

A STUDY FOR SPIRITUALISTS. The question of ways and means and methods of advancing Spiritualism is one that may well interest every friend of our cause. . Those who have come into possession of this great knowledge, whose minds have been illumined with this great light, it is natural and right that they should desire that others should receive the same knowledge and participate in the same illumination.

Many minds are steeled by prejudice and buttressed by ignorance, against Spiritualism; to undertake to convince them by recital of facts reinforced by logic is often but to demonstrate anew the truth of the old saying about "casting pearls before swine." In their state of mind they are incapacitated to appreciate the beauty and desirableness of the precious genus offered them even without money and without price.

But there may come a time when, because of bereavement of a loved one, those hearts may long for such sweet and consolatory truths and knowledge that Spiritualism brings. There may come a time when the belief of orthodoxy or of cold materialism will fail to meet the heart's demands for something to assuage grief and afford sure ground of hope and assurance of future reunion and progress in a real individual life beyond the veil of mortality.

It is not easy for the mother, however well trained and indoctrinated in orthodox tenets, to hush her motherly longings and anxieties concerning her children who may have passed away "unsaved," "unconverted." O, for a gleam of hope, something to shed even a faint ray of light into the thick, stifling, murky gloom of orthodoxy! What a relief to be assured beyond doubt that the horrible dogmas embodied in the ortho-dox creeds and sermons are untrue! What a mountain load of spiritual depression does Spiritualism remove from such aching hearts when they open to receive its glad truths.

Bereavement renders hearts more susceptible to the reception of the light and truth and knowledge offered by Spirit-

Still it will not be wise to try to force our truths upon anyone. Such is the power of past prejudices that not yet will even the sweetest of truths be received by the one most in need of them. Even the bereaving hand of death may not be sufficient to remove the results of false doctrines, taught in childhood and accepted as truth which, to doubt

imperits one's soul.

Herein will be perceived the great importance of right early education in fixing in the mind correct ideas, and a knowledge of the truth, thus saving one from the enthralling power of false teachings, and leaving the mind ever free to receive new visions of truth and fresh enlargements of spiritual knowl-

Spiritualists should make special account of the mighty formative influence of early culture and training on lines of Spiritualistic truth and knowledge, in cluding the principles of ethics and phil osophy germane to and accordant with Spiritualism.

It is a grievous wrong to Spiritualists' children to suffer them to be indoctrinated in the false and horrible notions pertaining to orthodoxy. It is permitting them to be shut up in a prison from which there is no escape except at the expense of toil and anguish, often un-Gather the children into lyceums, give

them the children's paper full of interesting lessons adapted to their years have Spiritual literature in the family and your children will not be compelled to break away, with much suffering from fixed associations and mental en thrallments, in later years, or else go t the end of their mortal career fast hele in orthodoxy's chains. Let your children's early teachings be

a help to their progression in onward life, and not a dead weight of priest-craft's falsities to handicap them in

time and in eternity.

The Home Circle, the Lyceum, and spiritual reading for young and old—these combined will exercise a mighty influence for the good of Spiritualism and the world.

SCHOLARSHIP TO THE FRONT.

That distinguished personage, Grotius, born in 1583, whose name and clopedia work of M. Capella," and of whom Chambers' Encyclopedia says: "He [Grotius] was a profound and en-

lightened theologian—perhaps the best exegete [interpreter of literary productions) of his day, a distinguished scholar, an acute philosopher, a judicious historian, and a splendid jurist. Altogether, he was what Menage called him a monster of erudition."

This same Grotius, being neither 'lunatic, ignoramus, liar, coward or fake," whose literary productions have been quoted with universal approbation by the learned through nearly three centuries, in his 22d Epistle wrote:

"He who reads Ecclesiastical Histor; reads nothing but the roguery and folly of bishops and churchmen."

It may be well enough for those who quote ecclesiastical history to put down opposition to their views, not to be too hitter on those whose critical researches have led them to agree with this eminent scholar. The truth is: The priestly forgers, they who never breathed an honest breath during all the Middle Ages, had the whole field to themselves. They hedged around their falsehoods and interlaced them one with another so skillfully it requires the deepest erudition to disentangle the involved com bination.

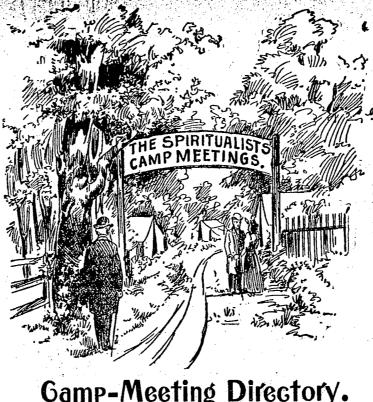
REMOVED THE WRONG EYE. A surgeon's error is causing much

talk in Montreal just now. Recently a specialist in diseases of the eye and ear, who has been a successful practitioner, performed an operation upon Thomas Stewart. One eye had been injured seven years ago and was sightless.

It was deemed wise to remove it, but by an inexplicable error the wrong eye was removed, leaving the patient perfectly blind.—Ex. This is the kind of men who are clam-

oring for protection by laws that will compel the people to employ them as doctors, or have none! Could a "quack" do worse than cut out a good eye for a bad one? We have in mind a similar case where a patient in a charity hospital was to have a diseased kidney removed before a gaping class of un-fledged doctors. The "great surgeon" fledged doctors. in his haste to show the rapidity of his work and his dexterity, did not examine carefully the condition of the organ he was to remove, but slashed away and performed a "splendid operation," but he removed the healthy kidney, and the victim died!

Oh, yes, they should be protected. else the people out of their fear will prefer a natural death without any kind of a nhysician.



Gamp-Meeting Directory.

Inquiries are coming to hand regarding the opening dates of the various camp-meetings. The secretaries will please inform us at once, and thus spread far and wide the names of their respective camps.

KILLED ALL THE DEVILS.

To the Editor:—Find enclosed a list of names and addresses to which please mail copies of April 29th issue of The Progressive Thinker. I consider that number of your excellent paper a whole library in itself. A man who is perfectly familiar with the entire contents of that single issue could not properly be called an ignorant person, and it is a pity a copy of the paper could not be mailed to every family in America. The three lectures delivered by R. G. Ingersoll, Cora L. V. Richmond and Rev. M. J. Savage follow man not only from the cradle to the grave, but from the cradle far into the great beyond, and the best of it all is, Col Ingersoll has killed all the devils, little and big, so that when we arrive at the summer-land we will not be compelled to said, was the adulteration with water, and in addition to this preservatives are fight the pestiferous things.

Wayne, Mich. DR. H. RUTHERFORD.

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.

SILVER WEDDING OF MR. AND MRS. E. J. CHASE.

Mr. E. J. Chase is the president of the | quiringly: Spiritual Society of Buffalo, and has taken an active part in the work in that Jesus necessarily make persons in the city. The following clipping from the fame are well known to the literary Buffalo Courier records a pleasant world, "who wrote good Latin verses at event, and we hope having reached the nine, was ripe for the university at silver, Mr. and Mrs. Chase may, before twelve, and at fifteen edited the ency- departing for a higher sphere, reach the down to the present, it has seemed that golden wedding day.

"A ceremony as unique as it was peautiful was the celebration last Wednesday evening of the silver wedding of Mr. and Mrs. E. J. Chase of East Eagle street. About forty friends of the family were present. Mr. and Mrs. Chase were married on April 26, 1874, by the Rev. Dr. Ayre, of St. Spiritualistic faith. It is an open issue John's Episcopal church. Since that and must ever remain so, however anxtime Mr. and Mrs. Chase have become members of the Buffalo Spiritual Society and they made their silver anniversary doubly interesting by being re-married after the form prescribed by ten: "The only possibility of the existthe Spiritual ritual. Mr. Chase, with ence of such a person as Jesus depended his daughter-in-law on his arm, was the upon his being a demon," and so he was first to enter the presence of the assembled guests. He was followed by his who would not acknowledge him a God wife, on the arm of their son, L. E. Chase. Behind the two couples came the Rev. Augusta Armstrong, the Spiritual minister. Who, in a few words, most beautiful in their simplicity and sincerity, rejoined Mr. and Mrs. Chase in the bonds of matrimony. After the centuries they were shut out of courts couple received the congratulations of and civil offices, their property was fretheir friends, supper was served in the quently confiscated, and themselves imtheir friends, supper was seven in prisoned or slaughtered. A true his-parlors. Mr. and Mrs. Chase were the prisoned or slaughtered. A true his-recipients of many handsome gifts in tory of the Jews, or the Moors, will give recipients of many handsome gifts in token of the anniversary."

WORTHY OBJECT FOR PRAYER. A general imovement among the women of the world is now on foot, to hold meetings everywhere, on May 17, to E. D. Babbitt, M. D., Lil. D. A truly pray that the Czar's Peace Conference, great work of a master mind, and one assembled on that day, for disarmament of the nations, and the settlement of international disputes, shall be a success. The east sought is worth praying for, and laboring for, and united effort in prayer will aid in forming a correct public opinion, though we do not appre-hend Infinite Wisdom will change its course, or modulate its action because of such prayers. '6

"The Priest, the Woman, and the Con-fessional." This book, by the well known Father Chiniquy, reveals the de-grading, impure influences and results of the Romish confessional, as proved of the Romish confessional, as proved the Romish confessional, as proved to the Romish confessional, as proved the Romish confessional as proved the Romish co

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, testimony. Price 15 cents. For sale at ter is. The Creation of the Earth, this office.

The Beginning of Life. Immortality.

"Progression, or Row a Spirit Ad-The Substance of its Environments."

vances in Spirit-life." "The Evolution Psychic Science. What the "Soul of Man." Two papers, given in the in-Things" Is. Song of Psyche. A pamphterest of spiritual science, by Michael Paraday. Price 15 cents. For sale at interesting matter. Price 25 cents. For

One of our oldest pairons writes in-

"Does a belief in the personality of possession of such belief intolerant and abusive of all who entertain an adverse opinion?" -

He then goes on to add that from the time the Popes were installed at Rome persons rejecting belief in the reputed Savior have no rights a believer is bound to respect, unless to be insulted and abused.

It is very regretable there is too much truth in our friend's plaint. Belief or disbelief in Jesus forms no part of the lous persons may be to settle it. who reads Paul's Epistles will discover it was a controverted question when he riddled by Origen. Porphyry and Arius were assailed, their writings were de-

stroyed, and Porphyry is said to have been poisoned. From those early times to this each successive generation of skeptics have experienced the hate of Christians. For these facts in greatest detail; for cases of individual wrong have been sup-pressed so far as possible by the church historian.

"Principles of Light and Color." whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general Aders and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you

ture. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office. "The Universe," What Force Is. together with interesting corroborative The Beginning of Creation. What Mat-What the "Soul of

sale at this office.

They Are Recognized as the Enemies of Industrial and Spiritual Progress.

MATERIAL AND SPIRITUAL FRAUDS.

THEY HONEYCOMB SOCIETY LIKE | ting the pure article even if bought in THE PESTIFEROUS WORK OF A CANCER-THEY ATTACK OUR FOOD, AND EVEN CORRUPT SPIRITUAL MANIFESTATION-THEY BLACKEN RELIGION AND DEGRADE POLITICS.

To the Editor:-The Fraud is abroad in the land, corrupting material as well as spiritual conditions. As set forth by the Chicago Evening Post, according to Dr. H. W. Wiley, chief chemist of the United States Department of Agricul ture, who was called to the stand today to testify before the senatorial pure food investigating committee, now in session in this city, fully 90 per cent of the articles of food and drink manufactured and used in this country are frauds. All kinds of dairy products, he said, as well as nearly every variety of condiments, including even coffee in the berry, are adulterated. Dr. Wiley was the first witness called

before the committee, which opened its first session at 10 o'clock to-day in the Grand Pacific Hotel. Senator William E. Mason, chairman of the committee, was the only member present. Senator Harris was detained and will not arrive until to-morrow, and Senator Wetmore is ill. The resolution adopted by the senate appointing the committee authorizes any one member of the commit tee to hear testimony in investigating adulterated articles of food and drink, and although two of the body were absent, the preliminary steps of the work in Chicago were taken. In his testimony before the committee Dr. Wiley gave in detail the methods of manufac turers in adultering different articles of food. During the morning session he confined his testimony to those articles which are adulterated, but which are only frauds and not injurious to public health. Those foods and drinks which contained ingredients that are deleterious to health were reviewed by him at this afternoon's session, at which Bar ney Eckhart, the father of the pure food bill recently made a law, also testified as to the methods employed in the adulteration of flour. ADULTERATING DAIRY PROD-

UCTS.

Senator Mason did the examining of the witness, and Dr. Wiley first told the committee of his experience in past years in the employ of the government, in the way of investigating articles of food and drink. During his service as chief chemist of the United States Department of Agriculture, which em-braced nearly seventeen years, he said he had examined nearly every article of food and drink that ever had been put on the markets in this country. He first told in detail of the adulteration of dairy products, which, he said, notwithstanding the law provides for its prevention, was carried on to a consider able extent even now. In milk, according to his testimony, the most common practice is the abstraction of the fatty substance in taking away the cream. A common practice among dealers, he said, was the adulteration with water, liquid from souring.

In butter the common way of de-

frauding the public, according to the testimony, was the substitution of other fats, both animal and vegetable, for the natural fat of the milk. Both cotton-seed oil and high grades of lard were employed in this work. Even now, Dr. Wiley said, this adulterated butter is sold as the pure article and the price of pure butter is asked for it.

So far as he was aware, where the act preventing the adulteration of butwas enforced, the practice was not carried on to so great an extent, Dr. Wiley said, and therefore the law was a great protection to the people as well as to the honest manufacturer. But he suggested, at Mr. Mason's request, an amendment to the present act whereby the adulteration of butter might continue. He said that the ingredients say, "Let the law take its course" but it used in adulterating butter were not, as is too much to expect compliance with a rule, injurious to the public health, but, on the contrary, were wholesome and would be very beneficial to a number of people who could not afford to pay the price asked for the genuine ar-

A practice often indulged in in the manufacture of cheese, according to the testimony, was the abstraction of the natural fats of the milk and the substitution, as in butter, of other fats, and while the substitution was a fraud, the result obtained was not injurious to public health, and should be allowed to continue, according to the witness, pro viding manufacturers were compelled to mark their goods and sell them only for what they are.

HOW HONEY IS ADULTERATED

Dr. Wiley stated that there were no national laws to regulate the manufacture of any article of food or drink, with the exception of butter, cheese and flour. Honey, for instance, he said probably was a more abused article in the line of adulteration than any other. n some cases it not only is extensively adulterated, but the article sold and represented as pure honey is a complete substitution. Glucose is the most convertient and cheapest article in the adul teration of honey, according to witness, and while the adulterated article never has been found to be deleterious to health the fraud as put before the public is of vast proportions, and not only that, but thousands of farmers who make a specialty of producing honey are ruined financially. The principal method of adulterating

lard is the mixing of vegetable oils with the natural fat of the hog. The mixed material is extensively sold, according to testimony, as refined lard, and is fraudulent, although no bad results come from its consumption. The sale of this, witness said, should not be restricted, but action should be taken to prevent the misrepresentation of it as pure food. Fats and oils, he said, instead of being injurious to the health are wholesome to a great degree. All kinds of pure oils, he said, were heating to the system as well as great aids in digestion. Another fraud which is carried on to

a very great extent is the selling of cot-ton-seed oil for olive oil. Hundreds of barrels of ordinary cotton-seed oil, he said, are annually sent to France and Italy, to be returned labeled "olive oil." Of late, however, the witness stated, there has been a great improvement in this matter, and dealers now are selling the same article, but are labeling it ither salad or table oil. Notwithstanding the improvement, it still remains a fraud of great magnitude and materially affects honest manufacturers and

producers. Probably among all the foods men-tioned by Dr. Wiley, none attracted greater attention than the adulteration of coffee, even in the berry. According to the witness, in recent investigations he has found molasses and flour molded into berries, colored, mixed with the books on the subject. Price, reduced genuine and sold as high-grade coffee. to \$1, cloth; paper 50 cents. For sale The buyer, he said, was not sure of getant this office. let by L. M. Rose. Contains 71 pages of

the berry and ground. Nearly all condiments. he said, are adulterated with some cheaper article and are sold as high grade. Mustard, he said, nearly always is mixed with flour which is colored with tumeric, and the quantity of the pure seed in the ordinary package of ground mustard is very small. Where the seed is bought, however, the opportunities for fraud are not nearly so great, yet he said that some manufacturers had special means at hand

whereby even the article in this form can be successfully adulterated. A series of "fillers" which are used by the manufacturers was shown to the committee by Dr. Wiley. These "fillers" consisted of ingredients ground and colored to fit any purpose, which are manufactured in large quantities, he said, by a big firm for the sole purpose of supplying other manufacturers who desire to adulterate their products. These "fillers," he said were made principally from peanut shells. Flour also is used to a great extent in making this substance.

MALT BEER IS SCARCE.

According to Dr. Wiley there is very little pure beer made in this country. Of course, he interpolates in his remarks, the pure article is manufactured, but a very small percentage of it is placed on sale. Many are the substitutes for malt, according to witness, the principal of which are hominy-grits, rice and grape sugar. Fully 70 per cent of the beer which is sold in this country is made of some other article than malt. In regard to the extensive use of glucose, witness said that it was not objectionable for food purposes.if used in moderation.

Very little pure jelly is manufactured, according to witness. Not only is the body of it made of jelatine, but the color and flavor also are artificial. There also is a great amount of adulteration in the manufacture of vinegar.

At the afternoon's session of the committee Dr. Wiley again took the stand and told of articles of food which are adulterated and are injurious to public health. Before the committee is through with him samples of various articles which he told of will be submitted to him for chemical analysis. Among the witnesses who will be called to testify before the committee is Graeme Stewart of the W. M. Hoyt Company. The committee expects to be engaged in the work in this city for considerably longer than a week.

The above shows a most deplorable condition; but no more than exists in politics, in the religion of the churches, and in the commercial world generally. Even Spiritualism has been afflicted with a horde of tricksters and charlatans.

But every fraud in religion, in politics or in Spiritualism, is an enemy to society and should be resolutely fought all the time, and ... to the penitentiary.

DIVINE WRIGHT. all the time, and if possible consigned

Delight in Torture.

Delight in torture is of the devil. Devil means the evil one, the personification of evil, malice, hate, cruelty, murder.

Never has the evil principle, the evil spirit been more atroclously and frightfully illustrated than it was in the torture and murder of a negro in Georgia the other day. The crime of the wretch was great-

the greatest that man can commit. In the death of such a human monster there is nothing to regret. The summary execution of such a brutal creature, in disregard of the forms of law, considering the horrible character of the crime, is excusable, in a moment of excitement even though it is not legally justifiable.

The highest morality and religion which look beyond momentary revenge and local excitements, in all such cases the requirements of the highest ideals in communities influenced by generations of slavery and by race conflict, intensified by legislation designed to gain party advantages by arraigning the whites and the blacks in political antag-

The governor of Georgia expresses the opinion that the appointment of negroes to office by the general government and carpetbag influence in the South, are mainly responsible for such horrible spectacles as those which disgraced that state this week.

onism.

No doubt political influences have aggravated the evil, but without them the transition from a state of slavery to one of freedom for a large part of the population was impossible of accomplishment without more or less violence.

No political changes, however, can justify or excuse the deliberate torture of a human being by a mob, with the connivance and presence of thousands of citizens.

A human brute murdered a mán and in the blood of his victim, outraged his wife. There is nothing conceivable more fiendish. The common instincts of humanity call for retribution. These instincts have their foundations deep in the nature of man and in the interests of society. The philosopher and the statesman in

such an extreme case, can easily over-look, especially in a half-enlightened community, summary vengeance in disegard of the usual forms of law. But when a mob, composed largely of ruffians, takes the offender from the of-

ficers of the state, and tortures him, dismembers him and burns him to death, prolonging his agonies with a slow fire, and takes his dismembered parts and exhibits them as trophies, and a vast multitude looks on with approval and delight, there is presented to the world a spectacle of cruelty, and a revelation of savagery, hitherto covered with a thin veneer of civilization, which should cause the philanthropist to ponder, and the Christian to consider whether the true field of American missionary effort is not nearer home than in islands in Southern seas on the other side of the globe.

Did ancient pagans or the savages of modern times ever perpetrate greater cruelties and atrocities than those with which our fellow-citizens of Georgia are chargeable? With what grace can a nation in which such horrible barbarities are possible, proclaim to the civilized world an honest intention to carry freedom and enlightenment to distant B. F. UNDERWOOD. lands?

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to Enrich Our Columns.

MAUD LORD DRAKE. Her Wonderful Spiritual Ex-

periences.

upon his mind in in the last conscious forces. moment. No matter how kaleidoscopic its good and bad events, its sins of

I thought of that as I sat before Mrs. Maude Lord Drake, the Spiritualistic medium, who is in the city for a brief sojourn. In a half hour's sitting she had reviewed correctly about thirty years of my life and told me things of the past which she could not have possibly known. I was a stranger to her up to three days ago. She had never heard my name; I had never heard hers. After a pleasant chat of a few me with singular attractiveness

' The Snow Drop, which spoke speech and more insinuating than Mrs. Drake herself when not in the clairvoyant state. I tried not to think of anything or anyone in an insistent way. but left my mind a blank as much as possible, so as to controvert to myself at least the idea which somebody has taken possession of me that clairvoyis mind-reading. Mrs. Drake named in rapid succession all the members of my family who dwell in spiritland. She did this without an error, even naming the ailments of which they died, and in what relation they stood to me. She told of things in my life of which I have never spoken to a

"You have a number of spirits in the other world who owe you apologies," she said. "They are here with us now, and they call you by name, but I cannot change of name; you have altered your

This was a rather peculiar test to me. I have three baptismal names, and as a child was called by the first one, a rather unusual name, peculiar to certain districts of Southern Europe. This name my parents had twisted into just as peculiar a nickname, which, on its face, seemed to have no derivation from the first of the names given to me in baptism. It being a thoroughly un-American name, I exchanged my second baptismal one for the first, and used the latter only in an initial form. I asked Mrs. Drake after she came out of the trance, whether she had reference to this exchange of names, but she could not tell me, as she vowed that she ments she makes in the clairvoyant and found him on the floor of the barn,

Only a few days before I went to this falling door, which had slipped off its sitting with Mrs. Drake I made a re-rusty hinges. The boy who had brought mark to some friends, who never saw me the information had been dead two this lady, which she almost literally repeated to me. I said to my friends that within the last two or three years of evil one's work. One day a French my life I had begun to realize that, as one grows older and less attractive physically, one must make up for this loss in mental advancement and the cultivation of an amiable disposition. It was said in a casual way. Last Monday morning it came back to me like an greatly shocked, crossed herself before echo from another world.

You have gone through life at a swinging gait," said Mrs. Drake, "until recently. In the last two or three years news of her husband's death. My you have held yourself in cultivating father forbade my brothers and sisters moderation and growing better in various ways."

I tell these things just as I exerienced them in my sitting with Mrs. Drake. I have never investigated Spiritualism. What I knew of it before this visit was from hearsay, and I have neither opinions to offer nor comments to make on what I have here stated.

As soon as Mrs. Drake came out of her trance, which was in a few minutes after Snow Drop ceased to talk, I asked her for her explanation of Spiritualism. She gave me an interesting talk on the ethics of the new philosophy and its phenomena.

ETHICS OF SPIRITUALISM.

"First of all," said Mrs. Drake, "Spiritualism is a belief in the continuity of "Second, a belief in individual respon-

"Third, transition simply changes our relations to matter without altering our intellectual, moral and spiritual development.

"Fourth-Progression of all continues under more favorable conditions after

"Fifth-Under proper conditions carnate beings can establish communication with incarnate intelligence.

These, in short, are the fundamental principles, embodied recently in the platform adopted by our National Convention in Chicago, at which these logical and scientific facts, underlying

our philosophy, were outlined. 'My life and what I say of myself," continued Mrs. Drake, "may as truthfully be said of nearly all the leaders of this movement, which is at present engaging the attention of nearly every

scientific man in the world, "There is a law of spirits, as imit was always the devil who was said mutable and eternal as the law of gravito be my aid, and finally I was driven itation. To teach and educate not the so-called 'higher faculties,' but all the needs and capacities of the body and soul with which nature has endowed the race of man is the aim of an indusschool for which I am laboring

and which it is my aim to establish. "Now, as to the relation Spiritualism driven from home and told this time bears to the church. The church asks never to come back. I drifted to Waryou to accept the doctrine of immor-ren, Ill., where I found shelter in a tallty on faith. We demonstrate that hotel to do a motile. on faith. We demonstrate the hotel to do a maid's work. I slept with truthfulness of the belief scientifically two other women, and the first night the hand logically. We are not iconoclastic, the spirits again manifested themselves.

I advise all to hold fast to their religion I only ask that each do his own thinking. Our converts are made from among

the thinking people. "Science has demonstrated the fact that thought is a tangible thing and that it is communicated by the electric A DETAILED ACCOUNT OF HER do in the personal and individual con-REMARKABLE CAREER AS A limity of life, we know of no reason why the decarnate man does not think, and in thinking we know that he trans-It is said that when a person is about fers that thought to the incarnate man to die his whole life is photographed on magnetic lines and by magnetic

"I explain clairvoyance on a scientific the existence, its lights and shadows, basis by the same principle that the spectrum shows different rays of light, omission and commission are flashed and that the camera detects more rays upon the mental eye for a last retro-

"All the phenomena of Spiritualism is produced in accordance with, and by the laws of our physical being. And all this is both natural and reasonable, Clairaudience is just as easily accounted for. The diaphram in the telephone communicates sound better than the diaphram of a board, doesn't it?" WHO LORD DRAKE IS.

Some twelve years ago the name of Maud Lord Drake was flashed from minutes' duration, she caught hold of ocean to ocean as that of a Spiritualmy hands in a natural way and held on istic medium. Investigators all over to them. Soon I felt little electric thrills this country were startled by the wonrun up my arms, while her face and derful phenomena achieved by Mrs. eyelids twitched nervously and she Drake in her scances. England, always shook herself slightly, as if from a chill. In advance in the investigation of oc-Her eyes were closed; mine were riv- cultism, paid tribute to Mrs. Drake, and eted upon her face, a handsome, in she was sent for to give a sitting to the tellectual countenance, that impressed Queen of England. Queen Victoria is known to have lived a life of most sin-Mrs. Drake was under the control of gular devotion to her dead consort, her favorite spirit, an Indian child, Prince Albert. Her constant attendant known in the spirit world as "Snow and devoted servant was John Brown." Mrs. Drake brought the interesting inthrough her to me, was a soft-voiced formation that the late Mr. Brown was being, less positive in her manner of a Spiritualist and that through him the Spiritualist and that through him the Oueen communicated with her husband. Mrs. Drake was the daughter of Judge Philip Barrock, of Barrocksville, Marion county, Virginia, Judge Barrock was an ardent Baptist, a deacon of the church, and of his five brothers four were ministers. Her mother was likewise a most religious woman, and the child was subject to Christian influences in early life.

"From the time I was two years old till I was nine," said Mrs. Drake in narrating her interesting career, "the spirit influence and power grew with my bodily growth. I did not know what it was. My parents, in their good, old, orthodox way, said it was the devil. My mother was afraid to kiss me, after she believed that I had become possessed of the devil. When we would all sit down at table and my father began to say grace, the spirits would knock on the table, and the tablecloth would be gathered into a heap. I was charged with being the cause of the evil and my father did not spare the rod. For short intervals there would be quiet. Then the doors would fly open, and faces and hands would appear. When I was seven years old a neighbor's boy came running to our house and told me that barn door had fallen on his grandfather, breaking his neck. I told my parents and they hastened to the neighbor's house. When they told what had been said, the inmates of the house declared it to be a mistake.
"The grandmother said: 'George is

call him in.' dead. His neck had been broken by the years, and when these facts became known, my father declared it to be the woman, who was living not far from us called to see my mother. I. who had received no education at all, suddenly found myself speaking French fluently I told her that her husband had died that morning in France. She was me, and immediately accused me of be ing possessed of the devil. In her next letter from France she received the to teach me the A, B, Cs, and often

on account of the strange lights that hovered around me. "At the age of eight I ran away from home and went to school. I couldn't open the door when I reached the schoolhouse, but my spirit friends performed that service for me, I entered and the school teacher asked me who I was. I said that I was Judge Barrock's daughter. She gave me a seat by the desk and I soon felt that peculiar spell

made me sleep in the barn on haystacks

come over me. "'Keep your feet still, will you!"

scolded the teacher. "I replied that I had not moved my feet at all, but she insisted that I was swinging them back and forth. Then book came out of my desk. 'What is it? asked the teacher, very much perplexed. 'My father says it is the devil,'

answered. She put me on a stool on the platform, but the stool wobbled across the platform. The teacher took me home to my father and related the disturbance I had caused in school. My father vowed that he would kill me, and sent me to an attic over the kitchen to sleep. There was an old spinning-wheel up there, and a colored woman who was dead, would come and keep on spinning all

One day I was overcome with blindness. A physician was called and said that the optic nerve was paralyzed. For eighteen months I could not see, but the spirits came to me and told me not to worry; that they would teach me to read and write. After the war my family moved away from Virginia to Iowa. The spirits told me that there were coal-mines on our land, and father took me out to locate them. I did, but from home and forced to work in the cornfield and in the kitchen, wherever I could find a domicile. But the "devils" always interfered and I was not long in a place. At the age of fourteen my father wanted me to marry one of his farm laborers. I refused and was again

Oure more I was drieven from shelter, but it was the last time, I found another place, and when the spirits again came to me, a Spiritualist, named Hall, heard of me and gave me the first corroboration of what my little band of spirits had always told me. I soon became acquainted with Spiritualists. and was told by them that there were thousands of people who believed in the return of spirits to earth for good and pure purposes. Soon after I embarked as a medium. I visited Hannibal and other places in Missouri, and journeyed

through various sections of Illinois.
"A striking case of materialization occurred in a seance which I was holding at Keokuk, Iowa. A soldier, returning from the army, found that during his absence a much-loved sister had passed away. He attended my senuce and recognized his relative, who appeared clearly materialized to him. At a second seance the sister appeared again and brought him a valuable ring which he had given to her, and which was buried with her. The identity of the ring was indisputable, and soldier made affidavit to it, so elated was he over the marvelous demonstra-

MARRIAGE OF MISS BARROCK.

On November 5, 1868, Miss Barrock was married to her first husband, Albert A. Lord, of Fond du Lac, Wis. A daughter was born to her, who is now the wife of Mr. Lew Parker, a business man of Omaha, Neb.

Mrs. Lord's marriage was not a happy ne and she procured a divorce in 1875. Her little daughter resided with her in after her husband left her at her farm Chicago after that, and the child was witness to some wonderful manifestations, which have never become effaced from her mind. She told, during a recent visit, that friends would call upon her mother, and while they were talking they would slip some pieces of paper under Mrs. Lord's long-trailed the dream was needed to make the hunt gown on the floor. When they pulled them forth they contained pictures of departed relatives and friends, easily recognizable, or messages from the dead to the visitors.

Some years ago Mrs. Lord was married to Mr. J. S. Drake, a contractor and

promoter, who built the Fort Worth waterworks and several Western railroads. He is a gentleman of means and education and induced his wife to withdraw from the public, which she has been doing almost constantly for the last twelve years.

Perhaps one of the most interesting spiritualistic phenomena is remembered by many people at Dallas, Texas, where Mrs. Drake gave a seance in February, 1894. Mr. M. W. Poundstone, of Dallas, was attracted to the Drake seance by curlosity. As soon as the medium say him she looked at him and said:

him him that he had it made, which was true. She also said that there were four people, all dead, standing around him who wanted to talk to him. Their names were given correctly, and then Mrs. Drake, with great force, declared that she saw Mr. Poundstone's mother and heard her cry out:

"Oh, my sister! My sister! Poor sister, she has been run over by a train." The medium added that the sister's spirit was then about to leave her body and that Mr. Poundstone would be

notified of it in the morning.

Next day early a Western Union telegraph boy handed him a telegram from Rushville, Ind. It read:
"Caroline is dead. Funeral Thursday,

2 p. m." It was signed L. B. Gregg.
The death it reported was that of Mr.
Poundstone's aunt, Caroline Doggett, 2 p. m." his mother's sister. L. B. Gregg, the sender of the telegram, was his brotherin-law. He learned subsequently at the time he had been in seance with Mrs. Drake, from injuries received in a railroad accident.

Mrs. Drake is an intensely interesting woman, with a lovable disposition and genial traits. In her youth she must have been a very beautiful woman, for she still bears ample traces of her good looks. Her hair is strikingly profuse and her teeth are as white and firm as if she were a girl of twenty. Some of the great men of the country have conout in the backyard this minute; I'll sulted her. She prizes highly a gold all him in.'

"She called him, but there was no reGrant, whom she visited when he was Duke Alexis and Dom Pedro were her will not say.—St. Louis (Mo.) Republic.

HIS WOUND

Seen By His Wife in Vision

REMARKABLE PRESCIENCE OF MRS. KERR IN REGARD TO THE MISHAP TO HER BRAVE YOUNG HUSBAND IN THE PHILIPPINES The dispatches from General Otis at

Manila, sent yesterday, contained the name of Sergeant Harry B. Kerr among the wounded in the battle of Monday.

wife of Sergeant Kerr was warned in a dream of the mishap to her husband. Dreams may be ridiculed as fancy, but in the case of Mrs. Kerr it cannot be denied there is a strange connection between her visions and cir-

cumstances revealed thereby.

For the past eleven months Mrs. Kerr

of Brigadier General Hale. She saw distinctly the general and his wife standing beside the couch, while she dressed his wounds. Blood was running from his thigh, but he was conscious

and speaking to her. Upon waking yesterday morning Mrs. Kerr said to her landlady: "I know I shall hear something from Harry today." All the morning she was worried, nor could she cast aside the fear that her husband had been struck by the enemy. She knew something had happened, but she was confident it was not the worst, for the accuracy of her past dreams led her to believe that the wound would not be more dangerous than that seen in her vision. Entertaining this hope she waited impatiently for news, and it came. About noon the cablegram was delivered. It read: "Behoof. Oooze. Ducal," which translated from the cipher code means

'Was wounded in action the 27th in stant: am recovering slowly.' Mrs. Kerr is the daughter of an army officer, trained to meet news from the field bravely, and though shaken with emotion and anxiety she received the news calmly and with a struggle

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A after the woman was found dead in her after the woman was found dead in her both of these houses are now not people refuse to lease them, Indson. Gives an account of her experience in passing from the old faith of her empty, and people refuse to lease them, parents to the light and knowledge of giving as a reason that they are afraid spiritualism. It is written in a sweet of the black cat. On this railway spirit, and is well adapted to place in the hands of Christian people. Price trains were in collision, killing three trains,—Indianapolis (Ind) News.

USEFUL DREAM.

HUGGED BY A GHOST.

rience.

While under the direction of the

lyceum bureau, during the decade of

1870-1880, writes Elizabeth Cady Stanton, in the Journalist, I traveled eight

speaking nearly every night. It was

my custom in the large cities always to

might be received at any hour of the

night. If possible I always secured a

room on the second floor with a bal-

One night I arrived rather late as

Indianapolis, having previously tele-graphed. The hotel was crowded, as

here was some unusual public gather

meeting me in the parlors my kind but distracted host said: "Mrs. Stanton, I

have not a room in the house for you

I am sorry, but you will be obliged to

go to some other hotel." "That," I replied, "I cannot do; you must give me a

bed in the parlor if you have no other

place." "Well," said the host laughing,

"I'll see what I can do." So while I

was taking supper he surveyed the ground and at last returned to tell me

he had a small room on the third floor

but with no balcony. If I would accept

that he would have it prepared for me

"Well," I replied, "since I can do no better I must accept that." In due time

I found a pleasant little room, lighted

attractive. Being very tired, I lost no

bed and in the closet to see that neither

men nor cats were anywhere concealed

was soon sound asleep, when suddenly

powerful man. At the same instant a

cry of despair rent the air, an agonizing voice shricked, "Oh, save me, mother!

Save me!" Terribly frightened, I sprang from the bed in horror. But all was still. I searched the room in vain.

No one was there, the gas was still

burning, the door locked, everything as

I left it on going to sleep. So I con-

cluded the terrible experience I had just

had must have been a nightmare, and

as I was thoroughly tired by my long

journey of the previous day, my excite-

ment was soon overcome and I fell

asleep again. Only a few moments had

elapsed, however, when I again felt the

clutches of those desperate arms and

that piercing shriek: "Oh, save me, mother! Save me!" Again I shook off

the horror, and fully awake, convinced

myself that I was alone, and that no

one had entered my room. Gradually

I grew calm, and then, from sheer ex

haustion, slept once more. My rest was

as brief as before, for in an instant it

seemed the grip was around me and the

voice tore at my very heartstrings: "Oh,

It is useless to rehearse the continued

torture of that night. Suffice it to say

When the maid came to make the fire she said: "How did you sleep, madame?" I replied: "I have had a

night of intense suffering." "Oh," cried she, bursting into tears, "I told them

not to put you in this room. A man

died here yesterday with delirium tre-

mens. His cries could be heard over the

whole house. For days his constant

appeal was: 'Oh, save me, mother!

This startling corroboration of my

recent impressions quite unnerved me. I begged the maid to remain until I could leave the room whose walls had

witnessed and were still repeating the

despairing appeal of that distracted

soul. I never think of that night in

Indianapolis without a shudder.-Rid

THE SPIRITUALIST SIDE.

To the Editor of the Journal:-I would

like to make a few statements in your

paper concerning mediums. That there

are many so-called mediums and for-

tune tellers who have no right to bear

but that there are some refined, honest

and conscientious mediums cannot be

ley Park (Pa.) Advocate.

hat with the dawn only it ceased.

save me, mother! Save me!"

my ears were filled with the sound of

I found myself in the strong grasp of

he announced that all was ready.

ing, just what I do not remember.

cony, for safety in case of fire.

tay at the same hotel, that the land

months in the year, from October

Husband Whe Is Located in A Frightful Personal Expea Dteam.

WOMAN FROM QUINCY, ILL., ENDS A REMARKABLE QUEST IN CHI-CAGO-JUSTICE HALL ISSUES A WARRANT ON HER QUEER NAR-RATION-MISSING MAN FOUND WHERE SHE INDICATES AND June, mostly in the Western States, PLACED IN JAIL, \

A dream by which a deserted wife lord and clerks might know me, and l claimed to have located her long-missing husband, was given official recognition by Justice W. T. Hall yesterday afternoon, and after he had issued a warrant for the arrest of the wanted one a constable was guided by the woman to the place indicated in her vision, found the hisband without any delay or trouble and took him before Justice Hall. He was committed to the county jail and this afternoon will have a hearing on a charge of abandonment, the evidence of which, his accuser says,

will not be the product of a dream.
The woman who learned while asleep what she had been unable to discove in seven months of search, aided by detectives, is Mrs. George Baudler, of Quincy, Ill. The officials who have been instrumental in terminating her long search for her husband give her credit for being a shrewd amateur detective as well as a profitable dreamer. For on the outskirts of Quincy, in Septem ber of last year, she went to his mother in St. Louis, who did not know her, concealed her identity, and by pretending to be a fortune teller, gleaned the information that her missing husband was in Chicago. Even with that clew successful.

APPEALS TO JUSTICE HALL. When Mrs. Baudler appeared before

Justice Hall she surprised him by say ing, without any preliminary explana tion to lessen the shock: "Judge, I have had a dream, and through it expect to find my husband, who has deserted me. I want a war-

rant for his arrest." The magistrate at first refused to listen to her, but her earnest air and thorough belief in the efficacy of her second sight impressed him and he finally issued the paper, although he confessed that he did not have much faith in the outcome. Mrs. Baudler then related what he considered a re-

markable story. Three years ago, the woman said, she married George Bandler, a widower, in "You are an old bachelor."

Chicago, and went to live on the farm at Quincy. Life there did not seem to agree with her husband and after two years he left her, without leaving any word as to his destination. Efforts of detectives aided by her to find him, failed, and for several months she lived alone, hoping that in time the recreant would return. She finally decided to search for Baudler on her own account. She thought her husband's mother, who lived at Fifth and Vine streets, St. Louis, would know where the man was

and moved to that city. Fearing that she would not learn any thing it she revealed her identity to her mother-in-law, Mrs. Baudler, Jr., took apartments near the older woman and on the fortune teller ruse made her relative's acquaintance. The two soon became friends and within a short filme were on intimate terms. One night while on a visit to her mother-in-law's home the younger Mrs. Baudler told her companion's fortune. In it she gave a full history of the son and husband the funeral that his aunt had died about the funeral that his aunt had deed about the time he had been in seance with subject that the latter told the supposed fortune teller that Bandler was in Chicago. Further than that the amateur detective was unable to learn.

COMES HERE ON QUEST. Mrs. Baudler decided to leave for Chicago and three weeks ago arrived here, going to live at 1716 Wabash ave-She asked the police to search for her husband, but they were unable to help her. She had about given up hope of ever seeing her spouse again when, Wednesday night, she had a dream in which she saw her husband working in President of the United States. The a bib bioycle factory among hearly 100 that name and who are a disgrace to men. The name of the factory did not patrons in the days when she was a appear, but near the building she saw public medium, but why and on what a large structure which she recognized subject they consulted her Mrs. Drake as Tattersall's. She visited the place the next day and a block distant she saw Featherstone's bicycle factory Sixteenth and Clark streets. That was the factory of her dream. She was satisfied. She made no inquiry, but

hastened away to obtain a warrant Baudler when arrested at first demied his identity, but when taken before Justice Hall admitted he was the hunted husband.-Chicago Chronicle.

CAT SUPERSTITION.

Railway Crossing Haunted by an

Evil Spirit. Jeffersonville, Ind .- David Robinett, one of the best-known and oldest farmers in Clark county, is dying at his home in Washington township of injuries received on the railroad crossing at Otisco. This town is known to railroad men as the "Black Cat Walk." They assert that a black cat with an evil spirit habitually travels the street has dreamed frequently of her museum, and each time she has dreamed she has quently causes accidents. Besides the received some news from Manila the Baltimore & Ohio Southwestern, the Baltimore & Ohio Southwestern, the Baltimore & Ohio Southwestern, the control was a several property of the night of December failed to come true.

Monday night Mrs. Kerr in a vision 23 George Holle, in attempting to reach found herself beside the couch of her wounded husband in the headquarters Central train and killed. On the 6th of Central train and killed. On the 6th of March, Mr. Robinett undertook to drive across the track with a wagon-load of hogs, and an Illinois Central collided with him, killing all of his hogs, tearing his wagon to pieces and throwing the driver headlong over the train. On the 27th of March thirteen Big Four cars were derailed, the result of a collision between parted sections. Near the crossing, on the 13th of February, a mixed train on the Baltimore & Ohio line left the rails, and five freight cars and a passenger coath were destroyed. Mrs. M. C. McCoy, Mrs. Missouri Stewspread the knowledge of our beautiful belief, let the motto be, "Live and let art, of Deputy, and Mrs. Hugh Stegall, of Otisco, were badly injured, and all of Mrs. McCoy's household effects, which were aboard the train, were consumed. Journal. The company compromised with Mrs. McCoy for \$1,300. The claims of the other women were also compromised. Where the street crosses the track at Otisco, on opposite corners two frame dwellings stand, with no other buildings near. Mrs. Lizzie Roots, an old

German woman, lived for years in one of these houses. She had no family, and she died on the 15th of March. Mrs. Ellen Schaeffer lived in the other house. She was also alone in the world, bravely retained her self-control.—Daily
News, Denver, Col.

nouse. She was also alone in the which she placed in the yard, on which to summon assistance. The bell was heard

Save me' "

denied. I know from personal experience, being a poor but honest medium, that healing and clairvoyance, as well as inspiration, are gifts from God And we can read throughout the Bible where Jesus as well as the apostles were endowed with these same gifts, and I scarcely think they were hounded down by secret detectives and bluecoats in disguise, as our mediums are to-day But we all know they were persecuted and ridiculed at that time as well as at the present day. We are living in the age of reason, where every man has a right to think and judge for himself instead of being influenced by others. could relate my experience from child hood up to the present time how I have been compelled to leave my bed in the middle of the night and write beautiful lines of poetry which I could not have done in my normal state, as my educa tion is limited, never having had an op portunity to attend school after I was nine years of age. Therefore it is knowledge with me, and I know whereof I speak. The Spiritualists are an organized religious body, and we have the right to carry out our work according to our belief as well as other religious bodies. For know ye not that we also have answered to the Master's call, and are doing his work-healing the sick, helping the poor and giving words of comfort to those in distress, and a spiritual medium as well as a minister of the gospel has to live. When you are in distress and trouble then is when you go to a medium for a few words of comfort and encouragement. So, if there is any truth in this religion, let the good work go on. "By their fruits ye shall know them," and true mediumship can never be bought or learned. We believe in exposing and punishing all dishonest persons who are carrying on their netarious practices and defrauding the public under the clonk of mediumship. But when honest mediums are trying to do their best and

Prediction by a Priest.

-Jennie Peters in the Milwankee

Washington, D. C.-The Rev Father D. J. Stafford, rector of St. Patrick's church in this city, and one of the most prominent Catholics in America, whose name is known to almost every member of the Catholic church in this country, and who recently declined an offer of \$40,000 for forty lectures, made a remarkable statement before the twenty fourth annual convention of the Catholic Young Men's National Union, in session here.

His statement was as follows: "There is something lacking in you young men. Your lack of ambition should give place to energy, loyalty and interest in church work. I venture to say that if the young men of our church

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GREAT GRATITUDE.

GREAT GRATITUDE,

Manchester, N. H., Dec. 19, 1893.

Marion Sanitarium Co., Indianapolis, Ind.

Gentlemen:—It is with a facing of great gratitude that I write these fow lines. About eight years ago a blood wart grew on the right side of my nose; it got to be quite large and I had it burnt off, which left an open place. As it grew larger I had to keep it covered up, and for nearly eight years I wore a patch on my nose. It became a known fact that I had a cancer. Dectors advised me to have an operation performed, but I could not make up my mind to have my face cut open. But when I learned of your way of treating cancers, I was willing to riek myself in your hunds; that was the beginning of June, last, and today I can say that your treatment has made a new man of me. My nose is all healed up, and my general health is much improved. It is speak a good word for you. You open as il healed up, and my general health is much improved. It is speak a good word for you. You open as like left or in any way you may see fit. Wishing God may proper you in all your good work. I remain,

NAPOLEON CHABRON, 15 South Main St.

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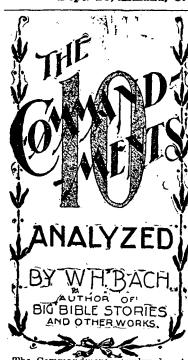
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The Impurities of the Theology of Rome.
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EF We have not space in this notice of Pather Ehiniquy's work to give the heads of all the Chapters, Those omitted are of especial value. The following, however, are of thrilling interest:

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The Abomination of Auricular Confession.

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Light and my Counselor.

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CHAPTER LXII.

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answer to Mr. Brassard—He viries to beg my pardon.

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CHAPTER LXVII.

Bird's-ays View of the Principal Events from my Conversion to this day—My Narrow Recapes—The end of the Voyage through the Desert to the Fromised Land.

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.. GENERAL SURVEY ..

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

WRITE PLAINLY.

We would like to impress upon the Justice reign." We would like to impress upon that The, Mrs. A. W. Bloom of this city wrnes. minds of our correspondents that The, Mrs. A. W. Bloom of this city wrnes. when a "After a very successful season the 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 pleased, and we are more than pleased to make the announcement that Mr. on white paper, or with a typewriter, Hodge has taken the hall, 1629 North and on only one side of the paper. If Clark street, and will conduct meetings you are not a fairly good penman, there through the month of May or unplease have your communications til he leaves for the camps, where we The Progressive Thinker.

is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believes a statement of expression, believes a statement of the leving 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 occu-py, and in order to do that they will enerally have to be abridged more or 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 re-

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

Several items reach us this week without the name of the writer. They will not be published.

Joseph M. Bare writes: "In your issue of April 22, under the heading of 'W. E. Robinson Stands by His Guns,' what can be plainer than the fact that Robinson denies his mediumship. For him to claim that he can get writing on the inside of slates under the strict test conditions mentioned in said article, other than by mediumship, is to say that tests are useless. If Robinson gets writing under such strict test conditions he is a medium. It can't be otherwise. Comment is unnecessary."

A. S. Houck writes: "As an orthodox, Church, I write you with a self-consclous knowledge of my own weakness, a sense of my own lack of knowledge of the mighty facts that lie in the still great unknown, that our aspirations ever seek to know. The revelations of the past, in the light of the present, shows this fact to be true, that a man can only reveal in fact the light his brain has gathered from its contact with truth. Revelators reveal themselves, and the value of their revelations are read in the true light of science and measured by facts that establish themselves in the very nature of things. All the revelations of past and present are but a fair reflex of just what there is of human nature-no and satanic imps will not interfere with order and law, however much imagina-

Mrs. A. Harter Reynolds writes: "The we can stand all such acc truth on our side, which truth is destined 'to come uppermost' by and by."

Rapids, Mich.: "A vote of thanks is due Mr. and Mrs. John Linsey, for the good they have wrought in the Spiritual ranks in Grand Rapids. Their meetings closed on the west side of the city April 30. Friends have been given a cordial welcome and avenues have been opened for each and all to give expression to the honest convictions of his own heart-felt religious sentiments."

E. J. Bowtell spoke for the Spiritualist of South Hannibal, N. Y., April 16, 18, 19, 21 and 23. He has open dates for camp meetings and societies. Address 29 Home avenue, Providence, R. I.

Frank T. Ripley goes to Oxford, O., about the first of June over the Monon and C., H. and D. R. R. He can be engaged to lecture and give tests route on liberal terms. Address all letters to 40 Loomis street, Chicago, Ill.

At the home of the bride's parents, in Anderson, Ind., at 8 p. m., April 27, the marriage of Mr. Francis Wheeler and Miss Nettie Gains was solemnized by a very impressive ceremony by Lily M.

Mrs. Virginie Barrett has been lecturing and giving tests in Montreal, Can. Mrs. L. Wood writes: "I am only one

among tens of thousands who need great and brave minds like Ingersoll's to awaken and blow into a flame the smoldering thoughts within their hearts."

The News of Chattanooga, says: "Mrs. Prior is a woman who makes a favorable impression upon first sight. She is young, handsome, graceful, modest, yet dignified, and her utterances bear the stamp of the honesty of her convictions, a thing that cannot be denied her, even by those who differ widest from her views. The medium described the various causes of death of those she purported to see, giving the minutest details, whether occurring by accident or disease. She gave warnings of danger ahead to some. She gave names and descriptions of whole family groups family groups who had gone on to the beyond. She described family relics and heirlooms in

the possession of some of the auditors and many other wonderful tests of her claims to clairvoyant powers. Suffice it to say the Spiritualists were proud, the investigators pleased, and the skeptics puzzled."

A Friend writes from Long Beach, Call : "On Sunday this beautiful seaside resort was invaded by a score of mediums. Among them were Mr. and Mrs. Carlson, editors of the Medium; Mrs. Olivia Shepard, who edits and publishes 'The Spirit Mothers'; John Henly and mother, all of Los Angeles. Mrs. M. A. Reed, of Boston, and others. Friends from Clearwater kindly came and furnished select music. Both the morning and evening meetings were a form test work. They are somewhat feast of good things, and it has been the exacting in their requirement of teachmeans of steps being taken to have ers, but are as liberal as could be demeans of steps being taken to have ers, but are as uperal as could be desuch meetings every Sunday. Let the sired in their support of speakers of good work go on for there is need ability. Lately this class have been enenough of such meetings. Come again, they satisfied with what has been of friends. Let us break down the wall of

ignorance and superstition that is in this place. Let Love, Purity, Truth and

Linotype machine that must make Lake View Union closed its meetings last Sunday evening. Will C. Hodge lectured for them the last two Sundays. It is needless to say that all were copied by some one who is, and oblige understand he is engaged for the summer. We hope to see the hall filled. CONTRIBUTORS:—Each contributor Pleased. We also hope when Mr. Hodge comes back to our city we can induc him to locate on the North Side. We need just such a speaker as he is. He seems to know just what to say and how to say it. Miss Ella Johnson will assist Mr. Hodge by giving tests."

It is said that the Englewood Spiritual Society is rapidly growing under the ministration of Mrs. Lora Holton. The lyceum is doing nicely under the leadership of Mrs. Olive Allingham, and the afternoon conference is enjoyed by all, tests and speeches being given by many different workers. Mr. ton is ably assisted by Mr. R. Cross, whose control, Blackhawk, gives some excellent tests. Last Sunday Mr. Roberts gave some good tests. Seats are free and plenty of good music, and a cordial welcome for all.

At the present time Oscar A. Edgerly is filling a two-months' engagement with the First Spiritualist Society of South Bend, Ind. Mr. Edgerly has engagements for July with the Lake Brady (Ohio) and Queen City Park (Vermont) camp associations. During August he will act as chairman of the Vicksburg, Michigan camp-meeting. He will be pleased to hear from Indiana or Michigan societies which may desire to engage a trance speaker and test medium for the month of June. Address during May, P. O. Box 8, South Bend, Indiana.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells' Hall, 1629 North Clark street, corner Fletcher street. Will C. Hodge, speaker, assisted by other mediums. All Spiritualists and investigators are invited to attend this meeting.

Titus Merritt writes: "Mrs. Lease has had a hearty welcome by Spiritualists of the Greater New York. She gave a grand lecture recently in Brooklyn. She will be an able advocate of our cause. Her eldest son has a position in the custom house, and her eldest and a member of the Presbyterian daughter is attending the State Normal College. She lectured in Boston April 23 and 24, and in Toronto, Ont., April

The following comes from Grand Rapids, Mich., and is signed by H. W. Boozer and fifteen others: "We the undersigned, in deference to the mistaken idea that it is the medium that needs or requires investigation, in place of the truth for which he is the instrument, testify that we attended a seance of Mr. C. E. Winans on the evening of March 27, at 409 Lyon street, Grand Rapids, Mich., where the medium sat securely enclosed in a mosquito netting bag nailed securely to the floor; all of which passed a thorough previous examination by a competent skeptically more. The gods, angels, spirits, devils inclined committee, with the result that twenty-two spirit forms appeared. A the supremacy of Nature's forces, in large number of these were recognized; several were seen under the full glare tion may disturb the brain of the of a Wellsbach gas-light; some of them came into the room six to ten feet from the cabinet opening; many of them sermon on 'The Devil' is a good, lively lifted the trumpet before the company one, and I want a few extra copies to and talked to us and their respective incirculate among my orthodox friends, dividual friends; dematerialization was who will call it 'blasphemous,' of seen, one form first appeared from an course, as usual, but never mind that; adjoining room in no way connected alized seemingly from the air, as were also lace fabrics, and handkerchiefs Angelia C. Clay writes from Grand grew into shawls, then went back to their normal measure in plain sight."

Mrs. Georgia Gladys Cooley writes: "Time forbids me writing much but our friends will all be glad to hear that our cause is steadily growing in Illinois Besides doing my Sunday work in Chicago, the writer has held fifteen public meetings this month, and finds hungry souls everywhere. The interest regarding the question, 'If a man die, shall he live again?' is daily increasing and almost every moment of my time is taken up in proving that he The First Spiritual Church of the South Side is thriving, and the earnest workers who have been so long connected with its management are unflinching in their labor; all true workers always receiving a hearty welcome at their meetings. Mr. Dr. Caird, of Boston, has assisted the pastor for the past few Sun-days. Her work has the indellible stamp of honesty upon its face. I hear The Progressive Thinker and Art Magic spoken of with praise, everywhere. Would that every household could possess these valuable gifts. As I am reengaged by the First Spiritual Church for another year, Chicago will be my home for some time longer. I leave here the first of July to fill camp engage-ments, until the first of October, when I will again be open for weekly or monthly meetings (during week nights). Societies or individuals wishing my services, will correspond at once regarding terms, etc. Address me at No.

98 Thirtieth street, Chicago, Ill." Mrs. Mary L. Holmes writes from Buffalo, N. Y.: "Last Wednesday even-ing I attended a Spiritual meeting at the Temple, which I enjoyed very much Mrs. A. Atcheson, of 274 N. Division street, has the interest of spiritual work at heart. In the absence of their good pastor, Moses Hull, Mrs. Atcheson is in vited to take charge of his meeting, which she does to the satisfaction of her many hearers. Twenty-six tests were given last Wednesday evening, and acknowledged as true."

Martha M. Casten writes: "I feel as f I could not keep house without The Progressive Thinker. I get a great many grand thoughts from it, and I consider it a real up-to-date paper. A Wesleyan minister in his discourse said that Thomas Paine repented of writing his book, 'Age of Reason' just before his death, and requested that all his books should be gathered in one huge pile burned." His statement is false.

H. N. Maguire writes from Spokane. Wash,: "Spiritualism of the most advanced order is making good progress here. We have in Spokane many eclectic Spiritualists, people of spiritual thought and aspiration, who are more interested in the philosophy than platform test work. They are somewhat

speaker, George P. Colby, whose work of several successive Sundays opened the field for Mrs. Esther Thomas, secre tary of the State Society of Washington. She will take rank with the most efficient platform workers of the dayof this day-which means that her inspirations are life-giving and elevating in a high degree, stimulating new thought along all the lines of spiritual culture. She has just closed her engagement in Spokane, and leaves to fill other appointments with the best wishes of all classes of Spiritualists here, who will give her a most cordial welcome on her return. In a quarter of a century of study and investigation, I never before experienced so well-sustained a flow of inspiration from the platform, as at Mrs. Thomas' meeting at Pythias' hall last evening. She is a new worker in the field, and I predict that she has before her an eventful future; that she

comes in response to the demand for more advanced work.' J. W. Cowen writes: "Spiritualism today has no umpire; nor has it had for the fifty years it has been shedding its soul-inspiring light over a world of darkness, doubt and priestly rule. There is not an institution to-day that has not been warmed, enlightened and made better for that light. Where is that dread, that dark mist that fifty years ago hung like oblivion's veil above the tomb? Spiritualism's warm breath has rested there. The mist has floated away, and behold we see beyond the portals the shining shore where dwell our loved ones who fifty years ago were called our loved and lost; and how well can we remember the significance of that one word-lost!"

M. T. C. Flower writes from St. Paul, Minn.: "The closing of the lecture season of the St. Paul Spiritual Alliance, on the evening of April 30, 1899, was a very memorable accosion. The lecture (from the text, Humanity; the Discordant Harp) by Mrs. Lizzie D. Lyness, was a most thorough sifting, a grand achievement and intellectual presentation of the subject of man's inhumanity to man. This lady coming to us a stranger without the precedent of a name in the Spiritualistic world, and unheralded by the spiritual press, has by her lady-like accomplishments and lectures of a highly inspirational order, both surprised and endeared herself to the St. Paul Spiritualists. She soon depart for Seattle, and if the Spiritualists of the Const desire an awakening, they will not allow her to remain long idle. Suitable resolutions of endorsement, and appreciation of her work here, were drawn up and presented her by the society. The officers of our society are staunch business men, and if continued as managers the stability of the society is assured. Mr. Joseph P. Whitwell, though young in years is the right man in the place; is very devoted to the cause as is also his amiable companion."

T. J. Haynes writes from Grand Rapids, Mich.: "F. Corden White closed his engagement with our society last even-ing. It was very satisfactory to both himself and us. We had good audiences and good meetings. He is a forcible and convincing medium. He gave the ballot test at each of his meetings, after his lectures, and of the many descriptions given by him only two were given but what were fully recognized. He left for home this morning (May 1), at Lily Dale, N. Y. He takes with him our best wishes for his future success."

A. C. McCaslin writes from Massachusetts: "Your grand progressive paper comes to us every week and is read carefully with great delight. Indeed, we would be lost and lonely without it. But this last paper (the Ingersoll edition) is one of the very best. If I had the wherewith I would buy a thousand and mail them to every house in this town."

Justice writes from Long Beach, Cal. "Last evening the Spiritualists as well as others had the pleasure of listening to three of the best mediums on this coast. Mr. and Mrs. Carlyle Petersllia. and Bro. W. C. Bowman, all of Los Angeles. I send you a program so you can see how rich the feast was. If the societies and camp-meeting managers of this country could only know and realize their worth they would not be idle. Bro. Bowman has no superior as a platform orator. The Petersilias are not behind him in their line of work. world has seldom seen. Noble, true and grand are their teachings. Keep them

busy is my sincere wish." Emma Fox writes from St. Louis. Mo.: "The St. Louis Spiritual Association closed its season Sunday, April 30. It will reopen in September, Mr. T. Grimshaw, our speaker, had made an engagement with the Philadelphia Society for May, but because of his health he has been obliged to cancel it. He will go at once to England, where he will remain during the summer, return-

ing to us for next season:" H. A. Pugh writes from Marion Soldiers' Home. Ohio: "The privilege of having our meetings in the Soldiers' Homes being still denied us, the members of this home will, on the first Sunday in June, have our meeting in the G. A. R. Hall, in the city of Marion, and be known as the Veterans' Progressive Thought Association, same as I organized in the Dayton (Ohio) Home, and as manager myself.'

A. L. Drum of Texas, and Brother Sherman, of Groton, N. Y., send in large clubs of subscribers to The Progressive Thinker. There seems to be an awakening all along the line.

Mrs. Lora Holton's address is at 538 West 63d street, where she can be addressed for engagements to camp-meet-

D. J. Moran writes from San Francis co, Cal.: "All the old, true and tried Spiritualists will be pleased to know that Professor Morland, who so kindly graced us with his presence last night s still alive and bears the stripes be coming the soldier and the patriot. He arrived here from Honolulu three days ago, safe and sound, from the seat of war. Professor Moreland was the first president of the Colorado State Spirit ual Society. I sincerely hope that when he reaches Denver that due recognition will be accorded him. He presided at the Forty-eighth Anniversary of Modern Spiritualism, at Coliseum Hall, when President Barrett visited Den-

Mr. Will C. Hodge will lecture for the Spiritual Research Society, Sunday af-ternoon, May 14, at 2:45, at 324 Wells street, near Oak street. Conducted by Mr. and Mrs. C. A. Wickland.

Margaret Kinman writes from Detroit, Michigan: "The Central Spiritual Union of which Dr. Burrows is president and pastor, will appropriately observe the third anniversary of its organization by a banquet and social festivities at Star and Crescent Hall on Fri day evening, May 12. The Ladies Spir ituelle have charge and an enjoyable time is assured."

J. W. Gill writes: "The meetings of the First Spiritual Alliance prove more interesting each Sunday. and playing of Miss Jennie Francis and Mr. Frank T. Ripley deserve special mention. Excellent tests are given by Mrs. Gill and Mr. Ripley. A lady who was a stranger to Mrs. Gill was told by 'Nannie,' her control, that she would re-

Ripley. The man was a stranger and Brother Ripley hold him that he saw a spirit with him, who gave the name of Dr. Samuel B. Chasec Further that he knew this gentleman, when he was a boy, and that he came from Vermont. The gentleman agmitted that he came from Vermont but could not recognize the spirit. This genfleman has since called on Brother Ripley and told him every word told him was true."

A. Allen Noe makes some remarkable

prophecies. We have only space for the following: "Vehicles will traverse the highways, trains will be drawn across the continents, ships will plow the ocean wave without visible fuel power. Air ships will navigate the air in all directions, and with such speed that the tourist can/breakfast in New York, and sup at eventide the same day at 'Frisco. Mental telegraphy will supersede the magnetic wire, and news will be conveyed and replies received by thought transference. Inter-planetary communication-now known to a few-will become an established fact and earth's inhabitants will learn about the people of Saturn, and far-away Nentune. Perpetual motion will be invented the first quarter of the next century.' Mrs. H. L. Lichtig, of Springfield, Ill.

writes; "Mr. and Mrs. G. W. Kates, of Rochester, N. Y., have been with us and delivered six lectures, followed by tests by Mrs. Kates. The lectures were fine and the tests could not have been better. They opened the eyes of many and set them to thinking. To one gentleman things came so fast as true asked Mrs. Kates to stop, Not a single test but was fully recognized, and some were quite startling. I wish I might enumerate many of them. We had no society here, and Mr. and Mrs. Kates came among us known only slightly by two parties, my husband and myself. But the excellent work done by them while with us has given a new impetus to the work and sufficient enthusiasm was aroused that a society is being formed and the many who now hold warm spots in their hearts for Mr. and Mrs. Kates hope to have them with us again in the near future.' Mrs. A. C. Priest writes from Toron-

to, Canada: "I am still trying to do my spiritual work in this town. I have been here now about eight months and think I know whereof I speak. I have been in a humble manner doing a big work in a small way. I started a little lunch room as the means of support, and have copies of our beautiful Progressive Thinker displayed in my window, and a card asking the public to take notice, as we are anxious to get subscribers for it. We have now a small order, \$4.20, which I enclose. We talk the subject to those who come in Scarcely an hour in the day we are not talking Spiritualism to somebody and l feel we have done a grand work in that respect. I hold my circles Sundays and Thursdays, with a very good attend-ance, but dare not make any charge as that question ligs not been settled with the mediums who were arrested."

G. F. Perkins writes from Dubuque Iowa: "The First Spiritual church has had a most successful entertainment and ice cream festival, lasting two even ings, May 2 and 3. The hall was crowded with representatives of every church in the city, and not a dissenting voice The programme on each evening was volunteerstalent, including a large number of musical selections from the phonographs Ice cream was served, and several very beautiful pieces of embroidery were raffled off, bringing in a neat sum. Mrs. Gever ming, the main artist and solicitor, assisted by Mrs. McKay and Mrs. Cox and a large committee of ladies. Altogether it was an exceedingly pleasant and profitable enterprise. A pleasing feature was noticeably indicative of the rapidly diminishing prejudice to Spiritualists within the church circles manifested by the respectful attitude of the leading citizens of the city towards us. I would like to lecture in adjoining

cities with a view to organizing." Capt. Jack Abbott writes from New Orleans, La.: "I enclose post-office order for 75 cents for 100 copies of your valuable paper of April 29. I know it is calculated to do much good, and as you furnish it to the cause at so low a price, every Spiritualist should feel it his or her duty to help distribute it in their town and county. I give you great credit in your efforts, and hope your friends will appreciate it."

A Free Methodist Finds the Light

I want to say something about your paper and Art Magic, but I do not know where to find language to express my self. I have taken it nearly a year, and it is read with great interest by myself and family, and I do not see how in vestigators and Spiritualists can do without it. I see where all my numbers go, as carefully as I handle money, and lend them only where they will be read.

I have been a Free Methodist for the past twelve years, and have been a Holiness worker, and I still believe in purity of life and heart. I have been investigating Spiritualism for the past five years, going first to Mrs. Carpenter's meetings. I find it to be a far greater truth than I had previously known. The dear Holiness people have been associated with are mourning my backslidden state, which to me is a great advancement of light and truth and development for future work.

MRS. H. M. PHELPS. Detroit, Mich.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

Man the Microcosm-mHis Infinite and Celestial Relations and Spiritual Powers. Of this pamphletiby a Spiritualist of thought and experience, Lyman O. Howe speaks dighlyn Mrs. Mary A. Livermore, a most competent judge, tells of the delight and benefit to her husband and betself in reading it. The booklet, by G. B. Stebbins, is for sale at this office. Price, 10 cents, postpaid.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

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"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit From. from Matter Through Organic Pro-cesses, or How the Spirit Body Grows."

contents were a great surprise to her. Among the good tests given by these workers was one given by Frank T. IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES HUDSON TUTTLE

HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

SPIRITUAL MESSAGE.

[A lady subscriber in Dunedin sends us the following message received at a private circle in that city. As it may be of interest to some of our New Zea-

earth I was what you call a minister of great meeting. Now, we in this counthe gospel. I knew of the truths of try have adopted the method of going Spiritualism and I did not give them steadily on, and, although having octo the world. Had I done so I should casional great stirs, we try to build up be a happier man this day."

in that belief, and somehow I could not get away from it. Consider my po-sition. I was a man looked up to, and they would have said, the old man is in his dotage, I knew I was surrounded by unseen visitors. I entreat you to publish what I say." I told him the papers were not sufficiently liberal, and he said the Spiritual papers will do it: so I promised to send it to the Harbinger, and I asked what shall I say? "Tell my parishioners that the old

man who was with them so long has not found the heaven he preached to them about, and the great white throne, but a real world like this, only idealized; and could I occupy the pulpit once more my teachings would be very different. I used to love my Savior and to lean upon him, and I tried as well as could to follow in his footsteps, but I have found no Savior here. There are many things in my past for which I feel shame and remorse, but eh leddies they gave me a glorious reception over here, and there were many hands held out to me in greeting."

UNITY OF EXPRESSION.

While living as a form of life consuming the elements of the life invisible, we are pictured in a drop of water magnified. Every breath we draw is a death to one or more atoms of life that constitute the elements of our growth both physical and mental. Every thought we think is so much taken from the invisible life that in all probability was as great an element in physical life as we are now. Every magnetic current our brain throws off is food for perhaps more than one thought in the coming generations. Some minds are porous to such an ex-

tent that the corresponding magnetism of another mind, distant perhaps some thousands of miles, will receive a or a photographer can take a negative. ray of unacknowledged congeniality and unseen intelligence is wires of electricity, and is a unity to susceptible. two souls and also a growth, an unknown interchange of thought. There is a subtle double sense in almost everyone's soul. Some acknowledge the unity, and there are others who do not realize the existence. The electrical wires and machinery of a human existence are so complicated and wonderful that no amount of thought can follow its workings. This unseen congeniality can be followed from one nationality to another and is often seen in opposite colors. There are those whose intense thought and inner soul language can find no expression in words, and the double, or other soul, can receive this feeling intensified, and such can find an outlet or channel through expression. There are many souls great and noble that have no expression; there are others who express peautiful thoughts and sentiment, that have never been in unison with Nature an hour in their whole lives, nor did they ever have one thought beneath the surface. There are a few society has been unable to corrupt; they have the sons of liberal education. Socrates dedivine spark of congeniality with Nature—and expression. These gifts, unbiased by bigotry and narrow prejubased by bigotry and narro dices, will help the human race out of dices, will help the human race out of the quagmire of surface expression, and overtunally be the correct of atives were free-born, and do you think eventually be the corner stone of mental progression.

THE TWO WORLDS, MAN-CHESTER, ENG.

SPIRIT VISITORS.

On December 4, 1897, the transition of my sister, Mrs. Mary A. Saxton, occurred at Oberlin, Ohio. Her son, who was at her bedside, wrote me the following account:

"After it had become apparent that she could not recover, the doctor administered chloral to ease her pain. After lying in a partially stupid condition some time she opened her eyes and said: 'Oh, I see father and mother, and Matthew and James and George, brothers who had passed over forty or fifty years ago. She then said reproach fully, 'Perhaps you do not believe that I see them,' and closed her eyes and passed on."

She was not a Spiritualist or church member, but a Materialist. Now the question is, at the moment of transition, were her mental faculties so quickened that the memory of those relatives seemed to her real? Or had the spirit so far entered the spirit world that she saw them as they were assembled to welcome her to the spirit world? her spirit for the moment being in two worlds, the physical and the spirit world. I do not consider the fact of itself sufficient to prove our continued existence, but as corroborative evidence it is valuable. My own belief is that she saw the spirits as she said.—John Allyn in the Philosophical Journal. The gulf between

THE MATERIALISTIC STATE of mind and Spiritualism is not to be

easily bridged over. The materialist does nothing towards making the bridge, and at the same time he is un-assailable from his own standpoint; for, as spiritual action has to take place through material organisms, he takes the effect to be purely material manifestation, originating in the material structure, though he readily admits that there is some obscurity about it, which he hopes further materialistic research will make plain. There is 75 cents. Cloth, \$1.50. For sale at this really no answer to this, except an invitation to candid investigation. But the ordinary materialist begins, not by investigating but by denying. Some improvement seems to be taking place in this direction, but there cannot be much alteration until the mental readers. For s have to wait for this until the present materialistically-educated generation of scientific men has died out or become discredited. It is remarkable that while those who make scientific discoveries are humble and inquiring, and so learn, of Woman in the Bible; The Christian those who are trained in the results of Church and Woman; written in Mrs.

LIGHT, LONDON, ENG.

THE AMERICAN CHARACTER

Regarding a phase of the American character, Mr. Wallis said: "They are a great people for having 'a great time.' They do not go on with the work in the steady, dogged, persevering way we do. be of interest to some of our New Zealand readers, we comply with the spirit's request to publish it.—Ed. H. of Lt.]

They are fond of having great mass meeting conventions, which last for two or three days. Then things quiet down, and they do not make any more stires. "I am the Rev. Donald Stuart. On until the time comes round for another

the movement slowly, methodically,
A member of the circle then remarked, "Then you were a living lie?" will come to that presently. At present what I taught. I had been brought up in that belief, and somehow I could not traveled and the heavy expenses to be incurred. Another thing is that mediums with them are developed to an extent of which we have no conception. They are as plentiful as blackberries. It almost seemed to me that every other person was a medium." A gratifying feature of American

Spiritualism was the way in which mediumship was being developed along normal lines. Trance mediumship was diminishing, and mediums were urged to try and consciously exercise their psychical powers. Many of the mediums who gave clairvoyance could put themselves into the sensitive state (or "superior condition," as Andrew Jack-son Davis called it) without having to be thrown into that condition by entrancement or control: that was a dis-Theosophy, which was all the rage

some time ago, was now a diminishing quantity, so far as he could observe. It had had its "run" and passed out. Much the same applied to Christian Science. But something of good had been left from each, and as A. J. Davis had said, Spiritualism in America was passing through a transitional state, but it was "all right." Out of chaos order would be evolved.

This was perhaps why the Americans had tolerated fraud so long. They be-lieved it was "all right;" that truth would win in the end. There was something to be said, too, for their open, non-critical attitude of mind. Where there was too much of the critical state of mind, the best conditions for spiritual manifestations were not provided. Where people investigated in a free, receptive, and unsuspicious manner, no doubt the spirit friends found it easier to manifest. This, probably, had something to do with the great success of Americans in obtaining phenomena. Of American mediums Mr. Wallis rethought instantaneously pictured on their brain-impression plate as correctly nor so easily daunted by difficulties as as an operator can receive a message our own mediums. They were more or a photographer can take a negative. positive to conditions which in this country would often overpower the senflashed back and forth on the unseen sitive and render him or her too

LIGHT OF THE EAST, CAL-CUTTA, INDIA.

SOCRATES.

Here is a beautiful and suggestive story of one of the many good things wrought by this philosopher. It emphasizes a lesson very much needed to-day touching the dignity of labor. One of his disciples, Aristarchus, complained to Socrates that he had fourteen free-born relatives at his home; his resources were at an end; he found it impossible to borrow money; he was greatly distressed and downcast, not knowing what to do. Socrates pointed out to him that others by engaging in useful vocations, such as spinning, the manufacture of garments, and the making of barley meal, were earning more than a comfortable living. Aristarchus replied that such persons were ample, and was informed that they did, they should do nothing but eat and sleep? Do you find that idleness and carelessness are serviceable to mankind? In what condition will men be more temperate, living in idleness or attending to useful employment? If indeed they were going to employ themselves in anything disreputable, death. These and similar questions and con-siderations were advanced by Socrates until the disciple was so thoroughly convinced of the wisdom of master's position that he forthwith laid the facts of his position before his rela-

tives, and suggested how they could be relieved of their embarrassment by engaging in some productive employment. To his gratification his relatives entered joyfully into the plan, whereby all could be self-supporting by engaging in productive labor. Wool was bought and work was commenced. Soon, he afterwards informed Socrates, the household became cheerful of countenance instead of gloomy; and instead of regarding each other with dislike, they met the looks of each other with pleasure "They loved Aristarchus," Sepondon says, "as their protector, and he loved them in return as being a help to him." This beautiful incident not only illustrates the views of Socrates in regard to honest toil and his abhorrence of dishonest pursuits and deeds, but also shows how his life was ever a blessing to others—how joy, goodness and virtue sprang up in his pathway. It also gives us a hint of a profound philosophical fact: where all persons are engaged in honest and productive toil sooner or later a feeling of independence and a consciousness of usefulness and of deep inward satisfaction come into each life. A state of society in which all persons labored according to their ability be a state in which we should find a maximum of happiness as well as of service, provided the spirit of the golden rule vitalized national life.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd, LL.B., of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange facts. In compact form it gives just what is needed on the subject. Paper,

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PUBLICATIONS

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

"Superstition," Atlanta: Q. How did the notion that thirteen at a table is unlucky and one will die, originate, and is

Like all other numbers as three or seven, there is nothing but superstition to make it more than any other. Sacred numbers, or unlucky numbers are myths. The origin of thirteen at table being unlucky, came from the "Lord's Supper" when thirteen sat down, in cluding Judas who went and hanged himself. For this cause Christians have regarded thirteen at table as an omen of evil to at least one of the assembly, and from this unlucky thirteen, the number itself has been taken as bringing misfortune. It is time the "sacred threes" and "holy sevens," and mystical numbers" with meanings revealed only to the student of the occult; the numbers with ominous portents, swept away into the dust heap of the false and fabulous, which once amused and misguided mankind. The sacred circle, the triangle and "all seeing eye," and misguided mankind. all said to be perspiring with occuir knowledge may well go to the same rubbish pile.

The greatest task of the present is to prove the worthlessness of the greater portion of the so-called knowledge which has descended from the past. If every book and manuscript, and

idea and thought, and belief, and dogma, which was in existence fifty years ago could be swept into oblivion, leaving the minds of men free from the fetters of superstitious devotion to the past, what a mighty advance in mental and moral development would follow. It would be like exterminating the rank and poisonous weeds and sowing the life-giving grain.

North Dakota: Q. Our Legislature has before it a bill regulating marriage. It provides an Examing Board of three doctors, in each county, and all persons wishing to be married must go before them, and license is to be refused if this board find the applicants afflicted with insanity, consumption, dipsomania, syphilis. The cost is to be \$2.50 and the members of the board are to have \$100 each per year. Is this a good

A. The old belief in the power of law to suppress evils, lingers in the minds of uninformed men who by accident be come legislators, and wherever it is acted on is disastrous in its results. Only by their educational influence have such laws value. To marry is a natural act: the choice of companions must necessarily be left to the individ-To choose wrongly is not a crime. not a crime. A thorough knowledge of diseased conditions of parents by off- sit down. spring, might prevent unions which would be disastrous, but laws which forbid such unions, would either fail to be enforced, or they would be evaded, and the moral condition of the proscribed class more deplorable than the scribed class more deplorable than the last not close this letter without present results of unrestricted

age. It has been tried for thousands of years to legislate people out of their and the bits are a little tighter in my evil ways and has never been successful. All the laws in the world will not make a saint out of a sinner. The doctors of Dakota ought to be satisfied with the hold they have in sending peo-ple out of the world and not strive to get a \$100 salary out of the way they must marry.

N. J. Sutherland: Q. Sir William Crookes, a noted scientist, states that the world will be on the verge of starvation in 1931, as the power of producing wheat will be exhausted, unless food can be provided for the people artificially, or for the soil from the air by some chemical apparatus. Other scientists accept his conclusions. This is in harmony with the Word, which declares that the earth is waxing old-as doth a garment.

The above is from the Advent Signs of the Times. Did Prof. Crookes make this statement, and if so how much credence does it deserve?

A. Sir William Crookes made the statement, but it has not been widely received, as the advent organ would gladly believe. It has been shown by careful computation that, admitting the past rapid increase in population to go on, the food supply will keep pace for a long time yet. Vast areas in North, South and Central America and the vast continent of Africa, are as yet virgin soil, and the old, cultivated lands rightly managed produce larger yields than ever before. A series of disastrous harvests might produce a famine, but with the usual process of the seasons the yield of wheat is measured

only by the demand.

The authority of Sir William Crookes in a speculation of this sort is of no more value than would be his guess at the character of the inhabitants in the moon. In the constantly increasing knowledge of the laws of life, the better sanitary conditions brought about thereby, the nursing of the sick, the weak and incompetent, the average of human life is greatly augmented, and population increased in larger ratio. If these factors were allowed unopposed action, the gloomy prophecy of Mr. Crookes would come true, not as soon as the time he has fixed, but it would inevitably come. There are, however, antagonistic forces, that will bring population, as in France, to that equilibrium where the rates of births and deaths

Had Mr. Crookes said the time was rapidly approaching when the flesh supply would fail, he would have been better supported by facts.

The wanton waste of a flesh diet is not appreciated by those who have not given the subject thought. The flesh the ordinary working man thinks abso-Intely essential to his well-being, aside from all the other articles of food he partakes, requires three acres of land to produce. Three acres in wheat at the average of twenty bushels, will produce 60 bushels, which would give six persons ten bushels each; more than they could possible use, for it would be equivalent to two large loaves each day

It is charming for men like Edison or Grookes to start the pens of reporters

over the wonderful things that can be done by the chemist in concocting foods. It gives them world-wide noto-riety, and the reading but unthinking

masses gape in wonder. The plain fact remains, however, that of all the compounds that have been put together by synthetical chemistry, is not one which can enter into the living organism as the natural product does; that is, can be digested and assimilated.
All the "fruit flavors" which now

largely take the place of the natural products, are poisonous, and saccharine the intense sweet, and the artificial quinine, and their alkaloids are not harmless. Products like albumen, starch, sugar have never been put together by the hand of the chemist, because only through the process of life itself can they be, and were it possible, they would bear the analysis of living forces, and would be useless as food.

However learned and scientific such talk may sound, it really shows more desire for notoriety than knowledge of

living forces.

In line with this method thought, the chemists say to the crowd that glucose that is made by the action of acids on starch, woodfibre or old rags is identical with that in fruit, and the crowd eats the "golden drip," the other brands of corn syrup, which are sure to bring organic complications and incurable maladies. The honey-bee will not touch these beautiful "amber syrups," unless driven by the extremity of hunger, and yet honey is in part glucose—the glucose however, that is made in the laboratory

Edmund B. Sargent: O. Is not that phase of mental healing which ignores physiological laws, as of diet and derial of the appetites a burlesque on common sense, and disgrace to spiritual healing?

A. This question implies its own an swer. The relations of the body to the mind and spirit in this life, are mutual and any theory which leaves one of these out, which makes all of the spirit or all of the body, of necessity is erroneous. Purity of the physical being, repression of aberrant appetites and de sires, living in accord with the laws of physical well-being are as imperatively demanded as the manifestations of divinest morality.

THE MOTHER ANCEL. (Continued from page 1.)

mothers were to work, aside from what they are already doing through many hundred mediums, was on the after-noon of April 6, 1897. I was sitting with two women mediums, when great power descended on us, we were flooded in a soft golden light, and the voice of a well-known spirit worker said: "This is THE MOTHER CIRCLE.

and it will yet fill the whole earth." In my next paper I will write of its work as it has been outlined to me, of terms of membership, and of its high noon thought waves, only saying of it now that it will in no sense antagonize any existing circle or organization, but will be in fullest harmony with every spirit ual effort for spreading light, and will greatly assist and strengthen every present worker, and will help develop many who are not yet in the field.
OLIVIA F. SHEPARD.

Los Angeles, Cal.

WISE COUNSELS. (Continued from page 1.)

honesty of purpose and their love for the cause and the people. Nobody ever gets from these parties other than good To be cursed with hereditary taint is advice. All seem glad when either of them rises to speak, and generally the the laws controlling the inheritance of most of the people are sorry when they

Mrs. Brewer, of this city, is, I think, pastor of the second society here. She is only one year old in Spiritualism, but

saving that Buffalo is to be afflicted with the presence of the Hulls another year. We have been invited to remain. mouth than last year. Last year I had the privilege of going out six Sundays; Sundays between October and June except by special permission.

I have already been asked to hold my-

self in readiness to go to another place as soon as my Buffalo engagement runs

On Monday, May 29, Mrs. Hull and I gather up our "traps," and go to Man-tua, Ohio, to meet the other teachers and pupils who are to make Maple Dell their Mecca for the following six weeks. Our school opens on Tuesday, May 30 and closes on Friday, July 14. Several will go with us from Buffalo, and we have letters from several states warning us to look out for the writers, who have determined to be fellow-students with us. Be it remembered, all who go there are students; teachers and all. Not only are all students, but all are teachers as well. Each puts his per cent of knowledge before all. All par take of what is known and understood by each. Our school is the only genune democracy I know anything about.
Thus far the school has lacked many

hundred dollars of paying its expenses but if it increases every year as it promises to increase this year it will soon be a money-making institution Then the money-grabbers in our ranks will be ready to take hold of it, and those who have all the way been chock ing the wheels on the wrong side, will exclaim, "I told you so." and Spiritual ists all over the world, who have he'd on to their dimes and allowed Rev. A. J. Weaver and myself to do the work, and to pay the bills out of our own pockets, will say, "Look what we Spiritualists have done." So far twenty-five dollars perhaps cover the donations Spiritualists outside of memwill the bers of the National Spiritualist and Religious Association have toward assisting the best institution ever founded for their benefit. This

\$25 does not cover unfulfilled pledges It is easy to make pledges. We have depended on some of them and been injured by them. I hear that there is a probability that

my camp-meeting appointment for July 27 to and including August 3, will fail because of financial difficulties; if so, I will have one Sunday and two or three week-days before and after, open for an engagement. MOSES HULL.

spirit life and in a few hours a gentle-man medium was influenced to form a circle, which consisted of three ladies and two gentlemen beside the medium, and two little girls. The medium not only acted as the spirit of the lately arisen one had in leaving the body, but his face took on so perfect a likeness of the deceased that all present recognized it. Other spirits then controlled and explained the assistance the manifestation was to the liberated soul. What comment is necessary on these facts other than a statement of what comfort such demonstrations are to bereaved children of earth. COR.

BRIEFS

Which Come to a Point.

To the Editor:-Recently you copied an article from Two Worlds entitled 'Where Do Spirits Originate?" in which the author states that no new spirits are generated in the other world, that

all have originated in our sphere.' Surely time space, matter and spirit are self-existent, without beginning or ending. Spirits first manifest their existence in this sphere, but they do not originate here.

Again, the author says that "in organized life" is the basis of "organic life." To my mind there is no inorganized life. Life includes all intelligent attributes, but can only manifest its organic unity when favorably co related with matter.

Some weeks since you deplored the non-aggressiveness of Spiritualists. Right you are. During forty years of my Spiritualism I meekly and mutely stood whilst vile epithets were heaped upon me by the elect. But now I strike back, and often lead out.

I find no weapon so powerful as ridi cule; it gets them every time;—e. g. I tell them that every day I expect to learn that God has commanded the President to instruct his generals in battle to kill all the men and old women, but save the pretty young girls for the boys in blue; and whilst their eyes bulge, I add: God, you know, is unchangeable, and beg to inform them that embalmed beef don't half discount God's way of making bread.

If spiritual communications have taught us one fact relative to the future sphere of life, that fact is, the indivisible unity and continuity of self. Clokey, Pa. GEO. M. RAMSEY.

CONVENTION.

New York State Association of Spiritualists.

The second annual convention of the New York State Association of Spiritualists has been called to meet at Saratoga Springs, Friday, Saturday and Sunday, May 26, 27 and 28.

Election of officers for ensuing year, general business and mass meetings. Spiritualists of New York, if not members of the State Association, or its local chartered societies, are urged to ioin and attend the convention. All socleties that have not chartered with the State should unite with it, thereby helping to build up a strong organization Individual membership fee, \$1.00, which send to Herbert L. Whitney, secretary, 953 Madison street, Brooklyn, N. Y., and for all other information write him.

A more extended notice will appearater. FRANK WALKER, Hamburg, N. Y.

A Catholic Becomes a Spiritualist To the Editor:-I cannot refrain from giving the many readers of your val-uable paper an account of my experience in the grand truth of Spiritualism. Some eight years ago I left the folds of the Catholic Church, of which I was a member, as I could not view with favor some of the absurdities of the belief. Then, as I was out on the broad ocean alone, the grand noble craft of Spiritualism hove in sight, and I was taken on board.

Well, I began investigating and read ing, also attending camp-meetings or this belief, and the more I investigated the grander it became. I finally joined the developing circle at large conducted by J. M. and Mrs. Allen, of Springfield, Mo., and sat for development.

To my great satisfaction the first time I sat, while holding a pencil in my hand. I was controlled to write automatically, and before the close of the circle, which was one hour, I filled eight large sheets of paper with automatic writing. This was my introducworld as a writer. But the best was yet to come. A few evenings afterward, while sitting in my room in company with my wife (who is a Catholic) I was controlled by a bishop of the Catholic Church, who passed out about twenty years ago, and who was my wife's guardian, she being an orphan, and in a strong and loud voice he told her to embrace Spiritualism, as it was the truth, and although while on earth he taught error, he had now found progression, after a long and fruitless search for the church. He went after me, as he was interested in her he wanted to reclaim me, and he thus found progression, and is now grandly and ably on the way. Now, dear editor, when it comes the time when a Catholic bishop proclaims the grandeur and truthfulness of our cause surely we are gaining ground.

Through these columns let me say, On, on, valiant soldiers, and workers in the cause. Rest assured we are gaining victories, of which this is only the beginning. T. M. ROONEY. Argentine, Kan.

Lake Pleasant Camp, Mass. The twenty-fifth annual convocation at this popular ground will open July 30 and continue for thirty successive days. Excursion rates will be issued or all railroads.

The speakers and mediums aiready engaged are Mr. John Slater, Mrs. May S. Pepper, Prof. Wm. M. Lockwood, Carrie E. S. Twing, Tillie U. Reynolds Hon. A. H. Dailey, Mrs. Mary E. Lease Lizzie Harlow, Rev. Frank E. Mason J. Clegg Wright and Mrs. Helen Tem ple Brigham. Negotiations are pending with others. The music rendered during the convocation is an especial feature of the camp, and first-class vocal and instrumental organizations are engaged

for the entire season. The success of and appreciation tendered to the Ladies' Schubert Quartette of Boston and the Stratton Operatic Orchestra of Orange during their engagement last year has warranted a renewal and they will be with us again this season.

The boating and fishing facilities, the lovely drives and walks and the splendid mountain scenery make this one of the most attractive camps in the country, and its cool nights and entire lack of mosquitoes add to the comfort and pleasure of those attending. Mr. S. B. Harvey, of Boston, has leased the hotel and under the able management of himself and wife we can assure the guests of an excellent table, prompt attention and good care.

Transfiguration.

During the last week a lady passed to culation May 15. Calls for tents or cottages can be addressed to ALBERT V. BLINN, Clerk. 603 Tremont St., Boston, Mass.

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OR REAL-OR VISIÓN.

sat one eve in the fifelight glow, The lamps unlit-I was all alone-Or so I thought—yet one cannot know As the flickering shadows come and go If they are the glimmer so weirdly thrown

By the leaping flames, that sure and slow Eat out the heart of the life below-Or come from some stranger cause,

unknown. The clock on the mantel ticked oven and loud, [1]
And wakened the echoes within my brain, That followed in sever slengthening

train,
And hurried, until they together crowd, And mix and mingle, so all in vain I strive to untangle the endless chain, And evolve from out the misty cloud, One clear-cut thought, that its folds en-

The fire burned low, the pendulum swung With its "tick" and "tock," till a mys tic spell

Was over my soul and spirit flung, And somewhere about a song was sung, Whose musical cadence seemed to

As clear and sweet as the swinging Of woodland flower, by fairles rung, I may have dreamed, I cannot tell.

But the vibrant note my being caught; My brain grew dizzy and strange, and then The flickering shadows by magic wrought Themselves into llying, breathing

And one I loved in the old time, when laughing child, no anxious thought Of parting came,—my vision sought Among the many; looking again. found it there—my father's face—

Aglow with a living, radiant light, That illumined the room to its farthest space, And the firelight shimmer faded from sight,

Or changed, until there came in its place More forms and faces and radiance

bright: sister with swaying, sylph-like grace, And in her arms a wee, small mite,

The baby boy that came when she died. Yet who for his mother fretted so, The angels repentant grew, and the

Bore out and across to the other side, A tiny bark, with even flow; But O to us 'twas a cruel blow, And long ere the burning tears were

Yet that was years and years ago; Still eyes and form and smile are the same

As those we hid from our sight away, Under the daisles that lonely day, Where, on a white stone is curved a names Now the tiny grave with flowers is and thitherward "footsteps often stray,

When behind the hill, in glowing flame The sun goes down the night to progazed again where a figure wore The look of my lover, who early sped To the field of carnage and cannon-

Who went and was never heard of So I have remained all these years unwed. i.

Can it be that the grave gives up its dead To live and love as they did, before The spirit to that strange country fied?

Or is there a rainbow bridge, to span
That deep and dark and dismal Which divides the other world from

That, over its arch, the spirit of man Grown up to an angel of knowledge, can

Go forward and back, and never miss The way to that new-found home of bliss. Whose walls no mortal eye can scan?

I could but wonder or how or from They came, till the room was a tem-Full-peopled by ghosts of a long-gone

past-So many had congregated there To show themselves by the fire-light's

Or was it a dream that could no last, Which had come, and over my spirit cast

A halo, to fade into empty air? cannot tell, for I do not know; But be it real, or vision, or dream, My heart has grown light, for they

To be dead; that night in the firelight glow, There were living shadows went to and

fro--I saw them plain in the ruddy gleam; Perchance I slept-perchance 'twas a dream-

cannot tell, for I do not know. LUCY SHERMAN MITCHELL.

MARTHA.

Wife of Moses Jacob Brown. Finest cook in all the country, Best housekeeper in town; But she died and went to heaven, There to wear a martyr's crown.

Martha was a model woman,

Moses B. had kine and cattle, Sheep and horses fair to see, But a woman's help was needed Hiring much too dear would be; So he came a twelve month later, Courted, won and married me. Now at breakfast time hestells me

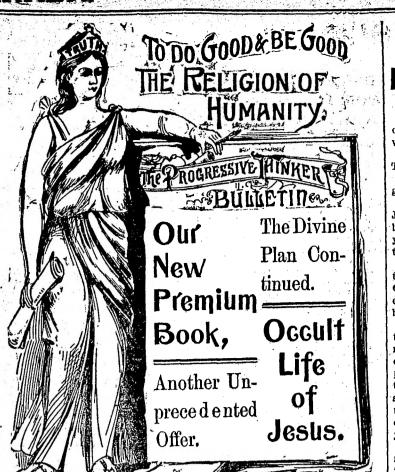
How she used the cakesoto bake. Dinner comes and still herpraises Soups and stews the used to make While for tea I hear laudations Of her quince preserves and cake.

Now a woman's only human. And a pretty girl when aved, For her golden curis and dimples, For her laughing lips so, red, Sometimes tires of andless lectures, Each extelling one that's dead. So I fancy some fine morning

Ere my temper's quite subdued, I shall tell him, what a pity-He of course may think it rude-That he isn't up in heaven Eating Martha's "angel food." -Lalia Mitchell in What to Eat. "After Her Death. The Story of a

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daylight, in her presence. The voices of my relatives are as plain and distinct as if received through a telephone. I can even distinguish the voices one from another. Another phase this gifted medium has is getting flowers be-tween folded slates. Last Thursday at a private sitting my spirit wife said to me through the trumpet that she would give me a surprise. In a short time rappings were heard on the folded slates, and on opening them we found a small bunch of yellow and white daisies fresh plucked. This was the surprise, and it was a surprise to me. Last Saturday afternoon, at a private sitting with Mrs. R., I received between a pair of slates belonging to myself, a beautiful fullblown carnation flower, seemingly just plucked. My spirit wife wrote on the slate that it was for me, and a spirit son NO DRASTIC of mine told me through the trumpet that he went with his mother to get it. As a slate-writer Mrs. R. is very good. I have received several long and very interesting communications from my

spirit wife and others. RUFUS SUMERLIN. Indianapolis, Ind.

PASSED TO SPIRIT-LIFE.

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

Mrs. Gertrude E. Wilson, after 42

years of toil with the experiences of this mundane sphere, departed this life Saturday, April 15, 1899. The funeral took place Sunday afternoon, conducted by Mr. John W. Ring. The Apparted was a very earnest worker in the Spir-itualist Society of Galveston, which adopted a series of resolutions expressive of their respect, etc.

Passed to the higher life, at his home n Evansville. Ind.: April 17, 1899, SANITARIUM In Evansville, Ind., April 17, 1899, James Powell Grey. The service was conducted by our brother and co-workconducted by our brother and co-work-er, J. A. McElroy. May our departed friend dwell in realms of peace, love and harmony is my prayer.
FRANK L. SCHMITT.

Evansville, Ind.

The funeral of Karst K. Kenny, the two years old child of Mrs. Mattle Kenny, was held at the residence of Mr. and Mrs. S. W. Karst last Saturday morning. Mrs. Celia Louck delivered the discourse on the subject, "There Is No Death," in which she most beautifully presented the spiritual philosophy of the continuity of life as well as the consolations and benefits derived from a knowledge of the demonstrated laws of organized life, the progress and un-

Passed to spirit life from his home at name. Ayer is the junction of the Fitchburg (Hoosac Tunnel route) and Mt. Pleasant Park, Iowa, on the evening of April 25, Mr. O. H. Jackson, in Boston and Maine railways, thirty-six the 76th year of his age. He had been miles from Boston, twenty-eight from a pronounced Spiritualist for forty Worcester, and eighteen from Nashua, years, was one of the founders of the N. H. It has pure air and water from Mississippi Valley Association of Spirthe Shaker Medicinal Spring, which according to the analysis of the State Asitualists which inaugurated and runs the Mt. Pleasant Park camp-meeting, sayers of Massachusetts and Maine, surpasses the celebrated Poland Minerwhich holds its seventeenth session the coming August. fect sanitation and beautiful country

Funeral services were held on the the 28th, in the pavilion, Dr. Juliet H. Severance, a long-time friend and coworker, officiating as he had desired. Mrs. Hulser sang his favorite spiritual songs as she alone can sing them. His only child, Mrs. Frankle Cole, well known as the vocalist of the First Spir-\$1 a day upwards. Send all letters to DR. C. E. WATKINS, itualist Church of the South Side, with her son Burt, the only grandchild, was in attendance. A large concourse of people of every shade of religious opin-"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition.

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JULIET H. SEVERANCE, M. D.

institutions, beliefs and parties not in conformity with the ruling powers of Mr. Samuel Fertig, of Canal Dover, the Romish hierarchy is plainly shown in these statements of veritable history. Ohio, well known to many visitors at In these statements of ventable history. The devillshness and murderous manifolds and increase of late years, passed to the higher life, lignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhumen atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

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the reach of adverse criticism. Price, truths of Spiritualism. He selected Rev. E. W. Sprague, of Jamestown, N. Titus Merritt writes: "The last sub-scribers who obtained Art Magic are proved the occasion by delivering an highly pleased with its perusal, and state that every/spiritualist and Free. brought tears to many eyes. It left a thinker should subscribe for your valuated impression on his hearers, able paper and obtain the book." would have listened for hours had time permitted. Mr. F. will be missed by

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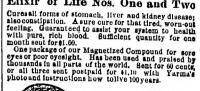
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