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

VOL. 20

CHICAGO, ILLINOIS, SATURDAY, JUNE 10, 1899.

STUDIES IN SPIRITUAL THOUGHT.

The Burden of Spiritualism—Home and Heart Spiritualism -Something Sweet to Think of-Something Sweet to Sing.

sings Kipling in his famous poem. Spir- ing, where the "Friend" may sit for an

itualism has a burden, but it is of a character analogous to that described by Jesus, "my burden is light."

For the meaning of Spiritualism, its message to man, is not a burden of darkness and despair, but it is glad tidings" fitted to meet the wants of all humanity.

that seems to be made by many, who apparently think that the chief end and aim of Spiritualism is the materialization of spirits. Spiritualism is of highmaterialization of spirits, but the spiritualization of humanity. It means not so much the bringing of angels down from heaven, as the spiritual upliftment of man toward the angelic spheres.

It means not the mere satisfaction of

the curiosity of the secker of signs, tests and wonders, but the cultivation of mind and heart in the refining things of spiritual thought, spiritual growth and unfoldment.

It means culture in the way of purifying the mind of the impurities and and thinking.

from the grosser lines of life and thought, into the morally and spiritually

It means a leaving behind, a growing upward and away from the impure and morally beclouding things of earthly existence, into the brighter light and life of pure spiritual beings.

ligns, tests are good and useful for their place and purpose; many have need of them, in various ways; but none should rest in them or on them. We should take them, accept them at their full value as evidences of a great truth; take them and go on. Use then as helps to a higher, more spiritual life

For, after all, the burden of Spiritualism is to materialize humanity-not to materialize spirit forms, but to effect man beings, that thus they may not need to bring spirits down to them, but may in spirit ascend and commune with dwellers in the purer spirit realms.

It is to quicken into activity that prin-ciple of spiritual life which shall impel to ardent aspiration and struggle to ward highest, purest, most perfect ideals of moral and spiritual excellence in its higher aspect is the bur den of Spiritualism. It can be nothing less than this, for less than this would fail to meet the demands and longings of the soul, which cannot be satisfied with less than the best, the perfect.

to provide for the higher, purer instincts and longings of the spiritual nature, or fails in pure spiritual ideals, lacks the highest essentials necessary to the best unfoldment of humanity here and hereafter. To supply highest ideals, and to impel man unto their attainment, such is the high mission, the sweet burden of Spiritualism.

HOME AND HEART SPIRITUALISM In the forms of religion extant, none can have failed to observe that there are various grades or phases, kinds or qualities, as exemplified in the professions and in the actual lives of their

Some make little or no demonstrative outward show; they are quiet, never noising their religion, but apparently seeming to keep it within, never seeking to display their possession or profession before an applauding world, yet live lives of high, pure and noble spiritual deed and aspiration.

Others owning the same creed, are loud and demonstrative in professionand abjectly poor in the essential ele-ments of true heart and life religion. Their religion is profession and not of Do we not find the same fact exempli-

fied in the fold of Spiritualism? Is it not a fact that the Spiritualism of very many Spiritualists consists in what we might call a mere phenomena-life, the whole thought being absorbed in matters of spirit-phenomena, while the great vital truths of the philosophy take no hold upon or within the heart and life? Tests, tests, tests-something done by spirits-fill the whole horizon of the mind; there is no outreach for the living, life-giving truths embodied in the spiritual philosophy, and no up-

reach of spiritual aspiration.

The whole thing, all there is to their Spiritualism, is phenomena, tests, tests, for the sake of the tests, and not as a means of spiritual growth and unfold-

Verily there is a better way, there is a larger benefit, a higher reality, a more useful purpose and use, that may be realized in, from and by, our Spiritualism than the mere gratification of a desire

for signs and wonders.

There is a principle in man that takes hold on spirituality; there is that in man which may receive culture in interior truth, and bring spiritual development, unlift of thought and the interior realization of a higher and finer plane of life-a life in the spiritual realm of

Truly there is need that the soul plume Itself here and now for the up. Thoughts that tune the heart to glad ward flight in the world beyond the mortal.

It must be there is advantage in now

and here acquiring those spiritual attainments that will remain when the body of flesh is laid aside to return to

Thoughts to cheer us on our way,
Thoughts of good, in work or play;
Something sweet to sing. its kindred dust.

It is entirely within our province to so cultivate our spiritual natures, that We shall enter into the possession here in this mortal state of spiritual qualities and adornments that will remain with us as an abiding part of our moral

and spiritual equipment in the higher life eternal of the spirit. The "Silence Room" of the "Home Si- Thoughts to make life's burdens lighter lent Thought Brotherhood" is a helpful

"Take up the white man's burden," institution, as also is the Quaker meet

Even amid the busy, bustling throng we may enter into this "silence room" within, and enjoy refreshment of spirit gained from its sweet restfulness and and receive strength for our Brightest lights of illumination, and most precious uplifts of thought, aspiration and unfoldment, may come to us in these treasured moments of in-

of our meeting with angels.

Feeling the nerd of help, feeling the goodness of strength and thought from he Unseen world above and around us, it is within our power to enter the closet of Silence within us, and send and strength from the spiritual powers

and knowledge. is well to enter into a room where we centration and inner stillness, conducive to mental and spiritual illumination.

But without the accessories of such room and place, we can withdraw our ninds from exterior and worldly things and in the stillness of inner silence lis ten to the "still, small voice" of angel lifting spiritual thought.

SOMETHING SWEET TO THINK OF There is much more in these oft-repeated and often sung words than is apparent on mere careless casual thought And this under idea is one of the deep ruths and abiding glories of true Spir-

There is in Spiritualism a reality of ife and beauty that appeals to the finer qualities of the soul of humanity, and touches and calls into quickened activty the poetle instincts and the mental

leath does not end our existence as conscious intelligent entities-that we continue to live in spirit, after we have passed beyond mortal sight-that our friends and loved ones, though their us, still live and can manifest their spirtual presence, in various ways-all these things appeal to our inmost being. and to all the finer qualities of our mental nature, as "something sweet to think of," something to be pictured in finest and sweetest colors of chaste fancy and framed in soulful settings of music, to cheer the heart and uplift to purest ideal mounts of aspiration.

Christianity-the accepted Christianity that is, with all its accretions of paganism, and the world work of monkish superstition and ecclesiastical forgery has found much of its strength and its hold upon the mind of people, through its use of its pagan-christian song, its hymns and music. The beautiful and touching music has covered as with a nantle the hideous, horrible, inhuman logmas inculcated in the words of the lymns. Music has been made to clothe he hateful forms of brutal doctrines, such as all orthodox churches teach in their creeds. The creeds have been sung into the mental and moral nature of children, in Sunday-schools and at hurch services. Is it not a great thing -and a sweet thing-that Spiritualism can justly and truly claim entire freelom from these dark and horrible mon strosities of doctrine and dogma? That n all its features, qualities and characeristics; its teachings and everything that goes to distinguish it as a system, a philosophy, a cult, a spiritual and sub-tantial fact, there is not one point or feature that does not furnish "some-thing sweet to think of," and to be enwoven into a beautiful fabric of melo ious music and soulful song?

While believers in total deprayity, etc., are singing their horrid theology into the plastic, teachable minds of children, Spiritualists should feel moved by every principle of goodness, and humanity to sing the attractive, sweet and reasonable things of Spiritualism into the receptive minds of their own young people; thus will the seeds of good be planted and cultivated unto a rich ripe harvest as the young people nature in the full stature of noble man-

SOMETHING SWEET TO SING. Something sweet to sing in gladness. Sweet to sing, sweet to sing.

something to dispel our sadness, Something sweet to sing: Thoughts that breathe of pure delight Sunny morn dispels the night; Furning darkness into light-Something sweet to sing.

Something sweet to sing in sadness -Sweet to sing, sweet to sing.

Something sweet to sing; Thoughts to help us day by day,

Something sweet to sing in union. Sweet to sing, sweet to sing. Earth with angels in communion, Something sweet to sing; Thoughts that lift our hearts above,

Thoughts that angels' presence prove Ever near us in their love, Something sweet to sing. Sweet to sing, sweet to sing.

Thoughts to make life's path brighter, Something sweet to sing; Something full of sweetest cheer, Making heaven on earth appear, Thoughts of angels ever near, Something sweet to sing.

JAS. C. UNDERHILL.

Hammond, Ind.

ABOUT MEDIUMS.

Answers to Some Important Questions.

Why do honest mediums have such poor financial success? I answer: First, many are naturally poor financiers. Second, mediums in their earlier development lose their individuality by becoming so negative, their forces being exhausted, they could not be positive enough to demand their own rights. We should seek power within ourselves, then we will be not only able to help oursives but help others. Knowledge is power, but it must be soul knowledge, knowledge of thyself and thy own pow ers; and how to use them.

Do our thoughts affect us? Yes, every thought we send out returns to us again, therefore we should not think evil of another, for we suffer by it. Do not be deceived, whatsoever ye sow that shall ye reap. Our inspirations are the harvest of our aspirations. We may be haunted or harassed by our own vain thoughts. Good thoughts lift the evil thoughts degrade us and drag u down. Solomon said, "as a man think-eth, so is he." An individual may hypnotize himself by his thought. Anger may produce fits, yet it was thought that produced anger. Thought produces jealousy, and jealousy produces murder. So I would say to all, employ your mind in good thinking; think not vil of another for he will resent it and

rations. I will give a few causes and make it as short as possible. According or faculties through which the mind works. The brain is not the mind but an organ of the mind. It is a workare insane. We should seek to develop every faculty. Spirituality is an intu ition by which we know the spiritual rights from material wrongs; also to see without eyes and hear without ears. But what will we get through our in-spiration of intuition? That depends on name and fame; but if acquisitiveness is large then the aspirations will be for money. If benevolence is large then will over-balance all selfishness and make us good and kind and loving. Then our aspirations will not be selfish, but for good, and our inspirations will be in accord. Ideality is taste and refinement. We need sublimity, to have love of grandeur and infinitude; we need firmness, to be precise; we need continuity, to have perseverance; we need hope, so as to have confidence; we need constructiveness, to build, to put together, to construct; we need langua e, to clothe our idens; we need or-der, to have things right and keep right; we need time to be prompt, also to say things in the right time; and we need tune, to be in harmony; we need calculation, to be able to figure correctly; we need causality, to make us rea son from cause to effect; we need comparison, so as to be able to weigh all matters, compare one with another and then render a perfect judgment; we need individuality, to assert our rights and hold our own and demand the same. We cannot be perfect unless all the strings in the instrument are in tune, therefore we should seek to perfect each and every faculty, for spirit guides can only bring out what we have within us. Too many wait for the guides to do all. Dear readers, read and think for yourselves. How many Spiritualists are there who do not take a Spiritual paper? Some are so smart hey think they cannot learn any more

myself like controversy; it instructs Do you know that there is a chemistry of mind? Why, there is a different chemical action through what we read, through the people we come in contact with, even our conversations are controlled by the character of the persons we meet; the great controversies we have been reading in The Progressive

If we all believed alike, we could not learn of another, if we always put to gether the same ingredients we would always have the same. Therefore when we read The Progressive Thinker we get a variety of thought; and there is soul and mental food for all if you will only partake of it.

I wish to say one word about the grand premium, The Occult Life of Jesus. I had the pleasure of reading that book several years ago. I was so

animated over its contents, I sent far and near to buy the book, but was in. formed it had gone out of print. I said many times I would give ten dollars for the book. I am exceedingly glad to see it resurrected again, and I verily be-lieve it will be a great boon to human-

I am in the field and bound to work I still have plenty of Bible Stories to give away.
DR. DANIEL WINEGARDEN. Mobile, Ala.

Nothing can bring you peace but yourself; nothing can bring you peace but the triumph, of principles.—Emer-

No earnest thinker will borrow from others that which he has not already, more or less, thought out for himself.— Charles Kingsley.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

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a Dear' Sister!

Born again; yes, tern again.
Not dead; not buried; Born a second

Born into a new sphere; into the aerial sphere of Life. Not into a new life.

Born how?

Tis the very same life after us as beore the second birth; Life never dies. Life is eternal, yea life is from everlasting to everlasting. Life per se is unchangeable. How-ever, change of environment evolves new manifestations; Not a new life, only a new body, a new ethereal mate-rial body. Incorruntible and invisible to normal vision. Wholly freed from flesh and blood, wholly freed from hun-ger, thirst, heat, and cold; free from all the pains that flesh and blood and bones are heir to. Forevermore free from doctors' pills, powders, pukes and bills. Free from the force of gravity. The new body is as obedient to will force as thought, and ret all life's attributes dwell therein in all their fuliness. Born into the sphere where billions of other peoples dwell, and are plainly visible. Born into the sphere, where dear parents dwell, where dear brothers and sisters dwell, ah! and one nearer and

Soliloguy Upon the Transition of bonder upon it and neverweary awaiting the blissful moment when you, too, shall be born again, and immediately caught up and clasped in the arms of dear friends who are always waiting and watching for loved ones to come. GEO. M. RAMSEY, M. D. Clokey, Pa.

THE CHRISTIAN BIGOT.

The Christian bigot from progress flies, The "Blood of Jesus" blinds his eyes. The truths of Science he cannot see, But trusts all to the "Holy Three!" He earnestly on Sunday prays, Then cheats his neighbor the next six days.
With fulcrum "Faith" and "Bible"

lever He tries to stop the world forever. To him it is a sin to think: From research he will always shrink. These two Bs are his stock in hand,

Believe, or else you must be damned! C. C. BISHOP. Those whose whole minds feed upon riches recede in general from real happiness in proportion as their stores in-

crease.—Burton. We are reformers in spring and sumdearer still. Into a sphere and mode of living that will last for aye, nevermore by the old. Reformers in the morning; to be separated from loved ones. Oh! conservatives at night.—Emerson.



CANNIBALS AND

How They Manifest Respect for the Dead.

reverence for the remains of the dead, tives as totelar agents.

The existence of the sentiment among The Santals, Karens and Nagas, hill the civilized and enlightened nations of tribes of India, having no idea of a modern and ancient times is un-supreme beneficent Being, are careful questioned. In some of the lowest to dispose of their dead by interment or

although it is nowhere entirely lacking. The Fuegans, a type of the lowest place them on broken boughs in the earth, into a thicket, or burn it, as they woods and cover them up with may determine upon consulting their branches, or deposit them in caves, or sacred books. in a canoe near the sea. Black is the color of mourning among this race.

creepers, and bury it, and after two or three months disinter it and paint the bones and divide them among the relatives, who carry them either for ornaments or for articles of utility. Somements or for articles of utility. Somements instead of burying they deposit times, instead of burying they deposit times body in a tree on a platform of the body. Andamans manifest no sticks.

The Hottentots, confused in their notions of a supreme benevolent Power, wrap the corpse in the mantle worn by the decorated during life and take it, not through the door of the hut, but through the door of the hut for the purpose, and deposit it in the cleft of a rock, a hole made by wild beasts, or in a grave midde for the purpose.

a Supreme Being. Instead of God they atton to departed spirits, bury the worship the spirits of their dead anbodies of their departed chiefs and per-

dead in a sitting posture. Sometimes they consider sacred. they are placed on a platform, sometimes in a tree, and sometimes, but it would seem that examples the bones are frequently chose savages who are not above preserved. They sometimes practice cannibalism, and eat the fiesh of dead people believe the spirits of the dead revolent Power regnant in the universe, visit them in dreams, and eventually are sufficiently impressed by the fact of death to regard the remains of human lows." The Australians manifest no beings with some degree of respect if belief in an active or passive benevolent

The Tasmanians burn or bury their dead, and carry the ashes or bones as snap-shot taken on the spot, illustrates charms, and sometimes they even the respect and veneration of the late throw flowers on the grave. They believe in a future life resembling this, Cuba, for the remains of the dead but shorn of all its evils, and there are whose friends and relatives had been also evidences of a belief in reincarna too poor, or for some reason or other tion into "white fellows" or as stars; but there is apparently no belief in a benevolent Power in the universe.

The New Caledonians practice cannibalism, believe their ancestors are gods, and "dead man" is the common name for "god." They clip off the nails of the dead for relics, dress the body with a belt and shell armlets and bury it, leaving the head exposed above the off the head and preserve the skull and is ample to receive in all peace and

the bones are taken up and put in the family tomb erected near the house or selected from natural caves. Some tribes believe the soul of the father at death goes into the son and the soul of the mother into the daughter. The same notion was prevalent among the ancient Hindoos. There is some evidence of a belief among some of the tribes of New Guinea of a Supreme Being who rules over human affairs. The Fijians practice cannibalism

very extensively; have cannibal feasts at their dedications of temples, canoes, etc., and missionaries, shipwrecked mariners, kidnapped victims, slaves and even wives are eaten. The king, priest bury their dead, the bodies of chiefs mourned a brother or a dear one." and distinguished persons being deto the deceased, showing the same respect to the body as when it was living. Wives of dead chiefs are strangled so that they may attend their lords in the other world. Aged chiefs are buried alive. The Fijians have an intense con-viction of a future life and they believe that inanimate objects as well as men They believe that the spirits of the dead reappear to the living, and that the spirit while in the body may leave was all three and more to me. I am the it and make excursions "in the astral." They believe a Supreme God lives on a mountain and that many lesser gods exist to cause human ills and make themselves generally disagreeable.

nibals, murderers, etc. The Sandwich Islanders perform fubody in natural caves, burn, or throw it the hero, alone.

sons are preserved with superstitious reverence. These Islanders believe in

a future life and have a vague notion of an active beneficent Power, but their gods for the most part are maleficent I believe history bears out the from whom their king and principal statement that all nations and tribes of chiefs are supposed to have descended. the human race have at all times man- They venerate relics of deffied men, ifested a feeling of respect, if not of and regard the spirits of departed rela-

with no clear idea of an active benevoraces, and cannibals, with probably no lent Power as Creator of the universe, belief in a beneficent delty and but leave the dead body exposed on the sur-slight if any notion of a future life, face of the ground, throw it into the wrap the bodies of their dead in skins, water, under a heap of stones, or

The Bushmen of Africa, having "apparently no idea of an active bea tight bundle, bind it with strong dead and "the deceased is always

future state.

The Veddahs leave the body unburied in the place where it dies, throw leaves and stones upon it and abandon the whom are cannibals, substantially the of common people exposed to the bush The Australians generally bury their to be devoured by hyenas, which animal

> the cannibal stage of existence and who have little or no idea of a supreme benot with feelings akin to sacredness

The picture at the head of this article. which is a reproduction of a kodac had failed, to pay the annual charges for burial space in the "consecrated ground" of Cristobal Colon Cemetery. Failing thus to meet the mercenary demands of the church the bones are disinterred, coffins and all, and thrown in a heap back of a wall, and there exposed to the azure of heaven whose bosom, undesecrated by the polluting touch of any priest of Moloch or ground, and after about ten days twist | Mammon, let us undoubtingly believe, teeth as relics.

The New Guinea people bury their dead and at the end of a year or more

loving kindness the sacred spirit who bear the form of human kindness the sacred spirit who bear the form of human kindness the sacred spirit who bear the form of human kindness the sacred spirit loving kindness the sacred spirits of all A. M. GRIFFEN.

The Two Offerings.

A man who tottered under many years met beside a grave a maiden who was fair to look upon. He stooped to place across the little mound a wreath, The old man looked at her, and there was wonder in his eyes.
"My son lies buried here," he said.

Tears trembled on the maiden's drooping lashes, but she was silent. "His grave," the old man said, "was

here a score of years ere you were born, or orator who is the greatest cannibal and yet you come to decorate it, and is the most deserving of honor. Fijians you weep above him as one who

The -maiden twined her fingers to posited in small temples, and offer food gether and looked down at the little the hero who had gone.

"You decorate his grave," she said at last, "because he was your son."
"Yes," the white-haired man replied, "he was my son, and he died for the cause that was near to my heart."

"And I put flowers upon his grave," spirit of the new Memorial Day."

exist to cause human tils and make sought to take his hand, when, lo! she themselves generally disagreeable. The found that it was without substance. greatest gods are the greatest can- He was the wraith of Sectionalism, and at her touch he vanished.

As the sun went down the beautiful neral ceremonies in secret, bury the maiden stood weeping at the grave of SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.—SPIRITUALISM

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Then again, we may have false aspirations. I will give a few causes and

make it as short as possible. According

to phrenology we have forty-two organ

or faculties through which the mind works. The brain is not the mind but

an organ of the mind. It is a work-

shop divided into forty-two apartments

If all our time is spent in one room, we are insane. We should seek to develop

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But what will we get through our in

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selfish and for selfish purposes; for

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I myself like controversy; it instructs

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it resurrected again, and I verily be-lieve it will be a great boon to human-

I am in the field and bound to work. I still have plenty of Bible Stories to

give away.
DR. DANIEL WINEGARDEN.

Nothing can bring you peace but

yourself; nothing can bring you peace

but the triumph, of principles.-Emer-

No earnest thinker will borrow from

others that which he has not already, more or less, thought out for himself.—

True politeness is perfect ease and

freedom. It simply consists in treating others just as you love to be treated

Mobile, Ala.

Charles Kingsley.

yourself .- Chesterfield.

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Questions.

NO. 498

STUDIES IN SPIRITUAL THOUGHT.

The Burden of Spiritualism—Home and Heart Spiritualism -Something Sweet to Think of-Something Sweet to Sing.

"Take up the white man's burden," institution, as also is the Quaker meetsings Kipling in his famous poem. Spiritualism has a burden, but it is of a character analogous to that described by Jesus, "my burden is light."

For the meaning of Spiritualism, its message to man, is not a burden of darkness and despair, but it is glad tidings" fitted to meet the wants of all humanity.

It is a great mistake, a great error, that seems to be made by many, who apparently think that the chief end and im of Spiritualism is the materialization of spirits. Spiritualism is of high er and finer import—it means not the majerialization of spirits, but the spirit-ualization of humanity. It means not so much the bringing of angels down om heaven, as the spiritual upliftment of man toward the angelic spheres.

It means not the mere satisfaction of the curiosity of the seeker of signs, tests and wonders, but the cultivation of mind and heart in the refining things of spiritual thought, spiritual growth It means culture in the way of purifying the mind of the impurities and

dross of a mere material plane of living and thinking It means the evolution of man upward from the grosser lines of life and thought, into the morally and spiritually

upward and away from the impure and morally beclouding things of earthly existence, into the brighter light and life

of pure spiritual beings.
Signs, tests are good and useful for place and purpose; many have need of them, in various ways; but none should rest in them or on them. We should take them, accept them at their full value as evidences of a great truth; take them and go on. Use them

as helps to a higher, more spiritual life. For, after all, the burden of Spiritualism is to materialize humanity-not to materialize spirit forms, but to effect the greater work of spiritualizing human beings, that thus they may not need to bring spirits down to them, but may in spirit ascend and commune with dwellers in the purer spirit realms.

It is to quicken into activity that prin-

ciple of spiritual life which shall impel to ardent aspiration and struggle todeals of moral and spiritual excellence.
Such in its higher aspect is the burden of Spiritualism. It can be nothing less than this, for less than this would ward highest, purest, most perfect ideals of moral and spiritual excellence. of the soul, which cannot be satisfied with less than the best, the perfect.
A quality of Spiritualism which fails to provide for the higher, purer instincts and longings of the spiritual nature, or fails in pure spiritual ideals, ideals, and to impel man unto their attainment, such is the high mission, the

sweet burden of Spiritualism. HOME AND HEART SPIRITUALISM

In the forms of religion extant, none can have failed to observe that there are various grades or phases, kinds or qualities, as exemplified in the professions and in the actual lives of their Some make little or no demonstrative

outward show; they are quiet, never noising their religion, but apparently seeming to keep it within, never seeking to display their possession or profession before an applauding world, yet live lives of high, pure and noble spiritual deed and aspiration. Others owning the same creed, are

loud and demonstrative in professionand abjectly poor in the essential elements of true heart and life religion. Their religion is profession and not of the life and soul.

Do we not find the same fact exemplified in the fold of Spiritualism? Is it not a fact that the Spiritualism of very many Spiritualists consists in what we might call a mere phenomena-life, the whole thought being absorbed in matters of spirit-phenomena, while the great vital truths of the philosophy take no hold upon or within the heart and life? Tests, tests, tests—something done by spirits-fill the whole borizon of the mind; there is no outreach for the living, life-giving truths embodied in the spiritual philosophy, and no up-

reach of spiritual aspiration. The whole thing, all there is to their Spiritualism, is phenomena, tests, tests, for the sake of the tests, and not as a means of spiritual growth and unfold-

Verily there is a better way, there is a larger benefit, a ligher reality, a more useful purpose and use, that may be realized in, from and by, our Spiritualism, than the mere gratification of a desire for signs and wonders.

There is a principle in man that takes hold on spirituality; there is that in man which may receive culture in interior truth, and bring spiritual develop-ment, uplift of thought and the interior realization of a higher and finer plane of life—a life in the spiritual realm of

Truly there is need that the soul plume itself here and now for the upward flight in the world beyond the mortal.

body of flesh is laid aside to return to

It is entirely within our province to so cultivate our spiritual natures, that we shall enter into the possession here in this mortal state of spiritual qualitles and adornments that will remain with us as an abiding part of our moral and spiritual equipment in the higher Ever near us in their love, life eternal of the spirit.

The "Silence Room" of the "Home SI- Thoughts to make life's burdens lighter. lent Thought Brotherhood" is a helpful

ing, where the "Friend" may sit for an hour in silent meditation, with his mind open to good spiritual influences from above.

But, in lieu of these, we may enter into the "silence room" within our own selves, individually, and join with angel "friends" in communion and concentration of thought that shall take hold on life eternal.

Even amid the busy, bustling throng we may enter into this "silence room" within, and enjoy refreshment of spirit gained from its sweet restfulness and peace, and receive strength for our needs. Brightest lights of illumination, and most precious uplifts of thought, aspiration and unfoldment, may come to us in these treasured moments of intrior silence, which may prove the hour of our meeting with angels.

Feeling the need of help, feeling the goodness of strength and thought from the Unseen world above and around us, it is within our power to enter the closet of Silence within us, and send forth our thought, our desire, for light and strength from the spiritual powers in advance of us in spiritual perception and knowledge.

If so be that we can find it feasible, it s well to enter into a room where we shall be alone and not subject to interruption, for it will assist us in the con-centration and inner stillness, conducive o mental and spiritual illumination.

But without the accessories of such oom and place, we can withdraw our minds from exterior and worldly things and in the stillness of inner slience listen to the "still, small voice" of angel visitors come to help us with good uplifting spiritual thought. SOMETHING SWEET TO THINK OF

There is much more in these oft-repeated and often sung words than is apparent on mere careless casual thought. And this under idea is one of the deep italism.

There is in Spiritualism a reality of life and beauty that appeals to the finer qualities of the soul of humanity, and touches and calls into quickened activand moral vibrations that unite in the harmonies of poetry and music, to give

fail to meet the demands and longings tinue to live in spirit, after we have friends and loved ones, though their mortal presence be hidden away from us, still live and can manifest their spir-itual presence, in various ways-all these things appeal to our inmost being, lacks the highest essentials necessary and to all the finer qualities of our mento the best unfoldment of humanity tal nature, as "something sweet to here and hereafter. To supply highest think of," something to be pictured in finest and sweetest colors of chaste fancy and framed in soulful settings of music, to cheer the heart and uplift to purest ideal mounts of aspiration.

Christianity-the accepted Christianity that is, with all its accretions of paganism, and the woful work of monkish superstition and ecclesiastical forgeryhas found much of its strength and its hold upon the mind of people, through its use of its pagan-christian song, its hymns and music. The beautiful and touching music has covered as with a mantle the hideous, horrible, inhumar logmas inculcated in the words of the lymns. Music has been made to clothe the hateful forms of brutal doctrines such as all orthodox churches teach in their creeds. The creeds have been sung into the mental and moral nature of children, in Sunday-schools and at church services. Is it not a great thing -and a sweet thing-that Spiritualism can justly and truly claim entire free-dom from these dark and horrible mon-strosities of doctrine and dogma? That n all its features, qualities and characcristics; its teachings and everything that goes to distinguish it as a system, a philosophy, a cult, a spiritual and sub-stantial fact, there is not one point or feature that does not furnish "some thing sweet to think of," and to be en woven into a beautiful fabric of melo

dious music and soulful song?
While believers in total deprayity, etc., are singing their horrid theology into the plastic, teachable minds of children, Spiritualists should feel moved by every principle of goodness, and humanity to sing the attractive, sweet and reasonable things of Spiritualism into the receptive minds of their own young people; thus will the seeds of good be planted and cultivated unto a rich ripe harvest as the young people mature in the full stature of noble man-

SOMETHING SWEET TO SING. Something sweet to sing in gladness. Sweet to sing, sweet to sing.

Something to dispel our sadness, Something sweet to sing; Thoughts that breathe of pure delight Sunny morn dispels the night;

furning darkness into light-Something sweet to sing. Something sweet to sing in sadness,

Sweet to sing, sweet to sing. Thoughts that tune the heart to glad Something sweet to sing:

It must be there is advantage in now and here acquiring those spiritual attainments that will remain when the Thoughts of good, in work or play; Something sweet to sing.

> Something sweet to sing in union. Sweet to sing, sweet to sing. Earth with angels in communion, Thoughts that lift our hearts above, Thoughts that angels' presence prove Something sweet to sing.

> > Sweet to sing, sweet to sing.

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evil thoughts degrade us and drag us down. Solomon said, "as a man think-eth, so is he." An individual may hyp-It is a Golden Apportunity-- Take Advantage of it.

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Soliloguy Upon the Transition of what bliss. Bliss eternal. Think of it, a Dear' Sister! Born again; yes, barn again.

Born again; yes, buried; Not dead; not buried; Born a second

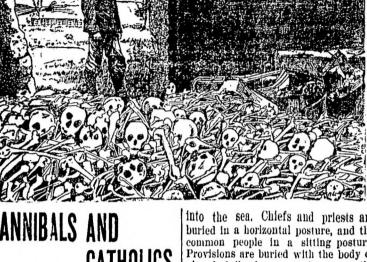
Born how? Born into a new sphere; into the aerial sphere of Life. Not into a new life. 'Tis the very same life after us as be-

Life never dies. Life is eternal, yea only a new body, a new ethereal mate

ponder upon it and neverweary awaiting the blissful moment when you, too, shall be born again, and immediately caught up and clasped in the arms of dear friends who are always waiting and watching for loved ones to come. GEO. M. RAMSEY, M. D. Clokey, Pa.

days. With fulcrum "Faith" and "Bible" lever He tries to stop the world forever. To him it is a sin to think;

Believe, or else you must be damned! C. C. BISHOP.



CANNIBALS AND CATHOLICS.

reverence for the remains of the dead. Itives as tutelar agents.

The existence of the sentiment among The Santals, Karens races of mankind it is not so manifest, cremation and with tokens of respect, although it is nowhere entirely lacking.

The Fuegans, a type of the lowest branches, or deposit them in caves, or sacred books.

in a canoe near the sea. Black is the color of mourning among this race.

The Andamans roll the body up into a tight bundle, bind it with strong creepers, and bury it, and after two or three months disinter it and paint the bones and diside them among the relations. bones and divide them among the rela-

The Veddahs leave the body unburied Among the Bechuanas, another

dead in a sitting posture. Sometimes they consider sacred. they are placed on a platform, some- And thus might the list be extended, rarely, burnt. The bones are frequently enough have been given to show that preserved. They sometimes practice even those savages who are not above cannibalism, and eat the fiesh of dead the cannibal stage of existence and who children as a token of affection. These people believe the spirits of the dead nevolent Power regnant in the universe, visit them in dreams, and eventually are sufficiently impressed by the fact of become "reincarnated" into "white feldeath to regard the remains of human lows." The Australians manifest no beings with some degree of respect if belief in an active or passive benevolent | not with feelings akin to sacredness.

but shorn of all its evils, and there are whose friends and relatives had been

nibalism, believe their ancestors are demands of the church the bones are gods, and "dead man" is the common disinterred, coffins and all, and thrown name for "god." They clip off the nails in a heap back of a wall, and there of the dead for relics, dress the body exposed to the azure of heaven whose with a belt and shell armlets and bury bosom, undesecrated by the polluting it, leaving the head exposed above the touch of any priest of Moloch or ground, and after about ten days twist off the head and preserve the skull and teeth as relics.

Mammon, let us undoubtingly believe, is ample to receive in all peace and loving kindness the sacred spirits of all teeth as relics.

The New Guinea people bury their who bear the form of human kind. dead and at the end of a year or more the bones are taken up and put in the family tomb erected near the house or selected from natural caves. Some tribes believe the soul of the father at death goes into the son and the soul of the mother into the daughter. The ancient Hindoos. There is some evidence of a belief among some of the tribes of New Guinea of a Supreme Being who rules over human affairs.

The Fijians practice cannibalism very extensively; have cannibal feasts their delications of the suprementations of the suprementation of the suprementati

at their dedications of temples, canoes,

etc., and missionaries, shipwrecked mariners, kidnapped victims, slaves and even wives are eaten. The king, priest or orator who is the greatest cannibal is the most deserving of honor. Fijians bury their dead, the bodies of chiefs and distinguished persons being deposited in small temples, and offer food gether and looked down at the little to the deceased, showing the same re- stone whereon was carved the name of spect to the body as when it was living. the hero who had gone. Wives of dead chiefs are strangled so that they may attend their lords in the last, "because he was your son." other world. Aged chiefs are buried other world. Aged chiefs are buried alive. The Fijians have an intense conviction of a future life and they believe that inanimate objects as well as men ""And I put flowers upon his grave," alive. The Fijians have an intense conthat inanimate objects as well as men have spirits that live in a future world. the malden said, "not that he was my brother, not dead reappear to the living, and that the spirit while in the body may leave it and make excursions "in the astral." Spirit of the new Memorial Day." They believe a Supreme God lives on a Then she drew closer to the man, mountain and that many lesser gods upon whom rested many years, and exist to cause human ills and make sought to take his hand, when, lo! she themselves generally disagreeable. The found that it was without substance.

rnemserves generally disagreeable. The greatest gods are the greatest cannibals, murderers, etc.

The Sandwich Islanders perform fuThe Sandwich Islanders perform fuperal ceremonies in secret, bury the maiden stood weeping at the grave of body in natural caves, burn, or throw it

buried in a horizontal posture, and the common people in a sitting posture. Provisions are buried with the body or placed daily for some time over the How They Manifest Respect for the Dead.

Fixed thin for some time over the some of distinguished persons are preserved with superstitious reverence. These Islanders believe in a future life and have a vague notion of an active beneficent Power, but their I believe history bears out the from whom their king and principal statement that all nations and tribes of chiefs are supposed to have descended. the human race have at all times man- They venerate relics of delfied men, ifested a feeling of respect, if not of and regard the spirits of departed rela-

The Santals, Karens and Nagas, hill the civilized and enlightened nations of tribes of India, having no idea of a modern and ancient times is un-supreme beneficent Being, are careful questioned. In some of the lowest to dispose of their dead by interment or

The Kalmucks, a central Asiatic race, with no clear idea of an active benevoraces, and cannibals, with probably no lent Power as Creator of the universe, belief in a beneficent delty and but leave the dead body exposed on the surslight if any notion of a future life, face of the ground, throw it into the wrap the bodies of their dead in skins, water, under a heap of stones, or place them on broken boughs in the earth, into a thicket, or burn it, as they woods and cover them up with may determine upon consulting their

tions of a supreme benevolent Power, tives, who carry them either for ornaments or for articles of utility. Sometimes, instead of burying they deposit the body in a tree on a platform of a hole made in the side of the hut for the purpose, and deposit it in the cleft sticks.

The Andamans manifest no the purpose, and deposit it in the cleft of a rock, a hole made by wild beasts, sticks. The a Supreme Being or of a of a rock, a hole made by wild beasts, or in a grave made for the purpose.

in the place where it dies, throw leaves and stones upon it and abandon the place, though some of the tribes bury their dead and mourn their loss. This race believes in spirits and have vague titute of a belief in a God as Creator notions of a future life, but no idea of and Ruler of the world," paying adora Supreme Being. Instead of God they ation to departed spirits, bury the worship the spirits of their dead an- bodies of their departed chiefs and percestors whom they regard as their sons of distinction, but leave the bodies guardians.

The Australians generally bury their to be devoured by hyenas, which animal

times in a tree, and sometimes, but but it would seem that examples

power.

The Tasmanians burn or bury their dead, and carry the ashes or bones as charms, and sometimes they even throw flowers on the grave. They believe in a future life resembling this, lieve in a future self-transport through the self-transport to the respect and veneration of the late Roman Catholic authorities of Havana, lieve in a future life resembling this, but shows of all the calls are the respect and veneration of the dead that the respect and veneration of the dead this article, which is a reproduction of a kodac snap-shot taken on the spot, illustrates the respect and veneration of the late. also evidences of a belief in reincarna too poor, or for some reason or other tion into "white fellows" or as stars; but there is apparently no belief in a benevolent Power in the universe.

The New Caledonians practice can. Failing thus to meet the mercenary

A. M. GRIFFEN.

The Two Offerings.

A man who tottered under many years met beside a grave a maiden who was fair to look upon. He stooped to same notion was prevalent among the place across the little mound a wreath, The old man looked at her, and there as wonder in his eyes.
"My son lies buried here," he said.

Tears trembled on the maiden's drooping lashes, but she was silent.

"His grave," the old man said, "was here a score of years ere you were born. and yet you come to decorate it, and you weep above him as one who mourned a brother or a dear one."

. The -maiden twined her fingers-to-

"You decorate his grave," she said at "Yes," the white-haired man replied,

fore the second birth:

life is from everlasting to everlasting.

Life per se is unchangeable. However, change of environment evolves new manifestations: Not a new life, rial body. Incorruptible and invisible to normal vision. Wholly freed from flesh and blood; wholly freed from hunger, thirst, heat, and cold; free from all the pains that flesh and blood and bones are heir to. Forevermore free from doctors' pills, powders, pukes and bills. Free from the force of gravity. The new body is as obedient to will force as thought, and yet all life's attributes dwell therein in all their fullness. Born into the sphere where billions of other peoples dwell, and are plainly visible. Born into the sphere, where dear parents dwell, where dear brothers and crease,-Burton. sisters dwell, ahl and one nearer and

THE CHRISTIAN BIGOT. The Christian bigot from progress flies, The "Blood of Jesus" blinds his eyes. The truths of Science he cannot see, But trusts all to the "Holy Three!" He earnestly on Sunday prays, Then cheats his neighbor the next six

From research he will always shrink. These two Bs are his stock in hand,

riches recede in general from real hap-piness in proportion as their stores in-We are reformers in spring and sum-

Those whose whole minds feed upon

dearer still. Into a sphere and mode of mer. In autumn and winter we stand living that will last for aye, nevermore by the old. Reformers in the morning: to be separated from loved ones. Oh! conservatives at night.-Emerson.

THE KING-BEE OF BAGKSLIDERS

He Deserts the Bright, Cheery Highlands of Spiritualism, for the Desolate Realms of Darkness.

W. F. Jamieson Cives an Interesting Account of His Journey from Spiritualism to Materialism.

COUNT THE INCIDENTS CON-HUMAN NATURE.

(Conclusion.)

phenomena. I had never been in a dark | search. seauce. There may be dark circle phein which I had a chance to closely ex- failed me. amine them they proved to be of the earth, earthy.

infallible proofs of their identity.

better than all the Jews that ever lived, ains of belief." our own dearly beloved relatives and intimate friends would appear in their the beautiful bodies of the departed IIvvoices of father, mother, brothers, sister. Mine would be the exquisite pleasvoice of my friend, A. B. Whiting.

At last, in one of my tours eastward, I visited Moravia, the Bethlehem of materialization, and at a pleasant lake-side retreat a few miles away, found Mrs. Mary Andrews, the materializing medium.

I had had sittings with Slade, Foster, Boothby, Thayer, Blair, Kegwin, Hollis, Hardy, and many others; had slatewritings, rappings, pellets, drawings, flowers by the bushel came into rooms with locked doors-sometimes the key! of a room, as at Col. Case's, in Philadelphia, put into my possession. Yet the effect of all these phenomena was to sweep me on until I was in sight of the "barren peaks of Materialism."

something of which there could be no doubt. The materializations I had already witnessed were a sore disappoint. Materialists were mortally offended,

An agricultural writer of Iowa, an atheistic materialist, related to me in am not a politician I have always exerdetail his visit to a materializing me cised the prerogative of a freeman, to dium. On his journey to see the me tell exactly what I think. As Thomas dium he treated the whole subject as a Paine said: "My own mind is my own joke until he found himself, he said, church." When I began my work of face to face with his own mother at the several months in Cincinnati I said. cabinet of the medium. "Ask me, if I "This platform is free. On it I will exam sure it was my mother! Don't I press my convictions, asking no one to know my own mother? The last time agree with me, but conceding to others I saw her face before coming to Amer- the same right I claim for myself. saw her face was at Memphis, sourl."

That interview with my English and came away saddened.

I looked to materialization as the frauds, as some materialists say Spiritualism is not all fraud, although there is a flood of fraud, as Spiritualists themselves frankly admit and bemoan. Some portion not fraud may be termed delusion, a deception of the senses, a false judgment. All religions have been full of delusions. But he has investigated to little purpose who does not know there are genuine phenomena, such as somnambulism; epilepsy, even to the extent of a total loss of consciousness; trance, or ecstasy, hypnotism. All these form a net-work benot yet fully ascertained, but which Spiritualists claim are clearly, unmistakably proved to be the product of spirits that once lived in fleshly bodies. All these phenomena I term "snare," a net-work. So, with my understanding of the meaning of the terms, "fraud, delusion, snare." I differ from most materialists; and I admit that the Spiritualists may be right in their claim that the "net-work" is a spirit power interwoven with fleshly bodies. I go still further and say I hope they are right.

way by admitting that all the genuine phenomena might be successfully coun-Americans, like the Herrmanns; but indeed, no finer opportunity to bring they naively add, There cannot be a Spiritualism to the front than public as great that Lulie Monroe Power still counterfeit without a genuine. They have unreservedly declared that if all ly indicates to the public that a system | we must be content with theories for phenomena could be simulated; if all which will do this courts investigation, awhile longer; and if preference should mediums should fail, yet Spiritualism It is this element of mental freedom have any influence, I prefer to think would remain an eternal fact, like an which has given Materialism most of this true-hearted woman has triumphed undiscovered star in the remote the prestige it enjoys. Oral debates over death itself.

wavering confidence in Spiritualismbut confidence is not knowledge.

My attention has been called to the valism, and that the real work of its on- I am gratified, rather than otherwise.

W. F. JAMIESON, THE MOST, minds of the age accepted Spiritualism, what the Spiritualists claim are the BRILLIANT OF ALL MATERIAL | phenomena and philosophy, not on the genuine evidences in favor of spirit ISTS, IS ALLOWED SPACE TO RE. basis of what they "do not know," but communication. That narrows the disas a result of painstaking investiga- cussion to a burning focus and contion. These critical minds, habituated vinces many, who are neither Spiritual-NECTED WITH HIS TRAVELS to weigh, measure and reason-Wal- lists nor Materialists, that Spiritualism THROUGH SPIRITUALISM INTO lace, Flammarion, Sir William Crookes, is truly what Christianity is not, a sys-THE REALMS OF HOPELESS MA- the latter-named gentleman cautious tem which concedes the right to all to some power yet unfathomed. This by TERIALISM-HIS VIEWS WILL about adopting the spiritual theory, but think wrong as well as right. now a Spiritualist. Other scientists If Spiritualists and Materialists were gr honor of the medium. I think the BE READ WITH INTEREST, IL- who are noted for their close tests, their really emancipated would they not ex- spiritualist mediums and speakers are LUSTRATING AS THEY DO, THE supreme love of truth, also accept Spir- tend a world-wide invitation to every as truthful as the Christian clergy-ERRATIC IDIOSYNCRASIES OF itualism. As it satisfies them, I am public speaker who has a message to begging the mediums' pardon for pay-

told, it ought to satisfy me. It would bring and the genus to present it; to exseem so; but it does not. They may press his own opinion; to tell the truth have had opportunities which I failed as he or she sees it? Are not those Spir-A few months later I met with anoth- to obtain. Undoubtedly, too, they are itualists who oppose free discussion as er physical medium, a genial person, better investigators than I am. I con- intolerant as orthodox Christians? whose musical seances gladdened Spir- cede that I accept their testimony in re- "The right of private judgment." itualists and converted skeptics-includ- lation to many scientific facts. Sup- taught by Martin Luther, has never ing Christians. At last he was detected pose, however, I doubt the facts? been lived out by the Protestant world. in his trickery, and I found myself vic- Not a scientist will deny my right to Has mental freedom, prized by Spiritget them first-handed, and he will do all | nalist and Materialist alike, been daily Although I beat our opponents in the he can to help me find them. I apply practiced, like the prayers of the court trial, in spite of the fact that Sen- the same rule to the phenomena of Spir- pletest? No. ator Stuart was their attorney—a young itualism. I must get the fact for my- O Liberty! thou splinx of the ages! lawyer and Lieutenant-Governor May self. This is the ground which the Spir- even thy best friends do not comprewere the victors on our side-yet my itualist occupies. He, like myself, does hend thee! Thou true savior of the faith in dark circles received a severe not accept "authority for truth, but race! twin of truth! mightier than any

blow. Still, I clung to the idea that truth for authority." Spiritualism, to monarch! For love of thee millions of were genuine manifestations be of more value than church history, martyrs, multitudes of nature's noble all the phenomena could have been exsomewhere-"where there is so much as it ought to be, must appeal to pres- men and women have perished. Art smoke there must be some fire." But ent-day revelation, not to mere testi- thou, glorious Liberty, after all the when I was converted to Spiritualism, mony. Testimony is valuable if it leads struggles to know thee, but a figment of more through its philosophy than its to investigation: pernicious if it ends re- the imagination of man? Is there no

For fifteen years before 1878 I was glittering splendor of truth, and life nomena produced by spirits of the de- gradually compelled to give up phenom- and death are all one, and human love parted of which I have no knowledge enal evidences, one by one, until nine itself, mockery. Inclosed in thy warm which I never witnessed, and which tenths were gone, and none but those embrace oblivion itself is sunshine other people, more careful investigators who were bigoted found fault with my sweet, rather than immortality without perhaps, have witnessed, proving to position; but when the remaining tenth | thee, priceless friend of humanity! their satisfaction that these phenomena | slipped from my grasp I was at sea | Shortly after my wife's death, four, not pleasant to think we will not awake are produced by individuals that once without chart, compass, rudder. I years ago, I wrote to a very radical Ma- in the morning. If the great central lived on the earth; but in every instance | trusted phenomena and phenomena | terialist journal. "The Ironclad Age." | thought of Spiritualism is true what a

Materialism is not as attractive a philosophy as Spiritualism. I did not elicited letters from Freethought earth could not bury! When spirit materializations were an accept Materialism because I preferred friends, inquiring, "Have you become a nounced they seemed to be just what I it. Preference had nothing to do with Spiritualist?" I wish, heartily wish, I Southwest corner Freeman avenue and needed. I held them as a triumph for the matter. Many materialists prefer could have said to them all that I have: Spiritualism-before I saw them! Our extinction. My preference is to live for- that I had found the perfect proof. spirit friends, I thought would walk ever. If preference could settle the Here is the letter: among us; talk with us; visit us; give question then Spiritualism would become the conviction of the bulk of man-Rappings, table-tippings, clairvoy- kind. It does not base itself on mere ance, inspirational speaking, were well desire, wish, preference, nor even beenough, a feast furnished by the gods; lief: but upon absolute knowledge. but materializaton-the coming not only | "One grain of knowledge," say Spiritof Moses and Elias and Samuel; but unlists, "is of more value than mount-

FROM UNDER THE SHADOW.

Dear Mr. Power:-To my lonely Colo-

rado home the sad news comes of the

death of Lulie Monroe Power, one of

the grandest, bravest heroines of this

From under the shadow of my great-

est sorrow I send you, and your Pearl,

spect of the battle fields of thought?

hosts of superstition? No sweet con-

In my many years of diligent investi-

istence. I have been driven to the un-

death; we know so little of the outlying

we are so deeply in love with nature, so

beautiful, enchanting, divine, that it ill

becomes would-be philosophers to set

that death ends all. If it does, then

what a contemptible thing is life!

Thrilled with it for a brief season: a

quenchable thirst-mockery of all mocks

But there are objects which we love

with far more intensity than life itself,

precious as it is. In many instances,

and there a fellow being is loved more

than life. Your wife loved her son Eric

more-would have willingly gladly,

given her life to save his. And is this

can describe, is the inevitable outcome?

individual life, which countless millions

"Won't somebody help me let go of this No enjoyment of victories won over the

On that point I agree with them.

In my debates with Spiritualists I my heartfelt sympathy. Death is so own proper person; in their presence a have been hoping, by coming in contact cruel—unless there is something better, doubt could no longer live. I read with with Spiritualists and mediums, as well that we yet know not of, to come after avidity all the reports by eye witnesses as through the reasoning of my oppo- it. There ought to be an endless life I could find on the subject of material- nents, that some clear demonstration brimming with happiness for such as ization. With me it was only a question might reach me; that with fact and un- Lulie Monroe Power. Is this life all? of time when I, too, would see and feel erring logic my doubts would be re- Is the struggle, the earnest work for moved, my Materialism ground to pow- others, which was a pre-eminent charing; and hear, once again, the familiar | der under the weight of phenomena. I | acteristic of your wife, to bring no satwould thank them to do it; would like isfaction to her heroic heart, save what to trade my Materialism for something she gained while engaged in the conure of again listening to the melodious better. It is an elephant on my hands, flict; while maintaining great principles and growing bigger for twenty-one and inspiring others with nobler aims? years. Perhaps it is a bear, after all. Is there to be, for her, no calm retrolike the one that hugged the Irishman:

bear?" When I became a Materialist and was templation of the triumph of Truth? challenged by Moses Hull to debate, I said, certainly. Since then I have had gation and careful examination of soa debate of five nights in Unity church, called evidences in favor of future ex-Los Angeles, California, with Dr. N. F. Raylin, a splendid man and able de- welcome conclusion that there is no photographs; live birds, canaries, doves; bater; G. H. Walser, Esq., a criminal present proof that we live after death. lawyer and the founder of Liberal, Mo.; Nevertheless, I know that we know so the witty and versatile J. Clegg Wright little about origin and destiny, life and

in Cincinnati. Not for victory but truth do I seek mysteries of this stupendous universe; debate. This was the prevailing spirit of all those controversies, except the one at Cincinnati. There the Spiritual-Then it was that I felt the need of ists claimed a victory, and because I limits to life; to dogmatically declare good. would not denounce Spiritualism as a fraud from beginning to end, several and because of what they termed my taste, a sip of nectar to incite an unconcessions to the Spiritualists. As I

ica was in England. The next time I That announcement was applauded to yearn to retain, to cease with the last of certain avocations necessary, and the echo by those who imagined them- breath of the earthly body? Grant that selves mentally free, and they seemed some are so constituted that they have to think, because they assert that they no wish to continue conscious existfriend gave me hope. I went, I saw, know "Death ends all." that I as their ence. Can they say they have no desire speaker, was bound to do the same to meet those again who were dearer to thing. On the contray, in my debate | them than their own selfish existence? apex of the pyramid of proof! Yet it with Mr. Wright, I made the direct What is love for? Is it born to die? did more than all else to shatter to statement: "The Materialist who says Why admire traits; peculiar little ways fragments my confidence in Spiritual- "death ends all" is unphilosophical, for of speech; manner; if all are to be ism, and I did not hesitate to affirm that how can any one know that? But this swept into the boundless ocean of unthe current phenomena (judging from opinion, that "death ends all," has been consciousness? Why should there ever what I had seen) is a snare, a fraud and attributed to me by many Spiritualists, be a Damon-Pythias friendship if it, a delusion; not that all mediums are The most I am warranted in saving is too, must cease to be? Why worship that death may end all. I do not know, our kind if anguish, which no language and I freely say to you. I hope not.

There is no subject on which I like Are we born to be extinguished? Just to speak better than upon Spiritualism. | that? Is that sublime? What an endand if, as Cincinnati Materialists assert. ing to the glory of the human intellect!

I am too polite to my opponents, actu. What a conclusion for great deeds, noally calling them "brother," I trust I ble achievements! may always be an offender in this way. It is not only possible, but highly If those debates resulted in calling probable, according to the dictum of scimore attention to Spiritualism; if more ence herself, that life is not confined to people were led thereby to investigate this world. We yet do not know much, its claims; if they made converts for it if anything, about life; but we are (all of which may be quite true) I do learning. The probability is that millnot begrudge the advantage to Spirit- lons of worlds, glittering in the heavtween the human body and some power ualism. But why have not the Spirit- ens, are populated by intelligent beings. nalist societies availed themselves of Gradually the discovery has come to us, the advantage? Have Spiritualist lee | through science, that this universe, as turers not the "courage of conviction?" far as we can ascertain, teems with Have the societies? A thorough shak- life. Our earthly chemistry has already ing up and sifting of all the phenomena shown that, in strictness, there is no of Spiritualism is the best thing that death. ever happened to humanity. I think If, with all our progress, we know so the truth will come uppermost. Do little about the physical worlds whirlyou? This is why Spiritualists and Ma- ing around us, and nothing at all of terialists should maintain a platform, their inhabitants, if they are blessed free and broad as the expanded hear- with them, is it logical to make our igens. which would be an arena of polite norance the measure of an affirmation, polemics, where the Spiritualist could by positively asserting that there are no ualists I ever knew have met me half alistic theories against the Materi- inhabitants thereon? True, we have state of existence; where the Spiritual- and perhaps not from a spirit world. ist could prove to mankind that there But do we not know, practically, as terfeited by such Hindoo jugglers as I is nothing to conceal in the realm of little about physical worlds beyond our have seen perform their feats before 3 truth, but much to discover. As the solar system as we do about a spirit crowded auditory in Boston, and by people love to hear both sides there is, realm?

oral discussion; nothing which so clear- lives as that she is extinguished; and if

To say the least, the probabilities are

would give Spiritualists a chance, time I I freely concede that some may be in I submit that this shows their un- and time again, to show to mixed audi- possession of a knowledge that I have ences that the impositions practiced in | not , which justifies them in saying they

the name of Spiritualism are not Spirit- know she lives. fact that several of the best scientific ponents consists in squarely meeting that we are not warranted in asserting office.

that the earthly existence is the begin-ning and the end of life. There are more things in the universe than are 'dreamt' of in our philosophy. To Mr. Shrock: Permit me to say

have shown what made me a Spiritualist in the first instance, not the phenomena alone, but the philosophy as well. You ask: "Have you discovered that all these phenomena are explicable on some other theory than that of Spirit-

"Discovered" is too large a word. While the phenomena have not given me positive proof that we are to live right on after we breathe our last on earth, I concede that some phenomena may be produced, by departed human spirits, and I frankly say that there are phenomena in my own experience, and that of others, which are not, thus far, | Being above all beings! mighty One! explicable on some other theory than that of Spiritualism. I do not know their cause. Much of the phenomena is a "tangled web," a snare, if you please, forming an "entangling alliance" with some human being, a medium, and no means calls in question the sincerity ing them so doubtful a compliment.

Mr. Shrock asks: "Will you be kind enough to explain them all in such clear and unambiguous terms that we can all understand them?"

That is a larger contract than I would Though kindled by thy light, in vain undertake. Modern Spiritualism has been in the world for fifty-one years, and all the journals, and all the speakers, and all the mediums have been unable to explain all the phenomena of Spiritualism "in such clear and unambiguous terms that we can all understand them."

The burden of proof rests upon the Spiritualists. They affirm that spirits are the cause of these phenomena. If plained in such clear and unambiguous terms that we can all understand them. it probably would have swept the churches and Materialism out of existreality? Banish thee, arrayed in the ence, and I would have been happy to say "peace to their ashes." If that could have been done fraud would have been separated from fact.

I have nothing better now than the calm reflection that if death ends all it will be as sweet as sleep-although it is whose editor, Lulie Monroe Power, had | glorious morning that will be! How rappaid the debt of Nature. That article | turous the welcome by friends that

> W. F. JAMIESON. Dayton street, Cincinnati, Ohio.

Ministerial Effort Relating Thereto.

The Fort Wayne Ministerial Association is endeavoring to put a quietus on Sunday base ball and Sunday et ceteras. At its last meeting it issued its usual annual proglamation on the subject to which the Fort Wayne Journal replied as follows:

THE ADDRESS OF THE MINISTERS The Ministerial association in its address to the people of Fort Wayne seeks not only the enforcement of the laws, but co-operation in discouraging "Sunday amusements, Sunday excursions, Sunday newspapers and all unnecessary Sunday work,"

The ministers might have gone farther, with equal justice, and inveighed against Sunday driving, Sunday bleycle riding, Sunday stereopticon exhibitions, Sunday soda water drinking, in fact they might as well prescribe rules for human conduct, as they were wont to do in certain New England colonies

We are not going to offer an excuse for the publication of a Sunday newspaper, for having made it a potent auxiliary of the pulpit, we are constrained to believe that it gives greater voice to the word of God than the Ministerial association can hope to secure without it, and we feel that it is equally effective in influencing human conduct for

Whether Sunday newspapers have come to be a public necessity is a question for the people to decide-it rests entirely with them—and the fact that the circulation of the Sunday paper exceeds that of any other day in the week is pretty conclusive proof that they do not regard its coming to their homes as an infraction of the sanctitty of the Sabtruth, honor, liberty, patriotism. Here | bath.

We do not believe that very many people in this country are engaged in unnecessary work on the Sabbath, but conditions have arisen and are constantly arising that make the pursuit these conditions carry with them a greater demand for labor, giving a wider scope to human activity, without exerting an unwholesome influence upon Christian civilization.

But the ministers offer no suggestion to the great army of men and women who are free to observe the Sabbath day as their conscience prompts.

A great and overwhelming majority of them have few of the comforts of home, the great bulk of the common | The chain of being is complete in me; neople have none of them, and as it is to them a day of recreation as well as a day of rest and prayer who will define what is proper Sabbath recreation?

If all the people owned high geared. soft cushioned carriages, high stepping | Whence came I here? and how so marhorses, they might easily satisfy the Ministerial association in imitating the Sabbath diversions of some of their parishioners, and atone for their sins by Lives surely through some higher en contributing to missions for the reclamation of the heathens.

And a great many of the common people are solving the question of Sabbath rest and recreation on the bicycle, speking God's sunlight and the open air, taking their religion from nature as William Cullen Bryant did. All the people, however, have not car-

riages and horses and bicycles, and they will naturally seek some other form of recration, or provide, some other form. for men cannot be made Christians by law, or church goers by ordinance, any more than they can be induced to regale themselves in sack-cloth and ashes by ministerial proclamations.

As was remarked by a wise and conservative stateman, it is a condition not a theory that confronts us, and the Ministerial association offers no solution of the problem, absolutely none, contenting itself with demanding the enforcement of the laws, and we do not object to that since nothing will so quickly result in a reconstruction of the statutes as their application, to human conduct.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire. by harmonizing their physical and their psychical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spiritworld. It is written in the sweet spiritnal tone that characterizes all of Miss Judson's literary works. Price, cloth. \$1: paper, 75 cents. For sale at this By Nancy McKay Gordon. 45 pages.

This wonderful poem was written by the Russian poet Derzhavin. The Emperor of Japan has had it translated into Japanese, richly embroidered in gold and hung: up in the temple of Jeddo. It has also been translated into the Chinese and Tar languages, written on appropriate pieces of rich silk and suspended in the Imeprial Palace of

O Thou eternal One! whose presence bright All space doth occupy-all motion guide: Unchanged through time's all devastat-

ing flight, Thou only God! there is no God beside.

Whom none can comprehend and none explore, Who fill'st existence with thyself alone,

Being whom we call God-and know no In its sublime research, philosophy

Embracing all-supporting-ruling o'er.

May measure out the ocean deepmay count

The sands or the sun's rays, but God! for thee There is no weight nor measure: none can mount Up to thy mysteries. Reason's bright spark.

would try; To trace thy councils, infinite and dark; And thought is lost ere thought car

Even like past moments in eternity. Thou from primeval nothingness did's

soar so high,

First chaos, then existence. Lord. in Eternity had its foundations: all

harmony: Sole origin-all life, all beauty here, Thy word created all, and doth create. Thy splendor fills all space with ray divine:

Thou art, and wast, and shall be-glorious, great! Life-giving, life-sustaining potentate.

Thy chains the unmeasured universe surround, Upheld by thee—by thee inspired with

Thou the beginning with the end hast bound. And beautifully mingled life and death!

As sparks mount upward from the fiery blaze. So suns are born, so worlds spring forth from thee:

And as the spangles in the sunny rays Shine round the silver snow, the pa-O. heaven's bright army, glitters to thy

praise. A million torches lighted by thy hand Wander unwearied through the blue abyss:

They own thy power, accomplish thy command All gay with life, all eloquent with

What shall we call them? Piles of crys tal light? A glorious company of golden streams? Lamps of celestial ether burning

bright? Suns lighting systems with their joyous beams? But thou to them art as the noon to

Yes, as a drop of water in the sea, All this magnificence in thee is lost! What are ten thousand worlds compared to thee?

night.

And what am I then? Heaven's unnumbered host. Though multiplied by myriads, and arrayed

In all the glory of sublimest thought, Is but an atom in the balance weighed. Against thy greatness-is but a cipher brought

Against infinity! What am I then? Naught.

Naught-but the effulgence of thy light Pervading worlds, hath reached my

bosom, too: Yes, in my spirit doth thy spirit shine

Naught! but I live and on hope's pinions fly. Eager towards thy presence: for I live, and breathe, and dwell; aspir

ing high E'en to the throne of thy divinity: I am, O God, and surely thou must be! Thou art! directing, guiding all, thou

Direct my understanding then to thee Control my spirit, guide my wandering heart;

Tho' but an atom midst immensity, Still I am something, fashioned by thy hand!

I hold a middle rank twixt heaven and earth: On the last verge of mortal being stand. Close to the realm where angels have

their birth. Just on the boundaries of the spirit land.

In me is matter's last gradation lost And the next step is spirit-Deity. I can command the lightning and am A monarch and a slave: a worm, a God!

velously Constructed and conceived unknown This clod

For from itself alone it could not be. Creation? yes, thy wisdom and thy word

Created me, thou source of life and 'good: Thou spirit of my spirit, and my Lord! Thy light, thy love, in their bright plentitude, Filled me with an immortal soul, to

O'er the abyss of death, and bade i The garments of eternal day, and wing Its heavenly flight beyond this little sphere. E'en to its source, to thee-its author

o thou ineffable! O vision blest! Tho' worthless our conception all of

Yet shall thy shadow'd image fill our breasts And waft its homage to thy delty. O God! Thus now my lowly thoughts

Thus seek thy presence, Being wise and Midst thy vast works admire, obey adore.

And when the tongue is eloquent no The soul shall speak in tears of grati-· tude.

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SCIENTISTS' VIEWS.

They Do Not Accept Materialism.

To the Editor:-I am reading with unusual interest the current account in your valuable and truly liberal paper, of the reasons for renouncing Spiritualism upon the part of a man who, in a debate, converted to it one of our present champlons of the cause, Moses Hull. Thus far I have failed to observe any reasons. Brother Jamieson is probably reserving them for the last chapter.

I fully sympathize with Mr. W. F. Jamieson in the matter of doubt and skepticism. Show me the Spiritualist who is not ever and anon doubtful and skeptical as to the absolute reality and verity of the experience upon which he relies for his knowledge of a future existence, and I will show you a man who is not only unappreciative of the wonderful character of that experience, but who has, as Ingersoll would say, stopped growing; who is no longer influenced by the law of evolution.

Amidst a vast amount of fraud which disgusts no class of persons more than Spiritualists themselves, they have gathered a few puggets of truth, a few experiences which it is simply impossible for them to explain satisfactorily to themselves upon any other than the Spiritualistic hypothesis. These experiences may be extremely limited in number and far between. The lightning of Spiritualistic truth does not strike many times in the same place, but when it does strike it counts, it makes an impression that lasts. I have received a few such lightning strokes, the impress of which I have tried to efface by Thomas J. Hudson's "duality of mind." Carpenter's "unconscious cerebration," etc., but I did not succeed. am now trying Dawbarn's vibration theory, but with no better results thus Sprung forth from thee-of light, joy, far. My present position is that if all who advocated Spiritualism from 1848 up to the present moment should renounce it, I would not be able to do so conscientiously and honestly.

It at least seems peculiar that Brother Jamieson should leave Spiritualism for Materialism when so many prominent men are leaving Materialism for Spirit-Even Huxley, Tyndall and Spencer

refused to be called Materialists. In the Fortnightly Review, November, 1886, in replying to Mr. Lilly's ar-

ticle therein, Huxley writes as follows:

"Mr. Lilly's third thesis runs that I put aside as unverifiable everything which cannot be brought into a laboratory and dealt with chemically, and again I say no! And assuredly I have never, given the slightest grounds for the attribution to me of the ridiculous contention that there is nothing true outside the bounds of physical science. Mr. Lilly says that 'with whatever rhetorical ornaments I may gild my teaching, it is materialism.' If I believed that I had any claim to the title of Materialist, as that term is understood in the language of philosophy and not in that of abuse, I should not attempt to hide it by my gilding. But to repeat what I have more than once taken pains to say in the most unadorned of plain language, I repudiate as philosophical error, the doctrine of materialism. It seems to me pretty plain that there is another thing in the universe, to-wit: Consciousness, which I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of consciousness may be connected with the phenomena known as matter and force.

Thus wrote the great scientist Huxley who was neither a Spiritualist or a Materialist. The same is equally true of Prof. Tyndall, as shown by his "Belfast address," and of whom Mr. Herbert Spencer, in speaking of his death,

"Prof. Tyndall was much more conscious than physicists usually are, that every physical inquiry, pursued to the end, brings us down to metaphysics and leaves us face to face with an insoluble

Spencer, in speaking of himself, says: "I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive As shines the sunbeam in a drop of proof than I have repeatedly done. I A Series of Illustrated Lectures cannot prevent them. Practically they say, 'It is convenient to us to call you a Materialist, and you shall be a Materialist whether you like it or not." It is not true, then, that our great scientists are all Materialists, even though

many of them are agnostics. In a certain sense, we are all agnostics. We do not know much that we would like to know, much that at present, it seems impossible to know. But there is so much that is and can be absolutely known that refutes the doctrine of materialism or the idea that death ends all. that we can positively assert the fact of | PRACTICAL METHODS TO INfuture existence. When Brother Jamieson successfully explains my personal experiences upon any other than the Spiritualistic theory, I too will renounce Spiritualism, but not for Materialism. H. V. SWERINGEN.

A LITTLE LAD'S ANSWER.

With dusty shoes and tired feet: His playtime had been hard and long. Out in the summer's noontide heat. "I'm glad I'm home!" he cried, and hung

Our little lad came in one day

His torn straw hat up in the hall. While in the corner by the door He put away his bat and ball. "I wonder why," his auntie said,

"This little lad always comes here. When their are many other homes As nice as this and quite as near?" He stood a moment deep in thought. Then, with a love light in his eye. He pointed where his mother sat. And said: "She lives here: that is

With beaming face the mother heard: Her mother heart was very glad. A true, sweet answer he had given. That thoughtful, loving little lad. And well I knew that hosts of lads Are just as loving, true and dear: That they would answer as he did: "'Tis home, for mother's living here. -Christian Advocate.

BOOK REVIEWS.

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Prof. W. M. Lockwood, of Chicago, and Mr. F. E. Titus, of Toronto, Can., Discuss Their Respective Cults.

Mr. Titus' First Letter on Spiritualism.

UNITY AMID DIVERSITY.

The apparently wide divergence of thought between Prof. Lockwood and myself is probably due largely to the fact that we are looking at natural phenomena each from a different standpoint, and thus each from his point of view sees in the same facts evidence Justifying his own conclusions. We find Prof. Lockwood coming to the conclusion that "oxygen and hydrogen are co-related, since their union by aid of the electrical spark produces the phenomenon of visibility." But we need not stop there. If this phenomenon of visibility be proof positive of "corelation," one can see the reason why we may not come to the conclusion that every phenomenon of nature is evidence of co-relation. Can we imagine any two substances coming together and not producing any phenomenon? In other words, is not everything in nature corelated more or less remotely? Even in cases where substances refuse at first to combine, the introduction of some additional element usually develops the latent affinity. Upon what does co- tinguish between the Absolute Principle | mass of roses, the running rose and ed by the common herd. They want the relation depend? Is it not upon the of the universe and God or Gods, and climbing vines of honeysuckle hang fact that the co-related things have define gods to mean entities existing pendant with bud and blossoms of red something in common-some point of this side of the absolute? One God (the and white, making a covering of lacecontact and harmonious vibration? In God of this universe) would bear a work rare and beautiful and a most other words, co-relation depends upon relation to each human being, analogous lovely decoration. There are now but points of union, and since everything is to the relation which each human being few of the old adobe buildings of the related to everything else in the uni- bears to each atom in his body, As man | Spanish and Mexican settlers remain- perstitious multitude. A priest holds verse in some degree, it is evident that includes each atom in his body, and as ing here to tell of the past history of up a cross and the people bow down the points of union are as infinite as his intelligence and will determine the this romantic state. One of the old and worship. They feed him on wine nature itself. Infinite unity amid in- sphere of activity and the conditions mission churches built more than a cenfinite diversity is nature's law. Infinite under which the atom with its more tury ago is still in good preservation for themselves. They build him a paldiversity tickles and stimulates the limited intelligence and powers must and open to the public. Its walls are ace, while for themselves they own not senses. Infinite unity rests the soul. work, his habits, which are the special grim with age and the paintings on the even a hovel. Some fellow in Europe, Both are necessary. The first serves application of the general laws of walls, and costly altar decorations who never did a day's work in his life, its purpose in the awakening of the nature constituting to a large extent sent from Spain, are dimmed and ob- or produced the value of a pin, holds up mental faculties; it stirs them to ac- their laws, so the entity which we may | scured by time and fast vanishing like | a piece of paper calling for thousands tivity and provides the external stimuli speak of either as the universe itself or which induces them to gather the food as God, includes within it every human umphant march of progress. for thought. But if it were not for its being, everything manifest and un. The orange and lemon trees are rich essential unity the soul could never manifest. The intelligence of this with the odors of their snowy blossoms, know the object of its investigation. universal entity fixes the laws of the and everywhere one looks fresh verdure Sympathy, which is essential to insight, universe in a way somewhat analogous and profusion of rare flowers gives privilege of living. Thus is the world love which leads to knowledge, are both to the manner by which through our gladness to the picture and pleasure to cursed by superstition. The possession indications of fundamental unity. Thus | habits we determine the condition and | the eye. we find two points of observation. powers of atomic life within us. (There From one of them we see only the are natural laws, and yet each intelli- tion meets every Sunday morning, afdivisions, the separations, the multitude gent being has the power to place him- ternoon and evening. The mornings of things. Nature, viewed from this self either in harmony or disharmony are devoted to the Children's Lyceum, standpoint, seems void of an overruling with those laws; thus affecting his and has a large atendance and the inintelligence; but when regarded from physical body and every atom thereof. | terest in the children's education makes that point of view which sees the in- in a similar way the universal intelli- this society the most important of any finite unity of things, the Supreme gence may possibly assume one or other | Spiritual society in the city. The regu-Intelligence becomes manifest in every of many relations to still more general | lar pastor of this society, Mrs. Maud operation of nature, hastening on the principles of absolute existence, and by Freitag, has succeeded in building up a work of evolution. Let us apply these thus determining its relations to higher large and healthy organization and has thoughts to the so-called

ELEMENTS OF NATURE.

That our scientific friends have not yet been able to detect experimentally we may agree with Prof. Lockwood menced her ministration as a teacher the basic elements of nature, is very clearly to be seen. Mr. Chas. F. Brush, do not possess omnipotence in the ab- we may have as to the method of her of Cleveland, at the meeting of the solute degree, yet the universal Deity tests given publicly or privately, she American Scientific Association at Bos- so far transcends our powers and fixes ton, in 1808, reported, we are informed, the range of our operations that it to us of the best thinking Spiritualists here, the discovery of a gas (if gas it be) with presents the idea of omnipotence. Thus a heat conductivity at least 100 times considered, we would have degrees of greater than hydrogen (hitherto the intelligence and power extending all the best gaseous conductor known), with a way in gradually ascending stages from of hydrogen (hitherto the lightest existence. This conception of the ture of at least two different gases.

known substance). It has been named omnipotence and omniscience of the "Etherion." There was some evidence, Deity is most uplifting; but the truth is he said, to show that etherion is a mix- made all the more valuable by the TRANSMUTATION OF METALS. Then to show that there is a common stands the Absolute Principle, so far Spiritual science, and is fast taking posbond of unity between even the differ- beyond us that the eye of the keenest ent kingdoms of Nature, the mineral, intellect can discern naught of the limit | Nature and God will unite the heart vegetable and animal-some primal of its capacities, the human mind can and head of man and the chains of bigatomic or common condition, some have no comprehension of the infinite otry be loosened to give place to reason, homogeneous substance in nature, some Be-ness. This recognition of our limi- and the superstitions and blind fanatielemental essence, from the aggrega- tation prevents the wise man from de- cisms give way to the glorious incomtions and combinations of which all claring that truth may be by us absoling tide of knowledge and progress. forms are built up—we have the evi- lutely verified. The utmost that one The church to-day is honeycombed with dence furnished by the processes of can legitimately do is to present the the light of spiritual truth, and it is digestion and assimilation in man him-result of his research, experiment and only a question of a few years when the self. The mineral is by the physic-thought, reverently and modestly laying facts of spirit communion will have its logical action of the human body it upon the altar of knowledge, offering open advocates in every pulpit in this changed into flesh or other animal it as his contribution to the wealth of | Christian land. Then will come to pass state. So with the vegetable kingdom, the world. But in so doing, recognizing the prophecy made by our spirit friends It not only has the power to assimilate that at the best it is only his limited earth (mineral) and change it from perception of the truth of things, the time would come when they the mineral to vegetable, but the vegetable marred and imperfect as the product of is in turn digested and assimilated by human effort must ever be by the limithe animal and thus carried into an en-tations of our intellect and the crudetirely different kingdom of nature. The ness of the instruments with which we is filling an engagement of a month for dream of the alchemist of the trans- work. While possibly it may be true to the Harmonial Spiritual Society, in the mutation of metals is mere child's play say that "whenever an order of thought | temporary absence of Maud L. Freitag, compared with the processes of nature agrees with the unerring formula of and his eloquent lectures are attended occurring every day in the human body. nature," a truth has been discovered, by the best thinkers in the city. Bro. This capability of being changed from yet I am afraid we are left even then Bowman is a favorite here where he is a man had the right to choose his own one form to another must rest upon the not much nearer to the "infallible so well known and where he has min- physician and system of practice. Tofact that all forms of matter have as method" of discerning truth, if by truth istered to his own congregation some their basis one common element—their is meant the absolute and final order of | years past and for eloquence and in- formers clamoring for laws to shut out conception of which is by our scientific things. Who has the infallible and structive, elevating thought, none on Christian scientists, magnetic healers friends variously denominated "pri- omniscient sight which will declare that our spiritual platform can surpass him and others. mordial matter," "protoplasm," "homo- our perception of the formulae of na- to day. geneous substance," "protyle." In order ture exhausts the whole of nature's to change from one kingdom of matter powers? The explanation, which in our is superintended by Prof. Carlyle Peterto another it is necessary for the object mental infancy and inexperience silea, and his music and vocal talent he to be resolved to this primal condition, seemed so expressive and all-embracing, presents are superior to any in the by the disintegration of its present and finds itself dwarfed when we emerge churches here. all intermediate forms. Thus reduced, into the broader horizon of a more proit is ready to be operated upon by other found knowledge of things, and ever as dium, John Henly, holds forth at one of intelligences, which mould it into the we advance towards the fulness of that desired new form of matter. This unity wisdom which encompasses the uni- straight-forward and truthful, and has amid diversity has been the dream of verse, we shall be compelled to look the esteem of a large following. our later, scientists, and many ex- back upon the beliefs of yesterday as periments performed in their labora- very weak, very fallible and very im- Sunday and conducts services as a contories in recent years serve to support perfect. Yet they served their purpose. their conviction of its truth. On this They were the stepping-stones to a point, as on many others, the highest never-ending progress. But let us keep | Middle States in the past, is comfortspeculations of the most advanced our eyes fixed on the ever-widening present day scientists harmonize with horizon of the future, in whose brighter | Long Beach, and is only occasionally Theosophical teachings. Sir W. Grove, light we shall find, not indeed that the in the preface to the fifth edition of highest thoughts of to-day are false and "Correlation of Physical Forces," says: worthless, but that they are very small "We are all totally unacquainted with facets of the infinite truth. the ultimate generating power of each and all of them, and probably shall ever remain so; we can only ascertain the norma of their actions; we must humbly refer their causation to one "You cannot get something for nothing," omnipresent influence, and content ourselves with studying their effects and developing, by experiment, their mutual relations." And Prof. Wm. Crookes, in his lecture on the "Genesis of the Elements," shows his intuitive percep-You pluck up courage and ask for tion of the truth. He explains that pro-The things that you long to possess tyle "is a word analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements." He declares that before the first element came into existence "matter, as | "You cannot get things by just waiting," we know it, was not. It is equally im-

energy, as of energy without matter;

from one point of view both are con-

vertible terms," and the definition of

the elements given us in the text

books he declares to be unsatisfactory,

saying: "They take their stand, not on

any attribute of the things to be de-

speculation." It is quite clear that representative scientists do not assert that those forms of matter which they term "elements" are "eternally existent." Prof. Lockwood suggests "the possibility that these elements and substances contain within themselves diverging molecular states." Many of the so-called "elements" have already been discovered to bear traces of being not simple but compound. And if compound, there must be some forms of substance from which they are compounded, and from this fact of their interrelation, for the reason above pointed out, it becomes at least highly probable that there is only one eternally existent element, animated, inchoate matter in its first undifferentiated condition, about the nature and attributes of which, save of its unity, our scientists do not even pretend to have the faintest conception. Infinite diversity demands basic homogeneity.

THE HABITS OF DEITY. For the sake of clearness of expression, would it not be well to dislaws affect all its own methods of the respect and love of a large class of operation; in other words, make the followers. There is a marked improvelaws of its own universe. So that while ment in her lectures since she comthat "the Gods of human conception" and test medium and whatever opinions specific heat 6,000 times greater than the atom to the Absolute, each being hydrogen and a density 1-1000 part that but one link in the endless chain of knowledge that the omnipotence and omniscience are but relative, and that | ual Christian clergyman, where we are away beyond this relation of things taught the fundamental principles of

F. E. TITUS.

GETTING THINGS.

A philosopher told me one day. "And he is a fool who sits waiting For things to be thrown in his way. "What if you are gifted and worthy? Rewards will not reach you unless

"Full many a man who has never Engaged in a praiseworthy task

Is above you to-day, for the reason That he always was ready to ask.

I heard a philosopher say; possible to conceive of matter without "You must ever keep asking and reaching

Or nothing will fall in your way." -Times-Herald.

"Three Jubilee Lectures." By J. M. Peebles, M. D. Dr. Peebles is a fined, but on the limitations of human trenchant and instructive writer and power. They are confessions of in lecturer, and these three addresses on tellectual impotence." And as he the occasion of and pertinent to the closes his address in these luminous Jubilee of Modern Spiritualism, are words, "Summing up all the above con- well worthy of being preserved in this siderations, we cannot indeed, venture tasty form, in print. Price, 35 cents.

to assert positively that our so-called For sale at this office. elements have been evolved from one | "The Relation of the Spiritual to the primordial matter; but we may contend Material Universe. The Law of Spirit | church leaders to get control of the gov. | the good from the bad. The doctor that the balance of the evidence, I Control." By Michael Faraday. Price ernment. An important work. Paper, who fails to cure will be let alone, no think, fairly weighs in favor of this 15 cents. For sale at this office.

LOS ANGELES, CAL.

The City of the Angels, and Extracts from an Address by Our Cause Therein J. H. Greer, M. D.

We left our pleasant cottage home by cause of spiritual truth. It was then a thousand inhabitants and rapidly increasing, and is yet to be the first metropolis of the Golden State. The recent appropriation by an act of Congress for the dredging and enlarging of the harbor of San Pedro, a sea-port some sixteen miles from this city will give it an impetus and advantage second to that sister city, San Francisco, residences are of beautiful architecture. The high elevation of the country and commanding position of some of the situations are of great advantage as a residence city, and makes it truly deserving of the name it bears, the City of the Angels. The houses are painted all colors. There are scores of white houses of sky blue. There are some to be. houses as green as the palms that spread their mammoth leaves over the walks and lawns, and some yellow as | the possessors of unusual knowledge, gold. Many of the residences are a

The Harmonial Spiritualist Associaseems to have won the hearts and heads and succeeds in interesting and filling the hall where other speakers fail. Spiritualism claims the power to demonstrate the immortality of the soul, and instinctively the hungry world is looking to it for a demonstration and a sign

from the spirit side of life. The office of Spiritualism to-day is peculiarly one of spiritual signs and tests. and the philosophy and teachings are becoming the property of the intellectsession of the Christian churches, when in the early days of Spiritualism, that

Christian church. The Rev. W. C. Bowman, of this city,

The musical part of these meetings

The popular clairvoyant and test methe halls here and his work seems to be

The Truth Seeker Society meets every ference. Susie Johnson, our old-time speaker, so well known in the East and ably settled in her cottage by the sea at heard on our platform, but when she does speak the same fervor and true eloquence flashes forth from her psychic brain-as in the old days of well-remembered work.

Mrs. Nettle Howell, well known in St. Paul. Minn., as a worker in the cause of Spiritualism, and now a resident of this | ral physician, the magnetic healer and city, is a warm advocate of Spiritualism, and her rooms at the Harmonial out of the country. Society are always open to-callers and a gracious reception to all accorded. She is an enthusiastic supporter of The Progressive Thinker, and her heart is in sympathy with every good work in

the progressive cause. I have just received a copy of Prof. C. Payson Longley's latest song-book of beautiful spiritual songs, price twenty cents. which should have a wide and extended circulation. It fills a great and needed want in our spiritual meetings and circles.

BISHOP A. BEALS. Los Angeles, Cal.

"Wedding Chimes. By Delpha Pearl use of the Spiritualist and Liberal min- subvert the liberties of the people. istry. Price \$1. For sale at this office. If I choose to employ, when sick, a the Year 200," etc. A condensed state- recent case occurring in England.

25 cents. For sale at this office.

MEDICAL FREEDOM.

Liberty rightly belongs to the individthe sea to enjoy a few weeks' visit in ual, and he that would deny it is a tythis metropolis and mingle in the world | rant; yet It requires éternal vigilance of busy life of social and commercial for us to keep even the shadow of it. activities. I remember my first visit to Every meeting of the legislature is this City of the Angels some eighteen | marked by the advent of numerous years ago, when a pioneer worker in the | cranks, knaves and fools who wish laws passed to curtail some one else's natural city of only fifteen thousand inhabit- rights. For centuries people fought for ants, now overreaching one hundred religious liberty, and the hattle is still on. One by one the strongholds of superstition have been overthrown, and it is but rarely that the priest is able to imprison the soldier of freedom. Law, medicine and theology have been the curse of mankind; its profes- quarrels long enough to down the newer

sors the parasites who have lived and grown fat on the credulity of the people, the fleas upon the dog of the body and bring it into closer competition | politic. As our superstitious reverence with the world of commerce. This city for this trinity of humbugs has grown is picturesque in the extreme, and the less, we have been happier and in bet- intolerane, the bigoted, the tyrannical ter health, financially and physically. While we have shaken off a state relig- and we must overthrow him if we can. ion with its army of blood suckers and non-producers, we have permitted the establishment of a state system of medicine which is just as tyrannical in its methods, as subversive of the liberty of the citizen as any system of religion, houses, houses of rose and pink, and backed by the civil power, ever dared Medicine, like religion, has its aristocrats, a class who want to be thought

> who want to be walled in and supportprotection of law to better and more systematically rob the community. The sheepskin or diploma they possess they want regarded with the same superstitious reverence as is accorded a few other things by the unthinking and suand are content if they can procure beer ple who live, toil and cultivate that soil think in their superstitious ignorance that they must pay from one-half to two-thirds of all they produce for the or a diploma issued by one set of fools to another, gives the possessor the right not only to rob, but to kill. Think of the people killed yearly by antitoxin, vaccination and other absurdities in medicine. Think of the millions of dollars yearly stolen from the pockets of the poor by these titled quacks. One of these fellows, a professor in a Chicago college, charged a father \$3,000 for passing a tracheatory tube on a croupous child. It was finally settled for \$300. Had some mental healer, spirit medium, Christian scientist or advertising doctor been guilty of this flagrant robbery, the press would have rung with denunciations and the court settled it by sending the offender to the penitentiary.

into a conspiracy, wide-spread as the United States, to maintain the medical trust. In order to succeed, laws have to be passed and courts of justice (injustice more frequently) have helped the work of the oppressors. Fifty years ago medical laws founded mainly on old English statutes were universal. For centuries progress was impossible. Respect for the old, the antiquated, the dead, was so great that but few had the temerity to propose anything new. New ideas were branded as heretical and their originators poisoned. Medicine as well as religion has had its martyrs, its brave men and women, who defled the old and welcomed the new. Salivation has claimed ten times more victims than the inquisition, while blood-letting has made of the earth a vast cemetery. The opinions of the followers of Paracelsus, crystallized into law, are enough to make Torquemado and his followers turn green with envy as its victims are counted. What medical liberty we have enjoyed in the last fifty years we owe to men like Samuel Thomson, Beach, Morrow, Dutton and others. They were products of the plain people who saw as reformers do now, the errors of a system of medicine protected by law. They spirits would take possession of every | said, "We do not believe in blood-letting, we do not believe in salivation; we believe in milder and more commonsense methods." They were imprisoned and fined repeatedly, but the tree of medical liberty had taken root, and all restrictive medical legislation was repealed. For the first time in America, day we find the followers of these re-

Medicine is not a science and never has been. Physicians themselves know it is a jumble of superstition and ignorance. Until its truth can be demonstrated, until its votaries agree, until it is placed upon the same plane as arithwhen sick, the right to say whether we shall take medicine or not, as we or our friends may see fit. Only a few days ago in Chicago a Christian scientist whose wife was ill, was arrested by the police and the attentions of a physician were forced on the family by a policeman's club. Such occurrences are these laws are in existence. While doctors generally believe in the doctrines of evolution, yet the "survival of the fittest" is not sought in medicine. Under the protective restrictive laws which are foisted on the people, it is the legalized quack, the cunning deceiver of his fellow-man, who survives; the natuadvocate of a better system are driven

The medical trust is at work here in Illinois. Under the specious plea of protecting the people, the organized quacks propose to make you employ none that do not long to the combine." It matters not that you have no faith in physic, that you care not for allopath, homeopath or eclectic, you must have none that do not possess this sacred sheep-

These medical laws are an outrage on individual liberty. They take away the To the non-Spiritualist it is quite as inright of private judgment. The state assumes that the people are idiots and spirit messages in the volume are such need to be protected. If we are to have as Dr. Peebles' scientific and literary state medicine, if the people are incapable of correct judgment as to physicians, why not have state supervision Hughes." A tasty, beautiful and ap- over all the affairs of life and declare at propriate wedding sonvenir. Contains once that the people are fools and canmarriage ceremony, marriage certifi; not think for themselves? In my opincate, etc., with choice matter in-poetry ion we only need protection from the and prose. Specially designed for the legalized quacks who are striving to

"A Conspiracy Against the Republic." | Christian scientists or a magnetic heal-By Charles B. Waite, A. M., author of | er, it is not the state's business, but my "History of the Christian Religion to own. An English judge so decided in a ment of facts concerning the efforts of The people can be depended on to sift

sess. This is usually the doctor who wants law. The successful physician does not clamor for it. He has enough to do and does not care for protection. The man without practice is always looking for an opening through which he can force himself on the people.

In Chicago we have fourteen medical colleges, each of which every year turn out a grist of young physicians. ranks are already well filled and practice is difficult to get. The young doctor fairly bubbles over with enthusiasm. thinks his superior knowledge of drugs gives him a corner on death and would force the people into taking them. The hororable and conscientious physician is willing to take only the patronage that comes from merit.

In this assault on the liberty of the plain people of this state we find the regular, homeopathic and eclectic joining hands. They have settled their old and higher schools of thought and practice coming into the arena of competition. Honest differences of opinion with respectful consideration. It is the only way we can arrive at the truth. The doctor now holds the reins of power,

"CHRIST QUESTION SETTLED."

Some Are Very Greatly Pleased With It.

I am more than delighted with your valuable book, the Christ Question Settled, All sides are represented. Your own style is racy, clear and strong. I like the volume exceedingly, and wish that I could do something to increase its sale. DR. FRED L. H. WILLIS. Rochester, N. Y.

This handsomely bound book, by Dr. Peebles, the Christ Question Settled, or Jesus, Man, Medium, Martyr, will prove a valuable acquisition to my library. Never did we need an exhaustive work of this kind more than at present. I am sick and tired of the cavilling iconoclastic Spiritualism of the past. Give us spiritual truth.

DR. GEO. A. FULLER. Worcester, Mass.

This morning I have just finished an article for The Progressive Thinker, in which I make favorable mention of your new book on the Christ Question. It ought to be a clincher, as to whether Jesus existed or not."

DR. E. D. BABBITT. Los Angeles, Cal.

I am constrained to regard this latest work of the Spiritual Pilgrim as the crowning effort of his life, and a work of permanent value to the world, to all scholars and religious thinkers of whatever shade of faith. * * The evidences seem to be irresistible and unanswerable that Jesus of Nazareth as known in the gospels and writings of Paul, did exist.

LYMAN C. HOWE. Fredonia, N. Y.

I have just finished reading the Christ Question Settled. It is a masterly work, and must put a very important check upon the wholesale slaughter of history by the hitherto overconfident and bold These legalized quacks have entered materialists given to unjustifiable destruction. The historical part is well done. Your evidences cannot be controverted, and your genius flames up with all the freshness and intensity of your younger days.

> PROF. E. WHIPPLE. Lakeside, Cal.

Though all your works are interesting, this last book is to me the most valuable. It is a storehouse of knowledge. W. E. Coleman's tread in this book is massive, and you have handled Ingersoll with the graceful sharpness and critical acuteness that he deserves. SILAS BOARDMAN.

LaCrosse, Wis.

The Christ Question Settled, by Dr. Peebles, is all gold, like a crown enriched with gems of various luster and beauty. The work is done with skill and strength. Like a wise general the Doctor has called to his help the forces near at hand; and he has a mighty backing in our scholarly friend, W. E. Coleman. They are like elephants trampling the corn-brake; and are very giants in war. The subject was worthy of being treated in this masterly man-REV. WM. BRUNTON. Malden, Mass.

"It has been given to you. Dr. Peebles, to do one of the most valuable and effective pieces of work that has ever been performed for true Spiritualism; and I congratulate you upon this most valuable contribution to our liter-ABBY A. JUDSON. ature. Arlington, N. J.

The Christ Question Settled is the right thing at the right time, in the right place, and is bound to fill a need if not a want, if read and studied. I like it It is admirable. It is truly refreshing to turn from the crazy fabrications of Unveiled Antiquities and read of the proofs of a type of manhood which could not fail to make the world vastly metic, we want its practice to be free | better if followed. Why, then, attempt -the right to say who shall attend us to destroy the noblest types of the race? Brooklyn, N. Y.

Permit me to say, Doctor, that if you had never written another book this one. The Christ Question Settled, would have made you immortal. Your criticisms and keen review of Col. Ingersoll common all over the country where is the only one that ever satisfied meand he, while not denying, admires the character of Jesus.

> JUDGE A. PARKER. Montgomery, Ala.

Your last book, the Christ Question Settled, is above all price, and I thank you for sending it out to the public Your arguments in proof of the personality of Jesus, as well as those of Rabbi Wise, W. E. Coleman, J. R. Buchanan, and Moses Hull, cannot be overthrown. The wayfaring man, though a fool, need not err in this matter. REV. G. F. PERKINS.

Dubuque, Iowa. This book, the Christ Question Settled

by Dr. Peebles, is certain to take high rank, and for many years to come will be looked upon as a standard classic regarding the subject of which it treats. teresting as to the Spiritualist. The standing regards as worthy to be presented to the world as evidence. This great volume retails at the marvelously low price of \$1.25. We wish for it a sale reaching to hundreds of thousands of copies. It deserves a very distinguished place of honor in every wellstocked library. W. J. COLVILLE. Brooklyn, N. Y.

We have many more testimonials of a similar character, and equally interesting, but want of space prevents presentation.

"Nature Cure." By Drs. M. E. and Rosa C. Conger. Excellent for every i matter how many diplomas he may pos. | family. Cloth, \$1.50 and \$2.

IT IS A MOST EXCEL-LENT WORK!

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Herotofore it has been sold for 12, but the price now has been reduced to 11. It is book that will interest and instruct. It contains 480 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal In tellects; Purlty; Salvation; Discords; Good and Evil Unnatural Ideas; Church History; Progression; Inher ent in Substance; The Nebulous Theory; Particles are Eutities; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality, Mouraing; The Confounding of Language; The Spirit Abodes; Matter and Spirit; Size and Distance; Spiritual Organisms; Born Again; The Key; Spirit Biography; Goes to Heaven; A Slave Master; etc., etc.

The author says: "Each individual partakes of both physical and mental or spiritual allment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour-irhment of which I individually partake and digest, My soul must expand by virtue of the soul essence which I individually gather and comprehend or digest."

GLEANINGS FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is sunshine and

beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights, Ohic gives an interesting sketch of the author's life. CONTENTS: Dedication.

Sketch of the Life of A. B. French. William Denton. Legends of the Buddha. Mohammed, or the Faith and Wars of Islam.

Joseph Smith and the Book of Mormon Conflicts of Life. The Power and Permanency of Ideas. The Unknown.

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DO NOT WAIT!

If you desire to do anything for Spir-Itualism, do not wait till you die.

Spiritualists often ask what they can do to aid the cause they love, and while they wait time passes and they say they will leave a handsome amount to aid in some way. We have this advice to all such, drawn from a large number of instances which have furnished object lessons and enforce it. Whatever you may wish to do, do not put it off until after death. The will of a Spiritualist made in favor of Spiritualism, has been shown time and again to have no rights the heirs are bound to respect. We have in mind the latest instance, of an aged lady, who for forty years had been an ardent Spiritualist. When failing she drew up her will and after ample provision for her grandchildren, (she had no children living), she thought she would aid the cause she loved by a small bequest. Speaking to a friend she said she had such noble and generous grandchildren who would fully carry out her wishes.

Well, how did these "noble" grandchildren, after she had amply provided for them, carry out her desires? They consulted a lawyer who found that by a technicality they could escape devotamong themselves! What cared they for the wishes of their grandmother? They were able by law to sit down and divide their plunder, with less morality | their adoption. That these have been

than highwaymen. Andrew Carnegie is right when he says that while living is the time to do what one wishes done. He adds to "die rich is to die disgraced," and to practically fulfill this motto, after giving to public works nearly eleven millions of dollars, he has now retired from the business of making money, and engaged in investing in public use, the hundred millions placed in his hands, not as he believes for his own use but that of others.

We recall that the multi-millionaire of Cleveland, O., J. H. Wade, was constantly talking of giving a hundred thousand or more, to a spiritual temple or something else, and when he died he had a clause in his will giving five hundred, but so restricted by conditions that the heirs were never called on to pay it, and that hundred thousand dollars built a pleasure yacht, and contributed to the vulgar pleasures as far from

Spiritualism as the light from darkness. Few have a million, or a hundred thousand, or a single hundred that they can devote without sacrifice to any cause, yet there are many who have a smaller sum, a single dollar only perhaps. Now do not wait for the great great occasion to come, but look around and see what you can do with the mite you have. You can subscribe for a spiritual paper for some friend you know will be interested; you can send the Lyder a book for one whose attention is gained. awakened; you can help some needy one who is struggling with adversity and misfortune. You may never know how greatly the recognition, the sympawho feel for them affects those whom you assist, aside from the value of the assistance.

IT IS DOOMED.

Judge Ladd, in his late "Commentaries," p. 170, says:

"So late as 1875 several Catholic jourby some priests, clamored for the restoration of the Inquisition, and asserted that without force the church was doomed."

He who looks back upon the history church, and sees the instrumentalities it employed to gain power, and to hold it when it became the dominant religion, cannot do else than agree with the Catholic press and priests that ecclesiasticism is nearly doomed. It will struggle on for a time; but so soon as scientific knowledge becomes universal the superstition of today must take its place with other discarded religions founded on ignorance.

TOO INTELLIGENT.

"The Japanese are skeptical. They are dominated by materialism. They have no moral gods. If they adopt Christianity it is not for the novelty, but for study."

So declared Rev. T. W. McNair, a returned missionary from Japan, before a Presbyteriun audience, a few days ago. The misfortune is, the Japs are too intelligent to believe in a virgin-born God, and one so feeble as to die on a cross at the hands of mortals. Eliminate those bugaboos from your creed, gentle churchmen, else rely upon the restraints of the torture-chamber. similar methods of violence, to gain converts to your ridiculous faith.

THE QUESTION OF THE HOUR. Among the multitude of new books lately thrown on the market there is one entitled, "Why Men Do Not Go to Church," by Rev. Cortland Myers, of the Baptist Temple, Brooklyn, N. Y The author tells his readers in the In-

"Why men do not go to church is one of the burning questions of the hour. Its fires force their way into the heart of every earnest Christian. * * There are many problems which need the mathematics of heaven for their solution, but none more than the absence of men from our churches. * * More than one-half of the inhabitants of this country do not attend our churches today. * * There are millions of men in this country who have no connection

whatever with the Christian church." That is a lugubrious representation for a churchman; but we believe it strictly true. It does not matter what rem edy the desponding preacher proposed to employ to overcome such an array of stubborn facts. The cause of that decline is the engrossing question, and Thinker will venture an opinion why it exists, and-

1. The people have lost faith in the

church. As they look about them they see churchmen, as a general thing, not one whit better morally, socially or religiously than those outside the church. the poor, and have less regard for humanity, unless associated with them in the church, than those they designate "The world's people." The penitentiaries are overflowing with professed Christians, as are the insane asylums. Seek any of the great retreats for invalids whose diseases are traceable to drunkenness or licentiousness, and not only laymen but clergymen are found in large numbers, making up a great majority. And the fruit of the gallows is overwhelmingly Christian, products of the Sunday-schools. With such an array of generally conceded facts, common to every observer, the church is of no value as a reformatory agent, and it is not patronized on that account.

2. Those who read know that the

world's sages, philosophers, reformers, educators, inventors and scientists in every age were and are outside the church. Their greatest obstacles to success were churchmen who have done everything in their power to retard the wheels of progress. He has not half an eye who is not conscious of these facts. And governments which have risen above despotism have been outgrowths of freethought. The United States led the way with nearly every one of its early statesmen antagonizing a virginborn God. France followed in the same direction. The leaders in the great revolt against Turkish rule in Greece, when it gained its independence, were classed as Infidels. So with Italy, with Garibaldi in the lead, in their revolt against Vatican rule. Those countries the most despotic, rulers and people, are the most attached to their pagan creeds. Spain, Portugal and Austria are practical examples at this time. 3. Education has loosened the hold of the church on the masses. The people have learned that Christianity is only a revised edition of ancient paganism, that existed hundreds, if not thousands of years before the birth of its pretended Christian founder. They find all the dogmas, rites, ceremonies, symbols, ing the sum so willed and divide it | practices, sacred days and holidays claimed to be peculiarly Christian, are as old as civilization, for which Chris-

> advancing human happiness, is known to all independent thinkers. 4. The present age is too intelligent to be frightened into goodness by priest ly threats of a sulphurous and eternal hell, and purgatorial fires. They served their purpose so long as the clergy could keep the masses in ignorance; but that day has gone by in America. And since cannibalism is now looked upon with horror people have no ambition to go to church to feast on the body and blood of a crucified God. Even excommunication from the church has lost all

prejudicial to national and individual

growth, and have retarded instead of

5. The whole machinery of law was formerly used to compel attendance on the church. This aid havinig been withdrawn, the people are now at liberty to remain at home on Sunday, to rest, get acquainted with their families, or acquire general or scientific knowledge, and the senseless ravings of the pulpiteer does not disturb them in the

6. And lastly: It is conceded there has been no period in the history of the race when knowledge was so universal as now; nor any age when less respect was crimes were less common, disease was under better control, or man possessed greater freedom; though the clergy, and their tool, the church, have less influence than in any former age, so what ceum paper to some child; you can or- the church has lost humanity has

VAUDEVILLE IN CHURCH.

Vaudeville, that is a variety show, thy, the thought that there are those low or high according to the tastes caintroduced that will "draw," from tight of his brow. Said the learned Dr. rope to a team of acrobats, and skirt dancers. A Coney Island church caught on to the idea, and advertised a "mock wedding." The mock bride, groom, best man, bridesmaids and clergyman. nals of Italy, Spain and Belgium, joined | all not exceeding eight years of age! There was a crush in attendance, for nothing allures the perverted idlers more strongly than weddings, unless it church claiming marriage to be a divine sacrament, prostituting it to the base purpose of drawing the crowd, making it a spectacle and a mockery! Perhaps it will be replied that the end justifies the means, the crowd coming to see the show, listen to the sermon, Well, that sermon must transcend the ordinary run of discourses to repay the fearful constantly wailing over the decadence in the morality of the people, shown in the disrespect for the marriage vows, but no one has ever disgraced it more, or dragged it in the very cesspool of obloquy. There are three things in which the clergy once had exclusive privileges; births, weddings and deaths. The glamour and superstition which invented them has greatly disappeared, and their office is almost perfunctionary, yet if a mock wedding with priest is a drawing card, why not introduce a mock funeral, with atrocious circumstances of suicide or murder? The church could not hold the crowd, and the preacher might take the occasion as an object lesson on sin and general de-

pravity. It is not often one has a

chance to preach a "murder sermon."

WOMEN IN REBELLION. Let the woman learn in silence with

all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.-I. Tim. 2:11, 12, Paul insisted in several of his epistle

that women should be silent, learn or their husbands at home, and not act the teacher. Churchmen have witnessed with sorrow the invasions the sisters have made in the church fold, even entering the pulpit and teaching their hus bands instead of remaining silent as instructed, and learning of their lords The self-appointed apostle's instructions have been shamefully disregarded.

At this time a bolder grievance, and so wide spread it amounts to a general insurrection: The national Peace Commission, representing all the Great Powers, are now in session at The Hague, at the request of the Czar of Russia, to devise methods in alleviation of the evils of war. A praiseworthy act on the part of his august majesty, and creditable to all the nations represented though uninvited, The Progressive in that peaceful assemblage. If Christianity had been what its partisans claimed, such measures would have been inaugurated more than fifteen centuries ago, when it first dominated the nations, instead of waiting for peace societies to be organized by Infidels, and a public opinion to be formed by They are no more kind or generous to | pen and press under their guidance, exposing the horrors of war, waged by Christians against Christians.

The women, restrained and kept silen by the popular and pious Paul, saw their husbands and sons meet on the gory battle field, and engage in deadly strife! Their homes were consumed by flames; their children were slaughtered or led into slavery; but they could only weep, and groan, and suffer, and remain faithful to apostolic teaching!

Another age has come! The infide to the church is abroad in the land! The women defy Paul. They disregard priestly instruction; they are in rebellion to the church. They have scaled the heights of injustice. They have voiced the views of every Liberal in every land, by sending up millions of petitions, representing eighteen powerful nations, demanding measures be taken at once to secure the future peace of the world. The Progressive Thinker bows to each signer of those petitions in gratitude, and thanks them in behalf of its one hundred thousand readers. We quote a cablegram from

The Hague of May 25: "Madame Solenka, the famous peace advocate and promoter of the woman's | depend on its acceptance. peace crusade, to-day presented M. De Staal, president of the conference and head of the Russian delegation, an illustrated album containing the text of the resolutions in favor of peace adopted by meetings represented by several million

"The album is accompanied by an address in the name of the women of eighteen nations,' saluting the conference, assuring the delegates of the faith of the memorialists in the results of its labors, begging that the hopes of the people may not be deceived and that the conference will decide that the evils of war can be cured."

Paul, you are a back number, ar antiquated fossil, of no value save from whom to learn of the pernicious teach ing of early Christianity.

FALSE BY IMPLICATION.

This is the period of the year when the great religious conventions are in session, and their official reports are telling of the progress of their work and what they have in contemplation tianity is entitled to no credit, save in | for the ensuing year. That at Minneapolis, voicing Presbyterianism, is doubtless the fullest of instruction, because it is one of the oldest of the Protestant churches, John Calvin being its founder.

Rev. Arthur J. Brown, of New York Secretary of the Board of Foreign Missions, in the course of a short speech, made this interesting statement in that Assembly:

"The scattering of machinery all over the world is one way of advertising Christianity.'

It is true the mechanical machinery of the West is used to show in the Orient the astonishing advances which have been made under the benign influences of Cristianity; but care is taken not to credit these products of human genius to their real inventors and manufacturers—the Infidels and scientists of

Through all the centuries while the church held complete sway, the invent- to disturb British rule." ors of those ages were engaged in devising, and the mechanics in constructing instruments of torture. It was then the arts languished. Knowledge was interdicted, and true science was unof Vanini, of Servetus, tells the whole

When the power of the church to imprison and torture was lost, then genius was unshackled, arts sprang into being, the inventor substituted the forces of nature in place of human muscle, manufactories arose, the sciences flourished, though each new discovery, each substitute for human labor, was opposed by the church as in conflict

Whewell: "There are three stages which characterize every new invention or dis covery. First, The church says it is absurd. Second, It is against the Bible. Third, We always knew it was so."

Doctor did not mention. When those identical discoveries are claimed as the outgrowth of Christianity, substantially as set forth by Rev. Brown, already in Convention, said: be funerals. But what can be said of a | quoted, and are employed for propaganda purposes.

STILL NEEDED.

"I saw in one of our publication houses a book about Daniel, showing that his life's acts were but fables."

Such were the words of Rev. Dr. Birch, the informer and prosecutor of cost. The preachers have been and are Rev. Dr. Briggs, in the Presbyterian General Assembly. He is doubtless on the hunt for another heretic: "We will look after it," replied the chairman. Oh, for the torture chamber, or the fagot, to enforce obedience, then the church could regain its waning power. That which was used in an age of general ignorance to make Christians, is still needed to perpetuate its existence.

SUPPRESSED.

The church party in England has triumphed against Sunday newspapers, so the News and the Telegraph had only an ephemeral existence. Pulpits England are stronger than public opinion. A free and untrammeled press the government.

A MANUSCRIPT BY JESUS CHRIST. Again the ancient manuscript has been resurrected, and grown bold by past successes in forgery, this time the find is claimed to be written by Jesus Christ himself! Tremble, oh skeptic, and cease thy doubts! It comes in the nick of time to clinch forever the conclusions of Dr. Peebles, and "settle"

the question he has eternally "settled."

Dr. Bruesselbach, said to be a "great

German archeologist," is the man who discovered this! priceless manuscript Who he is no one knows, for he at once springs to greatness on the strength of of all books, the Holy Bible. It says: his find. He found it in the ruins of Solomon's temple, on Mt. Moriah, or at least it was found there, he says. It is not in "good condition!" Well, after about 1900 years burial, no one would suppose a bit of goat skin would retain its grain and gloss. In fact its condition is so bad, it is searcely decipherable, yet with care and restorative chemicals it has been read. The following passage will show its style, bearing in mind that it is from the pen of Jesus Christ: "And with yet another stigma have

they branded me, which is to be borne as a load of defamation by me, who in meekness suffer all manner of persecution. Behold! The treasure of God rests in my hands, and I stand alone; every one is against me. Every one distorts the words of my mouth; they tread me under their feet like dust and ashes. Darkness is round about me." It strikes us that this passage is sufficient to show the utter mediocrity of the mind of Jesus, or the fraudulence of carnate God!

No wonder the most ardent acceptors of the manuscript pause before acknowledging such language worthy of the source claimed.

Every manuscript without exception thus "found" has in the end proven a fraud, and this one is not only the most audacious, but transparent. How weak the cause that clutches with such eagerness to such charlatanism! Yet a manuseript "discovered" two hundred years ago fared differently from one exploit ered at present. Now it falls directly under the search-light of criticism, reinforced by all the acquired knowledge of the ages. Then it fell on superstitious ignorance, and a designing priesthood, the only learned class, who were in their fayor. Had this manuscript | tions without the loss of their "living," been "found," say during the 12th cen-

AN INTERESTING VISITOR.

One of the most interesting events o the day is the arrival in Chicago, on May 17, from Bombay, India, by the the daily expressions of the independ-Mr. Wadia is an educated Parsee, a own honest convictions. graduate of the Bombay University, of the Bombay Law School, and a Barrister-at-law in the Inner Temple, London. As an enthusiastic devotee of the faith of Zoroaster, the parent religion of Brahmanism, of Buddhism, of Judaism, of Mohammedism; and of Christianity, and the first prominent Parsee who ever set foot on American soil, his visit is opportune and important. The distinguished traveler was interviewed by representatives of the press at the Auditorium, alreport of which appeared in the Record of the 19th. Says the report:

"He talked freely of conditions in India and of the purpose of his visit to this country, beginning with an enthusiastic eulogy of American railroads and American buildings and scenery. He

"Results of your recent war with Spain have indicated a very close communion with Great Britain, and everything that particularly affects England must necessarily affect India. I have come here for the purpose of studying your institutions, educational and commercial. In Chicago I shall have the pleasure of seeing Dr. Harper and others of the faculty of the University of Chicago. I will visit other colleges and universities in the United States, and in absolution from the censures of the Washington I will call on President McKinley. When I return home I shall tell my countrymen as much as I can

learn of the United States. "There are a great many American missionaries in India, but there is not much room for them. Nearly all the educated natives believe in God, but they are not Christians and do not believe in

"English rule? It is the best possible rule for India. Every Indian would rise against the Russian and it is therefore not feared that Russia will attempt

THE CONGRESSMAN IN ERROR.

The reader whose memory carries him back will smile a great big smile, when he shall read Congressman Geo. H. White's remark in the Minneapolis General Assembly of Presbyterians, who said during a brief speech:

"The church which was foremost in him cannot, must not, leave him now." Hon. Mr. White represents the great State of South Carolina in Congress, and we thank him for his appeal to the | Spiritualism. Mr. Howe's long connecwith the decree of heaven that man | church to stand by and aid in protecting tered to. Every kind of performance is should gain subsistence by the sweat and educating the negro; but his compliment to the church for "freeing the negro" was gratuitous, and, worse yet, not truthful. Of all the churches of the North the Old School Presbyterians did the most to retard anti-slavery sentiment, at the head of which was the There is a fourth stage which the New York Observer. That church organ, in one of its May issues of 1855, referring to the doings of the American Anti-Slavery Society, the week before

"If there is anything else in heaven or earth which these fanatics are disposed to denounce, it would be gratifying to know what and where it is."

That Convention had declared nearly all the religious bodies of America, mentioning them by name, among which were Missionary, Bible, Tract, Sunday School, Presbyterian and numerous other | Societies and Boards of Foreign Missions, as in league and fellowship with the slaveholders of the South. The Observer went on to say:

"This resolution is submitted by a man [Wm. Lloyd Garrison] publishing a newspaper, in which he allows such blasphemy to be published from week to week as makes the blood run cold to read." And then: "We suppose that among all the supporters of the resolution there are very few who believe in the existence of the God of the Bible."

"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 from Matter Through Organic Procannot retain a foothold in a country what is needed on the subject. Paper.

OBEYED INSTRUCTIONS.

Rev. Solomon E. Hotema is a Presbyterian, lately preaching to the Indians in the Indian Territory. His father was a Presbyterian Elder. He was educated in an Eastern seminary, acted for a time as teacher, was subsequently in turn a county clerk, county judge, a representative in the legislature, a senator, and a district attorney. He is now a prisoner at Antlers, Choetaw Nation, held for murder—the killing of one man and two women. Asked why he perpetrated the crimes, he replied: "I took my authority from the book 'Thou shalt not suffer a witch to live,'

and I obeyed the command." Rev. Hotema is reported to be a gentleman of good character. While waiting the halter, and a swing to glory, he spends his time reading the Bible, singing and praying, and will die a martyr to his faith in the "book of books."

MONEY IS THE NEED.

Said Rev. Arthur J. Brown, at the Presbyterian General Assembly:

"The field and the needs of the church are constantly increasing. We must have more money. Unless ald comes from Christian people the materialistic tendencies of this age of commerce will get such a hold on those coming under the influence of America and the European races Christianity will lose its foothold, never to be regained."

This is a very pessimistic view of the situation, but we dare not controvert its truthfulness. If Spiritualists and Agnostics could command one-tenth the the manuscript. Such drivel from an in- money annually used by the churches to advance their views, in spreading Liberal literature, Hell. Devil & Co., would soon retire from the field, couscious their usefulness was past, and their services were no longer needed.

STRAWS TELL

Rev. Orello Cone, of Lawrence, Kan., at an assemblage of ministers in Chicago, on May 23, read an essay wherein "he held that the prophecies attributed to Jesus in the gospels wherein He spoke of His death and resurrection were interpolations of after ages. He compared several of the prophecies and

declared they were contradictory." When the time shall come that the and be branded heretics, they will not tury, it might have become a part of the | only declare very many representations Bible and the salvation of souls made to | "interpolations of after ages," but they will go farther and show the original were written many centuries later than is claimed, and that all were doctored in the interest of conflicting creeds. The old maxim, "Straws tell which way the wind blows." has an exemplification in way of London, of Rustum D. N. Wadia. | ent preacher who dares proclaim his

LEGISLATIVE SET BACK.

Our dear Christian friends who are always trying to secure restrictive legislation, in the interest of Middle Age barbarism, lately introduced into the Michigan Legislature, now in session, a bill prohibiting the giving of any manner of entertainment, either in or out of doors, on Sunday. A vote in the House the other day put a quietus on this attempt to abridge natural rights, and relegated the Sunday-sleepers and the soul-sleepers as well, to their accustomed occupations, instead of prosecuting and fining those who labor all the week and strive to get a little recreation and relaxation from burdensome care, while their persecutors are enjoying their accustomed Sunday morning cat-nap or afternoon siesta in a luxurious church pew.

PLENARY INDULGENCES.

A papal buil has lately been published announcing the first ordinary jubilee of Leo XIII's pontificate. The Pope promises plenary indulgence-that is "remission of the temporal punishment due to sins, exemption from purgatory, and church and its penances,"-conditioned Catholic residents of Rome desiring such favors shall visit the four basilicas twenty times before next Christmas, and to pilgrims from abroad who shall make ten such visits, and attend the

local churches. Cheap enough. It is estimated 300,000 pilgrims will visit Rome during the jubilee, all of whom will be sure to avail themselves of this grand offer of exemption from corporeal and spiritual suffering for absolute guilt. Such was Christianity before it was modulated by the Reformation. Such it is now in the parent church; and such it will become again if Catholicism shall regain ascendancy, as it is striving to do, many Protestants insisting a revival of the old pagan faith, based on a multitude of gods, is preferable to modern thought

resting on a scientific base.

DR. SPINNEY-LYMAN C. HOWE Dr. Spinney, of Reed City, and some freeing the negro and first to educate fifteen others of Michigan, send a strong endorsement of the yeteran worker, Lyman C. Howe, as the proper person to write the history of Modern tion with the cause, and his fine intellectual ability and sterling integrity. certainly constitute the required qualities to successfully perform this arduous work. To do the work properly would require his constant attention for at least two years, at a salary not less | Maggie Gaule, Mrs. Marian Carpenter, than \$1,200. It ought to be an easy matter to raise \$2,400 to carry this work to a successful completion; but the failure of Spiritualists generally to respond liberally in behalf of humanitarian work does not augur well in regard to the success of this movement.

> "The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents. E. Tisdale, Rev. T. E. Allen, Mrs. Sarah own food, buy it already prepared, or For sale at this office.

Wm. M. King writes: "I write to thank you for the valuable premium I received with The Progressive Thinker -Art Magic. I find its contents very instructive and wish it could be placed in every home, for to my mind there is more genuine truth and good sensible reasoning in its pages than can be found in both the Old and New Testaments."

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit cesses, or How the Split Body Growa." For sale at this office.

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.

Franklin, Neb.

Please permit us to announce the ppening of the Southwest Nebraska and ing at the Summerland Beach camp-Northwest Kansas Spiritualist camp- ground has been perfected and from the meeting, at Franklin, Neb., July 21, present outlook we hope to have a closing August 6. Speakers engaged larger attendance this year than ever are Will C. Hodge, C. H. Moody, Prof. before, as we have secured some of the Dunlon and others. Test and slate-writ- best talent we could get, both speakers ing mediums will also be engaged. Cor- and mediums. Our meeting begins the respondence with those wishing to en- first Sunday in August and ends the gage with camps desired. Address gage with camps desired. Address D. L. Haines, Secretary, Franklin, Neb.

Forest Park, Kansas.

The Spiritualists will hold a campmeeting in Forest Park, June 27 to July 3 inclusive, W. C. Hodge, Mrs. Lull and others will lecture and give tests, during the meeting. All are invited to at-Kansas. Mrs. B. Henderson, corre- Grove, 277 19th street, Columbus, Ohio. sponding secretary, Lawrence, Kans. Grand Ledge, Mich.

Commences July 21 and closes August 20. Speakers and mediums: Mrs. A. E. Sheets, Mr. and Mrs. G. W. Kates, Mrs. Georgia Gladys Cooley, Mrs. N. M. Rus- 1899. The talented lecturer and test mesell, Mrs. Marian Carpenter, Dr. A. B. dium, Mrs. Marian Carpenter, of De-Spinney, Dr. J. M. Peebles, B. O'Dell, troit, will be present. Dr. B. O'Dell, Edgar W. Emerson, James Riley, Mrs. president, Paw Paw, Mich.; Mrs. Ce-Frances Ruddick, Mrs. Arthur Brewer, cilla Nelson, secretary, Paw Paw, Mich. Mrs. Jean MacKenzle Nichols, A. B. Winans. For full programme address M. L. Phares, Secretary, Grand Ledge, Michigan.

Indiana Camp.

Chesterfield, July 20 and closes August 28. The speakers engaged are B. F. Underwood, Mrs. Eva Pfuntner, Prof. W. M. Lockwood, Mrs. Anna L. Gillespie, Mrs. Mary E. Lease, Moses and Mattle Hull, Mrs. Dr. Pierce and Mrs. T. C. Moore. For programs and particulars address Flora Hardin, Sec'y, Anderson, Ind.

Lily Dale Camp.

This favorite place of resort opens July 14 and closes August 27. For full particulars address the secretary, A. E. Gaston, Meadville, Pa. The following intellectual lights will appear on the rostrum: Moses Hull, Mrs. Clara Watson, Mrs. Carrie E. S. Twing, J. C. Wright, Dr. W. W. Hicks, Mrs. Harnett, Lyman C. Howe, Chas. Whedon, Mrs. Mary E. Lease, Rev. Morgan Wood, Swami Abhendanda, Prof. W. M. Lockwood, Cora L. V. Richmond, J. C. F. Grumbine, Anna L. Gillespie, Hon. E. D. Stark, Hon. A. B. Richmond.

Briggs Park Camp. Grand Rapids, Mich., opens July 2, and closes July 30. Thos. J. Haynes, orchestra will be present during the ensecretary, 182 Gold street, Grand Rap- tire season and will furnish music for ids, Mich. Address him for particulars. the tri-weekly dances and also for all The following named persons will take part in the proceedings: Hon. J. and Mrs. G. W. Kates, Mrs. A. E. ous entertainments are held each sea-Sheets, Martha E. Root, Isa Wilson son, due notice of which will be given Kayner, Carrie Fuller Weatherford, later. Lake Sunapee is situated on the Margaret Gaule, Dr. J. C. Batdorf.

Nebraska Camp. Opens July 14 and closes July Address Paul S. Gillette, 411 N. 19th street. Omaha, Neb., for particulars.

Lake Brady, O. Commences July 2 and continues until

gram can get it by writing to Mrs. C. C. a photograph gallery, bowling alley, Bacon, Lake Brady, via Kent, Ohio. Island Lake Camp, Mich. The Island Lake Camp, Mich., will commence Sunday, July 16, and close anyone by addressing W. H. Wilkins. August 31. The hotel and grounds will secretary, Felchville, Vt., Box 63. be open to the public from the first of June. The following persons will take Mt. Pleasant Park, Clinton, Iowa.

part: D. P. Dewey, Moses Hull, Miss John D. Boyle, Anna L. Gillespie, Nellie

troit, Mich. Onset Bay, Mass. Onset Bay Camp, Mass., opens July 9 of speakers: Geo. A. Fuller, M. D., Mrs. Juliette Yeaw, Mrs. Kate R. Stiles, Albert P. Blinn, Mrs. C. Fannie Allyn, A.

Barrett, W. J. Colville.

W. F. Peck. Mrs. Carrie E. S. Twing, J.

C. F. Grumbine, H. L. Russegue, F. A.

Maple Dell Park, O. Maple Dell Park is located at Mantua Station, Ohio. It opens July 30 and closes September 3. Address D. M. King, Mantua Station, for full particu-

Vicksburg, Mich. The Vicksburg (Mich.) Camp will open

manager, Vicksburg, Kalamazoo county, Mich. Lake Pleasant, Mass. Opens July 30, and closes August 28,

Summerland Beach, O.

Every arrangement for a good meetfirst Sunday in September, making four weeks and five Sundays. We extend an invitation to all genuine mediums of all phases. The grounds are being put in fine order and the large hotel is now open with a goodly number of guests. Some of them will stay all summer, as it is one of the most healthy and restful places in Ohio. Our programme is now in the hands of the printer and any pertend. T. C. Deuel, president, Wallula, son can secure one by addressing J. F.

Lake Cora, Mich.

The Paw Paw Valley Spiritual Association will hold a grove meeting, at the popular resort, Lake Cora, Van Buren county, Michigan, Sunday, June 11,

Delphos, Kansas.

The camp-meeting of the First Society of State Spiritualists and Liberals of Delphos, Kans., will begin Aug. 11 and The Indiana Camp-meeting opens at | continue until the 28th. Will C. Hodge will be the principal speaker. Many other good speakers and mediums will attend. The famous Reeves orchestra will discourse sweet music for the meetings, also for the dance pavilion.

M. J. MAN.

Sunapee Lake, N. H. On Sunday, July 29, the 22d annual camp-meeting of the Lake Sunapee Spiritualist Camp-meeting Association will open at Blodgett's Landing, N. H., and continue five weeks, ending Sunday, August 26. To those who have ever visited this most beautiful New England lake, nothing can be said; to all others we would say, if you would like to look upon as charming a spot as either Old or New England can boast, you should visit Lake Sunapee, at least once in your lifetime. Among the talent engaged for the season of 1899 may be mentioned Dr. J. M. Peebles, Mrs. C. Fannie Allyn, Mrs. Carrie E. S. Twing, Mrs. Sarah A. Byrnes, Dr. Daniel G. White, Mrs. E. I. Webster, Mrs. S. C. Cunningham and others. Vocal music will be under the charge of Miss Elsie The camp-meeting at Briggs' Park, R. Parker and Miss Cora J. Robinson, of Brattleboro, Vt. A full and efficient entertainments held by the association. The Ladies' Aid Society will hold their Jamison, Mrs. Marian Carpenter, Mr. annual fair about August 16. Numer-Concord and Claremont branch of the B. & M. R. R., twenty miles from Claremont Junction and thirty-four from Concord. It is ten miles in length and from one to three miles in width,

W. F. Peck, president of the Clinton

This popular camp-meeting will open

camp, sends the following:

the location of the camp grounds being

on the eastern shore, about half-way up

the lake and at its widest part. The

settlement consists of one hundred cot-

post office, store and the Forest House

hotel, owned and run by the old veteran

Spiritualist, Geo. W. Blodgett. A com-

plete programme will be furnished to

September 1. Anyone wanting a pro- tages, dancing pavilion, the auditorium,

S. Baade, Mrs. May C. Lincoln, Dr. J. July 29 and close August 27. Speakers

M. Peebles. Mediums of all phases are engaged as follows: A. E. Tisdale, Geo. cordially invited to visit our camp. For P. Colby, Carrie E. S. Twing, C. Fannie further particulars address the secre- Allyn. Geo. B. Warne and W. F. Peck. tary, A. G. Brown, 266 21st street, De- Mediums: Mrs. Maggie Waite, Mrs. Georgia G. Cooley, Max Hoffman and others. The camp-ground is one of the most beautiful spots on the continent. Every convenience for comfort, amuseand closes Aug 27. The following list ment and recreation is provided at very moderate cost. You may dwell in a tent, occupy a cottage or room in the A. Byrnes, Mrs. Carrie F. Loring, Prof. take your meals at the restaurants. Band concerts, dramatic entertainments and dancing will afford amusement for Wiggin, Rev. W. W. Hicks, Mrs. Mary all varied tastes. Prof Zumbach, with E. Lease, Miss Susie C. Clark, H. D. one of the finest quartettes in the northwest, will furnish vocal music for the entire season. For circulars and further particulars address the secretary, E. A. Kilby, Ottumwa, Iowa.

New Era, Ore.

The New Era, Oregon, Camp-meeting will this year be in session from July 8 to 24, on the grounds of the First Spiritual Religious Association at New Era. August 5 and close August 28. For full Those desiring further information, and information address Jeannette Fraser, any mediums who expect to be present, may address the secretary, or Walter P. Williams, Salem, Ore.

Minois Spiritualist Camp

Opens July 1 and closes August 1, at Abram H. Daily, president. Secretary, Camp Monroe, on the East side of Deep Albert P. Blinn, 603 Tremont street, Lake, Lake County, Ill. For particuand a mock one would be better than; where the church is in partnership with 75 cents. Cloth, \$1.50. For sale at this By Michael Feraday. Price 10 cents | Boston, Mass. Address him for circu- lars, address G. V. Cordingly, president, Box 10, Lake Villa, Ill.



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

Clipping Bureau.

Articles on Spiritualism, Occultism, Psychic Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken Therefrom to Enrich Our Columns.

Talk to Him.

LIFE.

what? After death, where? After ualist.

in their writings you can read what and conversed with him. dreams are made of."

shall we know?

The poet Byron's last words were: "The other day," said Dr. Savage, "the "Now to solve the great problem." He papers contained a long account of the

Church of the Messiah (Unitarian), on such vulgar and foolish things as rap-Park avenue, believes that the dead do pings on a table. For the life of me I come back. He believes that, in their cannot see what there is so foolish and spiritual bodies, some of them have degrading in rapping. If you are in one come back to him personally and talked room of a hotel and I am in another. I with him. "I have had," he says, "what am not so impolite as to go into your purported to be hundreds of messages room without rapping to find out from the other side, and have never whether you want to see me. If some had one of them that was soundly or- one from the other world is near me

gregation the benefit of his experiences ping? I have been asked as to the naan an explorer of the undiscovered ture of communications from the other country. Shakspeare calls the grave side. I've had what purported to be "the bourne from which no traveler re- hundreds of them, and I say that they | the result of an overwrought imaginaturns," but Dr. Savage thinks that some are pretty much on a level with my tion and of listening to the testimony in travellers to that bourne have actually daily mail. I get some foolish and the murder case. Their report accordreturned and lifted at least the hem of malicious communications, and again ingly included no indictment against the curtain that yells the life that is some noble and intelligent ones in my Casmer, and the authorities had no opfrom the life that is to come.

fining what we shall be after the event of the old idea that the moment a man renders it improbable that any of them which we call "death" has happened to dies he is either a devil or an angel, we should have been tampered with. That us, "what seems to me rational thoughts will see that this is just as it would be all should have been corrupted is almost regarding the future life, the fact of likely to be—the communications being outside the bounds of possibility. Nor which I believe with perfect certainty. on a level with things as they are now. is Casmer financially able to make it When we come to the last moment of If I should die now here in this pulpit I an object to men of their standing to pain, but a lovely sleep. Those who have ment more foolish or more wise than I the best light on this subject tell us that am now." rarely is there any consciousness of sufshould make any marked change.

"All our ideas on this subject," con- even grosser. tinues Dr. Savage, "are distorted more or less by the old theological specula- a severe attack of the grip. tions along this line, beginning with the supposition that there is a death line, powering, persistent and painful thing the moment we cross which our destiny the grip was," said he to an Evening is fixed and we are either devils or an- World representative last evening at gels henceforth forever. That I do not the Plaza Hotel. "Sometimes I feel believe. I do believe that we carry comparativly well, and then a change carved screen, behind which is a splenwith us into that other world our per- comes the very next day and I have to sonal consciousness and the memory of take to my bed. I am quite run down the hall there was a curious representawhat we have been here and of the from work, and may be compelled to | tion of the "Empire of Death." In the friends we have loved. If I could be take a rest, though I will not go so far time of Elizabeth the hall and estates persuaded that I was to enter the other away as to be out of call. life and forget all about this one I "I feel unequal just now to the effort esses, who determined to have erected from that sleep as I wake in the morn- that the public is so interested. ing after my night of rest, conscious "I have been sorely annoyed, how- had taken a special interest in the erec-

those whom I have loved here. country that we enter there. When we in newspaper editorials and made to ap- dence of Lady St. Quentin, and died come into this world we are expected pear generally as a very foolish man. shortly after. Before her death she and welcomed into arms of loving care. My sayings have been grievously dismade her sisters promise that her head I cannot believe that our next step torted. ahead in the universe is into something

To the interesting question whether ways which lead to it." in the future life we shall have bodies, Dr. Savage says he thinks we shall. life and its conditions will be further promise to pacify her, had the body in-He says: "What some people call pure and more fully stated in an appendix terred in the church without decapitaspirit means to me pure nothing at all. to a volume of his sermons that is to be | tion. A very short time afterward such-There is nothing unscientific in the be- published shortly. In this appendix the terrible disturbances took place in lief that the individual existences of the Doctor will give an account of his per- Boynton Agnes Hall that the servants reother life are embodied. There are states of matter so ethereal, as science fully recognizes, that none of our senses can apprise us of them.

other world may be ministering spirits eagerly as was Editor Stead's memor- found the head severed from the body, to us in this world; not that they stay able collection of "Real Ghost Stories." close by our sides all the time, but that |-New York World. they sometimes interfere to render us some signal service. There is a general belief that many people some time in their lives experience providential interpositions. I can't think of God in that way; that he would hear one pray- unseen. But of these, those which iner and turn a deaf ear to the heart cries finitely outrank all the rest are those of thousands. Rather I believe that which come from the Father of Spirits, these strange coincidences which some the Inspirer of all right thoughts. I be done, the girl confessed, and the skull times happen are by the interposition of lieve that I may have communications was restored to its place. At another our spirit friends. That is my theory from him every day. But they do not | time the Boynton of the day, ignoring | of special providences. If I cry for come through tin trumpets nor banjos or disbelieving his ancestress's power, help and the cry reaches to the other thrumming in the dark. They come caused the skull to be buried in the garworld some friend may come to my aid more silently than the zephyrs and the den. The result was that dreadful

"As to occupation there, I believe tions in my heart. to escape from the ennui. The mystery ever."-Citizen, Columbus, Ohio.

without the interference of God.

REV. DR. SAVAGE SAYS that surrounds us is impenetrable, and it will increase as the universe goes on. I believe that the hope in immortal life is rational because in it I can study and The Dead Come Back and think and advance for ever and ever, story was doubted, he was dsmissed for with no fear of ever getting through. lack of testimony to controvert it.

That is the great hope." Many years ago, in Boston, Dr. SavThe knife with which Barber was age was a rationalist of the rationalists. killed was kept locked in the district at-LIVE IN THE NEXT WORLD-WE | His sermons were full of materialist SHALL KNOW OURSELVES AND philosophy. The natural was everything; there was and there could be OUR FRIENDS-WE SHALL COM- nothing supernatural. Such was the MUNICATE WITH OUR FRIENDS drift of Dr. Savage's earlier preaching HERE-A POPULAR PREACH- in Boston. Presently it became known ER'S DESCRIPTION OF SPIRIT that he was interested in Spiritualism, and was attending sennces given by the more famous mediums of the Hub. He New York has one clergyman-Dr. used to tell his friends that he only Minot J. Savage-who thinks that he went as an open-minded searcher for has found an answer to those most in- facts, actual occurrences, if there were teresting of all questions-After death, any; not at all as a convinced Spirit-

Latterly his pulpit utterances have, Many and curious have been the at- like those already quoted, shown him to tempts of man in all ages to answer be no longer a mere inquirer into, but a these questions. Beyond telling us that believer in all the more important after death there will be a resurrection claims of Spiritualism. His friends say and a judgment, and an eternal life of there is no doubt that in the course of loy or of pain, the Bible has little to say his experiences at Spiritualist seances, he encountered facts which he could Mahomet, in his day, and Sweden- not explain away except by admitting borg, many centuries later, declare they that the spirits of the dead, whom he had seen heaven in their visions, and had known in this life, had returned

they claimed they saw. But it is all In a quite recent sermon Dr. Savage vague and cloudy-"such stuff as declared that he had talked with the late poet Whittier and knew that he, Elizabeth Stuart Phelps, too, in her too, believed in the essentials of Spirbook, "The Gates Ajar," has made an itualism. Longfellow, too, he classified imaginative flight into the after life, with him, and cited his famous line: and pictured heaven as she expects to "There is no death; what seems so is find it. But unless some one shall come transition." Most of the poets, he back from the dead and tell us, how thinks, have shared the Spiritualist conception of the life beyond this one.

solved it, but only for himself. He belief of Dr. Lyman Abbott and of Dr. never came back to tell what the solu- Hillis, who is his successor. Both believe all the essentials that Spiritualists But Rev. Dr. Savage, who is co-pastor believe, only were very careful to with Rev. Dr. Robert Collyer, of the guard themselves against believing in and wants to see me, is it so dreadful Last Sunday morning he gave his con- that he should call my attention by rapmail every morning. So it is with those | tion but to release him. "I give you," says Dr. Savage, in de- from the other side. If we can get rid life we shall find it not a horror and a should not expect to be in the next mo- act dishonestly.

It is evident tfrom these declarations fering in dying. Let us, then, put away that Dr. Savage, the radical Unitarian, that one fear. Nor do I believe that so radically agnostic that his name here is any sudden and marked change used to be coupled with that of the immediately after death. Were I to die greatest living agnostic, Robert G. Innow where I stand, at my first coming gersoll, who was once a great admirer to consciousness in the other life I of Savage, says that to give up the old should be just my simple self. I see orthodoxy for the vagaries of Spiritualnothing in the process of dying that ism is merely to abandon one form of superstition and adopt another that is

Dr. Savage is just now suffering from

"I never before realized what an over-

would not give a fig for the possession of speaking of spirit influences of de- for themselves and their descendants of the future life. It would mean abso- parted relatives and friends-I am in the present mansion, instead of the oldlutely nothing to me. No; I shall wake very poor condition-but I am pleased er building.

that I am I and remembering with love ever, by being continually misrepre- tion of the new house, was brutally sented, with the result that I have been | maltreated by some rufflians when pay-"Nor will it be a strange and lonely deluged with letters, denounced, assailed ing a visit to Harpham Hall, the resi-

poorer. We shall find ourselves greeted word of it-the result of my convicby our friends who have gone before us. tions. I have no fear of criticism or message to future owners of the house There will be no lonely or sad awaken- enmity because of what I really con- that if they disobeyed these injunctions sider is the truth or the brightening she would render the place uninhabit-

Dr. Savage's ideas about the spiritual sonal experiences with spirits whom he | fused to remain in it, and it became, in has met and conversed with in the truth, impossible to live there. The two course of his investigations. Such a sisters then consulted with the vicar of personal testimony to the reality of the parish, and had the coffin brought "I believe that our friends in the spirit life will doubtless be read as

Dr. Gladden on Spirits.

"I believe in communication from the and my prayer is answered, though dews; they quicken good thoughts with wailings and numerous unexplained in my mind and pure and holy affect crashings were heard about the hall,

[but I can't prove it) that the thinker | "It may be, also, that those who love | stated .- London Mail. takes with him his power to think and me in the world of spirits are able to that the ranges of thought there are so communicate with me, but it will be in vast as to seem almost impossible. Of the same way as the Father of Spirits course, it is all hypothesis the nature of communicates with me, not by noises | Babbitt, M. D., LL.D." A compact that life. We are surrounded by mys- and apparitions in the dark; not by tell- and comprehensive view of the subtery on all sides, and sometimes get dis- ing me what has become of my poodle couraged because we can find out so lit- dog or who stole my bicycle, but by and critical; facts and data needed by say they can plainly hear sounds of a dents of the science of religious, and to tle. But suppose we could find out all suggesting purer and higher thoughts, every student and especially by every in 1.000 years; no more questions to be by breathing hope into my spirit in mo- Spiritualist. One of the very best answered, nothing more to be done. ments of sorrow, by helping me to live books on the subject. Price, reduced Why, we should all pray for final death the kind of life which ought to last for- to \$1, cloth; paper 50 cents. For sale to be frightened from the house by the searcely read it without spiritual profit.

IN DREAM LAND.

Spiritualism in Court.

An interesting trial for murder in which the claims of Spiritualism were

is what she did, and why she did it.

The legal ground of defense was in-

sanity, but her attorneys skillfully let

it go to the jury in the double nature of

insanity and Spiritualism, to have such

effect as it might with individual mem-

bers of the jury-evidently with success. The court followed this treatment

of the case by the attorneys for the de-

fense with instructions to the jury to

acquit her if they found that when she

committed the deed she was insane

"from whatever cause." As to the san-

ity or insanity of one who accepts a

mandate from God direct, or through a

medium, to kill one whom personally he

desires to live, the court left the jury to

decide; and as no other evidence show-

ing insanity was presented, it seems

quite plain that to the jury, acting upon

such a supposed order, was evidence of

an irresponsible mind.—Columbus (O.)

isville, Ky.

The People's Spiritual church, on Clay street, between Market and Jefferson,

While there are two other Spiritualist

congregations in Louisville the People's congregation is the only one own-

George Heinsohn, one of the founders

of the People's church, acted as master

of ceremonies and made a dedicatory

address. He was eloquent in explain

ing the obligations of Spiritualists and extended an invitation to everybody to

join the church. He contended that a

was dedicated yesterday afternoon.

ing their place of worship.

Louisville (Ky.) Commercial.

Spiritualism Defended.

ualism, said in his closing remarks:

who imitate our practices for evil pur-

poses or for the purposes of gain, but

there are and always will be the same

class in the Christian churches. There

are even impostors who claim to be the

Christ himself and get a goodly follow-

ing of Christians by their pretended

healings and workings of miracles. Ev-

erything that is good is sought to be im-

itated and Spiritualism is no exception.

It has been said of us that our belief

has been the cause of much insanity

and productive of crime. We in turn

point to the fearful crimes that have

been committed in all ages in the name

of Christianity and can show number-

less cases of religious insanity that

have produced some of the most norri-

ble crimes in the history of the human

race. The case of Bertha Beilstein has

been thrown in our faces and we have

been publicly held responsible for her

crime. We deny the responsibility and

hold that it would have happened just

the same had she been a Christian and

a fanatic. There are no more Spiritual-

ists in the insane asylums in proportion

to our following, than there are Chris-

tians. We are not immoral and do not

teach immorality. I can show a list of

1,000 ministers of the gospel who have

committed every crime in the calendar

from petty larceny to robbery and mur-

great reform movement has done for n

A number of leading Spiritualists of

At the meeting the fact was revealed

that there are still persons in Cincinnati

powers, and this in the face of the fact

racy testimony at the trial Friday in

the Spiritualists in Cincinnati is a

fraud. He may try to prove it Friday.

Green Bay, Wis., Has a Ghost.

Green Bay has a ghost that is creat-

ing considerable alarm and excitement

in the section of the town which it in-

habits. It is alleged to exist in the res-

make visits between the hours of 11 and

12 o'clock p. m., at intervals of about a

of an elderly woman and vanished

when he moved. On its regular visits

the ghost is said to be heard wailing in

descend the stairs, walk through sever-

spook.—Chicago Chronicle.

al rooms on the first floor and then as-

-Cincinnati (O.) Times-Star.

the Police court.

(Pa.) Leader.

The Occult Forces at Work.

IN A VISION A MURDERED MAN'S stein was charged with killing her widwardth is seen to stab to owed mother. There was no denial of DEATH HIS SLAYER - KNIFE STOLEN BY THE GHOST—GRAND JURORS REFUSE TO INDICT THE ACCUSED.

Earling, S. D., May 27.—A nightmare from which the foreman of the Presho County Grand Jury suffered caused the release of Charles E. Casmer on a charge of murder at the May term of court, recently opened here.

The entire case has been a remarkable

one. Frank W. Heppe, the man whom Casmer was accused of killing, formerly lived alone with his partner, Tom Burber, on their cattle ranch north of Five years ago Barber was stabbed to death from behind. Heppe admitted killing him, but claimed to have acted in self-defense. Though his

KNIFE STOLEN BY A GHOST.

torney's safe, to be introduced in evidence. The night before the trial it disappeared under circumstances which seemed to preclude the possibility of its having been removed by human agency. After his acquittal Heppe went to Texas. He subsequently returned to South Dakota, and worked as a cowboy Post. on a ranch 100 miles north of Earling. Casmer was employed on the same ranch. Early in the spring, while trailing stray cattle, they were overtaken by

the wanderers determined to pass the night there. Casmer claims to have been outside caring for the horses when he heard Heppe scream, and rusing in, found him lying across the hearth, on almost the identical spot where Barber had fallen. In his back was the missing

night and a blizzard near Heppe's old

cabin north of town. It had not been

entered since Heppe went South, but

knife. Casmer was arrested. Aware that an effort would be made to work on the jurors' superstition, the authorities did all in their power to discredit the idea that any one but Casmer could have killed Heppe. The Grand Jurors were the hardest headed old cattlemen in the country. The prosecuting attorney's prisoner evidently impressed them strongly, and had they acted at once an indictment would certainly have been returned. Owing to the lateness of the hour, however, an adjournment was taken until next day. In the morning it developed that all the jurors had undergone a change of opinion and wanted to release Casmér.

Pressed by the district attorney for an explanation, the foreman sheepishly confessed to a remarkable-dream during the night, in which he had seen Heppe stabbed in the back by his deceased partner, Barber, with whom the foreman was himself well acquainted. In the morning he related this dream to his fellow-jurors so graphically and with such wealth of detail that he convinced them of Casmer's innocence.

THE DREAM SAVED CASMER. All efforts proved unavailing to convince them that the dream was simply

The high character of all the jurors

Despite the apparent absurdity of Casmer's story, public sentiment is strongly with him, and he was given quite an ovation on his release.-New York World.

Gliost of Boynton Agnes Hall.

Boynton Agnes Hall, the country seat of Sir Henry Somerville Boynton, who has so recently died, has one of the most extraordinary ghost stories attached to it. The house which was designed by Inigo Jones, is a large and picturesque red brick building, partly in the Tudor and partly in the Elizabethan and Jacobean styles. The interior, which was decorated by Rubens, contains some magnificent apartments, including a grand hall with a finely did staircase. Over the mantelpiece in became vested in three sisters, co-heir-

The youngest of three sisters, who should be removed from her body and "What I have said I stand by, every preserved within the hall, to remain there forever. She also left a weird

Her sisters, who had only made the up from the vault, and, on opening it, and rapidly assuming the appearance of a fleshless skull. The skull was duly brought to the house, and placed on a table in the hall, where, with the exception of very short periods, it has remained ever since.

On one occasion a maid servant secretly threw it from a window on to a wagon, which remained immovable until, terror-stricken with what she had and the skull had to be again rein-

"Religion as Revealed by the Material and Spiritual Universe. By H. D. at this office.

HEAVEN ONLY KNOWS.

Mr. Francis:—Will you send to above address
The Progressive Thinker for one year, and the three magnificent books you give us for the \$1 expired, and you are requested to renew your subscription. Heaven only knows how you manage to do it, but you do, and we blook you one and all for your blook the first page is address. presented in testimony for the defense, has just ended in Pittsburg in the acthe act, but the defense of insanity was made, and under this guise the facts and claims of Spiritualism were set forth. The family members were all sincere believers in Spiritualism, and Bertha Beilstein had an intimation—or thought she had-from the spirit land that the spirit of her dead father was and we bless you, one and all, for your helpfullonely there, and so she conceived the MARY IRENE DYE. idea that she would send the spirit of ness on all lines. her disconsolate mother to join it. This

Paola, Kans.

Mrs. Thomas on Spiritualism. During the course of her lecture, Mrs. Thomas said: "Times have changed, All nature holds a wondrous power and will continue to change. I remember when Spiritualists barely escaped Which manifests in beauteous flower mobbing, and at my home city they avoided the police when going to places | Our life, and health, and boasted of meeting. We have protection now and municipal authorities respect us. Spiritualism is in the ascendancy. It And all would cease to be, at length,

fills the want of a universal religion, and will enlighten the whole world." At the conclusion of her lecture Mrs. Thomas was requested to make "manifestations." She communicated with various spirits, among them that of the lamented Judge Thompson. She We contemplate fair nature's range turned to the president of the society, Val Speed, and shaking him by the And thoughts and arguments exchange hand, asked him whether it was the Masonic grip. He replied that it was. The optimist finds all things grand Dedication of a Church at Lou- She conversed with Judge Edwards, who, she said, told her that he had not | And issuing divine command believed in Spiritualism and would not

now unless forced to: Mrs. Thomas then got up against a hard proposition—the spirit of some-body whose name began with "C," who committed suicide by drowning. appeared to be in trouble and asked his friends on earth to do something for him. She also got the spirit of a liveryman who was thrown from a carriage and killed .- Louisville Commercial.

An Orthodox Minister on Spirit-

R. J. T. McCrory, of Pittsburg, Pa.,

Spiritualist can consistently be a mem-ber of an orthodox church and all the better serve God by reason of faith in says: the Spiritualistic phenomena. He declared that the Bible is full of Spiritual- claims of the medium as to dreaming ism and were it to be eliminated from | dreams, seeing visions, conversing with it there would be nothing left but the spirits, producing aparitions and all The cyclone sweeps the fertile plain backs of the book. He said that Spir- that, The phenomena of spiritualism is And levels all within its path, itualism ennobles and uplifts mankind, nothing to us. From Moses to the last As if the power, in wind and rain bringing men into a present knowledge of the apostles there is agreement that Were belching forth terrific wrath! of something which sooner or later it is possible for bad as well as good The yeoman's buildings all are rent must be known to them. Death is men to come under the power of the robbed of its terror, he said, by the spiritual of the unseen world. The ma- And life and property are spent knowledge that only Spiritualism makes | gicians of Egypt actually paralleled in appearance some of the miracles of Anna E. Thomas, a recognized au- Moses. The witch of Endor seemed to thority on Spiritualism, of Newport, bring up the old prophet Samuel. The Ky., was called on for some "manifes- demoniacs in Jesus' day actually recogtations." She imparted various mes- nized the Son of God when even his sages which persons in the congregation | apostles had not yet come to appreciate said they recognized as being intended | His true character. The damsel Paul for them. Mrs. Thomas displayed con- found in Phillipi was actually under siderable emotion while receiving the the power of a spirit of divination, and messages. She first described the per- he cast it out of her, and at Ephesus he sons in the spirit world and then gave | came into contact with a man in whom their names and messages. Among an evil spirit so mighty as to overcome her visions was that of a street fight in seven desperate men and send them which a policeman lost his life. She re- | from the house 'naked and wounded.' ceived a message from the policeman | -Pittsburg (Pa.) Commercial-Gazette. who wanted to talk to John O'Brien .-

He Is a Medium.

Dr. Joseph Parker, of London, whose recent startling comments on the Prince John H. Knight in his reply to an orof Wales have made talk on both sides thodox minister's strictures on Spiritof the Atlantic, is one of the most remarkable men one could meet in the "The objections to Spiritualism are whole course of a tour through the without foundation in reason. There world's gallery of celebrities. are impostors and evil-minded persons

He is in many ways a counterpart of his old-time chum, Henry Ward Beecher, and when Beecher died he was of Lyman Abbott. Dr. Parker declined the call for the same reason that another famous London preacher, Alexander Connell, has just declined a call to another great American pulpit, that of Dr. John Hall-because his London church could't spare him.

Dr. Parker has preached at the City Temple here Sunday mornings and evenings and Thursday noons for thirty years, and throughout most of that time the general verdict has been that of Dr. Joseph Cook-once Boston's idol-who pronounced Dr. Parker to be the foremost preacher in Europe. The crowds at City Temple are as great to-day as they have ever been. If you want to make sure of a seat you have to buy one in advance for sixpence, and then go early to avoid the rush.

The magnet that has drawn all these crowds and their fathers before them is in his 70th year, but he is about as bright and vigorous as he was half a century ago, according to all accounts. He has been preaching steadily since he was ordained in 1853, and in those years he has never, except on a few state occasions, written a sermon.

der. If we are all iconoclasts and tear "Somebody once called me a 'pulpit down old creeds it is simply what every medium," he said to me yesterday, change can come till all the old cobwebs are out of the human mind."-Pittsburg I am going to say until I begin to speak. I know only my topic. The words I find Alleged Bogus Medium Chapin. down among the people in front of me. Stenographers take them and they are published, and it often happens that I Cincinnati met with Prosecutor Lueders read them afterward, sometimes with and Detective Sweeney Wednesday approval, sometimes without recognizevening in an office in the Blymer ing a word I have spoken. At the end building, on Main street. They met to prepare the evidence to prosecute Dr. Harry Chapin, who is an alleged medium. It was decided to have twelve wit- lieve the story under oath, but it is a nesses appear in court against him, and | fact that I have occasionally picked up a stray pamphlet from my desk and a vigorous prosecution will take place. read it with much interest, only to find, on turning to the title page, that it was one of my sermons."-Chicago Tribune. who believe that Chapin has occult

"Historical, Logical and Philosophical that he acknowledges that his work is a fake. There will be some very Objections to the Dogmas of Reincarnation and Re-Embodiment." By Prof. W. M. Lockwood. A keen and master-Chapin at the time of his arrest said by treatise. Paper, 25 cents. For sale at this office. that he could prove that a well-known medium who has the confidence of all

"Progression, or How a Spirit Advances in Spirit-life." "The Evolution of Man." Two papers, given in the interest of spiritual science, by Michael Faraday. Price 15 cents. For sale at this office. "The Infidelity of Ecclesiasticism.

A Menace to American Civilization.

By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the moidence of George B. Wade, a tender in lecular or spiritual hypothesis of na-Cudahy's meat market and formerly a ture. Scholarly, masterly, trenchant, resident of Milwaukee, and is said to Price 25 cents. For sale at this office. "Human Culture and Cure, Marriage, Sexual Development, and Social Up. week. Mr. Wade declares he awoke | building." By E. D. Babbitt, M. D., one night and saw the spook in his bed- LL.D. A most excellent and very valuroom. He relates that it was the spirit able work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 750.

the second story of the house, then to | For sale at this office. "The Gospel of Buddhs, According to Old Records." Told by Paul Carus. struggle, followed by falls and moans, all who would gain a fair conception of when the apparition returns to the sec- Buddhism in its spirit and living princiond floor. Mr. Wade and family refuse ples. Spiritualist or Christian can Price \$1. For sale at this office.

INFINITE POWER.

We reverent mortals call "divine," And in all satellites doth shine.

strength On this great vital force depend; Did not this power its presence lend,

It gives to us the varied grains, And fruits, so needful for our food, And sends the gentle dews and rains, Completing that which we call good

On "What this mighty power can be?" And sees intelligence enthroned

The philosophic critic's eye

And smiles in ey'ry blooming flower, And forked lightning's vivid glare, In scorching drouth and pelting hail

"We are not concerned to disprove the | Absorbs the fruits this earth would

The earthquake razes dome and spire And buries cities in its tomb; While mitered priest, and chanting

Partake with all, the awful doom. About a "God who reigns above, As all these dispensations prove.

Pays no respect to prayer of men, And neither "notes the sparrow's

The power that "lives and moves in

The egotistic, foolish one, Who fancies God will answer prayers Will find before his race is run That nature guides her own affairs

As far as finite mind can see,

Through universal space around.

Beholds the same great wondrous

That whirls the planets in the sky Let loose in furious tempest's blast Which rend and devastate at last, Like frenzied demons, all things fair Destroying fruits of worthy toil;

While famished victims piteous wail Availeth naught, to stay the spoil! The loathsome worm, or winged pest Invades the orchard, garden, field, And with a grim Satanic zest

And scattered o'er the blasted fields. While this great power its scepter

The narrow-minded dotards prate And exercises love and hate, But unto him of deeper ken.

Auburn, N. Y. A. H. REYNOLDS.

TAKE NOTICE.

The Occult Life of Jesus.

498

The above is the number of the present issue of The Progressive Thinker,

The Occult Life of Jesus (including the Hull-Covert Debate) is now ready for delivery. It is a splendid volume, of nearly 500 pages, and will create some thing of a sensation among all classes, The postage on the book costs us 18 cents, hence the reader can realize that he is getting the book far below the actual cost of paper, printing and binding, saying nothing of numerous other expenses connected with the publication of the work. It will be sent out to all of our subscribers for 25 cents, when accompanied with a year's subscription to The Progressive Thinker. The Oc. cult Life of Jesus and The Progressive Thinker one year for \$1.25.

THE MISSING LINK MODERN SPIRITUALISM

By A. Leah Underhill. of the Fox Family. By A. Leah Underhill of the Fox Family.

Interesting and valuable as a history of the beginning of Modern Spiritualism, by one of the Fox Sisters. 478 Pages, 16 illustrations, including portraits of the Fox Family. History of the Hydesville rappings, as related by eye-witnesses; remarkable and well-attested manifestations; the "exposures" etc. Handsomely bound in cloth, But few copies remaining. Publishers' price, \$1.50. We will send the book postpaid for \$1.40.

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THE TO-MORROW OF DEATH was writen to develop the idea of the principle of the permanence of the human soul after death, and its reincarnation in a chain of new beings, whose successive links are unrolled in the bosom of etherial space. "BRYOND THE THRESHOLD" continues on the same lines, enlarging and expanding the idea by reasons and con-siderations drawn from science and philosophy; claim-ing that the certainty of a new birth beyond our earthly end is the best means of arming ourselves against all weakness in the presence of death, and against all weakness in the presence of dusty, that the help offered by science and philosophy to that that the help offered by science and philosophy to that end is far superior to that of any of the existing reend is far superior to that of any of the existing religions. From beginning to end it is interesting, entertaining, instructive and fascinating, and whether one accepts it all or not approximately the second seconds. one accepts it all or not, much will have been learned and much pleasure enjoyed in its perusal. Price \$1.25, For sale at this office.

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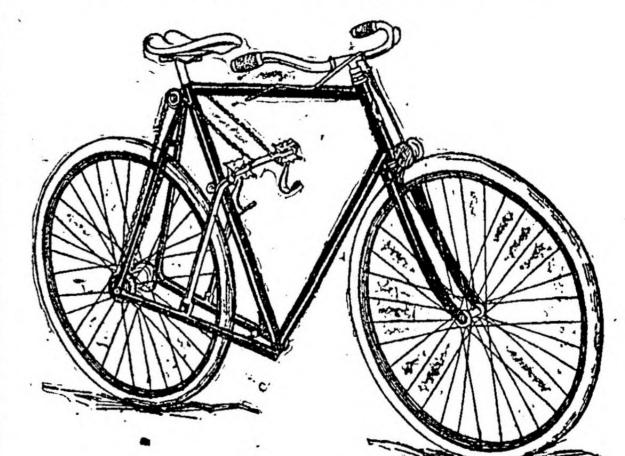
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INTERVIEWS WITH SPIRITS. A real visit with friends on the other side of life, and a familiar talk. By spirit Samuel Bowles: Car-

.....THE.....

the choice of Plymouth Church for the pastorate that afterward fell to the lot. WILFORD HALL BIGYGLE

Invented by A, Wilford Hall, Ph. D., LL.D.



"and that was as good a description of me as was ever made. It is not I who speak in the pulpit. I never knew what THE WHEEL OF THE AGE.

No Sprockets, Granks, or Gear Wheels. Every rider wants a bicycle which will give the best results from the power expended. He wants easy locomotion, comfort, variety, and convenience.

of a sermon I have little idea of what I The Only Bicycle Designed and Built on Proper Mechanical Principles for Self Locomotion

It is operated by an automatic steel, gravity locking, ball clutch, which cannot break or get out of order. The rider gets the opportunity to use his strength on the long stroke of 16 inches of right-angle application.

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Hills climbed with ease by ordinary riders. An inimitable coaster. The speedlest wheel ever constructed. The lazy man's wheel; can stop work and wheel goes on. In travelling a given distance nearly one-half the exertion can be saved. Monotonous grind of feet done away with.

nfinite Variety of Motion and Position Possible. No More Saddle Soreness, but Perfect Comfort. The Ideal Ladies' Wheel. Modest Foot Motion. No Catching of Dress

The crank motion is unmechanical for propulsion; it is wasteful, unnatural, and does not apply the rider's power effectively. What a poor mechanical device it is which will let the thin youth of from 12 to 18 years with undeveloped strength travel faster than the powerful man of 30 years, yet this is the fact on the common wheel and the reason is, strength of rider not utilized, but only agility of leg motion. In the Wilford Hall, slowness of motion can be made up by strength applied; and if strength and agility of foot motion be combined terrific speed can be attained. The Progressive Thinker office, 40 Loomis street.

Chicago, has one of these wheels, and it is regarded as a wonder. After two years of hardest road riding we present this new bicycle, and are ready to guarantee its perfect construction and durability and the reliability of our claims. Send for our catalogue describing its 21 points of positive superi-

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

WRITE PLAINLY.

minds of our correspondents that The come. Astrological readings. Progressive Thinker is set up on a The Spiritualist Aid and Home Asso-Linotype machine that must make ciation meets every Saturday evening speed equal to about four compositors. at 4020 Cottage Grove avenue, first flat. That means rapid work, and it is essential that all copy, to insure insertion in | nual picnic at Lily Dale, June 9, 10 the paper, all other requirements being and 11. favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications deadly foe of the republic (or the emcopied by some one who is, and oblige The Progressive Thinker.

is alone responsible for any assertions done." or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

the General Survey will in all cases be wonderful power. In the home, in the adjusted to the space we have to occu- club, on the street his name is the chief py, and in order to do that they will topic of conversation. Those who have generally have to be abridged more or not yet had a sitting with him are or less; otherwise many items would be lurged to go and see him by their crowded out. Sometimes a thirty-line friends. He needs no advertising-peoitem is cut down to ten lines, and ten ple seem to do it for him, and for once lines to two lines, as occasion may re- the newspapers have been beaten out quire.

Every item sent to us for publication, should contain the full name and ad-

Resolutions were passed by the society at Alliance, Ohio, fully endorsing Mr. and Mrs. E. W. Sprague as faithful and efficient laborers in the cause of truth. These two sterling workers are well received wherever they go. They hay been at Alliance for about six

Magic and Ghost Land and I think they audiences are larger and of a better are something grand. The Big Bible stories which I received this week are terrors; they are worse than any dime novel that I ever heard of, and the month that promises good success in write to Dr. Robt. E. Marcotte. beauty of it is that you can refer to the the future,' Bible for proof."

camps respectively: Ottawa, Kans., ing to packed houses. His lectures are has open dates from July 5 to 13, and will correspond with parties for that dress 40 Loomis street, Chicago, Ill.

drel!"

forth. I was asked to continue the ful." meetings throughout the summer, but August, and had no time to do so."

Whitewater, Wisconsin, for Sundays of | from mediums and speakers traveling June. Those wishing her services at from the East to the West, who wish to lecturer and test medium, can address | make engagements for one or more Sunher as above, Box 85. Home address, days during that period. Address Thos. N. Evanston, Ill.

Mr. and Mrs. A. L. Drum write: "We 501 State street." solicit engagements anywhere in the

Sarah Thomas's meetings yesterday, first it came out.", and I believe she is bound to stir up the Mrs. Rockhill writes from Alliance, both very good test mediums.'

"I have written you many times about sentative men in the orthodox line of the crowds that have attended Dr. Sav- thought, showing how they are rapidly age's discourses, but his last sermon in outgrowing the old and coming into line the series on 'Immortality,' and by the with the truth as presented by Spiritway (I am very sorry to state) his last | ualism. In the evening a memorial sersermon for the season before the sum- vice was given, depicting the heroes of mer vacation, entitled 'Possible Con- the war. He said that the Peace Conditions of Another Life,' the church was gress now in session at The Hague, was more than crowded (if I can be allowed | the opening wedge to the complete disto use this expression), carriages were armament of the world, and the estabat the doors of the 'Church of the Mes- lishment of arbitration. The beautiful siah,' and one outside looking at the flowers that bedecked the platform and crowds coming out would think it was the sweetly rendered solos by Mrs. some great matinee at the opera, for Flora Russell added much to the énjoy-Dr. Savage draws such a fine intellec- ment of the occasion. The Spragues tual class of hearers."

Church of St. John, New York, prepared a sermon in answer to Bishop Potter's added forty-nine members since they action in ordaining Doctor Briggs, and have been with us, and we regret to ingly assert their ranks are full of started to preach it, but after he had part with them." talked for about five minutes he was so overcome by emotional feeling that successful season, have left Denver, ae passed over the bulk of his manu- Colo., Mr. and Mrs. Brockway, Sr., go- of the genuine. We feel that we are script and dismissed his congregation ing to Pueblo, Colo., while Mr. Charles not getting into good company. The with a ten-minute sermon. But after Brockway has gone to Leadville, the the service be gave out his manuscript great Rocky Mountain mining camp. held better by the people, but the first with the announcement that he was The Brockways are good phenomenal anable to deliver it entirely. The ser. mediums, and their work invariably is the people what mediums can be trustmon said in part: "At the threshold of most satisfactory.Mr. Geo. W. Walrond, the twentieth century theological teach. the busiest man in Denver, Colo., will demned physical mediums, and the laters all over the land are declaring that tour Colorado, Wyoming and Utah the ter work peculiarly about the "tests" of the Bible was not made infallible by the coming season, or as soon as he can get the platform mediums. Residents in guidance of God, the Holy Ghost. I his work pulled up. Lectures and plat- Chicago and Boston say their cities are could not select a text from any part of form spiritual tests will be his program | beset with fakes and they can recomthe Bible which would not be chal- on the road. Spiritualists in cities and mend none with positive security. A lenged by some protestant. This system | towns in Colorado and adjoining states of doubt and denial has entered the requiring his services, should write him, the N. S. A. replied that he could not Episcopal Church, and its chief ad Opera House Block, Denver Colo. vocate has been deliberately received Mr. Lowther writes from Leonidas. she asked him for the addresses of relinto the ministry. There is now no Mich.: "Our medium, Mrs. Addle able local mediums. Thus are we puzmestion about the future attitude of Wright, is progressing rapidly, and is | zled. What is the matter with you the Episcopal Church in respect to the writing some splendid pieces (or short | Spiritualists? Bible. The scriptures are no longer to lectures) and will soon go on the public se enforced as an infallible guide. The platform. Besides her phase of writing, church has relaxed the appearance of she gives some fine tests; and as she authority, and its interpretations may has been in this work only about one | cellent and refined lady this morning.

seen wrought by Spiritualism. Mrs. M. L. Elliott writes: "Allow me

ading it."

Sherman street, at 3 and 8 o'clock p. m. Mary W. Guest, speaker; also Thursday We would like to impress upon the evening conference class. All are wel-

Lyman C. Howe lectures at the an-

C. H. Mathews, of New Philadelphia, Ohlo, writes: "Eternal vigilance is the price of liberty! Catholicism is the people-the rulers-should be fully advised in the premises. Let us preserve the republic in its pristine purity, as CONTRIBUTORS:-Each contributor near as may be. Then is our duty The Democrat, of Leadville, Colorado,

says: "Chas. B. Brockway, of the Brockway family, is the hero of the hour. Everyone is worshiping him, and day and night his rooms are crowded and his time is occupied. Never has a medium made such a hit in Leadville. Never has anyone so completely won the confidence and good will of the people. Men and women alike crowd to call on him for sittings, and the rich as well as the poor, the great as well as ITEMS-Bear in mind that items for the small, have been convinced of his of their regular line of work."

Mrs. Rebecca Still writes: "The books, Ghost Land, Art Magic and Occult Life of Jesus of Nazareth, came all right, dress of the writer. We desire to know Very thankful indeed for your quick rethe source of every article or item that sponse. They are a mine of wealth. I appears. This rule will be strictly ad- see they contain something I have psychic study. First, he gave a lengthy life, remember, but in the spirit, for wanted to understand for years."

The Dubuque (Iowa) Telegraph makes an excellent report of a social entertainment given by the members of the First Spiritual Church, over which Mr. and Mrs. G. F. Perkins preside. Mr. Perkins writes: "This gratis report of our socials and entertainments this week, in the Dubuque Telegraph, is indicative of the respectful and courteous attention the press and public are giving our Richard Dabb writes: "I have Art work. It has been remarked that our quality than ever was seen at a Spiritualist entertainment in the city. New interest has been awakened within a

Mrs. Lottle Lyon writes from Canton, Will C. Hodge has engaged with the Ohio: "Rev. Geo. C. Day, of Philadelsociety at Marshalltown, Iowa, for the phia, Pa., is holding meetings in Akron. month of June, and with the following | O., every Sunday afternoon and even-Lake Brady, Ohio, Franklin, Neb., and filled with good spiritual food. The Delphos, Kans., closing August 27. He | tests given at the close of each lecture cannot be surpassed. He gives the name in full, age, cause of passing out, date along the line between Ottawa, etc. Also name of the one to whom to Kans., and Chicago. Is open for the fall | message is sent. As a test medium he and winter months, beginning with stands as a peer with any one who has September. For dates and terms, ad- ever been on the rostrum. In addition to what I have already said I want to J. C. Kiser writes from Covington, say that at the evening services held Ky.: "I received the Occult Life of May 28, there was baptismal service. Jesus, and am more than pleased—I am Two of our brothers went over to Akron delighted with it, and it confirms what from Canton to be baptized in our beau-I always took Saul to be an old scoun- tiful belief. One of them has been an active member in the M. E. church for Mrs. Maggie Waite, of Detroit, writes: a number of years, but lately became a "Last Sunday I closed my meetings brother worker with us. Rev. Day is here for the summer, and a public vote an ordained minister, and the services of thanks was given me, and a perfect were beautiful and very impressive. ovation which for the moment took me The Spiritualistic baptismal services completely by surprise, as tired work- are the most beautiful I have ever witers appreciate any marked token of nessed. There were flowers in progratitude that their labors may bring fusion, which made it still more beauti-

Secretary writes: "The First Church have been engaged in Jackson, Mich., of the South Side has concluded to hold on June 11; Lake Cora, June 29; first services at 77 Thirty-first street, during two weeks of camp at Lily Dale, July, the summer, and as Mrs. Georgia Gladys and at Clinton Camp, Iowa, during Cooley, the pastor, takes a vacation during the months of July. August and Julia Steelman Mitchell is engaged at | September, correspondence is solicited H. Hartley, corresponding secretary,

Wm. Beaumont writes from British State of Texas for lecturing, platform | Columbia: "Please find two dollars for test work, and seances. Address us at the three books and another year's sub-527 Main street, Dallas, Texas." They scription to your grand paper. May the are said to be very successful and Great God and all the Little Gods conefficient workers in the cause of Spirit- tinue to help you on in your noble Divine Plan. I paid five dollars to Mrs. Sarah J. Bird writes: "I attended Miss E. H. Britten for Art Magic alone when

whole West Side. She was assisted by Ohio: "Brother Sprague spoke on the Mrs. C. H. Mullins and Mrs. Outter, Signs of the Times at our closing meeting in the morning, reading extracts J. Osborn Lunt, of New York, writes: from the published utterances of reprehave endeared themselves to our socie-Rev. Dr. Benjamin De Costa, of the ty by their noble qualities and earnest work in the cause of reform. We have

The Brockway Family, after a good.

price." And this change in opinion has ly good in the near future."

Mrs. Waters writes from Wasco, Ore.: "Art Magic and The Progressive Thinkto thank you for another lovely prem- er came in due season. Art Magic is a throughout the United States? If they rears old, has taken a great interest in more than its heading claims for it. I the fakes have not run out the genuine every effort to introduce your valuable. wait anxiously for its coming each and the true. Honest mediums need an paper and this instructive book every-Church of Divine Truth meets at 5518 week as it brings me such welcome advocate. SPIRITUAL LECTURER

news of the spiritual cause in the outside world, of which there is nothing known in this mountain town. There are no Spiritualists here, and being a stranger in the state, coming from Williamston, Mich., last November, I prize the paper more than my pen can express. I will say that the eastern socleties hardly realize the vast amount of pioneer work there is yet to do in these new countries, to teach the truth of spirit return and break away the bondage of creeds.'

Wm. Adams writes from Idaho: There is only one thing that I dislike only once a week instead of every day. comes to the books, why, bless your soul, I would not take five times the money for them, especially the Occult Life of Jesus. It is very interesting and instructive. It knocks the bottom out of the old-time creeds and lets all cheaply. Your paper and your books pire, whichever way you will), and the are my only Spiritualist friends I have great many miles. We hold circles I was called home. among our neighbors at times. I used to work in the field as a trance medium teen years."

Dr. J. M. Peebles is expected in this city to lecture for Mrs. Cooley's society, the Sunday following.

Mrs. C. L. Curtis, of Oregon, the sweet trance singer, who delighted the people of the First Spiritual Church, 77 Thirty-first street, upon a former occasion, will be with them again on Sunday, June 11. Musical critics on passing their opinion on this lady's work, pronounce it fine, and a rare treat is in store for those who hear her. The Birmingham Herald says: "At a

meeting of the Psychic society held Thursday evening a ripple of excitement was caused by Dr. Schlesinger, a only is the serpent in the still, but at professional Spiritualist, who had been invited to address the meeting. The club does not endorse Spiritualism by any means, but simply wanted to hear Dr. Schlesinger talk, as he claimed that Spiritualism came under the head of description of his science, or gift, as it | can you expect a spirit, steeped in alcomay be called, and then, it is said, be- | hol, to be blessed by God and the another religious organizations for oppos- earth-plane enshrouds them, and there ing Spiritualism. He was promptly they must abide, until cleansed and called down by the members of the soclety, but was permitted to proceed with his demonstrations, which did not result very successfully, as he afterward admitted."

The Marcotte Family have returned to Minneapolis, Minn., No. 1127 Hennepin avenue, where they will be glad to meet all friends and investigators. They will hold seances within 100 miles of Minneapolis. For particulars

The First Spiritual Church of the South Side will hold its last entertainment and dance for this season at 77 Thirty-first street, next Friday evening, June 9. The Garden City Mandolin club will favor the audience with their grand selections; Mr. T. C. Epperingly, cornetist; Mrs. C. L. Curtis, who sings in various languages under spirit control, will also be present. Mrs. Lounsbury, Mr. Stillman, Dr. Freidman, Wm. Rogers, Mr. Bowen, Mrs. Cooley and others will be at their best, and a fine time is anticipated. Dancing and refreshments are added to this already complete list of good things, and the society wishes to see many happy faces. The spacious America auditorium has been secured for the occasion. Admission, including dancing, 25 cents.

The Spiritualists of Elyria, Ohio, have organized. The following principles were adopted: "We believe in the brotherhood of man without reference to color, sex or religious belief, so all persons are cordially invited to attend our meetings and shall be free to speak, read essays or ask questions." The society has rented a commodious room in W. A. Ely's block, over Jackson's meat market and propose to hold regular meetings on Sundays at 2:30 p. m. The following officers were elected: President, W. H. Tucker; vice-president, Mrs. S. J. Howk; secretary and treasurer, F. W. Martin; trustees, Geo. W. Noble, Geo. H. Arnold and Mrs. O. C.

Physical mediums wanted who can stand a test seance. The State Spiritualist Association of Nebraska, at their camp-meeting wants two or three good physical mediums from July 14 to 25, at Lincoln, Neb. Before the management can accept them they must give one satisfactory seance under test conditions, to the board. Please state clearly if you want a seance room, and the conditions on which you can come. H. C. Madding, M. D., president, Murdock, Neb.; Paul S. Gillette, secretary, 411 N. 19th streeet, Omaha, Neb.

Dr. H. C. Andrews' address for the next two weeks will be No. 55 East Wayne street, Fort Wayne, Ind. He contemplates a trip through Western and Northern Ohio. Correspondence solicited with those who want a test medium and lecturer.

Mrs. S. Augusta Armstrong has been engaged to speak at the Lily Dale annual picnic, June 9, 10 and 11. She will also preside as chairman throughout the season of Central New York Camp. from July 29 to August 14, with an occasional lecture at the same place.

Good Mediums.

There is a large number of good me-

diums in the world. We hear so much about frauds that we wonder if the Spiritualists have any reliable mediums. They who look for truth usually find it. Why do not the Spiritualists better support and protect the well-known and reliable mediums? Why do they sweepfraud? We who have just commenced to read the Spiritual papers find more has ceased to exist, then can I rest in said about frauds and fakes than we do | peace, but not before. cause of Spiritualism needs to be upthing to do is for the Spiritualists to tell ed. The speakers have frequently con-A friend told me that the president of tell her whom to visit in Boston, when Such is frequently the statement of

persons we meet, and such even more strongly stated was the talk of an exand The Progressive Thinker cannot keep a standing list of reliable mediums in Boston and Chicago, and indeed,

THE HOUOR CURSE.

Message from Spirit Frances E; Willard.

Mrs. Alice R. Andrews-Kibbe: Dear Sister: From the realms of spirit I come to greet you, and to extend the hand of friendship. Although my remains were consumed in ashes, yet my soul lives, and how grand the release from all earthly cares, and yet about your paper, and that is it comes life in the material was not an empty dream to me. Day after day, night I never tire of its reading, and when it after night, did I toil, and my desire in my heart was to bring joy to the suffering mortals that were bound down with woe. Now, that I have passed into the is all the more impressive and con- tinguish the words which had been rebeyond, and can look back over my life work in the material, I realize that I must have been aided by spirit influthe contents roll out before a gaping ences, and no doubt they held me up time they occurred to her, although she could no longer see the little night-light world. I certainly cannot see how you and inspired me, and sustained me can afford to furnish the books so many years, for my physical framework was not robust, and yet I seemed to feel the strain lightly, and to "bear out here in the Snake River Valley; my- my burdens" well. Of course there self and wife and son are the only Spir- comes a time, when the machinery itualists there are around here for a wears out, and so it was with me, and I realize the truth of spirit, and how

the influences for good or ill go out to for the Friends of Spiritual Culture, of all mortals, and oh! would that I had Ogden, Utah, where I resided for four- the power to control the evil, so that the good alone could triumph. Oh! Rum, Rum! what a curse thou hast been, and could the wine bibbers but at 77 Thirty-first street, next Sunday, or | see the serpent in the glass, as I do, they would east it from them as something unclean. I see the undeveloped spirits hovering around mortals, tasting when they taste the accursed stuff, and influencing and leading them on to destruction. The many drunkards that have passed into the beyond, with appetites unquenched, seek these mortals and live over and over again the sine of material life, and at whose expense The poor deluded mortal feeds them and is ever led on to murder and debauchery, through such influences. Not tracted from the earth-plane in wretchedness to their side.

Oh! my brothers, my sisters, friends

cast aside the cup, dash it from your lips, or else death, destruction and misery will attend you, not only in earthpurified by the fires of repentance. Prayers may be offered on high, and absolution at the last movement, but the curse is there, and it must be lived out. In all my travels, all of my life work, although I realized the damning effects of the liquor traffic, little did I realize that the curse went beyond the grave. But alas! it is true, and the wine de canter upon the side-board, or the bottle in the home, are invitations sent out to undeveloped influences to come in slake their thirst, and to pounce upon the innocent members of the family, and lead them down to degradation and death. The bar, the saloon and distill eries are simply agents for the Devil and his Satanic Majesty peoples the earth plane, and the victime are many. Oh! the woe of the unquenchable thirst that it causes the spirit, and the groans of anguish from tortured souls.

Dear friends in the flesh, imbued in the flesh with life, health and intelligence, how long will you permit these things to go on? Where is the protection for your wives, sons and daughters, in this land of the free? Stop and think, and try and realize what it means. Like the blemished spot on the apple, it grows larger and larger, until all is corrupt. Touch not, taste not the unclean. Let your homes be purified and blessed by the water from the spring, that comes up from the bowels of the earth, and sparkles like diamonds in the sunlight.

My heart goes out to all who live, and I am glad that I have this opportunity to give my testimony. To the noble women and brave men, who fight under the banner of total abstinence, I send my greeting. May God's blessing ever follow you. Press on boldly, turn neither to the right nor left, and plant your banner upon the outer walls. Fear not failure, for God is with you. Oh! the blessings of widowed mothers that go out to you, the smiles from little children, and the love from all in the spirit realms. From a little band of workers has grown the mighty army, and I hope it will ever grow larger and stronger in power, until the accursed traffic is swept from the land. My experiences have been many in the new life, and cannot give them now. There is so much to learn, so much, and it is not an idle, dreamy existence, perhaps because I do not choose to have it so. The opportunities are many, and the lessons grand, but how to describe it all, is an impossibility. But to be free from material cares is a relief-free to go out in the atmosphere. To see my friends and the world at large is quite a privilege, with still greater emphasis the same Ladies and Gentlemen:-Such is the and yet there are limitations. I cannot | movement and the same words, and I | hypnotic influence of old religious gain all, until fitted by knowledge. As I am developed in intellect, so will I be blessed, this I realize, and thus it is with all my brothers and sisters in earth-life. With developed intellects, morality and sobriety, the way is paved to heavenly joys. After many years in come near me and see what was taking being but the visible expression of spirpublic life, mingling with all classes | place; but in this I was disappointed, itual forces in combination; this being and kinds of people, as a teacher I might say I feel privileged to speak to her couch and presently fell asleep. will be seen that matter has its planes plainly, and I realize that all that know me will understand my motives. To those who doubt the future exist-

ence I would say, doubt not, as the flower springs up from the soil, so will you grow and develop in the spirit. I matters more closely in the material life. Occultism, Theosophy, Spiritualism are all one in fruth, and I am glad that I can demonstrate my presence. I live again, and by all the powers given my principles. When the rum traffic FRANCES E. WILLARD.

"Mediumship: and: Its Development and How to Mesmerize to Assist Development." By .: W. Hu Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors, Price, cloth, 50 cents; paper; 25 cents,

"The Universe." -What Force In The Beginning of Creation. What Mat-The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

Mrs. L. S. Nagell writes: "I have received my Art Magic, and although I have not had time to read it all through, yet as far as I have gone, I philosophy would be understood and

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES HUDSON TUTTLE.

HARBINGER OF LIGHT, MEL-BOURNE, AUSTRALIA.

SPIRITUALISM EVERYWHERE. We are indebted to "Ismala," whose contributions on the Science and Phil- becoming more and more clear and disosophy of Spiritualism to the pages of tinct as they did so. I listened with dethe Revue de la France Moderne are light to the heavenly harmonies; and always so acceptable, for the following remained motionless with ecstasy. Thus narrative, translated into French, by that writer from the original German. dread of death gradually disappeared. It is exceedingly circumstantial, and it vincing because the lady who describes the continent of Europe.

Aksakoff: brought up strictly in the Greek Cath- come from thence. olic faith, without superstitious fear, without enthusiasm and without mysticism. I was simply of a calm and vulsed in every limb. This crisis lasted

"In May, 1855, we were living in the tions lavished on me, nor did I regain province of Jaroslav. My sister-in-law, | consciousness until nine o'clock. During with her husband, Dr. Sengireef, in the three days that followed, I kept my habited the province of Rjasan, where | bed, too much exhausted to be moved, he occupied a post under the govern- and I suffered from spitting of blood, ment. The two families were separated | Fifteen days later, we received news of by about a hundred leagues. In the the death of my brother-in-law, Sengispring the rivers overflowed their banks reef. It occurred during the night of and the floods prevented rapid com- the 12th of May, towards five o'clock in munication, so that we had been for a the morning; so that the apparition had long time without any news of my shown himself shortly before the hour sister-in-law. Still we were not uneasy, of his departure. as there was a good reason for it.

"On the evening of the 12th of May I came to stay with us at Romanoff-"had said my prayers as usual; after Borissogliebsk; when I heard her relate had said my prayers as usual; after Borissogliebsk; when I heard her relate progressive lyceum, a spiritual or liberal society may looking at my baby, then six months to some visitors that her late husband old, sleeping in her cot, within view of had long hair reaching down to his charges unpaid. my own bed. After lying down I began shoulders, and a long beard, which he to read, and presently the large clock in had allowed to grow in latter days; and the dining room struck the midnight that he had been buried thus. She hour. Then I placed my book upon a added that, for want of anything more table and raised myself up on my elbow suitable, she had caused his corpse to to extinguish the lamp.

"At the same moment I distinctly before placing it in the coffin." heard the door of the ante-chamber open and the footsteps of a man crossing the dining room. I regretted very is customary in Russia to place in the much having put out the light, for I hand of a person deceased, before nailthought it was Nicholas, my husband's ing down the coffin, a certificate of abservant, who had probably come to tell | solution, which is rolled up before being me that a patient awaited him, as was so deposited. When Dr. Sengireef, who often the case. At the same time I was was in life a peculiar taciturn, "dour," surprised to hear his step instead of sullen and strong-minded man, saw that that of my maid, who ought to have he could not coerce Mme. Aksakoff into brought me the message. I continued complying with his strange request to to listen; the steps came nearer, and kiss his hand, he was enraged at her when they seemed to be in the salon refusal, it is conjectured, and pointing TII which adjoins my bedroom, the door of to the roll of parchment on the table, which remained open all night long, I exclaimed, by way of menace, "See cried, 'Nicholas! what do you want?' what awaits you." Then, by a psycho-There was no answer; the steps came logical reaction, which it is easy to unnearer and nearer; I heard them near derstand, feeling the injustice and Do you want a self-sustaining society, founded or the head of my bed, and then, seized by harshness of his conduct towards his a feeling of indescribable fear, my head | sister-in-law, he turned towards the fell back upon the pillow. "A crucifix was placed in my room, sufficiently loud for Mme. Aksakoff to

and a night-light always burned before hear, as an expression of contrition and it. There was therefore a dim light. a plea for pardon. The nurse slept in the same room behind a screen. I could plainly see the above all suspicion, her experience canperson who had entered and was ap- not fail to be read with the deepest inproaching my bed. I then recognized terest by every student of psychic phehim as my

BROTHER-IN-LAW SENGIREEF,

in a costume that was strange to me He wore a long black robe like a monk; his hair fell over his shoulders, and a in Cleveland by the deliberations of great beard framed his face. I had Prof. W. M. Lockwood, of your city, never seen him like this before. I tried and I enclose herewith a copy of reto close my eyes. My body became marks spoken into graphophone, Friday rigid and incapable of movement; my evening, in the course of class lecture voice failed me, so that I could not cry and reproduced by same, as illustration out for assistance; nevertheless I still in proof of truth, as advocated in a lecpossessed my faculties of hearing, see- ture by Prof. Lockwood on the "Spiriting, and comprehending; and what ual or Molecular Hypothesis," and in passed before me impressed itself so explanation of modes of motion, showstrongly on my memory that, on the ing that under conditions the very matmorrow I could tell exactly at what ter which we have been calling dead, hour the nurse arose to attend to the treasures up and reproduced our every baby, and other matters of detail.

midnight until three o'clock in the characteristics. He places Spiritualism morning, at which hour this is what before the world as the philosophy of took place. The apparition came closer nature and proves by his profound eluto my bed, and looking fixedly at me, cidations (assisted by mechanical appli- To Advance Humane Education laid his left hand, as cold as death, on lances, to illustrate Nature's laws) the my lips, saying to me in a loud voice, pagan superstitions of the past as the "Kiss that hand." Not being able to result of blind and unscientific thought. remove it physically, I exerted all the To listen to Prof. Lockwood is both a force of my will to resist his command. pleasure and profit seldom offered to the As if the phantom divined my thoughts, public. he pressed his hand more strongly against my lips and repeated his order | Copy of words spoken into graphophone in a louder and more imperative tone of voice. Still I resisted with increased energy. For the third time he repeated thought I should be stifled by the press- thought, so non-progressive is ecclesiasure of that cold hand upon my face, but | ticism in any of its forms, that the hu-I could not and would not give way, man mentality is just awakening to the At that moment the nurse got up for fact that all planes of matter and spirit the first time, and I was hoping that, are eternally reciprocal; that matter for some reason or other, she would and spirit are one and the same, matter come near me and see what was taking being but the visible expression of spir-She lulled the baby to sleep; went back the basic fact of cosmic processes, it Having no more hope, and firmly be- of co-relation to consciousness, and conlieving-I don't know why-that my sciousness to matter, as is witnessed in own death was near at hand, I con- the cerebral convolution of the human ceived the idea of repeating the Lord's brain, and is also demonstrated by this Prayer. Scarcely had the thought en- experiment, since I, the graphophone tered my mind, than my visitor with- record, am registering Prof. Lockwood's only regret that I did not search these | drew his hand from my face and said | thought, and if my structure be not disin a loud voice, 'Then you will not kiss turbed, the matter contained in my parmy hand? See what awaits you!' And affine organism will reproduce this thereupon the spectre laid upon the thought whenever I am placed under For Sale at this Office. 40 Loomis Street. table a roll of parchment, about the size test conditions. Now you will recognize of an ordinary sheet of paper. In with- by this experiment, that this eternal me I shall work for the promulgation of drawing his hand, I distinctly heard the principle of the natural affinity of sound of the parchment as it rolled thought to matter has existed since the itself up, and without turning my head, inception of time and space, therefore I could perceive a part of the sheet as a cosmic truth does not depend upon which remained half unrolled. After Bibles, creeds or religions. Thought is this he turned away from me, moved a an invisible mode of mental motion; few paces and placed himself before the such it was in the past, is now and will crucifix, hiding the light as he did so, be for all time to come. It unites a Then he repeated in a clear and in- world of commerce by telegraph and telligible voice the words of the Lord's telephone, a world of humanity by psy-Prayer, of which I continued to think, chic processes and the mortal to life bebowing his head from time to time, and youd the grave by nature's continuous on each occasion that he did so, the formula of spiritual induction or imlight became visible, disappearing when pression. In this experiment, I matter, he resumed his former posture. After am the medium in the hands of Prof. he had finished the prayer, he remained Lockwood, of Chicago, to voice in your ter Is. The Creation of the Earth. motionless as if awaiting something. presence one of the sublimest truths of My own conditions had not changed at all time. My name means to write or

"He very soon began to repeat the prayer in as clear a voice as before, and he did so for the third time, I think. In the interval of the two last, he made a Summer." By Lilian Whiting. No pause, during which the nurse got up mind that loves spiritual thought can for a second time, attended to the in- fail to be fed and delighted with this fant, and went to bed again. I heard book. Beautiful spiritual thought, comall her movements quite plainly as also bining advanced ideas on the finer and now be governed by individual ca. year, we look for something exceeding. Is it possible that the Banner of Light have not only been interested, but the clock which struck. I felt desirous ethereal phases of Spiritualism, leading found it very instructive. I think if of having the child near me to embrace the mind onward into the purer atmosthis work could find its way into every and bless it before my death, which I phere of exalted spiritual truth. A home it would not be long before our | believed to be close at hand. I had no book for the higher life. For sale at other thought in my mind, but I could this office. Price, cloth \$1. um, the Occult Life of Jesus. I think book of great worth and I prize it high- can, these should be kept prominently recognized in its true light, and take its not effect it. Three o'clock struck; and "Edith Bramley's Vision." Vivid det very interesting. My father-in-law, 81 ly. The Progressive Thinker is all and public and the people led to know that proper place in the world. I shall make it suddenly occurred to me that the six scription of a Jesuit spirit conclave

Virgin Mary.

still sung in all the churches; and I felt a great wish to hear it. Directly afterwards, as if in response to my thought, I heard, resounding in the distance, the divine sounds of the sacred hymn chanted by a numerous choir a very STUDIES IN THE OUTLYING FIELDS OF long way off. The voices came nearer.

consoled, I regained hope, and the RELIGION OF MAN AND ETHICS OF SCI-"In the chant of the choir I could dispeated by the apparition. All of a sudthese remarkable events was entirely den the room was inundated by a great ignorant of all such phenomena at the light so powerful and so dazzling that I subsequently became a very fine me- on the wall, or the spectre. This lasted dium. She was the wife of Privy for some seconds, and the sounds con-Petersburg, well known as the author of that valuable work, Animisme et Spiritisme, which has become a stand-Councillor Alexander Aksakoff, of St. | tinually augmenting became quite deaf-Spiritisme, which has become a stand- me, but not the whole of it-only the THE PHILOSOPHY OF SPIRIT AND THE ard text-book on psychic science upon bust, and then, curious to relate, the apparition became more and more in-Here follows the narrative of Madame | distinct in proportion as the light decreased; then it completely disappeared, "At the commencement of these and the parchment vanished in the events I was nineteen years of age; I same way. While the luminousness was knew nothing of Spiritualism and was dying out, the sounds faded away in the ignorant of its very name. I had been distance, just as gradually as they had

"I felt that I was losing consciousness and very soon I became ill and was conuntil the morning, in spite of the atten-

"Some weeks later my sister-in-law be wrapped in a long robe of black cloth As to the parchment scroll which he

produced, M. Aksakoff explains that it crucifix, and repeated the prayer

As the veracity of the narrator is

Prof. Lockwood in Cleveland. O. To the Editor:-We are being benefited thought and word. Prof. Lockwood "I remained in that condition from says our very bodies thrill with our

by Prof. W. M. Lockwood, of Chicago,

CHARLES L. GESCH.

at class in Army and Navy Hall, May 26, 1899: all, and I offered up a prayer to the record by sound., and I am, ladies and gentlemen, your obedient servant.

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NOTICE-No attention will be given anonymous letters. Full name and ad- rapping. dress must be given, or the letters will correspondence of this department has system. become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordipary courtesy of correspondents is ex-HUDSON TUTTLE.

J. T. D. Coupland: Q. During the past five years my wife, daughter and self have all had some phase of mediumship, yet after a short time it left us. How can we regain and retain the de-

stantly taught by The Progressive | present. Thinker.

of elementaries?

A. I have earnestly sought to understand what was meant by the "elementaries," by the Theosophical Brotherhood, or what place they filled in the economy of being, but confess that I have hopelessly failed. They appear to have the same tangible existence as is | this is done, then the medium has power assigned to fairles or Santa Claus. That | to select the controlling spirits, as he there are any spiritual beings who may | would the objects seen by his eyes, and be forced to come, and become servants, the sounds received by his organs of by incantations or any device whatever, | hearing. If unable to avoid unpleasant ence is evil and can only be evil.

Alaska: Q. In your reply to a question as to the city seen in Alaska reflected in the clouds, you seem to speak of it as an idle tale; are you quite sure? A. In the brevity of these answers, it is not possible to enter into detail, or quote authorities to any extent. Nor is there space to discuss questions once answered. This is not done unless accuracy of conclusion is called in question. In Bushrod Washington James' book on Alaska, who is from his intimate knowledge of the country and people unimpeachable authority, is the following passage relative to the ascent of Mt. St. Elias by an Italian prince named Luigi, and four attendants.

They claimed to have seen the "silent city." Mr. James having investigated the subject when he wrote his Legends of Alaska, was of course interested, and wrote to personal friends, "one a United States army officer at Sitka, at the time to ascertain the truth of this story about the city seen in the clouds. learned through him and his family that it was altogether mythical, being only a mirage, having been vaguely thought to be somewhat like a city, with towers and minarets. Evidently some photographer invented this combination | and create a power unto themselves.

rlety."-Page 355. The last sentence has reference to the photographs of this "silent city," which carry with them the evidence of fraud.

effect as a method of creating noto-

Enquirer, Steubenville: Q. I have been looking into Christian science. It seems to me there is a great deal in it, and you are unjust in your estimate of the aged only be attracted by their de-Thinker.

A. There is a great deal in "Christian science." "mental science." etc., and also mit nothing outside their belief. There is a part of God Almighty, and has no earthly use for advice or the opinions of

This subject has been repeatedly discussed, and the following bit of poetry is recommended as admirably stating

"I wish that I might truly be A Christian scientist. Of all the sciences 'tis first-The best upon the list-Because, if you believe in it, All trouble you have missed.

"For instance, if your pocket is As empty as can be, Make up your mind that it is full, You'll own the treasury, For when you can imagine funds.

And should you hunger as you walk Amid the city's din. Make up your mind you're dining, With your kith and with your kin. On ruddy ducks and Burgundy

Of pauperdom you're free:

And toothsome terrapin. "And if you have no clothing that Will warm you when you freeze, If so it be you're shivering from Your bald spot to your knees,

Pray summon up an ulster-in your mind-And be at ease.

"Oh, yes, it is a lovely thing To be a scientist, Who suffers not from trials or From any present twist, And just by fancy can remove All trouble from his list!"

"Chronos," Melbourne, Australia: Q. Would it not be advisable, in considera- it? The associations of young Christion of the change of ideas made by Modern Spiritualism, to count time Y. M. C. A -around what did they ralfrom its advent, thereby beginning a ly? "Immortal salvation through Christ new era? With this change, the present year beginning March 31 would be ling this idea? No, they made it sub-A. S. 51.

lications thus dated. The Freethinkers | pandered to physical aspirations. have also made a similar attempt for impractical. If we would free ourselves from a chronology based on theological dogmas, it would be the most appropriate to date from the foundation of our republican government. This would be, however, received only by the people of the United States, without the slightest hope of other nations accepting it. Rome could date the years of her proud a powerful agent to take boys and triumph from the foundation of the young men away from saloons, brothels city, for Rome was the central figure of and immoral places. They do that-no the world, and all nations were her de use to deny it. Therefore, what is their pendencies. Her history was the his- highest ideal? Plainly, to benefit young tory of the world for her time. Not so men and make a purer humanity. this country or any other. No common bond unites the nations. Each is crystallized in its own form. The present chronology has been long established and woven-into the very minds of man-

but is founded in the nature of things, and really is a continuation of the Roman system, which furnished the verification of all ancient dates, and comes to the present in its perfected form. To introduce a new system would not abolish the old, which would have to be preserved alongside the new to avoid con-

The revolutionists of France attempted to date an era of the world from their own enfranchisement and dismally failed, as all such local and partial attempts must fail. It would be as desirable for all Protestant sects to date | doctrines. time from the Reformation; the Presbyterians from Calvin's birth; the Lutherans from that of the "sleek monks"; the Methodists from Wesley's, as the Spiritualists from the first accredited a plane of perfection-hence the posi-

not be read. If the request be made, by a compartive few, and scarcely make reality and closeness of spirit-life, with the name will not be published. The a discernible break in the great world the personal contact of our arisen loved

> Student, Ponca City, O. T.: Q. Do all experimenters agree that the spirit does really leave the body and go to discare for the body, and teleputhically through that body describe what the distant spirit experiences?

A. They by no means agree. It has been constantly taught by the most trustworthy spirit communications, that the spirit can only leave the body at death, which is its separation. A per- and the aged upon the plan of the Y. P. A. Your mediumship was occasional son may become in a trance so sensitive because only now and then you became | that thought waves from great distances impressible, arising above your ordi- will be so vividly impressed as to carry nary state, and then falling back to it | the conviction that the spirit has travagain. Not knowing how to cultivate eled over this intervening space Disthis faculty, you had no means of attance is scarcely considered by spiritual taining it except to wait its uncertain | beings, for they are able to receive the coming. The only means open to you | thoughts of those in harmony across is to form a family circle, as so con- vast spaces, and hence to them they are

W. R. Hening: Q. (1) What am I to S. Gardner: Q. What is your opinion | do to escape from objectionable spirit intelligences? (2) Is there any book on the science

> of vibrations? A. (1) As has been repeatedly stated, mediumship should be cultivated as a positive faculty and not as a passive yielding to a dominant influence. If can force himself into that condition wherein he will not be disturbed by them. No spirit can control a medium against his will and inclination, if he understands the supreme power of his own selfhood.

(2) Prof. W. M. Lockwood's Molecular Hypothesis of Nature.

YOUNG PEOPLE.

Their Relation to Spiritualism and to the Churches.

I have for several years been agitating the need of young people being more prominently and forcibly allied with Spiritualism.

Lately there have been some efforts made to that end; but with only feeble In a Railway Man's Experiresponse. Two distinctive organizations are at work, the Y. P. S. I., and the Y. P. S. U. Neither has succeeded, as yet, in any prominent way, to demonstrate any wide-spread interest in the allying of young Spiritualists. The older societies look upon it as an usurpation of their right's and intentions; and the young people are loth to take hold

Have we no incentives to zeal? Have we no ideals nor plans that are attractive? Shall we continue an unorganized

Shall we develop utilities in the philosophy of Spiritualism? Or shall we only "convert" people by phenomena? Shall we make spirit communion su-

perior to simply phenomenalism? Shall

We well know that young people are a great deal out of them. There is the | not attracted in great numbers to the difficulty, for the christian scientists ad- | Spiritualists' meeting; but we also know that the young who do embrace the is no creed which so completely fills the | truth and are allied, are greatly benemind with self-consciousness as that it | fited and become very enthusiastic. It is commonly said that children "take naturally" to spirit communion. We know that the little ones enjoy the circles and seances and lovingly "obey and has "reverence," whilst the adult be-

> dividual into a coarser expression of life, for he turned as pale as death. identity. The "intuitional" has been dulled by the exercise of "perceptible" | man on the Wabash Railroad, we were faculties; and the person seeks for "ex- | run a little hard, and I was called in the manifestations and associations. The inherent spiritual force is Danville, Ill. When I got to my held in abeyance by the external phys- locomotive I found the incoming train ical desires. Thus the young people was late, so I lay down on the seat box ally with the things that are panoplied of the engine, to catch all the sleep I by show, power, association and physical utility. It is the era of athleticsit is the period of worldly joyfulness. These are not fed by spiritual forces playing upon the soul-powers, for the so-called sub-self is yet dormant. This is seemingly contradicted by church statistics giving the periods of life between twelve and sixteen years as productive of larger numbers who ally with religious bodies. But, when more closely observed, we see the external inducements have caused the productive periods rather than has the inherent religious nature expressed its ideals and

convictions. Then, to reach the youth, we need attractiveness and more prominent causes to induce agreeable associations. Devotionalism, prayers, sermons, religious ceremonies and ministerial exhortation would have never, alone, won the youth to the churches. What has done tians-notably the Y. P. S. C. E. and the as I let go, my feet were blown from Jesus." Did they resort only to preachservient to an externalism that caught A. This has been attempted and pub- the crudity within each youth-and they blown between the first two cars.

Christianity was carried into athlettheir cause. However desirable to em- lies and other fields of sport. The Y. M. phasize the movement, it will be seen | C. A. rooms did not become religious by impartial reflection to be entirely training institutions, but rooms for games, athletics, entertainments, useful arts, literature and sociability. Religious services are a side issue.

> I have just been in attendance of the International Y. M. C. A. convention, and am deeply impressed by their working machinery. And they have a strong hold upon money-bags by being

As that is true religion, and is the desire of all Spiritualists—who are yet impractical-why not "get a hustle on us" to share this good fruitage? Whilst looking at the Y. M. C. A. educational

manitarianism extant that will educate the youth in useful arts and practical knowledge unbiassed by a sectarian or even evangelical background. I ask liberal people as I asked myself: "Why can there not be devised some means to unfold the great human forces freed from a soul-slavery?" Governmental powers should be evoked, instead of the

sectarists' strength. But, however, in the present stage of the game I would urge the Spiritualists to secure some of the loaves and fishes and save some of the youth from false

What is the Spiritualists' ideal? Purity for the sake of purity and not from "fear of an angry God." Immortal life as a sphere of progression, rather than tiveness of consequences and the impos-Any such scheme would be received sibility of a vicarious atonement. The

These are practical and attainable

We, first of all people, have taught the religion of the physical-have seen tant places, leaving a spirit guide to the necessity for body health and purity in order to develop the mental, mora and spiritual unto healthfulness.

We believe in deriving the benefits of a life in this world of matter before we seek the unfoldments in spirit realms excarnate therefrom. Why should we not rally the young

S. I., which is all-embracing of these po-There is a field for philanthropy in this idea-nay, there is more; a field of

duty. The Y. M. C. A. teach us enthusiasm and vigor. Witness their ability to secure money to erect edifices. It is because of a practical effort to benefit young men. See their energy in creating bed-houses, soup-houses, resorts, etc., for the indigent-particularly now for U. S. seamen.

Their religious and humane fervor led them to go to the soldier camps and to the fields of carnage with help and comfort-and now they have full religious rights in both army and navy. Their workers are in Cuba and Porto Rico, and on their way to Manila. To the latter place they have sent games and paraphernalia for amusements to catch the soldiers' allegiance, even including boxing gloves. They spent \$80,000 to work with and for the soldiers during the American-Spanish war, They can justly claim much good done-and also 6.000 "conversions to the cause of Christ."

What have the young Spiritualists done? Where are the practical fruits of the aged and old-time Spiritualists for humanity? While I pause for a reply, I also ask how long shall we remain idle and not induce the young to create a useful labor, in a practical sphere of effort for humanity? Why can we not at once set aside our own locality and join in one grand united effort to start a good work for suffering humanity in some populous center? Are we humanitarian, or are we selfish?

STRIKING INCIDENTS

In the year 1866. I then being ten years of age, one day was running very fast, stumbled and fell on my face, striking the sand. I saw a light in oval shape about one foot long. This light began to take on different shapes, turning into landscapes and different scenery, which was beautiful; then I saw people walking around. This scared me, I jumped up, ran home, fell class doing only desultory work for hu- in the doorway completely exhausted from my long run. Mother asked me what was the matter. I did not tell her. Many times after I heard voices and singing. At the age of sixteen I was employed on the Cairo Short Line Railroad, which ran from East St. Louis to Duquoin, Ill., a distace of seventyit as published in The Progressive sire to know of "spirit life" or can we one miles, as a news agent. I was very infuse a spiritual force into the lives of | successful for a while, and like most boys of that age, very wise in my own way. In getting on the train one day at Coulterville, I missed my hold on the hand railing and was quickly thrown between the moving train, my feet dragging the rails. I felt hands under my arms and I was safely lifted up and put on the steps. The brakeman saw me fall, and he ran as quickly as he could, but he stopped very suddenly as he saw me placed on the steps. I kept respect" the spirits. The child-mind | my strength until I got in the train, and fell in a seat nearly fainting away, I comes coldly metaphysical. Does this | felt so weak. I have often asked that indicate a decadence or an expansion of | brakeman what he saw, and he would throw his hands up and say: "For God's I incline to the idea that worldliness | sake, Butch, don't ask me that." He

At another time, when I was a firemiddle of the night to make a run to could. The night was very dark, and I blew the cab-light out so I could sleep better. I had no more than got asleep, I heard a voice say: "Some one is taking your watch and chain!" This voice sounded very loud to me, and I light you; it will instruct you, and make sponse from them. woke up with a start and grabbed the | you form higher ideals. watch and chain from the thief. He ran off in the dark, and I did not catch

him. Another time I was on the same road. but as a brakeman on a night run from third time. I set the first brake. Just under me. There was a strong headwind that night and we were making about thirty miles an hour. As I fell my lantern was under me. The tops of the cars were covered with ice. I was struck the second car, and was knocked senseless. You can imagine my thoughts when I came to my senses and found myself on the top of the second car, reeling in agony with my right arm pulled out of joint from the shoulder. This was a wonderful manifestation of spirit power.

These are only a few of the many wonderful manifestations that have taken place in my life. But this letter may be too long now: I will write you again of some of the most wonderful miraculous escapes I have had in collisions and terrible railroad accidents. My escape from them and that I am yet in the material body is a puzzle to me. Dallas, Texas. A. L. DRUMM.

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all in- of wide reading. Wit, philosophy and By Ignatius Donnelly. Sums up all in-formation relative to the lost continent of Atlantis. He regards the description a master mind. Price \$1.50. For sale Reynolds of Venango County, Pa. For of it given by Plato as veritable history. at this office. kind. If is not an arbitrary provision exhibit I felt keenly the lack of a hu- it is intensely interesting. Price \$2.

THE WHOME GIRGLE

To the Editor:-The Home Circle De- Though of a delicate sensitive organ-partment is one of the very best of the ism, she had been quite healthy during many good features of your paper, and her short earthly sojourn, and up to the one in which I take great interest. . The home circle becomes more im- pated no serious results; neither did the

portant and necessary as the paper car- attending physician. In the evening beries on the good work of exposing the fore she passed, away the following public frauds who do not hesitate to morning, while myself, wife and child's play upon the most sacred feeling of grandmother were caring for her, my mankind for pay. Let the good work mother who has been in spirit life for go on, if need be, till every public me- about fifteen years, and a little son who dium is driven from the rostrum or de- has been on the other side for about

many public mediums-the true and the come for Marie. Soon after she grew false-I hardly think I should ever have worse rapidly, and shortly before she become convinced of the continuity of passed out next morning they came life and the possibility of communion again and told us she could not get well with the so-called dead, but for the evi- and that it was best she should not, and dence received in the family circle, she would be well cared for. Soon after where fraud and deceit can not corrupt she passed quietly and peacefully out and fakirs break through and steal our and left us but the dross which we very knowledge of the life beyond. I have recently had an experience

which properly belongs to the home circle department, and which I believe will be of interest and benefit to your readers.

with us, and is a sensitive. One of the children, little Marie, who

occupied a very delicate, nervous, sensi- know this great truth. It indeed robs and must be given a place among the great books of the year."-Chicago tive organization, passed out of the death of its sting and the grave of its Tribune. physical body on the first day of the victory. This knowledge was made present month, after a brief illness of possible through the home circle. four days, aged three and a half years. | Montrose, Col. - O. M. KEM.

day before she passed out we anticieleven years, came through the little Though I have had experience with one's grandma and told us they had could only lay tenderly away.

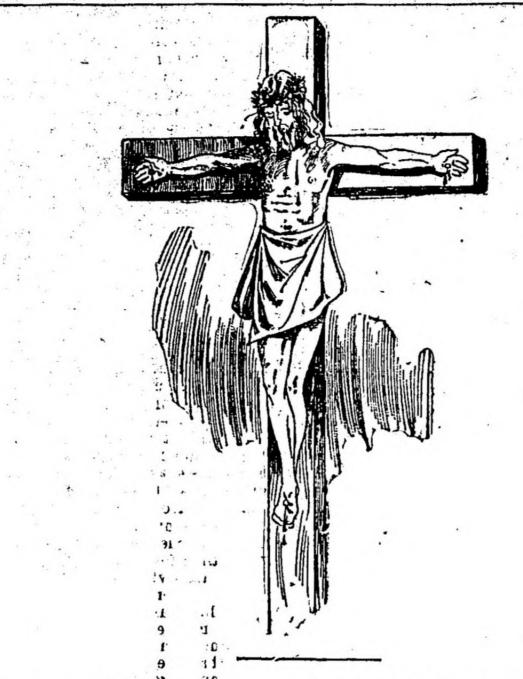
Our hearts are heavy for we miss her -oh! how we miss her none but those who have had like experience can tell; but we do not mourn as those who only have hope based upon faith without evi-In explanation I will say that my dence, but we have the absolute posifamily consists of wife and seven chil- tive evidence that little Marie is now in dren and wife's mother, who resides company of those who love and are able and willing to care for her.

Science.

Chicago Times-Herald.

Daily Advertiser.

How grand and comforting it is to



Our Main Bremlum and the Occult Life of Jesus (including inducement is offered, in order that the Hull-Covert Debate) \$1.25. The they may commence forming at once a twenty-five cents only pays a little more | Spiritual and Occult Library, and thus than the postage and the expense of keep in line with the advancing procesmailing. The price of this work to the sion. The postage on the above books trade is \$2. This book will constitute our main premium for the remainder of them as an absolute gift. These books

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The Progressive Thinker one year and Art Magic, \$1.50. The price of this book to the trade is \$1.50. A single gressive Thinker must accompany all copy has been sold for \$25. It is inval- the orders for the books, and no attenuable to every student of the occult | tion whatever will be paid to requests During the past year it has been sent to modify the rule. The fact that you out as a gift almost. The Occult Life had just subscribed for the paper (and of Jesus (including the Hull-Covert De- thousands have) and did not know of bate) now takes its place as our leading this offer, we wish to state that it will and selfish pursuits have warped the in- must have seen the spirit that saved my premium, it having been before the peo- be inexpedient for us to change our ple for one year.

Offer Number Four

Land to the trade (and to which hundreds of copies have been sold) is \$1.50. It is thrillingly interesting. Offer Number Five

Wonderful Offer Number Six. and fell asleep. I heard a whistle for brakes to stop. I was a little slow gressive Thinker. The aggregate price of these four books is \$6.25. In order to assist you in forming a Spiritual and box, but I fell off on my hands and box, but I fell off on my hands and box, but I fell off on my hands and box, but I fell off on my hands and box, but I fell off on my hands and box, but I fell off on my hands and box, but I fell off on my hands and box but I fell off on my hands and but I fell off on my hands and but I fell off on my hands and but I fell off of the cause of the fell off of the cause of the fell off of the cause of the cause of the cause of the fell off of the cause knees, grabbed my lantern and ran up | nished at less by fall than their actual the coal pile in the tender and mounted | cost. The authors make no charge for

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AFTER HER DEATH.

SHE SAW A HAND THE STORY OF A SUMMER. Writing On a Paper On the BY LILIAN WHITING. Floor.

her for the paper. She was rather loth

to go, but her mother insisted and she

brought the paper, which was covered

with writing, and proved to be a very

neat little poem. This has been fol-

lowed by others almost daily. The most

singular part is that the papers are

found in all parts of the house and at

all times, whether the young girl is

present or absent. The paper is differ-

ent from any they have in the house, and is furnished by the control. Mrs.

Bailey procured a pad, but they would

not use it. The writing is sometimes

with pencil, sometimes with black ink,

and sometimes with blue ink (of which

there is none in the house). Sometimes

the communication is written with pen-

cil and the family names signed with

disaffected members have withdrawn,

and a better and more harmonious feel-

tures new, where I hope they may meet

the success they merit. We are gradu-

ally reducing the load of debt incurred

ment of the extravagant expenditure

We have just had a great feast in lis-

examples of elecution in which she is

She also eulogizes Mrs. C. Fannie Al-

len, who is her townswoman, every

word of which I can highly endorse,

having had the extreme pleasure of in-

troducing her three times during the

last thirty years to a Rochester audi-

ence, and I can safely say that her serv-

ices as lecturer, improvisatrice and psy-

chometrist have rarely been equalled,

and never surpassed on a Rochester

the near future when we shall be

REST TIME SONG.

He sifts it out with a lavish hand,

And he hushes the baby's cries.

The Sandman clasps in his wrinkled

The soft hands of my baby so fair,

And baby's frolic gives place to calm

As he yields to the Sandman's care.

The Sandman beckons the flying

Bids the sweetest and fairest to stay,

And angels watch o'er that baby's rest

Till the dawn of the glad, new day.

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Given by automatic writing through count of a very remarkable phase of mediumship now being developed in the house of Mr. Geo. Bailey, in this the author's mediumship. city. Mr. and Mrs. Bailey have a The Discovered Country-\$1. daughter about sixteen years of age. A narrative of the personal experiences in spirit-life About three months ago she came to of the author's father, who had been a natural philos opher and a materialist. her mother quite excited and told her that she had just seen a hand writing Mary Anne Carew-Cloth, \$1. Experiences of the author's mother in spirit-life. on a sheet of paper lying on the floor. Her mother told her that she must be Philip Carlislie-Cloth, \$1. mistaken, that she must have imagined A deep philosophical romance by the band of guides, the subject of the title being a scientific young philosopher, who is a medium; his chief opponents being it, but she insisted and her mother sent

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I received one of the papers addressed to me, a copy of which I enclose. The writing is all done with a very light hand and is very sloping. She writes a bold round hand. The spirit control is a young girl; says she was born in New York, and calls herself Ittie Bird. She has been seen by the medium.

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Land Many other matters are treated, too numer-

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A Message from Spirit Rev.

James Whitefield.

To the Editor:-I send you a commu

nication from spirit James Whitefield

lication of the message, which I re-

My child, this afternoon will be

memorable one to me. I am now about

to begin my story which will tell to all

who read it my everlasting joy in spirit

sphere realize the importance of strictly

adhering to the facts as they exist in

the sphere where we dwell. My work

on earth was to preach to my fellow-

men the necessity of believing that

Jesus Christ was the only way of sal-

vation. When I laid my body of flesh

aside, I was summoned before a body

of men, women and children, some of

whom I had prayed with for help

appeared before them, my soul was

filled with much joy, for I said, my

prayers are answered and all are saved.

But, my child, very soon was I to know

they stood. We were soon made happy

I have many times made the resolve

ness on earth. I mean that happiness

which helps the weak, which makes the

true moral worth. When man has made mistakes, to rectify if possible,

then when the mistake has been right-

ed, to be on our guard lest we make

more. My mission in spirit life is not

what it was on earth, for my guide has

not thought me fitted to preach the gos-

pel. But my work is the helpful one of

making the weak strong by infusing

into their minds the positive and con-

vincing proofs of immortality. We

live, we love, we sing, we pray, and we

worship God for his boundless and ev-

I found no hell, no purgatory and no

lake of fire. Each and every soul was

pursuing their separate labors, either

alone or in company with others. When

we wish we can come to the earth plane

to visit those who watch over and

guard mortals. I found much good be-

ing done by the different bands which

love through others. I see holy men

who strove to uplift humanity when in

the divine benediction of God's holy an-

Belvidere Seminary.

youths of both sexes will begin Septem

Adults prepared for college or business

fore, the law of love; its motto, "He

than he that taketh a city," hence, in

in all the realtions of life. Spiritualists

itor of The Progressive Thinker; Mrs.

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Mrs. Hattie Eligh, medium.

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have been in organization for years.

erlasting love.

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ceived February 10, 1899.

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OF AYER, MASS.

QUICK CURES worlds. We who come to this mundane

The Rural Health Home is an institution that all can feel proud of, and Dr. Watkins cannot receive too much praise | Some I had taken on my knee when for the grand work he is accomplishing children, and some I had performed the there. Dr. Avery also has a most quiet- marriage ceremony for them. When ing magnetism when giving treatments. We do not know of another such Health Home in the United States. Why not make up your mind, if sick, to spend a that, not my prayers, but their own few weeks at the Home? CARL BATH.

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To all who are suffering with chronic disease, and cannot come to our Rural Health Home for treatment, write to of praise seem doubly sweet, by their Dr. C. E. Watkins, Ayer, Mass., send- rendering in heavenly music. ing name in full, sex, weight and leading symptoms, and your case will be diagnosed free.

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Ayer, Mass.



DR. G. E. WATKINS' SANTARIUM see many women who were angels on earth, still pursuing the same work of love through others. I see hely man

at Ayer, Mass., can accommodate after the flesh, still striving through others over others are, it is a Spiritualist one failen from the heights of purity, office. Health Home where they can go for we see angels of love striving to bring rest and health. It is known far and the wanderer home. So you see that wide as the Rural Health Home, where life in spirit land is a life of toil. We chronic diseases are cured by new and have the pleasure of music. We often more natural methods than by the old feel the loving hand-clasp of some dear antiquated physicians. It is under the one. But we find much pleasure in personal and assiduous care of regu- teaching children of earth the love larly educated, natural and experienced | which saves, which beautifies and physicians and is a pleasant and at- which brings all within that scope of tractive home where invalids can re- spirituality where it is possible to exgain their health under favorable con- change ideas, new truths, and bring our ditions, and the overworked and nerv-loved ones of earth to that altar where ous can find rest and recreation. It is situated in a historic, picturesque gels (men grown pure through suffer-

and healthful region, one mile from | ing) can pierce the veil of matter and Ayer depot in the town of the same inspire with a holy purpose for a better name. Ayer is the junction of the home in the spirit life. Fitchburg (Hoosac Tunnel route) and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medicinal Spring, which according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Miner- ber 26. Location healthy and beautiful. tells of the delight and benefit to her ciples of the Zodisoin simple terms, making the entire al Spring water of the latter state; perfect sanitation and beautiful country by experienced and liberal teachers. roads lined with stately clms, over a Its art departments include music, gently undulating intervale of wood painting, mechanical drawing and literand fine farms, where the philosopher, ature. Its government is based on the A Bronson Alcott chose his earthly par- Golden Rule, its coercive force is, there-

Terms for board and treatment from | that ruleth his own spirit is greater \$1 a day upwards. Send all letters to DR. C. E. WATKINS, war, capital punishment and injustice. Ayer, Mass.

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[Oblivaries to the extent of ten lines

only will be inserted free.]

Passed to spirit life, from Ukiah, Cal., on May 19, Elvira Lufkin Sloan, a native of Phillips, Maine. Our arisen sister was 59 years of age, and for the past thirteen years has been an earnest who gives the message as a light to and true Spiritualist. She was a sensithose in darkness, and requests the pubtive, and derived much comfort from the spirit friends who often ministered to her. The worn-out casket was laid to rest in Hartley cemetery, Lakeport, It treats of adepts, mediums, and

JAMES H. PRICE.

war. He was a brave soldier, a good going out on the astral currents are husband, a loving father, a respected explained by one who knows. The subcitizen, a noble patriot. He was a de- ject of Fear occupies one whole chapvout Spiritualist for more than forty ter. years, having attended scores of sewith whom he was familiar in the body. During his short illness he manifested a willingness to undergo the change called death. On April 17, 1899, he passed to spirit life, leaving many sad hearts to mourn their loss, which is his gain. Rev. Smith of Anderson, Ind., conducted the funeral services. O. H. HARRIS. Jonesboro, Ind.

works of love had placed them where with the sweet tones of music which apolis, Ind., Esther Dille, aged 82 years. | tinct, easy and restful to the eye. came from happy friends who sang the words which welcomed me to my home in spirit land. We found much joy in conversing with loved ones, and my a moment before her departure, and yours, said: "I see my boys and many others." mother would often make the old songs The services were held by my husband. MATTIE E. HAYDEN.

George M. Ferris passed to the Sumto come to earth again to explain to the mer-land, Saturday, May 15, 1899. others who believe that hell damnation await the unbeliever, are trusting in a was a highly respected citizen and a you a fair test of their curing powersmyth of theology, but was unable to firm Spiritualist. He has been a reader all for 10 cents, postpaid. NO DRASTIC procure the medium who would write of the Progressive Thinker for many LAURA C. ANSLEY. for me. I wish to state that the way to | years. DRUGS obtain the most happiness in spirit life | Luverne, Minn. is the way which brings much happi-

Miss Fidelia Dorchester passed to spirit life, June 1, at the Chicago Hoblind to see, which leads the way to meopathic Hospital, in her 70th year. much beloved by the Spiritualists o Chicago. Her sweet and gentle presence will be missed at the social gatherings and Sunday meetings. While we regret to lose the bodfly presence of our friend, we know she has gone to "join the choir invisible whose music is the gladness of the world."

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