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

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# SOME GLEAR PROPHETIC FOREGLEAMS

An Address Delivered by Mrs. Georgia Gladys Cooley, Chicago, III., June 4, 1899.

edge. Hence the soul of man is ever artist is not an uncommon person to reaching out for more knowledge day | meet to-day.

into the future.

earth plane, and resaid by many others, earth. prophets at the present time, as a rule, in future time. and the prophets of the past.

passing out of the earth form, rather ready ascended into heaven.

present moment is all there is for man, to the sorrowing hearts, and whose visible wires that are now stretched and all there is that contains for him a death was attributed to the cold which | from one end of the continent to the sure promise of being what he is, she caught while singing to a poor girl other. When we first entranced this Again, it has been said that we should that was dying and could not go out to medium we also predicted this, and unbe content with the present, forgetting hear her. Heated with the work of the doubtedly the same has been predicted chances for the future. This to the tress, she at once stepped into her car- spiritualism. It has only been lately | California and of many of the foreign | the God within himself. progressive mind is idle talk and that riage, and then after entering the home that such has proved to be successful growth of the soul or intellect.

who have taken up the work of Spirit- and she with all the others of the past are now sent to Europe and abroad ualism and struggled in the forest, as it and the far past will continue to sing over the present telegraph wires or were, and they can take a retrospective with a voice that will render sweeter cables will go unaided by such wires, view and see that there has been a past | music than has ever filled the air up to | and the messages will be perfect when as well as a present, and that there is the present time. the future likewise. No doubt through their instrumentality as early workers | Spiritualism, for there are many who | be, and yet it is clothed in no mystery the prophets of the past foresaw a great are to follow in the steps of the Booths, | whatever. The time has now come when many things that would be accom- of the Barretts, and of the men and wo- not only will the question be sent and earth? And these intelligences will was held in the parlors of the Hotel plished through the teachings of Spirit- | men of fame, and the improvement that | received, but a mental photograph of ualism in the fifty years which have will be noticed upon the stage in the the sender will stand before the receivjust closed, and no doubt they rejoiced near future, within fifteen to twenty- er. So plainly will this be portrayed at times to know that many of these five years to come, will be void of the that a description will be rapidly taken prophecies have been fulfilled, and the scenes of murder and immorality that of the one who desires angel world to-day is just as active in now prevail. its work in these special lines as it ever | It is said that the brain is more recep-

permost in the minds of the enlightened are influenced by the waves that come spirits, for they realize how necessary and go for good or bad more readily at I tion of the photograph as well, you will it is that the human race should be im- this time. The men or women who en- be assured that the message is from the proved upon in many ways; that indi- ter the theater should be given some- one representing himself to be your viduals grow better daily as they enter thing that will rest them, something into the world beyond and form a part | that will teach them morality, and and particle of the spirit world, and the something that will impress them with more they can do for the inhabitants of the thought of doing good; for many a earth in the way of aiding them, the murder has been studied from the better they are making the conditions stage, and many a theft has been likefor their own spirit world, for the in- wise studied from the same place. It is habitants of the earth plane form in acted out well, to be sure, and the viltime, through the change called death, lain of the play is considered a grand the inhabitants of the angel world.

itualism, for they know that through within it its villainous part. this channel and this channel alone the This comparison between good and

the world; it has already enlightened its world will say another and better people, and it will continue in this work, Shakspeare has been produced, one that improvement in all spheres of life will man being, and yet place them so beaudone after its own particular method. The actors and actresses and play-The angels hasten not. They realize wrights of the past are close to earth tothat the culmination of all truths and day, and they are beginning to remodel of all facts come at the proper and ap- many of the present plays and will conpointed time, and Spiritualism, though tinue to do so until the change that we it has always existed, came none too have spoken of takes place. soon to the people of the United States. There is no department of life but follow up the significance of the same, more to assist and strengthen man than

city of your land. many were astonished, and some denied each individual. that such would ever be the case. When it was predicted that halls would toiling hours of man and to make more be opened and teachers would speak numerous the hours for recreation and the terrible cry of war does not improve or through its efforts is great; and many truths given by the angel world, and for study. To starve the brain by con- their condition either upon this side or a night as well as day picture can be teach the children of earth, there was tinually working the body is a crime, the other side of life. Yet some of you drawn as we look into the telescope great consternation, and when it was and before fifty years have passed by will look upon the battle-field, for it that shows us the system of the future. further said or prophesied that the an- you will see much improvement along will be at your own door, and you will Before fifty years will have rolled by it gels, or the spirit friends, would walk this line, and the working man will not have to enlist as a private or a vol- will be a common thing for your spirit out and embrace you and converse with stand mentally or intellectually upon a lunteer to be an eye-witness of the friends to meet you and speak to you you face to face as did the Master of level with the professional man of to- scene. old with his people, there was laughter, day. The laboring men will not be for the minds of the people at that time mere tools, and, as some express it, were so imbued with the teachings of brutes in human form, for there will be has before in the coming half century hear not only from spirits who have left the past that they could not conceive of more time for the cultivation of the such as coming to them in their time; brain forces and each will share in from one century to another, and sever- have been inhabitants of other planets. yet all has taken place and Spiritualism | these blessings. is still prophesying. It has clung fast | What has already been accomplished | instrument that the closing of this cen- | the spirits in the spirit world that surto the shore and ever thrown out the by the control of electricity is simply tury would see an enlightenment re- rounds and envelops your world and ropes on which hang the truths indis- the beginning of what there is yet to be. garding some of the leading affairs in those of other planets, and as there is

It will enter into art more than it has place ere another half century rolls ever entered before, and already you around. find the old masters, whom the world When we first began to entrance this selves as advocates of the doctrines of claims have laid down their paints and Instrument we predicted many things | Spiritualism. This will continue, as the brushes and now sing around the throng that have since taken place, and when lones who have made these statements what Spiritualism will do for the world

There is no power greater than knowl- of God, close to earth, and an inspired

They not only acknowledge their as-It is not a wise thing to dwell too sistance from the other side of life, but much in the past, and yet a casual praise the higher powers for having be-glance backward from time to time is come acquainted with this grand truth good when used as a method of com- which has enabled tuem to acknowlparison. There are those upon this and edge their helpers, and to know that the the other side of life who claim that by spirits of the masters of art still love comparing the past with the present to reproduce their work upon the earth and as it seems by mathematical calcu-lation, or we would say spiritual under-through the instrument of mediumistic upon them, she little believed that such standing, they can prophesy and see talent, but still they are satisfied, know-

with a portrait of mother and father travel between this and other countries a mighty being for the time. Growth is revelation and revelation is who have gone. Occasionally there is a | will be known is assured. growth, and those who have gone from scene that represents some home in this world and who while on the earth spirit land, but Spiritualism will so come into the world unlike anything has ever entered before, and we are advocated this truth, though in another plane prophesied and had the power of pave the way for us that the world be- that has yet been experimented upon, glad to know that the home circle will form, went into a vastly dense forest seership, are also growing and elevating | youd will be painted by the entranced | which will be the acknowledged air- | be the means of bringing about many | of ignorance and began to clear the themselves in the other world. Those artist so perfect that as the eye gazes ship, if you wish to call it, of the com- of the improved conditions that the way that has made it possible for you faculties are intensified by death or the upon it you will feel that you have al- ing time. It will be so large that it will country will enjoy later on. The intel- to do your work to-day.

than she who is known as the night- come. which has a tendency to cramp the of the dying girl sang many sweet and notice of the same has been given songs to her, and she finally passed in your daily papers. This will be so There are those in your ranks to-day away. This inspired singer still lives, improved upon that the messages which

The stage will be reformed through

tive in many instances towards even-The interest of humanity is ever up- time than earlier in the day, and people relative across the water and then reman in one sense and hissed at by There is a great interest taken by the many. It is necessary at the present enlightened spirits in the cause of Spir-1 time that he be there, for each play has

world will be made a brighter place evil could easily be left out, and on goare throwing their influence continu- places you would feel that you have really over every mind that is receptive ceived a greater strength and benefit to their influence, in hopes of casting a than you had. You will in future years seed that may grow and bear its fruit see this change. There will be the Shakespearian plays so changed and Spiritualism has already improved still none of the beauties lost, but the for its mission lies along this line. The can see all the characteristics of the hube noted as time passes on, and the tifully before the public that the world work that Spiritualism is to do will be will be benefited by the production.

The time was ripe for its advent into what will be benefited by Spiritualism. this world, and the tiny raps were re- We find the inventive department withceived by a number who continued to in the last fifty years has produced and now you have its teaching in every at any other period of time. We see that it will continue, and while manual When the tiny raps first came and the labor will be lessened to a great extent prophecy was made that these same as it has been through the use of elecraps and these same manifestations tricity, there will be more time for the would be produced all over the world, improvement of the mental forces of

Spiritualism endeavors to lessen the that might does not make right. That I What will come to the world in time

putable. It has sent its vessels into all Travel will be advanced in method, religion, and a spiritual wave will come waters and has made its landing places more rapid will be the transportation over the world and many will-be influupon all lands, and naturally this has from one country and from one state to prepared a strong foothold and a another, and such improvements that mighty foundation for its work in the cannot now be dreamed of or conceived of by the human mind will have taken whose names have been first in the

through the lips of a medium, it seemed impossible to the minds of many who heard the prediction; and when the Xray was likewise predicted by a prophcrazy, Every improvement that has been foreseen by instruments in the hands of the spirit-world has been tabooed by the general mass of people and the scientists at large, but time has of the saying.

When we used to tell through this instrument that photographs of thought would be pictured to the human eye, and that the human body would become transparent before the eyes of clairvoyants, and also before certain instruone place to another, this, too, was re-

contain as many as a hundred people if ligences from beyond are not satisfied than dulled, and they whose spiritual As it will assist in art it will do the they wish to go therein, and the con- to stop with merely producing the phe- forest of Spiritualism take a forward perception and understanding caused same in music, and the little children | veniences with which you will travel | nemena, but they are going to cast their | glance and picture yourself going on them to see into the distance and draw a whose nimble hands are now sometimes will be equal to those which you find shadows so vividly before the world and on in the march, and when fifty picture of the future are more adapted controlled by outside intelligences will upon your ocean steamers at the pres- and the teachings so plainly set within | years more will have passed around the utterances of those illuminated and further advanced in that work now grow into men and women and produce ent time. This is a broad statement to these shadows that they will go forth you will be able to see that many of souls who in the past gave utterances for an equal companionship in that than they were when clothed in flesh; to the world such music as has yet been make, but it is no broader than the to humanity as everlasting testimony the trees which you felled have made a to the truth, is painful to one that has they were children then compared to unbeard. There are more Jenny Linds statement was that the telephone would of truth. The home, life will be clear spot in the ranks of progress. The had his soul life developed to-that ex- ing have come up, arisen and made

received at the other end.

Oh, how mysterious all this seems to message delivered to his friend so that no mistake may be made, and if you have seen your friend or know your ceive his or her message and a descripfriend or relative.

The socialistic departments of life will also be influenced and assisted a great deal by Spiritualism in the next half century. True, before that time and in the face of all these advancements your country will be steeped once more in blood. That there will be a national and international war is assured from a prophetic standpoint, and that which has been is nothing in comparison with that which will be in regard to bloodshed of the human race. This is not through the assistance of Spiritualism, but we must say right here that we see it in the picture that is drawn of the future for the United States and other countries. Before the bridge is crossed and the stream spanned that stands between labor and capital today, a river of blood will flow through your land.

The spirits would weep if they thought it would do any good, and would do all possible within their power to stay the hand of this approaching calamity, if they could, but it seems that their interference could not and would not stay the proceedings of this one cloud in the nation's history. Two of your leaders will fall by the hand of the assassin yet to be, for Lincoln and Garfield are not the only leaders of the American continent that are to complete the list of those who pass out by the assassin's hand. The stain of blood that was left upon the covering of the beds of these men will again be vividly seen in the history of the future.

derstanding of truth and teach them | their hands. casting human souls out of the body by outside of the teachings of Spiritualism

That Spiritualism will come into the is also assured. You are about to pass enced thereby. That this has taken boldly to the front and avowed them-

ers will come under its influence. We have also said that there would be much dissatisfaction in the church circles, and that even they would quaret in the hands of prophets on the other rel among themselves, and this would side, the cry went out that the man was be a good sign from a spiritual standpoint, for it would indicate progress. This is continually taking place, and there is hardly a day but some minis-

ter is tried for heresy and some of the church members are deep in the combrought about the fulfillment of the bat and argument, and the outcome of prophecies and nothing now is thought all this is growth, growth, continual The coming century opens a spiritual cycle, and you will move along in this cycle. It will so come under the influence of intelligences from the other

side that they will be able to touch some minds scientific in their nature, and surprise the world at large. They will be too small to stand upon the platform could ever be; and when we spoke of and be seen by the congregation who ing that the world acknowledges their traveling through the air as being a fill the halls and assembly places, and It has also been said by one upon the existence and their interest in things of common method, in time, of going from will have to be lifted up so that their little faces can be seen and their little that the safest time to prophesy is after that is now within your the thing has happened. Yet the seers circle upon your plane is that of to-day, of to-day are simply instruments in the and the masters of the past and present this to be possible, and before even a lack of mental unfoldment, and yet hands of the seers of the past, and the will guide the hand that holds the brush | twenty-five years will have passed some | when the truths are given out they will of you who are within the hearing of be given out so perfectly that the anare aided and assisted by prophets of You have your spirit friends por our voice will be heard to say "I have swer arrived at will be "some wise and years ago began to work in the un- cluded in the illustrations given above are placed, and witnessing the advanceold, and the seers and prophets of the trayed to you life-like at the present passed through the air from place to advanced spirit from the other side had broken forests of Spiritualism; and you, of that event. It certainly is repulsive ment of life, we are impressed with the future will be assisted and influenced time through mediums; you have them place and find it a very convenient completely taken the individuality of for there are some of you now, who to any soul that has had its humanitaby both the prophets of the present day so that you may decorate your homes mode of travel." That this mode of the child away and transformed it into were workers in the unbroken fields and rian faculties normally developed, and

generation of the race in time.

places in the last fifty years. Has it ever occurred to you that there are those on the other side of life as well as upon this side who have the power, when they come in contact with the soil in which minerals dwell, to know that there is something there? Has it ever occurred to you that there are those on the other side of life who cannot only see through the body of man, but through the construction of rocks and penetrate into the bowels of the can influence, and greater discoveries will be made than have ever been made in this country before. This will not be and Massachusetts. done for selfish purposes, and not necessarily through the assistance of earthbound spirits, but for the purpose of Spiritualists of this state. Frank T. them out of the dead past into the livgiving to the children of earth that her grasp until the time comes when there will be absolute, need for the

There are many nations passing to the world beyond and becoming obsolete, and yet there are spirits belonging to these nations who are daily endeavoring to come in contact with sensitives upon the earth plane and unravel their history and speak of the hidden wealth that has been left by them. The pyramids of Egypt that have furnished such a study for man are restling over a spot that contains untold wealth in treasures that will be unearthed through the ministration of spirits. The lost histories of the race and races of the past will be restored by and through this same spond with the secretary. means, and we can see even at this early date a picture drawn: that will unravel these stories, and they will no longer be mysteries, but facts made known to the children of earth. Whole nations now hidden in many forms will be brought to the view of man and where all may gaze thereon, and the lands that are now held by those who know not the value of the same will unearth treasures that will make your country an Egypt and other countries famous

for their wealth. Yes, time forbids us going far into the work to-night, and we have only stepped into the vestibule, and yet the train of progress and of foresight and of prophecy awaits us. As we step upon this train and follow it into the future we continue to see the changes that will be brought about by Spiritualism and its teachings.

The municipal affairs, political affairs and social affairs all will be embraced in this work, and sorry as many are to-But this is not what Spiritualism will | day to know the corruption that is in do for the country. It will continue to the land, still more sorry will they be throw its rays of light even in the until they heed the teachings of the midst of all this darkness, in the hope higher truth, until they grasp the of educating the people into a right un- knowledge of this truth and hold it in

from the platform in materialized form instead of through trancé conditions as spirit of literature greater than it ever I they do at the present time. You will the earth plane, but from those who al years ago we predicted through this There is communion between some of communication between them it is only a prophecy and a promise that there will be communion between the inhabitplace you already know, for many of ants of this world and the inhabitants the most prominent clergymen, those of other planets or systems. This will be brought-about by strange and ranks of their school, have stepped yet unseen means, and all in accordance with scientific law.

entering further into our subject of

the telephone was first predicted have started the wave to work, and oth- in the next half century. It will build but few churches, but it will fill all the churches. The bells that now ring out the chimes upon the Sabbath morning and draw so many to the cathedrals and churches to listen of a far-off land where a favored few can enter after the change called death, will continue to ring forth their chimes, but the tone of these chime bells will be changed to a great extent. It will be clearer and sweeter and it will speak to the soul of man instead of merely to the intellect, and the people who stand in the pulpit in the next fifty years will broaden out and become so enlightened that the

creeds will change. Spiritualism will fill at least twothirds of the churches in its avowed form, not in the mantled form, nor the covered words of inspiration that may fall from the parson's lips, but through the broad, spoken statements that will be given in the name of Spiritualism, without mantle or covering, and not only will these words be given, but they will be received by the people with satisfaction.

Ye who are now struggling in the broken forest of Spiritualism take an occasional backward glance and throw

You who are working in the broken changed and the teachings that will be underbrush that the workers in the It has been said that there is no fu- ingale. There are more Emma Abbotts | It is also seen that telegraphing will given to the mothers in these home cir- past so kindly cut down has remained ture; that the present time—the ever- than the one who sang so many times be changed, being without the means of cles will bring forth a new race, a re- cut down. With all this united force you can picture ahead a clear field There is vast wealth all over this where the workers are going on and on world, and from the home we go out to | and throwing out the thoughts that the productive element of the land, continue to lift man higher and bring There has been the gold fever of Alas- him up to the level where he can stand if possible the past and taking our evening, but hearing of this one in dis- by many previous to her coming into ka and the greater gold excitement of face to face with the angels and know

Meeting of Mediums Protective Association.

To the Editor:—On June 16, 17 and 18, a regular semi-annual meeting of the Mediums' Protective Association come in contact with minds that they Arnold, at Richmond, Ind. Members were present from Missouri, Kentucky, Illinois, Indiana, Ohio, Michigan, Iowa

The session was harmonious and a great deal of interest was shown by Ripley, of Boston, gave public addresses | ing present, where they can realize that which is theirs and which the world has and tests to appreciative audiences. produced for them and is keeping in Mrs. Mary Garrett, of Cincinnati; Alice Gehring and Hazel Biddee, of Indianapolis, also gave tests.

The following officers were elected: Wilson C. Jessup, president, Richmond; Alice Gehring, vice-president, Indianapolis; Hazel Biddee, secretary and treasurer, Indianapolis; Willie E. Hart, assistant secretary, Richmond; Dr. E. E. Parker, attorney, Richmond. A committee was appointed to make application for National charter.

The secretaries were instructed to obtain the names of the officers of Spiritual societies as far as possible and to ask co-operation of phenomenal mediums throughout America. Such mediums are respectfully invited to corre-

The following address was reported by the committee appointed for that

TO OUR FRIENDS AND PATRONS. We, mediums for physical manifestations of spirit power and intelligence. have concluded to form a society to be known as "The Mediums' Protective Association." We have taken this step after due consideration, frequent communion with our guides and with unfeigned reluctance. We know our motives will be misunderstood and that our association will be assailed with calumny and abuse. But our opponents have organized a secret crusade against us and must be met, not only for our human life to a realization that the'

sake, but for that of Spiritualism. Our purpose is not to protect ourselves and our calling alone, but to protect the public from mercenary and untans and frauds. Our membership is dence of most conclusive character of the power exercised through them. We intend to invoke the strong arm of the law against slanderers and libel-

ers and teach them that we have not zens by developing our mediumship. us and become members of our association. All needful information can be obtained by addressing the president or secretary. HAZEL BIDDEE, Sec'y. 522 Cap. Ave., N. Indianapolis, Ind.

INEFFABLE.

The emotions born of pain. The evolutions of the brain, Insatiate longings true love knows, Dread and fear and human woes, Hope and faith in good to be. Charity and sympathy,-Words have not the power to tell Of all of life's ineffable. The impulses of the soul,

Grow, as grow the years, Strong at times until our hearts: Pulse the joyful tears. Awake, asleep, by day, by night, Our souls entranced see visions bright Again we must say that time forbids us | Would that mortal tongue might tell The cause of Alfe's ineffable. B. T. CHAFFEE.

### THE RESURRECTION

And the Spiritual Judgment of Life.

We propose to consider that subject from the standpoint of a belief in the spiritual philosophy, as thereby we believe the only just verdict in regard to that subject can be rendered; one free from the fanaticism of dogmatic theology and the materialistic decision.. There never has been a revelation of

any phase of the universal truth given to the human soul for its guidance but has been, through inability to understand its true import, distorted into forms representing ideals that, when they were not repulsive in their aspect, represented the obligations of life in a manner sometimes comical and at other times so nonsensical that it would be supposed any being endowed with the smallest amount observable of reason and common sense would intuitively reject such conclusions as the grossest absurdities.

The theological conception of what your sympathies out to those who fifty | constitutes the judgment must be inforests of Spiritualism fifty years ago in | too ridiculous for a moment's serious | believers in the spiritual philosophy Spiritualism will enter into the homes this broad land, throw your sympathies thought for one who is considering life should seek to spread abroad for the But there is still another invention to more in the next fifty years than it back to the far, far ago when he who from the standpoint of its actual neces- enlightenment and happiness of the sities. But how can we reason but human family, none are of more imfrom what we know? And the false interpretation of those events is but the seek to replace the barbarous and antilogical result of trying to understand the gifts of the spirit with the material

> the majority of our theological writers | full manifestation of its power, lifting and speakers when trying to interpret tent that be is capable of discerning the difference between spiritual gifts and the ravings of a mind poisoned with the virus of a diseased imagination. There are honorable exceptions; and the power given to some who today are leaders in the religious world to boldly proclaim truth without fear and asking no favors is the leaven that is permeating the whole mass, and will in time so revolutionize the religious thought of the world that the horrible fanaticism and gross materialism which at present is masked under the guise of religious thought will be incarcerated in the tomb where scientific investigation has placed other shattered idols which were formerly worshiped, and which will never have a resurrec-

But to the subject, Will there be such a period of time? We answer in the affirmative and that it is now, today, every day. To the individual soul who realizes the fact that he must find a further increase as he is not, and cannot be satisfied with the present phase of development of his life, there comes the power of the resurrection lifting the habits and thoughts of their former self is, with their present light devoid of power for good, and the power of that resurrection which is calling them upward is placing in judgment the ideals of their former life, pronouncing them not exactly guilty, as they may have been the best in their time, but now outgrown and incapable of serving any useful purpose; and if retained will represent those treasures which moth and rust will corrupt and thieves will

The phase of our life, represented here by the external acts which are seen and known to all observers, is, whether we will have it so or not, the reflection largely of our interior soul life, and a consistent belief in the ways existed, worlds and systems of spiritual philosophy, will lead to a worlds coming into existence and rerealization of the fact that instead of | turning to the great mausoleum of

one great day in the future when all life will be brought before an external judgment seat to meet approval or condemnation, that judgment is in the in- of birth, growth, dissolution and regendividual conscience and the more en- eration. All the cosmogonic traditions lightened and progressive the presiding found in Genesis and other ancient judge the truer and more impartial will | documents were the merest dreams of be the verdict rendered.

The swing of the pendulum from the one extreme with its doctrine which is both horrible and ridiculous to the other which would claim that there is no responsibility devolving upon the human soul; no obligations which it was in duty bound to see fulfilled. seems apparently a necessity to bring truth does not exist in extremes. That while the law is absolute in its operation which says that "whatsoever a man soweth that shall he also reap:" trustworthy mediums and the charla- it also says that if the soul has sown to the truth and in its journey through composed of mediums who have tri- life on the material plane of its existumphed over crucial tests and given evi- ence has maintained a receptive attitude to that spiritual light which is shed upon all souls and felt by them to a greater or less extent according to their unfoldment; and that whatsoever has been gained, incorporated in the forfeited our rights as American citi- individual life, and made its own by Human beings are but little minnows. the law of spiritual affinity, it cannot to use one of Carlyle's Alustrations, We hereby cordially invite all genu- be taken from them by the arbitrary swimming about in an infinitesimally ine, upright mediums for any sort, or decision of any foreign court, even if small creek of the universe, and they kind of spirit phenomena to unite with the possessor of those spiritual gifts cannot account for the All in terms of was a non-conformist as to an accept- their own narrow nature. But as limance of the theological dogma of the ited as the human mind is it mirrors in resurrection and the judgment.

While it is important for our happiness here that an intelligent study should be made, the object of which is to understand the laws by which our physical life is regulated, because har- human vision. Thus human nature is mony with all law, whether it is con- not without its grandeur. Kant said trolling the physical, moral or spiritual | there were two things, which the more plane of our existence, is needful for he thought of them the more they filled our unfoldment, as they are immutable, him with wonder—the starry heavens unchangeable in their operation. The above and the moral sense within. Both good man or woman-our definition of | have their basis in the essence of being, such a character in this case is one in the infinite and eternal Power which who fulfills his or her moral and spiritual obligations-will if they violate the laws of their physical being, suffer in that regard equally with those whose standard of life is lower, and who disregard all the laws by which their life should be directed.

What we term law is not the evanescent and many times contradictory enactments which have been placed

upon the statute books by legislators who, as historical records show, have tried at different times to controvert the Divine law; but that law which is the universal manifestation of the infinite energy and to which all life whether conscious of it or not is compelled to yield obedience or suffer; and one violation which has caused great confusion to exist, has been a determination to interpret the law of immortality and the spiritual resurrection from the standpoint of the physical, an effort made to compel the fact to exist that conscious life would revive in the decayed mortal part and that it would become immortal.

The claim made by that class of thinkers, or more properly non-thinkers, that they will become immortal here in the habitation of their physical bodies, without passing through that phase of life which is the dissolution of the mortal, and be able to assume the advantages which come through that broader environment which is the result of the translated life, shows another foolish effort made to exalt to the highest station our transitory ex-istence here over that of the more enduring and eternal.

- As viewed from the angle where we fact that while there are many manifestations of the universal truth which portance than the one which should quated doctrine of the physical resurrection with the grand truth that the resurrection is spiritual in its operation, The gross materiality that pervades | and to be effectual must now be in the the soul out of its former condition into one of more spirituality, fitting it angelic association, who through suffertheir garments white.

HAMILTON DEGRAW.

### THE ETERNAL.

Time a Mode of Conscious-

The first thinkers were always talking about "beginnings," were always going back to a time or no time, when there was nothing except chaos as it was called. The primitive theologians -and their method survives-got over all difficulties by means of their imagination which called into existence a personal anthropomorphic being who sitting or standing in the void of primeval nothingness summoned into existence the cosmos which then was believed to consist mainly of this earth. The creation was by a flat. Thus the sum of things was accounted for without the least difficulty, if no impertinent questions were asked. Since such questions were liable to be asked and were asked by inquiring minds, such questions were declared to be blasphemous and the inquirers blasphemers.

The fact is our minds are not capable

of dealing with ultimate facts. Of a beginning of things, of the substance and principles of things, we have no knowledge and can form no conception. Man comes to consciousness in an environment of earth and sky and sea. with all their phenomenal belongings and characteristics. The oldest historic and prehistoric men found themselves in substantially the same natural surroundings which we of this period know. For aught that anyone can declare to the contrary nature has alworlds, the Eternal Spirit persisting through all these mutations and manifesting its power in all these processes early poets who craved for an explanation of the sensible world. "In the beginning" was the favorite formula of those old dreamers. But the forces which pervade the cosmos, science teaches were as fresh and as vigorous millions of years ago as they are now. They take no note of time. It is we who talk about time and duration. Time is a mode of consciousness, a form of sensibility, and not a thing per se. Phenomena are undergoing ceaseless changes, but the Power pervading and sustaining the phenomenal universe shows no indication of having had a beginning and no prospect of an end. Men will continue to use the language

of personification in speaking of the Infinite Spirit, but discriminating thinkers are no longer misled by the anthropomorphic tendency; they no longer imagine they can describe the infinite in words which apply to finite beings. its depths a vast tract of the outlying universe. With his telescope man can take in a vast amount of stellar space. which may be called a human domain in virtue of its being comprehended in manifests itself in the revolution of worlds and in the still, small voice of conscience. As on our physical side we are a part of the cosmos, so on our moral side we are consciously allied to -being sparks of-the Eternal Power which keeps

"The most ancient heavens forever

fresh and strong." B. F. UNDERWOOD. BY MOSES HULL.

quite forty years been interested in Massey's keeper; but if the Doctor is about everything that Dr. J. M. Peebles over-auxious about the matter I will has said and done. His war with the try to ascertain his whereabouts at the vaccinationists, in San Diego, Cal., can time, and report. He may have been but result in causing a few to see the sick or caring for his invalid wife. I truth on that question, as he has led still think Mr. Massey is a free man, thousands to see the truth on other and had a right to attend or write to questions. I wish I could have been that Jubilee as Mr. Wallace and Mr. there to have seconded his every move- Crookes did, or to stay away from it as

Dr. Peebles has had a long and busy did from our Jubilee. life, and I hope he is "growing old gracefully."

I, too, am very busy, entirely too much so to keep up correspondence with the papers as I would desire to do. for his invalid wife is not at present one those who happen to entertain different of the helpers in our school; that has opinions is the thing to which your best thrown double work upon my already and most intelligent readers object, overburdened shoulders. So my time is not my own.

When I read Dr. Peebles' reply to my strictures on his book, my first thought to that effect. was, "Well, the Doctor is fealous for his book, as well he might be; he feels toward that book as a fond parent and I will make no reply to his remarks. But when I read further and learned without the expurgations that I recomwounded, and I decided to obey the all his neighbors; in fact, he dorse as being wise or true. Dr. Buvoice which saith unto me "write." was one who had the respect chanan, has, within the last dozen of

them re-inserted in the papers.

that book. Perhaps few of these letter- graph as follows; writers would care to have their letters | "And further, many of the Brahmin the public. The style and general tone Tyndall, Huxley, and other scientific of these letters can be gathered from literature. There are fine scholars friend, and Dr. Peebles' friend, George al lands. This must not be forgotten." A. Bacon, of Washington, D. C., a lifelong Spiritualist, and one of the most in the "Christ Question Settled" in erudite men in our ranks.

leading title, the Doctor says: illumined until the baptism in Jordan, xii:3. nor did Gautama become a Buddha—a Christ-until the spirit descended upon him in India's evergreen forests."

and Jesus are not the same, more than doctor are the same. On this point the such language. Appendix to "The Emphatic Diaglott,"

the Hebrew word, Messiah, and signify- dlums-good ones-many of whom have ing the anointed or consecrated one, the never said a word on the subject. What Messiali-three terms of similar import. John 1:41. The name Christ is an official title, and is not a mere appellative, spirits who testify to the existence of to distinguish our Lord from other persons named Jesus. The force of many rejected? passages of scripture is greatly weakened by overlooking this.

tion of the Greek term, he Christos, and thing. is given to Jesus, God's son on account of his being anointed by the holy spirit, who stood up so heroically against the to the sacred office of prophet."

and Brother Coleman denies the charge of belittling opponents, and says, "we dealt mostly with theories." That is true; the mistake was that they did not | ways interested in Egyptology. At the deal wholly with theories. Calling good, close of the discourse the especial privhonest, respectable and scholarly men lege was extended to me of asking+Oh! I gaze on my children in sorrow-"Liliputians," "illiterate," "dishonest," and "liars," is decidedly out of place in a book which deals "mostly with theories"-a book which is written to "convert men from the error of their ways." Next, Dr. Peebles says:

swer for himself. He is abundantly I pursued my inquiries until I found able. He is a profound scholar. His that the Tigress, the Euphrates, and alarticles and essays relating to the origin most every river in the world except of Christianity and the existence of the Nile and the Mississippi watered Jesus, have never been met-never been the land of the Nile. In fact I learned overthrown, and in my honest opinion, so much that the spirit finally decided they cannot be."

Yes, Mr. Coleman can answer for himself; but he cannot make right-thinking people believe that he has a right, in met a spirit who was way up in the scithe public prints, to call those who dif- ences. He was an evolutionist after fer from him, and who to say the least, the Darwinian type; he promised that are his peers in honor, education and through his medium he would instruct ability, liars, ignoramuses and dishon- Mr. Brice in all the little technicalities

Mr. Peebles' logic would seem to run win's school in the other world, ever like this:

Profound scholars have a right to call other people bad names;

Mr. Coleman is a profound scholar, Therefore Mr. Coleman has a right to the wrong passenger," and he confessed publicly, characterize his opponents as himself an adventurer, who knew nothignoramuses, liars, dishonest, etc., ad ing of science or of Darwin.

The point I want to see, is the connec- by coming back with his falsehoods, tion between scholarship and these epithets. If the use of these hard names | could lie-only this, and nothing more. is proof of scholarship, Mr. Coleman is a scholar who will rank with the average fishmonger. Now I submit that something more than that is expected of scholars; and Bro. Peebles, you are though they come through good medito blame for not cutting all these-opprobrious epithets out of your book. Please do not sink yourself in your own estimation by trying to defend them; they are wrong; no one has a right to

use them. It is true, if I am not wrongly in formed, that Mr. Coleman did once attack Mr. Massey through the columns of the Religio-Philosophical Journal; Mr. Massey wrote a reply which the Journal refused to publish. Smarting under that, I presume Mr. Massey wrote a pamphlet which may not have been quite as elegant as it was truthful. That does not justify Mr. Coleman in making faces or calling hard names.

Dr. Peebles next says: "When Sir William Crookes wrote a most charming note to the International Congress of Spiritualists convening last proved by the elimination of all-that year in London, and when that white- kind of testimony. haired, white-souled compeer of Chas. Darwin, Alfred R. Wallace, cheerfully, lof names of mediums, but what of bravely took the chair, delivering a them? Is there one of them, who, if most masterly address upon the pract they met Jesus and Judas could telltical of Spiritualism, where-where

Echol

To the Editor:- I have for nearly or, were Lilliputians or liars. I am not Mr. the most of the Spiritualists of America

Now I have not asked Brother Peebles to deal in "lullaby pink tea;" Brother Peebles, let the argument come; all I ask, is more argument and less odium theologicum. "Trip-hammer adjectives" Mr. Weaver being engaged in caring are all right. Trip-hammer abuse of way to the Doctor's and my mutual

Brother Peebles hardly need tell us that he stands by such expressions as "gall-dipped pen-strokes"-that is suffi- down as one of the world's twelve great clently apparent without his statement | men." Where are the other eleven?

I do not object to the criticism of Kersey Graves' book; that is all right; go on with your criticism. What I did would feel toward a precocious child, object to was calling him "the prince of forgers and llars." Such statements injure not Mr. Graves, but the man who that another edition had gone to press makes them, and the book which contains them. Mr. Graves was an earnmended, my pride was just a little est worker-one who was honored by er the Arena nor Dr. Peebles could en-

The Doctor speaks of the praises his of all who knew him. Such statements | years proved himself sadly fallible. He book has received from various sources. | made concerning him after his death re-I am glad of it; the good arguments and minds one of the story that a jackass the facts presented deserve it. Those once upon a time kicked a lion-the lion | but he has his limitations, and his age praises are re-published again and was dead. I was ashamed of Brother has brought them to the front. Had he again, as paid advertisements, but Coleman when I read it. Now if the passed away before the Arena wrote where are the criticisms? The Doctor Doctor calls that kind of talk criticism, would hardly like to pay for having his ideas of a critic connect the critic so closely with a blackguard, that I I cannot tell how many letters I have prefer he would not connect me with by many "scholarly" people as being received commending my review of critics. Mr. Peebles closes this para-

commending my course of painting it and Buddhist priests have in their posas it is, "wrinkles and all," handed to session the works of Haeckel, Darwin, reading the little article written by my thinkers and logicians in those Orient Be it so; does that justify the writers

classing Gerald Massey with "other un-

I wish more of our able writers would cultured Spiritualists," and "scoffing come out, as Mr. Wallis, of The Two Atheists?" Will it justify calling Hud-Worlds, and Mr. Bacon have done; I son Tuttle "shamefully unjust?" Will think it would induce the Doctor to let it justify such language as "another | ualists' Association. us have a small expurgated and fumi- grossly unjust slur," "an arch crank and gated edition of that otherwise able falsifier?" Does it justify such phrases work, "The Christ Question Settled." as "foolish theories," 'rabid attacks," In reply to my strictures on the miscontrast, the saying, "I thank God I am "Brother Hull thinks that the title endowed with reason and common page, "The Christ Question Settled, or sense." Would it not have been quite Jesus, Man, Medium, Martyr,' is mis- as well to have allowed his readers to leading. Here we differ. Christ and determine how much of those articles Jesus are used interchangeably by were manifest in his arguments made nearly all writers. In so doing they in this book? It now sounds a little lead the people astray. My object in like Moses, whom the c.ergy suppose the title page was to correct this very wrote: "Now the man Moses was very common blunder. Jesus was not meek above all the men which were Christed—that is, especially, spiritually upon the face of the earth." Num.

I now want to see the necessity—yes the logic of such words as "netty scribblers," "anti-Ohristian cranks," Now I submit that the book is not an "unfairly," "dishonestly," "grossly disargument on the Christhood of Jesus at honest," "despicably false," and other all but on his existence as a man. Then such expressions. If Jesus cannot be it does not settle the Christ question. proved to have existed without calling The Doctor is right in one thing, Christ such hard names, why let the matter drop; if will, in my estimation, take. Emerson and medium, or Peebles and more blood than he ever slied to justify

feel badly over what I said about spirit Christ,-A Greek word answering to testimony. He gives a long list of meof it? There are good mediums galore. Shall we conclude that therefore the Jesus must be believed and all others

I said, in substance, and state again. their testimony cannot be taken; sim-On "anointed," the same authority ply because spirits can be found who says: "Anointed, the English transla- will assume any name, and say any

Joseph, the virtuous man-the man machinations of Mrs. Potiphar, "once Brother Peebles, in behalf of himself | upon a time" gave a discourse through "one of the very best mediums in the world." Though I have never been three times around the world, I was al questions-this was my "golden opportunity." I could now get a little knowledge I had failed to find in books or to get from travelers. But alas! poor Joseph did not know how many rivers there were in Egypt, nor in what direc-"Mr. Coleman, if he chooses, can and tion they ran, nor where they emptied.

that he was not Joseph at all; he was simply a common disembodied wag. A brother of Senator Calvin S. Brice of the doctrine. As he had been in Darsince Darwin had founded it, he was fully prepared to take Mr. Brice as a student, but a dozen questions convinced the spirit that he had "waked up

Now my position is, that this fellow, proved that he was alive, and that he If spirits can lie, they can and often do tell the truth; but, while falsifiers

are liable to come back, how can we | Murder not, in the cruel war spirit; bank on the words of spirits, even ums? A medium is a reflector, and reflects whatever comes before him, be Then roses will bloom in earth gardens. that good, bad or indifferent.

For such is the kingdom of heaven. A good mirror will reflect a good-looking man every time Dr. Peebles steps in front of it; but when I get there, alas! there is a change in the reflection. So a good medium in reflecting what may be thrown on him may reflect some things which are not quite true. Spirits are But Love makes a beautiful blending, not quite all of them infallible. This proves the need of testimony more re-

Now if Dr. Peebles has not proved the existence of Jesus without the testimony of mediums, he is mistaken, and it is not proved. If he has proved his points by history his mediumistic testimony is entirely supererogatory. In any case his book would be greatly im-

True. Dr. Peebles gives long strings which was which any quicker than the was this much-praised Gerald Massey? Doctor could himself? A long list of mischief, nor even telling people they lost cause than it does like the Doctor sale at this office.

"Theosophists teach;" about "elementals," and whether we shall know each

other "over there," has no more to do with the questions at issue than it has with the Philippine war. Come, Doctor, do not hide the questions in useless and superfluous verblage about the Theosophists. Please leave extraneous matter out. The questions are three in number, and are very pointed.

1. Does the book do anything toward settling the Christ question? 2. Is the language of the book belittling and abusive of those who hold dif-

ferent views? 8. Is it wise to-introduce the testimony of spirits whom he cannot identify? Or of mediums who do not know half as much about the question as the erudite Doctor does himself? I had not intended to refer in any

friend, Dr. Joseph Rodes Buchanan; no man has greater respect for his years, his honor, or his integrity, than myself; but I submit that in this case he cannot be a witness. "The Arena put him Doctor, are you and I on that list? Shall we admit Prof. Loveland, Hudson Tuttle and Gerald Massey? The fact is, the Arena, was like many other great magazines and men, a little "too previous." It should have waited until the professor had gone to join his fathers. Since that was written the professor has said many things that neithdorse as being wise or true. Dr. Buis a good, and educated man-he has been in some respect a wonderful man, that, or even before he foined the symposium that made "The Christ Question Settled," he would have been regarded

- Let me conclude this article by saying no one holds Dr. James M. Peebles in higher esteem than I do. I like the man; I like his books; the good things in the last no less than his other books. but I hope that instead of defending things in this book which ought never to have seen the light, he will yet make have always liked him, and I here and now put him in nomination for the office of President of the National Spirit-

than he is now.

MOSES HULL.

An Opportunity to Lock Horns.

Rev. Henry Frank is an Independent clergyman of New York, a gentleman of learning and of great ability, not a person's. In a late discourse he had something to say about Jesus. He showed by quotations from Methodist divines that the Bible must be cut away as a historical verity. "Its inerrancy and infallibility are gone," said he. And then:

"Nothing is left of it but Jesus, these new prophets declare. But what becomes of Jesus, if his Bible support is torn away from beneath him? What speaks of him save the Bible?

"Philo, Jesus contemporary, is silent. Josephus, another contemporary, is also silent. All Roman, all profane history devotes not a single letter to a verification of his existence. Nothing but found anywhere save in the Bible. Now come these Methodists, under the sanction of a Bishop, and admit the Bible is also but myth and legend. Hence the story of Jesus himself is but mythological and legendary."

They who deem the Jesus question is settled, and who quote abundantly from forged and interpolated authors to prove there was such a character, are commended to enter Rev. Frank's pulpit, in the Metropolitan Independent Church, New York, and lock horns with its pastor. But it may be well to drop out the terms "fool," "ignoramus" and similar expressions, before engaging in debate; for scientific gentlemen should have other terms at command when trying to settle the issue of the ages.

VOICE OF THE INFINITE MOTHER

JUSTICE.

My boys, in this beautiful world, Who are helping to make up all nations Wherever a banner is furled; Whose skill is a marvel of wonder. Whose genius the secret of power,

Whose grand hearts come out of my be-

In the pains of the great travail hour. I can see them all burning with anger: Forgetting their brotherhood now; forgetting the God that's within them Who writes only Peace on each brow; Forgetting the horrors and anguish

That anger must ever create, Forgetting sweet words of forgiveness, That only may come when too late. Oh! my children, my boys in the earth-

life, I beg you dispel this dark cloud, And come to the sunlight of wisdom, And of Harmony's valor be proud. Put away the munitions of war, And come to your infinite Mother

Whom now you are keeping afar. No sane mother murders her children, But forgives all their sins in her love, And would guide all their wildest am-

bition To work with good angels above. Then think, oh, ye nations, my children! Think how you are all of one kind. And work as a band of good brothers In the realm of the Infinite Mind.

But reason together in peace. And arbitrate calmly in wisdom, Until discords forever shall cease. And heavenly joys will prevail:

With never a sorrow nor wail. The spirit of love ever conquers; Subjugation can only control All the outward means of resistance, While rebellion still rules in the soul: Uniting all spirits as one,

And when all have become so united The holiest work has been done. M. S. TOWNSEND WOOD. Stoneham, Mass.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subbooks on the subject. Price, reduced

at this office. "Who Are These Spiritualists and of any import at all, out of court altonames of people who are as incapable | What Is Spiritualism?" A pamphlet of gether. That conceded, there is no "Where was Massey?" Well, I really of testifying as the Doctor is himself, to pages by Dr. J. M. Peebles, the well- longer any room for debate. There could not tell. I hope he was not in looks more like trying to bolster up a known author. Price 15 cents. For may have been scores of that sort of Ross C. Conger. Excellent for every

To the Editor-I have read with the, then, as it is to-day in Spanish counaccustomed interest that Dr. Peebles' tries. Dr. Peebles in his extensive exwritings plways inspire, his "Lucubra- perience and travel over the world has tions and Scintillations" in The Pro- no-doubt met a multitude of men "not gressive Thinker of June 17, in which intellectually brilliant," of the same his "ever ready pen-gatling" is dis- name. The writer of this has never charged at Sar'gis and others with this been off this continent, but he has oftensort of projectile: "Nut-cracking cow- met this sort of people named Jesus. ard\* \* \* that shoots from behind a tree! Now, Mr. Editor, in all seriousness, is and then skulks off." etc.

saving device to say the least. If the of its author, the very culmination of reply to Moses Hull is a specimen of the reductio ad absurdum? that gatting's pen-performance it is not | No, no; Jesus must not be whistled much of an improvement on the old sin- down the wind in that way, merely to gle-barrel shotgun, that covered a barn dance as a lay figure in the wake of a door with its scattering discharge to the personal crusade in modern scholarperfect immunity of the chicken target. ship, or a factor in a mutual admiration

and that admiration has never skulked as "coward," "scoffing atheist," "fool," expression. No one has read his latest "liar" or any other expletives in the with more sincere appreciation of the catalogue merely because he insists that rare genius displayed in a field in the last word has not been spoken by which there can be no competitor. The this book. sweetest flattery that genius receives To conclude: Dr. Peebles has given a is that which comes through mystery. book to the world at \$1.25 per copy. It Personal adulation is coarse compared was bought on the market and read with it, and is always open to the suspi- through. Being an occasional contribcion of flattory and courtiership. In this utor to The Progressive Thinker over case the parallel is perfect, for the an impersonal signature that relieves writer never met the world-known pil- the editor of responsibility for what grim, and only once, at a distance, even may be said, the book was noticed in a saw him. And as I look around just spirit friendly to the venerable author now and see his books on the shelves and in sentiment inspired from long adof "my library," side by side with Gib- miration of his remarkable life and work. bon, Hume, Humboldt, Darwin, Waf- It was critical mainly as to the epithets lace, Tyndall, Helmholtz, Crookes, Spen- employed by him and his co-contribucer, Draper, A. J. Davis, Maria King, tors to its pages toward other men of Mrs. Britten, Tuttle, Buchanan, Mas- good character and reputable attainsey, Babbitt, Paine, Edwin Johnson, ments. There was not a word of attack and others of world-wide fame, it is or personally disrespectful, nor was the matter of self-congratulation to see the existence of Jesus traversed. The charmuch nearer the borders of infallibility distinguished array. Is not that a list acter of the proofs claimed was only to make the very gods look at with criticised from a legal standpoint as to

criticise their being so, it may be ex- "coward" and "skulk" is not called for it a book worthy to be found in any li- cused if the wonder is expressed how by the record. The discharge of the hrary. I say I like Brotlier Peebles, I an author who writes a book to prove a boasted gatling can be readily removed hypothetical case on the authority of and no trace remain, but the weapon is anonymous writers can assume such not cleansed by the same action. The imperious autitudes toward impersonal man behind the gun bears the recoil and criticism. The book, "The Christ Ques- other effects. tion Settled," as a rule is from anonymous, hypothetical, traditional, and at amenities of the venerable author, it the highest estimate, unauthenticated must be insisted that respectful mendata. It could not be otherwise, else tion, good-natured criticism and a dethe scholars and the necessities of the sire to see a more ideal and nobler Jesus church had not for all the dreary centu- verified than that of the introduction to ries of challenge from "scoffing athe- the book in question must be expressed fool for Christ's sake, nor for any other ists" left it to the present year and the as in the beginning, instead of in the pen of the venerable pilgrim to have the tax-paying title of the writer, over the matter definitely, settled. That is all more familiar signature, to the reader of that has been contended for: That those of us who have to the best of our facilities collected, read, studied and thought on this dentury-old contention, should not be set flown as "fools, llars, cranks, lunatics, fignoramuses, fakes, knaves, cowards, forgers, nincompoops, nobodies, know-nothings," because they did not or could not agree that the debate record, outside of the Bible, have we or | had been definitely closed by this book. this Jesus? What voice, of all antiquity, | Suppose Rishould be retorted that because an author in a book assuming to settle a question of fact quotes from all sorts of sources, not a single one of which is undisputed credit, and claiming for them the validity of proof-that | The saint looked down as they traveled he was any one of these things? What My good friend, the Doctor, seems to myth, tradition, legend-about Jesus is would a self-respecting reader say? The least he could say is, that a writer who had given so much labor, research and painstaking in gathering together the information given was entitled to the thanks of all open-minded men. Such has been universally accorded Dr. Peebles and his book. But it is no reply to honest and friendly criticism to respond with such epithets as "coward," "skulking" and all the other malodorous terms that are re-used, and again re-indorsed. The reply to Moses Hull, so far as it relates to the book—as to the personal it is not for here to speak-there is not a single word that is entitled to be regarded as argument or reply on the main proposition. Indeed the only additional query raised is as to whether the author can answer in that manner.

> what he styles, in that beautiful modesty that pervades all his self-references, "trip-hammer adjectives." The whole Jesus literature, as we have it is colored with the Christ or Messianic character. But this is set aside by Dr. Peebles on the very first page of his "introduction," when he says: "Jesus was not an intellectually brilliant character, but an ethical religionist who kept the Jewish law. \* \* I have repeatedly said and written that Jesus was not the founder of Christi- Of a man who entered the church and the vast amount of labor bestowed on Our Only Clubbing Rates-Ten or anity (the more appropriate word would be churchianity). Paul, with the gnostics and the old church fathers, was the real author of sectarian Chris-

There is no reasoning, no grouping of

quoted authorities to make them agree

and bear on the one question-only

tianity." It is submitted in all moderation, candor and respect, that this position of the author cannot justify the use of "scoffing atheist" toward anybody in connection with the Jesus question. If it is at all in order to anyone it is to Overcome the wild passions so brutish, those who use the language just quoted. It is trifling with the sense of propriety of Christendom to characterize Jesus as wanting in intellectual brilliance, denying that he was the founder of the Christianity, and then denounce any one who doubts his historic existence as a "scoffing atheist"-in plain English "denies the existence of God." How can a man be an atheist by simply holding as unsettled the personal existence of a Jew "not intellectually brilliant," a mere "ethical religionist?" Could anything related to a matter of such vital import to the civilization of our time be more absurdly put, or, save for its very | And pedigree, or gold, will not provide gravity, be more intellectually ludicrous or stultifying? Or is it only an- As you closed your door to a sister, other sample of the ammunition of that "pen-gatling?"

Granting-and in all that has been said in this connection it has not been disputed—that Jesus did live and that Then St. Peter turned to the sinner the fact was as well-known as that Pilate was Roman ruler in Judea. Being the kind of man Dr. Peebles describes, what matters it to the world?

According to the Doctor, Paul is the man-for he made a Savior, a Christ, a You have opened your doors to the God out of this "not intellectually brilliant" Jew, and has so held the mind of Your prayers were few but true. all these centuries of western civiliza- You have given aid to those in need, tion in the grasp of his dogma. No one \ And there is welcome here for you." that has doubted or denied the personal existence of Jesus ever struck a more fatal blow to Christianity than has this book in the introduction by the author. ject; philosophic, historic, analytical The historic verity of Jesus has been and critical; facts and data needed by doubted because of the impossibility of every student and especially by every such a character as the Jesus Christ of Spiritualist. One of the very best the church ever living as a man. To unmake the Jesus of the church and to \$1, cloth; paper 50 cents. For sale turn him into a mere commonplace ethical Jew is to put the question, as one

not this book, in the larger sense, in Well, well, that is a very easy labor- view of this conclusion and declaration

Brother Peebles makes a great mis- trinity of scholarship, authorship or take in assuming that anyone, much seership. Nor can it be made to overless "Sar'gis" is "attacking" him. He shadow honest thinking by such epiis and always has been a prime favorite | thets toward known or unknown critics

envy? And you know, Mr. Editor, that the weight of testimony, and the wide our idols are never attacked-and our distinction between evidence and testigreatest idols are on our book-shelves. | mony was stated. That was all. Of course there is no disposition to And it is again and finally submitted:

play the unwelcome guest or intrude that denunciation of an innocent purwhere the doors are closed, but as he has chaser of the book and of a respectful so far noticed the "unknowables" as to and friendly criticism by the epithets of

At the risk of repetition of these SAR'GIS.

THE SAINT AND THE SINNER.

Two travellers were rowed across Death's river side by side, One held a prayer-book in his hand And his face were a look of pride, While he posed as a saint, the other

Had neither prayer-book, title or creed, Humble and poor, yet all through life He had done many a kindly deed.

near by

In scorn at his sinful brother, And wondered what excuse he'd make,

For the presence of the other. Twas shocking he felt this close con-

And made his small soul shiver, And saints should have a different boat, To row across death's river. When they reached the gate, St. Peter

said. As he glanced from one to the other, You desire both to pass through this And enter as brother with brother.

'Oh, no," said the saint, with a scornful "Long before I would have been here, But was obliged to take the very same

With this contemptible sinner. "Indeed," said St. Peter, quite too bad. I am sure. So, then, this is not your brother,"

And the saint felt his heart swell with And proceeded to pass the other. "Hold!" said St. Peter, in a cold, stern

"I have a picture to place before you, Of the life of a man who lived only for Know you, what then, doth await

And turned the widow and child from And never a kind deed had he done. Yes, turned mercilessly out on the

-To the river the wanderers went,

And the heart of that man was as hard as flint. For they owed him one month's rent. "Did you visit the morgue next day,

O saint, To see the mother and child, Who was sent to death by a cruel hand, When despair had driven them wild,

Ah, well, they are here, we gathered them home To dwell in peace evermore. And they came the very same route that you came: Would you like to meet them once

more? "Prayer without charity is of no avail, Although so freely given: A pass through the gates of heaven,

Because she committed sin, The pearly gates are closed to you. And you cannot enter in." And said with a kind, sweet smile,

weak.

And your soul is free from guile, - weary and weak,

And the saint went back the way that he came. A weaker but wiser man, And vowed he would never close his

Against any of his clan: He learned that creed would not admit Or prayer though freely given. Or pedigree or gold provide

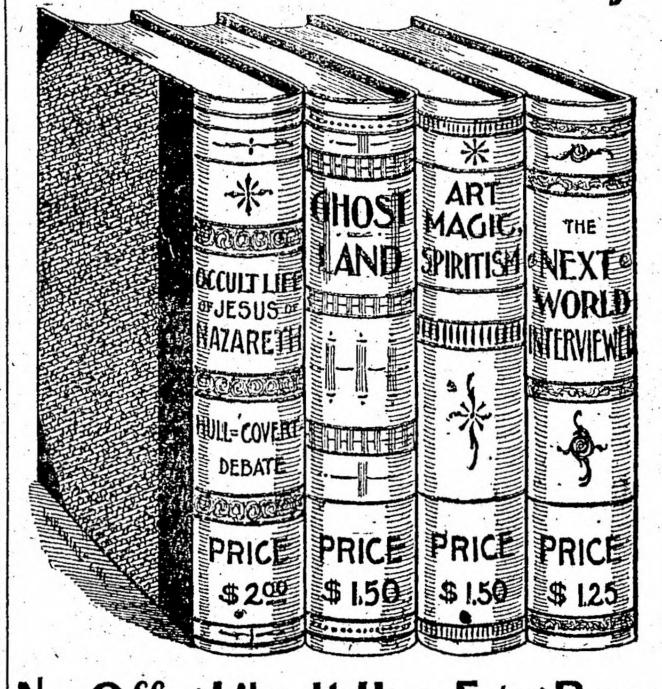
A pass through the gates of heaven.

-Carrie B. Emery.

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beyond our finite knowledge, recall in-

BIOGRAPHY OF POPES.

A Chapter of Church His-

tory.

The essential principle of the papacy,

that the Pontiff is the vicar of Christ

upon earth, necessarily obtrudes his

less we see it illustrated in his life?

sequently, A. D., 768, choosing Stephen

IV., the usurper and his adherents were

severely punished; the eyes of Constan-

tine were put out; the tongue of the

bishop Theodorus was amputated and

he was left in a dungeon to expire in

The nephews of Pope Adrian seized

his successor, Pope Leo III., A. D. 795,

in the street, and, forcing him into a

neighboring church, attempted to put

out his eyes and cut out his tongue; at

a later period, this pontiff trying to sup-

press a conspiracy to denose him, Rome

became the scene of rebellion, murder,

and configration. His successor,

Stephen V., A. D. 816, was ignominious-

ly driven from the city; his successor.

Paschal I., was accused of binding and

murdering two ecclesiastics in the Lat-

eran Palace; it was necessary that the

having exculpated himself by oath be-

John VIII., 872, unable to resist the

Mohammedans, was compelled to pay

them tribute; the Bishop of Naples,

received his share of the plunder they

collected. Him John excommunicated,

nor would he give him absolution unless

There was an ecclesiastical conspir-

treasures of the church were; seized;

Saracens into the city. : Formosus, who

had been engaged in these transactions,

and excommunicated as a conspirator

for the murder of John, was subse-

quently elected pope, A. D. 891; he was

succeeded by Boniface VI., A. D. 896,

who had been deposed from the diaco-

nate, and again from the priesthood,

By Stephen VII., who followed, the

dead body of Formosus was taken from

the grave, clothed in the papal habili-

ments, propped up in a chair, tried be-

fore a council, and the proposterous and

indecent scene completed by cutting off

three fingers of the corpse and casting

it into the Tiber; but Stephen himself

was destined to exemplify how the pa-

pacy had fallen; he was thrown into

prison and strangled. In the course of

five years, from A. D. 806 to A. D. 900,

Leo V., who succeeded in A. D. 904,

was in less than two months thrown

into prison by Christopher, one of the

chaplains, who usurped his place, and

who, in his turn, was shortly expelled

from Rome by Sergius III., who, by the

aid of military force, seized the pontifi-

cate A. D. 905. This man, according to

testimony of the times, lived in criminal

intercourse with the celebrated Theo-

dora, who, with her daughters Morozia

and Theodora, exercised an extraordi-

by John X. She gave him first the arch-

bishopric of Ravenna, and then trans-

John was not unsuited to the times;

he organized a confederacy which per-

haps prevented Rome from being cap-

tured by the Saracens, and the world

was astonished and edified by the ap-

pearance of this warlike pontiff at the

hend of his troops. By the love of The-

odora, as was said, he had maintained

himself in the papacy for fourteen

years; by the intrigues and hatred of

her daughter Morozia, he was over-

thrown. She surprised him in the Lat-

eran Palace; killed his brother Peter

before his face; threw him into prison,

where he soon died, smothered, as was

asserted, with a pillow. After a short

time interval Morozia made her own

son pope as John XI., A. D. 931. Many

affirm that pope Sergius was his father,

had gone out hunting," and to the fath-

well as other disciples, received from office.

Christendom.

The love of Theodora was also shared

five popes were consecrated.

nary control over him.

for his immoral and lewd life.

dans and assassinate others himself.

the agonies of thirst.

fore thirty bishops.

At Fort Worth, Texas, on Sunday, June 4, 1899

Worth, recently completed, was dedi- and was yours, is yours forever. We do cated Sunday afternoon, June 4, by not say that this is new; it is as old as most impressive ceremonies, and the mankind; as ancient as the universe. an interested audience of every sect lite abides forever, there this is found; and denomination.

of Joe K. Turner, recently deceased. The huge landscape painting which adorns, the wall to the rear of the ros-

painter's art. night, and again Sunday morning at 10.30 o'clock the following programme

was carried out: Music, by the choir.

Invocation by Mr. Ring. Vocal solo by Mrs. Wilson. Short addresses by state speakers. Reading congratulatory letters. Music. Benediction.

following programme: Music. by Mrs. Wilson and Mrs. Ducker.

Invocation by Mrs. Cora L. V. Rich-Vocal solo by Mrs. Ducker, "What Is This Sacred Spell Around Me Stealing?" that postulate that we declare to be eccompanied by Prof. Allgyer,

Two pretty little misses presented pouquets of flowers to Mrs. Richmond. Mrs. Jackson, Mrs. Wilson and Mrs. Ducker.

dress on "The Temple Bullders." Vocal solo by Mrs. Ducker, "One Sweetly, Solemn Thought," accompanied by Prof. Allgyer.

ADDRESS BY MRS. RICHMOND.

Mr. President, Sister and Brother Coworkers, and Beloved Friends:-From

you dedleate. ted through that archway that none altar to-day shall abide with you, archway was the gateway or archway greet you from that shrine and altar. of sorrow. Isis, the great Mother, when from that glorious testimony of soul her children came to her through the and life. secret gateway of sorrow, received

dedicated unto the gods over which Mi- Men who have helped with sturdy beautifully in his tribute to Nature. Ity will respond to you. that places in the alembic of the chem-truth. ist that which shall go forth from the crucible to aid man in his mechanical in this place where there was no voice

out the ego that is behind. that this temple represents not only the day to testify unto you, the Mother nature which our brother so beautifully in Israel here, of the light and value water in their roots and sunshine in portrayed, but the soul which comes to of your teaching, and friends have been their faces send forth incense and their meet Nature in the living temples of hu- inspired to this work, and it has been manity. We have as good a right to made possible by your soul. These postulate the soul as the scientist has hands, accustomed to human duties, the atom. He does not show you the were not strong enough for this; this individual atom; only its results. We little form, though filled with a voice may not show to the gross senses the that can charm the world with its muliving soul, but the results are manifest sic, could not have done this, but that wherever thought is found, wherever soul of yours, coming from the immoraction carries thought into execution, tal realm, endowed with its light and wherever man, 'midst scenes of Nature | consecrated again and again by thy | the luxury of nature, grow indifferent conforms to her work and goes beyond love unto the true cause of the temple. her material expression into the realm of mind and spirit.

around you is dumb and without sym- and they must be the living temple. pathy. She takes the body back unto from the realm of spirits. There is no of the ages. faith alone, there is no answer. The soul is life like unto the Eternal. soul must manifest its presence and Violin solo by Miss Lucy Ault, accom- ards of reason and sound judgment. Spiritualism alone. It is the spirit of the Lyceum.

The First Spiritual Temple of Fort, that thought and loved and manifested

temple was crowded to overflowing by In the soul of things, where the Intibut since man breathed the breath of Mrs. Jackson: The interior of the temple is exquis- human life and knew what it is to weep ite, and the furnishings and equipment | concerning death, this light has existed all that the heart could wish for. One and struggled up through darkness, ig- | On ocean's waves that are broad and feature noticeable above others was a norance and bigotry and placed itself memorial chair in honor of the memory again and again upon the altar of human life. Into this nineteenth century this

beautiful spirit that was with Isis, this trum is a grand conception of the wonderful power that was impersonated in Minerva, this glory that blos-A musical service was held Saturday somed in the far North under the symbolism of Friga, the goddess of life | Mrs. Richmond: who held in keeping the souls before the nineteenth century has burst this love and light. Your visible temple is the result of that soul life; your knowledge of spiritual truth is the awakening of that soul of life; and the manifesting presence of your friends by the fireside and the hearthstone through the The dedication service proper was lips of little children like those who conducted at 3 p. m., Sunday, with the stand before you now, and grown women and men, who were taken in their Recitation and song by children, led and truth, these voices have found you. They are the voices of life from behind the vell. They are the wonderful, blessed tokens that life is imperishable and forms the divine consequences of just as distinct and provable and demonstrable as the postulate of the atom or the proposition of the mathematician.

We do not demonstrate spiritual truth in the same way. We do not agree John W. Wray delivered an able ad- with our friend the chairman. fully. that we apply the same methods to spiritual truth, because every part of human existence is satisfied, because there is a physical demonstration, an Address by Mrs. Jennie Hagan Jack- intellectual demonstration and an intuitive perception, and Spiritualism is the complete representation of the truth of immortality. We are here therefore, dear friends, not only to congratulate you and rewandering up and down in many lands, joice with you and to bring with us Beyond the suns where planets wheel. ministering the gospel of Spiritualism some of the ancient spirit of thought, of Beyond the rays that bound and shine Tor many years, it becomes such a consecrated human lives unto the From world to world and from star to

sweet and blessed privilege to stand at blessed works of human devotion, but this little altar to-day, dedicating the to declare that this spirit that is ever Is the soul's most potent shrine external form of a sacred Soul of Truth, and anon manifested unto human life | Of light, truth, greater than world or unto that soul. Ours is the blessed reveals itself unto minds like Socrates privilege to bring to you the soul of the and Plato, declaring itself on sacred Temple, the spirit of the freedom that heights and mountains of philosophy, is living in your midst. O, beautiful, in-If you had lived in ancient Egypt and | visible light of the temple. If the soul had come out unto the Temple of Isis, of you shall speak as fully and truly as the maidens would have preceded you, it has up to the present time, this culbringing flowers and singing songs of minating hour, if your soul move the gladness, and in the temple you would soul of your workers and the souls of have found that there was a secret door | those who have made it possible that leading through an archway mysterious this work should be fulfilled, and the and strange; but over that doorway the soul of the one chosen to be the inspired most beautiful archway of flowers was instrument of your work, then the souls placed, and those were carved that they | that have prepared the way for these might never perish. Many were admit- that meet and mingle at the shrine and

Temple workers, women who might them as the tenderest and most precious have attended the ministration of Miof her children, and while the maidens nerva by your zeal and your fidelity. would go rejoicing in their innocence, will you at this hour rise in your places? light and life, those who sorrowed were (The Temple Workers grose). As you taken closer to her heart. So in the by your efforts and consecrated abili-Temple of the soul. Those who have ties and hearts have followed your been through earthly sorrow, (as the teacher in this work, so reconsecrate at children come with young lives bring- this hour your lives unto that blessed ing garlands and songs and rejoicing) truth that is here declared, unto this the great Mother-Father, Love, finds Temple work, until not only every for them an archway and a gateway vestige of material shadow shall be parted from it, but your lives shall go If you had come unto Athens, the on and on in the blessed work throughbeautiful city of classical Greece, and out your days. We have read a reshould pass with us to the Parthenon, sponse in your hearts, and thank you

nerva, the sacred daughter of Jove pre- bands and strong brain power this work sided among all the deities there would to forward, will you rise? (The men have been those representing every hu- arose). We know there are more, but man virtue and every human failing, they are too modest to appear. Still, but Minerva, endowed with great wis- we greet you in the name of that phadom, found time to turn unto those osophy that is equal to the philosophy who were in sorrow and from her tem- | taught by Plato; in the name of that ple went out the blessing unto those truth that has had no greater or more who mourn. If you had come unto the living tribute than your lives, renew at groves of Plato you would find that this altar your loving pledge as revealed nature had reared there a temple of in these walls and in this work of minds which our brother has spoken here so and hands, and the blessing of human-

But voiceless and blind and dead and Noble worker (addressing Mr. Wray) unresponsive is material nature without we give you our hand. Having made the soul of man. It is the soul that im- it possible for this work to be carried parts the tint of beauty unto the sunset forward, having by brains and heart sky by its appreciation. It is the soul and hand consecrated your life unto sun-gilded lilies, the sweet-scented that enables the artist to capture and this truth of Spiritualism, may this be sweet cicely-beds, the water basin place upon the canvas the image of that but the smallest portion of that living which he sees in Nature. It is the soul temple of light which is your love of

and artistic labors, and it is the soul to respond and none to aid in the plantthat has chained the lightning and cap- ing. how this fruition brings to your emn moan of the ocean waves, all contured the force of the steam to do the hearts the gladness of that time when spire to make the home return a pleasbidding of man. You may call it mind first you knew that the powers of death | ure second to our Summerland home If you will, but there is no mind with- were rent asunder and there was spirit | "over there" in spirit life. life. As the women came unto the sa-It is our privilege to announce to you cred shrines of old, so do they come this

Beloved sister (Mrs. Jackson), whose young life was designed to be the in-You are brought face to face with this strument of ministration unto the problem of soul-life the moment you en- world, we greet you in this temple; the counter what is called death. In the fruition and crown of thy work are human birth and human growth and here, and thy work for many days in human affection you may be satisfied the past; but not alone this beautiful with the nature around you, or with the building; not alone the walls; not alone adaptation that you can make to that this picture, but these loving hearts nature by the attributes of mind that that render you their homage. Obey seem to be in keeping with material the voice of the teaching that leads the life, but the moment death appears, the unto the realm of spirit, and in this atloving, palpable, material form of your titude of consecration of this hour how loved one lying at your feet, you are blessed it is that bending from the powerless to resist it. The eye has no heavenly heights the departed renew longer any brightness; the check does unto you their loving allegiance and bid not glow with health-giving color. The you remember that no earthly temple lips do not respond to your words of can enshrine the sacred light of that love; the heart-beats are not there, truth that is thus declared, but that hu-Where is that life? Then this nature man hearts must bear the precious seed

Beloved workers, (addressing visiting her bosem, seemingly relentlessly, and workers upon the platform), from your you are left alone with a great aching work in different parts of the state, void in your heart and a great unufter- may it continue, and from this hour able longing to know why and whence may there go forth greater strength and for so little in return is a conundrum I Church of St. Peter, before which it Two professional dowsers, Mr. Tompthe loved one has flown. There is no added power in your lives to bear the other answer in the universe to this glad tidings unto all the people, and to financiers to solve. The growing mysquestion than that which has ever come reconsecrate your efforts to this light tery and surprises you offer your pat- had ordained one who was but ten years interesting accounts of their methods

other answer than that which has ever | We thank you, friends; the baptism come from the manifestation to mortal and the blessing will be made all comlife of spirit presence, and to-day, in all plete by that which is to follow, but we the realm of so-called human science, in beg you to remember that the soul is praise and commendation for your paall the realm of material philosophy, in greater than all; than all visible temall the realm of theology, based upon ples, than all suns and worlds, for the large the scope of our spiritual thinkers of one ecclesiastic and castrated anoth- who uses a hazel or bent steel wire in-

power from the realm of spirit through panied by Master Klein Ault, children

Song by Mrs. Wilson and Mr. Gaskill. presence, the manifest power, that which declares that the thing you have "Cast Thy Bread Upon the Waters." witnessed that robbed you of the pres- Prof. Hogg and Captain and Mrs. our heart wishes and warmest sympaence of your loved one is not real, but Paddock were appointed by the chair to thy from now on and forever. only a change of form and that that life | select three subjects for improvisation,

and selected the following: Truth, Light, Nature.

Mrs. Richmond: Nature, as manifest to you, Is visible form of outward shape; That substance which is brought to

And which no mind, neither I nor you Can tell the sourse from whence it

Or whither its light and wondrous

Nature always we may see On either side, where'er we be,

wide. With the sounding song of the chang-

On the mountain-side where the green furze grows, On the mountain-tops that are white

ing tide;

Nature is the pale beauty of the stars they came into earthly existence-into | That in constellation sweep and move, From the flery eye of wondrous Mars, And the beauty of the Evening Star of

> Unto that Polar Star, whose ray Has guided the mariner from day to day.

Mrs. Jackson:

And Nature sleeps or wakes, it may be, In the cavern's depth beneath the sea; childhood to declare the words of life In mighty caves that are hidden away Where the splendors and beauty wait

far from day, Nature lives in the light and the dust, Always the same in her truth and trust.

Mrs. Richmond: When chaos and night there seemed to

Whatever Logos spake, there came Out of the vast infinity A wonderful force of life to claim; And through the chaos and the night Order and harmony and light.

Mrs. Jackson: Light, the goddess of Nature's plan, Light for the soul, and light for man: Not only to shine on flower and sod But to shine in the soul of man from God.

Mrs. Richmond:

The light of all truth since light begun.

Mrs. Jackson: " Nature and Light in their glorious play With Truth beside them to hold her

To make in this world a trinity grand, A union subject to God's command, And the three together of glory divine, Shane into our souls at the present time.

Mrs. Richmond: And should you ask of the sacred three,

We take the name we love to bless, Let Nature, the basic life here be knew save those who entered, and that | Women and men of this Temple: We | And Light and Truth express the rest; Until on the apex we who move In the realm of soul perceive God's love Mrs. Jackson:

Light, and Nature and Truth combine. Lead us up through the stairs of Time, One by one as we all must plan To pass to the beautiful realms above, We shall see on the crest the light of God's love.

Announcements of future services were made.

Benediction by Mrs. Richmond and Mrs. Jackson.

Mrs. Richmond-Beneath the dome of the stars, and the dome of this beautiful Temple, within the light of the universe of Life, under the light of the love of God and angels, may you go forth and continue the blessedness of this hour. Mrs. Jackson-May all the souls that stand beneath the dome and under the stars be uplifted towards thee in efforts for higher comprehension of the divine truths of God's love to us and our close and sacred kinship with him. Amen.

Summerland, California.

(Proceedings continued next week.)

To the Editor:-We have just returned to our cottage by the sea, and the home never seemed so inviting and heavencrowned as now after the few weeks' absence and association with the busy world. The flowers in the garden, the where the linnets and sparrows perform their ablutions and send forth a flood of melody of song, the gentle Noble worker (Mrs. Wilson), working | breezes playing with the branches of the graceful pepper-trees, the silent grandeur of the mountains and the sol-

Nothing is so admirable as verdure lated him to Rome, A. D. 915, as pope. cleansed by the rain and illumined by the sun. The earth and fields that have swinging censers perfume the air and intoxicate the senses. Everything in nature calls heavenward above the jar and discord of sordid self and the mad ambition of a slavish world.

There are beings who ask no more, living creatures who having the azure of heaven above them, say it is enough. There are dreamers, who absorbed in to the vital questions of good and evil. grow callous to the great needs of the hour and forget the hunger of the heart, and the starving world. They ignore the great want of man the finite strug-God is calling the world through its enof the history of the world, the solstice, I Morazia into prison. the noonday light is, so to speak, intense and it seizes everything. It clings to all institutions and spreads itself over the earth like a confingration, and we might say the earth is deluged with light. Old beliefs and dogmas are fading before the advancing rays of spiritual light, and the hour portends revolu-

tion rapid and universal. But I sat down to write you my gratification on receiving the new premium book entitled The Occult Life of Jesus. How you can afford to give so much cannot solve, and is a puzzle for our readers, and gives your paper the preference over all other publications of the kind. I hear nothing but words of and to lift the mind into higher stand-

We send you and yours greeting, and from our hearts shoot a pathway of and Venus. When cited to appear begold across the sea of space on which fore the council, he sent word that "he our thoughts like birds of message bear BISHOP A. BEALS.

THE HOME GIRGLE

Although I allow that there may be cidents long forgotten, and known only

much that is genuine in the public se- by ourselves. Thus this positive proof ance and professed medium, I have is a satisfaction and a joy that is unfound so much that is fraud, I have speakable, and I deem it an honor and long since failed to have fellowship, great favor to be able to say we are and like Brother J. C. Underhill, I have Spiritualists because we know that adopted the home circle. Being consti- "there is no death." This much-to-betitionally skeptical, I have never taken desired knowledge is at the command stock in the old religious absurdities, of all, the high or low, the rich or the and am quite sure that I could never poor, and the one who fails to receive have become an avowed Spiritualist this knowledge misses his opportunity had I depended upon the public seance. Which to him is in the future to be But I have, in the home circle, like much deplored. Now apparently, as I Brother Underhill, secured what is a see it, the public scance is being plexion, pully or dark circles under the positive knowledge and of more value worked into a sort of machine like the to me than the wealth of the whole church, and the medium, like the world. My wife and self take the preacher, runs the machine, for selfish Oulja board and in the privacy of our purposes. Could we secure the honest home talk with our friends called dead, medium and seances, we would have a and know it, because the proof is post- boon beyond price-but is it possible or tive knowledge-it is not belief. Not probable? One thing, however, is sure only the father, the mother, schoolmate, that as it has been conducted Spiritualbrother, but others who are called dead ism has been badly disgraced. come to talk to us of things which are O. W. BEAN.

> his master the power of binding and loosing, but that as soon as he proved a traitor to the common cause, the only | Hinghamton, N. Y., and please mention, power he retained was that of binding his own neck."

Wichita Falls, Texas.

Hereupon he was deposed, and Leo VIII. elected in his stead, A. D. 963; but subsequently getting the upper hand. he seized his antagonist, cut off the hand of one, the nose, finger, tongue of others. His life was eventually brought personal relations upon us. The signal to an end by the vengeance of a man whose wife he had seduced.

peculiarity of the papacy is that, though its history may be imposing, its blog-After such details it is almost needraphy is infamous-too foul to publish. less to allude to the annals of succeed-How shall we understand his faith uning popes; to relate that John XIII. was strangled in prison; that Boniface VII. imprisoned Benedict VII., and killed Here is the illustration: On the death him by starvation; that John XIV. was of Pope Paul I., who had attained the secretly put to death-in the dungeons of pontificate A. D., 757, the Duke of Nipi compelled some bishops to consecrate | the castle of St. Angelo; that the corpse of Boniface was dragged by the popu-Constantine, one of his brothers, as lace through the streets. pone: but more legitimate electors sub-

The sentiment of reverence for the sovereign pontiff, nay, even of respect, had become extinct in Rome; in all Europe the clergy were so shocked at the state of things, that, in their indignation, they began to look with approbation on the intention of the Emperor Otho to take from the Italians their privilege of appointing the sucessor of St. Peter, and confine it to his own fam-

ily. But his kinsman, Gregory V. whom he placed on the pontifical throne was very soon compelled by the Romans to fly; his excommunications and religious thunders were turned into derision by them; they were too well acquainted with the true nature of those terrors; they were living behind the scenes. A terrible punishment awaited the Anti-pope John XVI. Otho returned into Italy, seized him, put out his eyes, imperial commissioners, should investi- | cut off his nose and tongue, and sent gate the matter, but the pope died, after | him through the streets mounted on an ass, with his face to the tail, and a wine-bladder on his head.

It seems impossible that things could become worse; yet Rome had still to see Benedict IX., A. D. 1083, a boy of less than twelve years, raised to the apostolmaintaining a secret alliance with them, ic throne. Of this pontiff one of his successors, Vicar III., declared that his life was so shameful, so foul, so execrable, that he shuddered to describe it. he would betray the chief Mohamme-He ruled like a captain of banditti rather than a prelate. The people at last. unable to bear his adulteries, homicides acy to murder the pope; some of the and abominations any longer, rose against him. In despair of maintaining and the gates of St. Pancrazia were his position, he put up the papacy to opened with false keys, to admit the auction. It was bought by a presbyter named John, who became Gregory VI.,

> A. D. 1045. More than a thousand years had elapsed since the birth of our Savior (whose character from birth is made up like a scrap-book to pacify humanity), and such was the condition of Rome. Well may the historians shut the annals of those times in disgust; well may the heart of the Christian sink within him at such a catalogue of hideous crimes. Well may we ask, Were these the vicegerents of God upon earth-these, who had truly reached the last goal beyond which the last effort of human wicked-

ness cannot pass? Not until several centuries after these events did public opinion come to the true and philosophical condition-the total rejection of the divine claims of The Struggle before the Surrender of Womanly Self-

the papacy. No one can study the development of the Italian ecclesiastical power without discovering how completely it depended on human agency, too often on human passion and intrigues; how completely wanting it was of any mark of divine construction and care—the offspring of man, not of God, and therefore bearing alsurrender—Her irreparable Ruin. upon it the lineaments of human passions, human virtues, and human sins.

Thus, from the beginning of time, it is plain that every man's God necessarily partakes of the nature of the man that makes him (god). And when all of these man-made gods are codified they form an immense scrap-book, a small portion of which is called the Holy

Spiritualists, knowing the foregoing facts to be true, should never bind the individual liberty of any man by formulating religious faith and beliefs into fixed creeds.

Much of the foregoing is taken from John William Draper's "History of the Intellectual Development of Europe, summed up in two volumes which should be read by every Spiritualist. "The greatest study of mankind is

man." Our destiny depends on the laws of Nature, F. R. LOCKLING.

The Divining Rod.

At a recent meeting of the English

Society for Psychical Research. Prof. gling with the infinite, nor dream that but she herself inclined to attribute him w. F. Barrett read a paper on the to her husband Alberic, whose brother Dowsing or Divining Rod, now in use vironments to occupy the higher plane | Guido she subsequently married. An- for finding water and lodes of mineral of universal brotherhood where the hu- other of her sons, Alberick so-called ore. He said that the extensive comman puts on the angelhood and seeks from his supposed father, jealous of his mercial use of "dowsing" gave strong the ideal and beautiful. At this time | brother John, cast him and his mother | testimony to its efficacy. He described the different methods used by different After a time Alberic's son was elected | dowsers—hazel rods, steel wires, etc., pope, A. D. 956; he assumed the title of held in various ways-and the different John XII., the amorous Morozia thus sensations they experienced, and the having given a son and grandson to the different behavior of the hazel rods at different periods and with different John was only nineteen years old dowsers. From these differences and when he thus became the head of the fact that they can often be shown to depend on the theory held by the op-His reign was characterized by the erator, he inferred that the effect on the

German clergy to interfere. A synod ing the impression of the position of the was summoned for his trial in the water or metal sought for. appeared that John had received bribes kins, of Chippenham, and Mr. Chesterfor the consecration of bishops, that he man, of Bath, were present and gave rons is the wonder of all its progressive old, and had performed that ceremony and sensations. Mr. Tompkins' rod over another in a stable; he was moves for springs of water and for charged with incest with one of his metal lodes (he has recently found two father's concubines, and with so many gold reefs in South Africa); but does adulterles that the Lateran Palace had not move for water in drains or place not move for water in drains or pipes. per, and the effect is to broaden and en- become a brothel; he put out the eyes Mr. Chesterman, on the other hand, er, both dying in consequence of their differently, finds that it moves one way injuries; he was given to drunkenness, for spring water and another for water

Emperor Otho I, was compelled by the action the dowser in some way receiv-

gambling, and the invocation of Jupiter in pipes and drains. "Thomas Paine: Was He Junius?" er's who remonstrated with him, he An interesting pumphlet by Wm. H. threateningly remarked "that Judas as Burr. Price 15 cents. For sale at this

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SATURDAY, JULY 1, 1899.

#### FAITH AND DOUBT.

Said Prof. Max Muller, the great Sanscrit scholar of Oxford University, subject:

"Honest doubt is the deepest source of honest faith.

Falling in with the expression the other day, while reflecting upon it Tennyson's lines came to mind: "There lives more faith in honest doubt

Believe me, than in half the creeds." And Balley, in his Festus: "Who never doubted, never half be

lieved.

Where doubt, there truth is-'tis her shadow.'

We were reflecting on the position of our brother Jamieson, as expressed in late issues of The Progressive Thinker, and were right glad because of them. He wrote:

"I differ from most materialists, and admit the Spiritualists may be right in their claim that the 'net-work' [somnambulism, epilepsy, trance, ecstacy, hypnotism,] is a spirit power, interwoven with fleshy bodies. I go still further and hope they are right."

It is, then, after all, an "honest doubt" with our brother, which may resolve itself into conviction at any monient. Facts already in his possession may be augmented without action on his part, and being a truthful man he is a convert again in spite of himself. . We believe, when the weight of evielence leads in one direction, and disbelieve when it preponderates in the other. It is not a matter of will, but of proof. The boldest believer has periods of doubt when he is ready to reject his own senses. And then he is convinced on proofs as slight as the things dreams

are made of. "Once in the faith always in the faith," may be accepted by churchmen, and by those who swallow thoughtlessly whatever the preacher teaches; but it will not be accepted as an axiomatic truth by those who reason from effect to cause, who have minds of their own, and whose faith is predicated on absolute knowledge.

Years may intervene, doubts may remain in the ascendant, then, almost unconsciously, a train of thought is awakened, old facts are revived, new conclusions are formed, and a repulsed faith breaks on us with ten-fold force. It has been so with others. It may be so in due time with our brother; but whether outside or inside of the modern faith brother Jamieson is entitled to his own convictions, and he should be honored for their expression.

We are not of those who denounce as fool or knave those who arrive at conclusions we are unable to reach. It is t'e flippant clergyman, posing as knowing it all, else superabounding in zeal who will assume such an unworthy and intolerant position.

### A GREAT NEED.

A writer in a London exchange complains of the indifference of the people to the encroachments religionists are ever attempting, sometimes successfully, on their natural rights. He says: "The people cannot, seemingly, be roused to activity. They are hypnotised by a selfish contentedness, an incapacity to realize the danger and the duty of the hour. We need a few months of Popish rule, a return for a time to Middle Age tyranny, when every outspoken thinker hazarded his freedom and his life if he ventured to examine the credentials of the popular religion. Not indifference only, but there are persons who call themselves Liberals who exhaust their energies, and cite the forged authorities of the church to prove the cardinal errors on which their system is based.

### A DOUBTER.

Our Bro. Burr, who is most excellent authority on anything pertaining to Thomas Paine, doubts the statement that the Author-Hero was ever a Methodist preacher. Paine's familiarity with the Bible, evidenced by his Age of Reason, Part I, which, he told us. was written without access to that book. shows his familiarity with it, at a time play the fool. If he made himself a | With the University degree of Master when few not clergymen consulted its | fool, as many others have done, it was

### TURN IT THE OTHER WAY.

The wisdom of that writer is questioned who makes a habit of directing his gatling at his own friends instead of the common enemy. Flippant railery may be mistaken by some for real learning, but no writer ever acquired own pen by resort to such methods.

A THOUSAND YEARS OF ROBBERY "That man is a robber who dies without leaving the world better than when he found it." So says truthfully an old maxim.

Take that period of the world's his tory, commencing with the year 325 and the Council of Nice; thence down to the year 1425; a period of eleven hundred years, and nearly all were robbers, tested by this maxim. Instead of improving the world civilization and learning declined for an additional series of years, save in favored localities.

During all this long period Roman paganism was undergoing a slight change, the priests and bishops, under direction of the Supreme Pontiff's, suppressing education and usurping secular

Anterior to 325 the Roman government under the Caesars had advanced civilization; but as soon as Christianity was adopted as the state religion there was a general retrogade. Learning was neglected, the arts and sciences languished, and human liberty was suppressed, if it in any way antagonized the established faith.

Near the close of the 13th century the ninth and last crusade to the holy land ended, the Saracens being finally victorious; but the impoverished, disheartened, and wandering Crusaders plodded their weary way back to their former homes. They brought with them some conception of the civilization of the East, and of the refinement prevailing there. This gradually spread over Europe. Order was partially restored, new homes were built up, and a glimmering of learning appeared outside the cloisters. Then, for almost the first in 1100 years, there was here and there one who would not come under the censure of this axiom as a robber.

The few returned Crusaders, augmented by the learning of the Jews and Moors in Spain, gave an impetus to educated thought which had been suppressed by priestly tyranny.

To show to what degradation learning had fallen under exclusive Christian rule, when but few or none save the ablest of the sacerdotal class could read or write, laws were very generally enacted throughout Christendom exempting the clergy from secular punishment during an address several years ago to on request of a bishop. A person who his class, wherein Atheism was his could read was too valuable to the state to be punished for crime, so however vile the practice of an educated priest knavish his action, or atroclous the offence, arraigned to answer in a court of law, he claimed "benefit of clergy, that is, the ability to read and write, Proof of these qualities and he was exempt from punishment.

It was under the operation of this law the priesthood gained such control over the people. This privilege, acquired in an age of almost universal ignorance, was monopolized with slight changes until it was repealed in England so late as 1828. It was the purpose to keep the masses ignorant that the priest might exercise greater power. The same law prevailed in the American colonies at the close of the Revolution. In old statutes of a later date, after naming the penalty, were the words, "without benefit of elergy," this being necessary to prevent the common law protection to those who claimed to be the servants of God.

These laws shielding the clergy from penalties were equivalent to indulgences from the Pope, hawked about the streets permitting all manner of iniquity, even murder itself, by paying into the Lord's treasury a stated fee for each offence.

The Encyclopedia Britannica, article "Clergy," after mentioning their "exemption from public burdens, both as regarded person and pocket, and immunity from lay jurisdiction," goes on

"This last enormous privilege, which became one of the main and most efficient instruments of the subjection of Europe to clerical tyranny, extended to matters both civil and criminal."

Power once gained is never voluntarily surrendered; on the contrary, every artifice and fraud is brought into service to protract that power. Protestant clergymen demanded the same protection which had sprung up under Catholic rule. They are just as zealous now to regain the ecclesiastical machinery which has been lost, as are priests of the parent church. Protected so long by legislation in their interest, and shielded from merited penalties, does not that account in a measure why, for lack of that protection, the penitentiaries abound with such awful statistics respecting this formerly protected class?

### DON'T IMITATE PAUL.

Paul who was made all things to all men, that he might by all means save some, see I Cor. 9:22, was the original Jesuit, but his frankness in owning up to his folbles commends him, nevertheless, to those who become familiar with his teachings. Referring to himself and associates, I Cor. 4:10, he wrote:

"We are fools for Christ's sake." All know the good apostle had idiosyncrasies which made him an objectionable teacher to copy after. Our temperance friends are sorely vexed when they read his advice to his fellow-

laborer, Timothy, I Tim. 5:23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."

Many an unfortunate, basing his action on Paul's advice; has descended step by step to a drunkard's grave. The "often infirmitles" increased in frequency, hence the flowing bowl was constantly aggravating his ailment. The fact is, Paul was not a "scientific doctor." He prescribed a stimulant, producing further irritation, where a sedative would have served a better

This idea of making one's self "a fool for Christ's sake," shows a gross defect in Paul's character. His zeal for the cause subsidized his judgment. Thinking the matter over at a later day, and seeing what a consummate donkey he had made of himself, he wrote, see

II Cor. 12:11: "I am become foolish: ye compelled That was the unkindest cut of all. Voluntarily Paul became a fool for Christ's sake then he turned on his friends, his own brothers in Christ, and

his own act. do, it would be to urge Spiritualists not to imitate Paul, and make themselves "fools for Christ's sake," else they may turn, by and by, and charge others with | Britannica says of these Parsees: compelling them to play the fool. Illdirected zeal and a perverted judgment some and intelligent. They are much are common to the aged, and should be more noble in their treatment of fe-

TRYING TO GET AT THE TRUTH. For several weeks we have been in correspondence with parties endeavoring to find out the exact truth in regard to the mediumship of Mrs. C. T. Newton, who lives at Leadville, Colo., and who held seances at Spring Green, Neb. at the home of W. R. Case. D. W. Hull, a prominent lecturer and a conscientious worker in the cause of truth, wrote to us reflecting unfavorably in regard to Mrs. Newton's mediumship. Then came a communication in which serious charges were made against Mr. Case by Mrs. Newton, and which, if we had published, we would have necessarily been compelled to follow with Mr., Case's version of the affair, which was sustained by many of his neighbors and friends, resulting in positively flat contradictions, Mrs. Newton's friends believing, of course, what she would have said, while Mr. Case would have been sustained by his friends and neighbors. After much trouble and weeks of effort to get at the exact truth of the matter, we have come to the conclusion that the interest of all parties concerned is best subserved by dropping the matter without trying further to sift the unpalatable evidence on both sides, many declaring that Mrs. Newton is a genuine medium throughout and a perfect lady, while others, seemingly equally as honest, declare that her seances at Spring Green, Neb., were not in harmony with genuine mediumship. The Progressive Thinker feels kindly towards all the parties concerned; there is no enmity entertained by us towards any human being-not even towards an enemy. Being denounced does not disturb our equanimity, for certain dissatisfied ones have pursued that course towards us for the ten years that The Progressive Thinker has been published; yet the paper has prospered all the time; its editor has had cause for continual rejoicing on account of the numerous appreclative words that come in from all

a larger circulation than all the other dollar papers combined. Having only the kindest feeling towards D. W. Hull, W. R. Case and those who endorse him, and also towards Mrs. Newton, we assume that where the parties flatly contradict each other, making damaging statements, that the better course is to settle the whole thing by the different parties dropping the dispute without further recriminations or denunciations. To publish Mrs. Newton's statement alone would place Mr. Case in an unfavorable light; to publish Mr. Case's statement, endorsed by many offiers, would be equally as bad for Mrs. Newton, and thus the reader would be in doubt as to the exact status of either party. Friendly towards both, we suppress their statements, leaving each one to go on doing his or her duty without enmity or hatred; for enmity and spirituality never go hand in hand.

sides, and particularly for the financial

success that has crowned his efforts,

and the fact, too, that the paper has

#### LEARNING SUPPRESSED BY BIGOTRY.

Many persons suppose the education of modern times is due to Christianity, and that almost universal ignorance was the inheritance from our Pagan ancestors; but this is not true. Slaves were not educated in ancient times, but freemen in all the great civilized countries were very generally, and the sons of the wealthy, as to-day, had the advantages of the most advanced educa-

tion of the times. Learning received its severest shock during the reign of the Christian emperor, Justinian, whose term extended from A. D. 527 to 565. He shut up the schools at Athens and Alexandria, with the view of discouraging heresy. Says Smith's Roman and Grecian Biography,

article "Justinianus:" "In the time of Justinian the schools were only a shadow of what they had been in the first centuries of our era. Christian orthodoxy was one of the most important objects which Justinian endeavored to establish in his empire, and many of his laws testify his zeal on behalf of the church and the clergy. But his plety was exaggerated, and toleration was a thing unknown to

But, strange as it may appear, Justinian embraced Nestorianism, one of

the heretical sects, before his death. A thousand years of ignorance followed this decree of Justinian, and learning was only revived during the Reformation, at the beginning of the activity all their ability to put down the new heresy, while Luther and his

infidel. Frederic the Great, the disciple of Voltaire, "the first of the rulers, to abolish the cruel and absurd practice of torture," under whose administration religious persecution was unknown, where every form of religion and irreligion found an asylum, there, in Prussia, free schools were established and "every lad was forced to attend school." Learning, suppressed by a Christian emperor, and driven from the schools by Latin pedants, as Schiller puts it, through the action of an infidel king found refuge again among the people. Let us rejoice that it was so: for in these free States of America we have caught the spirit of the great Frederic, and knowledge has become universal, and religious toleration, only at this time such in name, will soon become such as a matter of fact.

### RETURNED HOME.

A letter to The Progressive Thinker from Rustum D. N. Wadla, Esq., written on board the United States mail ship St. Louis, en route for Liverpool, states that on his arrival in Chicago he met a telegram from Bombay requiring his immediate return home. He sailed from London homeward on June 22. This necessary change in the learned gentleman's plans is greatly regretted, for it was hoped he could be induced to give an honest account of that most ancient of all religions, the Parsees, of which charged them with compelling him to sect he is a distinguished member. of Arts, and a Barrister-at-Law in the absurd to hold others responsible for Inner Temple, London, he must needs Were we to advise, a thing we seldom this time would be highly instructive. The Parsees are descendants of the Zoronstrians, whose religion and virtues they inherit. The Encyclopedia

> "They are well-formed, active, hand- For sale at this office. lence, hospitality, and sociability. They this office.

are good genders and usually learn several languages."
Should Mir. Wadia sgain visit this country we trust he will not fail to visit Chicago, and in a public lecture give an address on his people, their religion, and how that religion was reflected on Brahminism, Buddhism, Judalsm, and still later entered into Christianity and Mohammedism, and became a part of those religions.

# LOOKING UPWARD

The Mutual Employment Association.

AN ATTEMPT AT HUMANITARIAN WORK WHICH SEEMS TO HAVE THE TRUE RING.

The object of this association is to give work to the unemployed, by unit-ing idle capital with idle labor. Any one who is idle or feels his situation to be unsecure or sympathizes with the unemployed can be a member of this society. The membership fee is 25 cents, which entitles every member to an agency. The membership cards will be sold at 5 cents, and with every card a prospectus is given which will explain the object of the society and the ways and means to accomplish its aim, facilitating the work of the agents. Thus, before our enterprise begins the members will be benefited by selling membership cards and find temporary relief at once.

and profession of members, also whether idle or employed, and will make a weekly report to the organizer. who will classify them so they can be brought together and proceed to start co-operative homes, shops and stores. The society will then rent the whole premises, with the dues not exceeding \$1 a month, and every member will space he or she will occupy. The dealers of various commodities

Agents will take the name, address

who desire to better their situations will get cheaper rent, more business, more conveniences, more leisure in building up all over, small department stores. The members dealing in the same commodities may club their orders, have one buyer for all. They will be then able to sell cheaper and find themselves on a solid foundation when are satisfied with their present locations may remain where they are and deal with the society from their stands.

The same advantages can be had by the manufacturers—cheaper rent, more business, more conveniences, more leisure, more security and less expense. The society will advance to them, without interest, on good security, the funds for the purchase of raw material to set our idle members-to work. They will deposit the finished products at headquarters, which will offset their indebtedness to the society; they will also receive credit for their management, sundry expenses, and for the use of their plants. The wages of the members will be credited to them, and they can use the same individually or collectively.

The members who deal in any comand while at the beginning we only will produce the commodities of first necessity, by increasing our membership, by to our idle members, by allowing ourselves liberal remuneration we are enabled to set to work the different trades and professions who produce the fancy articles, the luxuries, and also those of

the artistic or scientific nature. Every six months the time of labor, the wages, the commission, the price of goods will be set by all the adult members of this society. The decision will be based upon our resources, membership needs, and especially our right understanding of a just and equitable order of things, where we will create equal rights to all and privileges for

As much as possible we shall enour own memebers. In producing for secret societies. the market at large instead of reducing the number of idlers, we increase them and crush the isolated producers with

our collective power. In this enterprise no one has any risk. What each member owns is kept under their own management and control. The dealers buy where they please and sell their goods as they do now. The society will only be one them a commission for the commodities supplied by the society. The manufacturers get a remuneration for the use 16th century, when Catholics called into of their plants and their management, and neither the dealers nor the manufacturers have special advantage with conditions employed their knowledge to this association, but are at liberty to do defeat the wiles of the common enemy. with their stocks and factories they through the strictest investigation me-

But it remained for that distinguished own whatever they please. Already we have on our list many commodities and factories and can exhorror the nonsensical and cruel spectacle of degradation and starvation amidst plenty, we will provide for one another's wants and thereby give work to the unemployed.

The temporary officers are: A. M Gibson, chairman; J. B. Osborn, secretary: Arthur Westrup, Areasurer. For particulars call on or address

Charles Levy, organizer, 108 South 5th avenue, Chicago, 'Ill., room 11. Office hours from 8 to 10 a. m. The above humanitarian effort seems

to have the true ring, and we shall watch results with keen interest. LABOR.

### Wishes the Camp Success.

To the Editor:-Since the publication of my protest in a recent issue of your valuable paper in regard to Camp Monroe, and the people connected with it, | unlists have ever been inclined to "wait Mr. Cordingley called upon me and explained his position, declaring he was in no way connected with Mabel Aber Jackman, or the element who were endeavoring to white wash her, and furthermore, she, Mrs. Jackman, would spirits will take care of that matter." Lake Villa, Ill. not be permitted to hold senuces, or in | says a sanguine old "phenonemy" huntany way take part in the management | er: but there may be deceptive, Jesuitthe people of Chicago and Eastern of said camp. Such being the case, I cities an opportunity to hear from him | most heartly withdraw my objection. and wish the management of the camp unlimited success.

HARRY F. HILL. 272 Indiana street, Chicago.

"Human Culture and Cure, Marriage Sexual Development, and Social Up be a brilliant scholar whose words at building." By E. D. Babbitt, M. D. LL.D. A most excellent and very valu 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, Tec.

"Longley's Beautiful Songs." Four teen beautiful, soul-inspiring songs enduring fame, or added luster to his prejudiced which they desire to ad. They are proverbial for their benevo. Price, by mall, 20 cents. For sale at

### CHARLATANS MUST GO. Suggestions as to the Best

Mode of Operation.

It is often remarked that "a drunken man thinks everybody else is drunk," but that has no effect on the true condition of the other man; unless the drunken man is correct in his deductions. If the d. m. hadn't tried the intoxicant he would have remained sober and in perfect ignorance of the effect of liquor, and wouldn't have known the other fellow was drunk, would not have known of the existence of a drug capable of producing temporary suspension of mental balance.

I have repeatedly had this expression, aged and grey, given me for simply stating that our cause was completely honey-combed with fraudulent manifestations;" but so far I have withstood the fire, and probably shall. When I utter these words I only state

what most of the readers of The Pro-

gressive Thinker are aware of: I only

repeat words that are floating from

mouth to mouth, and from pen to print

in all the Spiritualistic journals of the

land; but I speak it in the interest of a majority of the geuine mediums who have been pushed to the rear for lack of quantity and variety of manifestation; for lack of the "marvelous" that they in their honesty of purpose will not stoop to produce through sleight-of-hand methods. They have been starved out and forced to give up their mediumship in many instances. We have the genuine in abundance, but where is it? The demand of a zealous, anxious public for something more; something greater; a "clinching test," has been the inspirer of a gang of sharpers, to form a plot along the line of "clinchers" that has been very hard to unearth and overthrow, and the gullibles are so enchanted by these "clinchpay his or her share, according to the ers" that they are completely blinded to the possibility of imposition and are ready to stake their all upon the altar of this great humbug; and thousands of these conscientious people are ready to swarm around their idols, like bees around their queen in swarming time, to "protect the cause." These sharpers know this and play them for every dol-

lar they have. There should be no kick were this the extent of the evil, for people have a they get the agency for the products of | right to use their money as they desire, | others. The camp-ground is one of the this association. The members who but the genuine mediums, those who most beautiful spots on the continent. are dealing in any commodities who merit this support, get little if any of Every convenience for comfort, amusethe money that is really intended for them by these, conscientious people. They would patronize no frauds if they knew it, but they will not know it and are ready to call you a liar and cut your own food, buy it already prepared, or other good speakers and mediums will friendship for telling them where and take your meals at the restaurants. how to find it.

> last night at a seance, and no person on | all varied tastes. Prof. Zumbach, with earth could make me believe otherwise. Her lips were as natural, and warm as they ever were, and she called me the net name she used to, and spoke of our little Eddie being with her." Pshaw! Stop and think of the possibility of a finite spirit, with limited knowledge of nature's laws, calling to-

gether from a circle tobacco and whisky-soaked or partially so, and from the breathed and re-breathed air of a semodities agree to take these credits for lance room, molecules, monads, mianything they have and get for it the crobes, etc., and creating the warm, goods deposited at the headquarters. fresh flesh and blood, and bone, breath-Thus with the first article we produce | ing, living human being, your tender, we enable our inembers to get with loving wife, whose spirit has been free their credit all the necessaries of life, from such environments for years and Do you know, this "gang" gets behind

the scenes and counts the cash-forty limiting the hours of work according and fifty dollars a night-and laughs at 20. For full programme address M. the "soft marks" and "dead easies," after every seance; and as they read this article they will laugh again, and say, "Wonder where he got on." When you kiss warm lips at a seance

you may know, if you are capable of knowing, they belong to a live, flesh and blood, living, breathing, moving deceptive human being-either the trickster or a confederate. But now, some of your wise (?) readers will call me a liar for making this statement. It is T. C. Moore. For programs and partic- continue four weeks. Send for probroad, but it is just as true, as anyone will conclude who will pause and reflect, who will view the situation over with intent to ascertain the facts.

These vampires are far better organdeavor to produce only for the wants of | ized to-day than Spiritualists, and into

Spiritualists are yet floating about in the restless sea of progress, looking for a common purpose upon which to base a central organization, while these people have found it in money, the most arbitrary, the most tyrannical creed and the most powerful organizing force in the world.

These are facts the fakirs recognize and the timid Spiritualists fear to know, more large patron, which will allow to and that the masses of believers are coming to realize as a difficult problem for solution, and what the scientists exbunge from their bill of fare in joining our ranks. That which will not stand the test of science is unworthy of their

notice. My solution is this: If, when by and diums come up and out with a clear Jamison. Mrs. Marian Carpenter, Mr. record and the seal of the genuine upon them, the National Association, the vapect many more when our enterprise rious state associations and co-operat- Kayner, Carrie Fuller Weatherford, Boston, Mass. Address him for circugets known and understood, and with ing local societies will put their various their help and the suggestions on ways | seals of approval upon them and say to and means by those who view with the world "here are our representatives; they prove what we preach," and keep a fund to provide for the emergencies of sickness and want of these representatives, and save the necessity of making merchandise of their gifts, it would give them confidence, prestige and more power for good to the cause, and soon

shut out the charlatans. These are matters of vastly more importance to Spiritualism than a set of principles over which to eternally con- 21st street, Detroit, Mich. tend and wrangle; or to know whether Jesus ever existed: whether it shall be necessary to have a succession of embodiments; whether animals have spiritual forms and immortality; whether Spiritualism is a religion or a science least it seems so from my personal standpoint. And upon a matter of so much importance it looks wrong to be so reluctant in its agitation, but Spiritfor the spirits to move them" in matters that should depend upon themselves. and have always waited to be goaded

and urged. ical spirits behind the affair, both in the form and out of the form, and unless we begin to demand the truth and nothing more, these Jesuits will break up our cause, at least as a cause. "But their presence proves immortality just the same as the presence of the more intelligent." What besides falsehood can be proven by deception, will any sane mortal state? DR. T. WILKINS.

Matilda Joslyn Gage. A royal volume. of more than common intrinsic value naid. For sale at this office.

"Woman, Church and State." / By



# 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.

Mt. Pleasant Park, Clinton, Iowa. W. F. Peck, president of the Clinton camp, sends the following:

July 29 and close August 27. Speakers | county, Michigan, Sunday, June 11, engaged as follows: A. E. Tisdale, Geo. P. Colby, Carrie E. S. Twing, C. Fannie dium, Mrs. Marian Carpenter, of De-Allyn, Geo. B. Warne and W. F. Peck, troit, will be present. Dr. B. O'Dell, Mediums: Mrs. Maggie Waite, Mrs. President, Paw Paw, Mich.; Mrs. Ce-Georgia G. Cooley, Max Hoffman and cilia Nelson, secretary, Paw Paw, Mich. ment and recreation is provided at very moderate cost. You may dwell in a tent, occupy a cottage or room in the hotel as may be preferred, cook your Band concerts, dramatic entertainments Says one: "I know I kissed my wife | and dancing will afford amusement for 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.

#### Franklin, Neb.

opening of the Southwest Nebraska and | will be furnished anyone by addressing Northwest Kansas Spiritualist camp- W. H. Wilkins, secretary, Felchville. meeting, at Franklin, Neb., July 21, Vt., Box 63. closing August 6. Speakers engaged are Will C. Hodge, C. H. Moody, Prof. Dunlon and others. Test and slate-writing mediums will also be engaged. Correspondence with those wishing to engage with camps desired .- Address D. L. Haines, Secretary, Franklin, Neb.

### Grand Ledge, Mich.

L. Phares, secretary, Grand Ledge, Michigan.

### Indiana Camp.

The Indiana Camp-meeting opens at 28. The speakers engaged are B. F. ulars 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 fol-Spiritualists, at Liberal Mo., will comlowing intellectual lights will appear on mence on the 19th day of August and the rostrum: Moses Hull, Mrs. Clara close Sept. 3. For particulars address Watson, Mrs. Carrie E. S. Twing, J. C. G. H. Walser, president, Liberal, Mo. Wright, Dr. W. W. Hicks, Mrs. Harnett, Lyman C. Howe, Chas. Whedon, Mrs. Mary E. Lease, Rev. Morgan Lockwood, Cora L. V. Richmond, J. C. closes September 3. Address D. M. F. Grumbine, Anna L. Gillespie, Hon. King, Mantua Station, for full particu-

#### E. D. Stark, Hon. A. B. Richmond. Briggs Park Camp.

The camp-meeting at Briggs' Park, Grand Rapids, Mich., opens July 2, secretary, 182 Gold street, Grand Rap- manager, Vicksburg, Kalamazoo counids, Mich. Address him for particulars. ty, Mich. The following named persons will take part in the proceedings: Hon. J. M. and Mrs. G. W. Kates, Mrs. A. E. Sheets, Martha E. Root, Isa Wilson Albert P. Blinn, 603 Tremont street, Margaret Gaule, Dr. J. C. Batdorf.

### Lake Brady. O.

Commences July 2 and continues until September 1. Anyone wanting a program can get it by writing to Mrs. C. C. of speakers: Geo. A. Fuller, M. D., Mrs. Bacon, Lake Brady, via Kent, Ohio.

Island Lake Camp, Mich.

commence Sunday, July 16, and close W. F. Peck, Mrs. Carrie E. S. Twing, J. August 31. For further particulars ad- C. F. Grumbine, H. L. Russegue, F. A. dress the secretary, A. G. Brown, 266 Wiggin, Rev. W. W. Hicks, Mrs. Mary

Forest Park, Ottawa, Kansas. The Spiritualists will hold a campmeeting in Forest Park, Ottawa, Kans. from June 27 to July 3 inclusive. Will Winfield, Kansas, opens Sept. 9 and C. Hodge, Mrs. Lull and others will lec- closes Sept. 25. A debate will be held ture and give tests during the meeting. the first week of camp between Moses with a moral and an ethical aspect; at All are invited to attend. T. C. Duel, Hull and Thos. H. Popplewell, of the president. Wallula, Kansas. Mrs. B. Church of Christ. W. F. Peck, of St.

#### Lawrence, Kans. Camp Monroe.

A camp-meeting will be held at Camp Monroe, on the banks of Deep Lake Lake county, Ill., beginning July 1, and ending August 1. For particulars ad-"Oh, when the right time comes the dress G. V. Cordingley, P. O. Box 10, ber 5, The following is the list of

#### Nebraska Camp. Opens July 14 and closes July 25.

street, Omaha, Neb., for particulars. Summerland Beach, O. Commences the first Sunday in August and ends the first Sunday in September, making four weeks and five Sundays. Any one can secure a pro-

Address Paul S. Gillette, 411 N. 19th

#### 19th street, Columbus, Ohio. Jefferson Park

nic on the Fourth of July in Jefferson Clegg Wright, W. W. Hicks, Mrs. Net-Park, in the "old apple orchard," five the Holt Harding. The subject is treated with masterly | blocks from end of street-car lines conability; showing what the church has necting with Milwaukee avenue line. and has not done for woman. It is full The picules will continue each Sunday Building, Chicago.

#### Lake Cora, Mich.

The Paw Paw Valley Spiritual Association will hold a grove meeting, at the This popular camp-meeting will open | popular resort, Lake Cora, Van Buren 1899. The talented lecturer and test me-

#### Delphos, Kansas.

The camp-meeting of the First Society of State Spiritualists and Liberals of Delphos, Kans., will begin Aug. 11 and continue until the 28th. Will C. Hodge will be the principal speaker. Many 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 Sun-Please permit us to aunounce the day, August 26. A complete program

#### New Era, Ore.

The New Era, Oregon, Camp-meeting will this year be in session from July to 24, on the grounds of the First Spire itual Religious Association at New Era. Those desiring further information, and any mediums who expect to be present, may address the secretary, or Walter Commences July 21 and closes August | P. Williams, Salem, Ore.

#### Forest Home, Mich.

The Forest Home Spiritual Camp Association of Northern Michigan first annual meeting will convene on the camp and resort grounds, at Snowflake Chesterfield, July 20 and closes August | Antrim county, Mich., situated on the Chicago and West Michigan railroad, Underwood, Mrs. Eva Pfuntner, Prof. three miles south of the village of Cen-W. M. Lockwood, Mrs. Anna L. Gilles- tral Lake, five miles north of Bellaire ple, Mrs. Mary E. Lease, Moses and and twenty miles south of Charlevolx Mattie Hull, Mrs. Dr. Pierce and Mrs. the beautiful, on July 8, 1809, and will grams and posters. Address Anna M. Fox, secretary, Mancelona, Mich., or Charles Benton, president, Central Lake, Mich.

#### Catalpa Park, Liberal Mo. The Catalpa Park Camp-meeting of

Maple Dell Park, O. Maple Dell Park is located at Mantua Wood, Swami Abhendanda, Prof. W. M. | Station, Ohio. It opens July 30 and

Vicksburg, Mich. The Vicksburg (Mich.) Camp will open August 5 and close August 28. For full and closes July 30. Thos. J. Haynes, information address Jeannette Fraser.

### Lake Pleasant, Mass.

Opens July 30, and closes August 28. Abram H. Daily, president. Secretary, Onset Bay, Mass.

### Onset Bay Camp, Mass., opens July 9.5

and closes Aug 27. The following list Juliette Yeaw, Mrs. Kate R. Stiles, Albert P. Blinn, Mrs. C. Fannie Allyn, A. E. Tisdale, Rev. T. E. Allen, Mrs. Sarah The Island Lake Camp, Mich., will A. Byrnes, Mrs. Carrie F. Loring, Prof. E. Lease, Miss Susie C. Clark, H. D. Barrett, W. J. Colville. Island Park. Winfield Kansas.

### The camp-meeting at Island Park,

Henderson, corresponding secretary, Louis; C. H. Figuers, Mr. and Mrs. Folsom and other noted workers will take part in the camp work. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

### Haslett Park Mich.

Begins August 3, and closes Septemspeakers: Mrs. Eva Payne Hopkins. Mr. and Mrs. G. W. Kates, Mr. and Mrs. E. W. Sprague, Mrs. E. E. Carpenter, Mrs. Julia M. Walton, Hon. O. P. Kellogg, chairman, Dr. J. M. Peebles. For particulars address G. F. Ottmar, Riley, Michigan.

### Niantic, Conn.

The Connecticut Spiritualist campmeeting is held at Niantic Camp gramme by addressing J. F. Grove, 277 Grounds, Niantic, Conn., commencing June 26 and continuing until September 9. Speakers: Miss Lizzle Harlow, Mrs. M. S. Pepper, F. A. Wiggin, Mrs. Helen E. Summers announces a basket pic- L. P. Russegue, J. Frank Baxter, J.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave. guarded against, else the cause may be males than any other Aslatic race. with music, by C. Payson Longley, of information on the subject, and should thereafter until September. For partic- together with interesting corroborative be read by every one. Price \$2, post- ulars address E. Summers, 605 Pontiac testimony. Price 15 cents. For sale at this office.



# 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.

Subject of Immortality.

MOUS MRS. PIPER AS A MEDIUM. Elisa, and others. Professor James H. Hyslop, of Colum-

bia University, is not the first scientist will sometimes be talking, while a secto be fascinated by the weird powers of ond spirit writes on an entirely different Mrs. Piper. Mrs. Piper is a spirit me. subject with Mrs. Piper's right hand, dium employed by the Society of Psy-, and a third spirit writes a message with chical Research, of Boston. For ten the left hand. Thus three distinct years she has baffled the foremost psy- spirits will communicate at the same Professor William James, of Harvard ago. University, first began his remarkable Mrs. Piper is a small, delicate woman series of experiments. Mrs. Piper is of middle age. Her education has been either the greatest fraud and the most limited and her ideas are circumscribed. subtle magician that ever lived, or else She has two children. From the first she has solved the question of all the she has attempted no explanation of ages. Professor James Hyslop adopts her extraordinary power. In her nor the last proposition.

of the Society for Psychical Research. are more convincing than formerly. terested in the experiments of Dr. Richhave a series of sittings with Mrs. | honest.

munion with spirits.

lived when on earth in New York City. friends," says a harsh, choppy voice, Pelham talked with me about his with a slightly foreign accent. "I am brother, whom I know. L have also Dr. Phinuit." The manner of the identified twenty-five names of persons woman changes, the muscles of her not necessarily my friends or relatives, face becomes set and she assumes the all of whom spoke from the spirit world | character of the doctor. through Mrs. Piper. Miss W., an ac-

original theory of telepathy. was addressed to Miss W., at Reading, selves were unaware of its existence. Mass. There after a year or so she found it. In a subsequent seance she

Hyslop replied:

"Not at first, but in a short while they known. do. It is a strange but deeply singnifitiful I have ever heard."

PUZZLE FOR THE SCIENTISTS. In 1885 Professor William James, of sitter to whom Phinuit first told the Harvard, easily ranking as America's story. foremost living psychologist, heard of When Mrs. Piper was in England,

the ordinary spirit medium. Professor James interested Dr. Richard Hodgson, secretary of the Boston Psychical Research Society, in the matter. Dr. Prof. Hyslop Inquires into the Hodgson employed Mrs. Piper for the society and she has been under their strict surveilance ever since.

At first, and for several years, Mrs HE TALKS WITH THE DEAD- Piper's control was a queer character EXPECTS TO PROVE SPIRITUAL in the spirit world, who called himself LIFE BY A SCIENTIFIC TEST- Dr. Phinuit. Of late the doctor has NOW CONDUCTING A SERIES OF ceased to come so often, and communications are received frequently EXPERIMENTS WITH THE FA- from George Pelham, Mr. Hart, Mme.

A curious thing is that Dr. Phinuichologists of Europe and America. The time, on different topics, through Mrs. secret of her mysterious power is as Piper. The gift of automatic writing hopelessly hidden to-day as it was when was developed to Mrs. Piper six years

mal state she remembers nothing said "Within a year," says Professor Hys- or done in the trance condition. During lop, "I shall prove to the world, sci- all the tests of the last fifteen years she entifically, the immortality of the soul. has been apparently the most interested Through Mrs. Piper I have talked with in clearing up the mystery. Until rethe dead. I am as certain of their cently, when she had two capital suridentity as I am of my own identity." | gical operations performed for tumor, Professor Hyslop is a member of the she suffered from ill health. She is now faculty of philosophy at Columbia Uni- a perfectly healthy person, and it is a name, apparently, and delights to side as she did it. I saw her take my Professor Hyslop has been much in- WOMAN'S HONESTY IS INDORSED.

The mooted question concerning Dr. ard Hodgson in testing the mediumship | Phinuit has been all along, "Is Dr. of Mrs. Piper. He was of the firm Phinuit a secondary Mrs. Piper? Is he know a thing he usually guesses at it, was true. On another occasion, he said opinion, however, that all phenomena not a product of subliminal conscious- often acknowledging afterward that he he had seen his father take a photoof the case might be produced by ness, rather than a visitor from other of so. When informed that he has graph of himself to an artist to have thought transference. This is also the worlds?" Of Mrs. Piper's sincerity there | met a test satisfactorily he will exclaim | some others made, naming the date. view taken by many other scietists. is no question. Every distinguished sci- gleefully, "I told you so. I knew all the This proved to be true, the father hav-With this hypothesis in mind, Professor entist who has investigated the phe-Hyslop went to Boston six weeks ago to nomena is convinced that Mrs. Piper is

the phenomena, and affirms without Piper, her husband and her friends, to husband died not long before, and told qualification that the dead speak make sure that no information bureau her several messages which he claimed through the Boston medium. This is existed by which they obtained family that her husband had asked him to rethe conclusion reached by Dr. Richard histories and secrets. Nothing of the Hodgson and the Rev. Minot Savage. kind has ever been found to exist. "To satisfy the reasonable demands Mrs. Piper's correspondence all passes of skeptics," says Professor Hyslop, "I through the hands of her employes. In | Quick as a flash Phinuit answered, decided that revelations through Mrs. 1887 she was taken to England. Her | "Up-and-Dust. He says it was Up-and-Piper must meet the following con- trunks were searched, she was not told | Dust." For a moment the woman was dicions, to absolutely prove her claims; the names of persons who had sittings | puzzled, for she had a different nick- have any friends sleeping in the ma-1. The facts told must be facts which it with her, and the strictest watch pos- name in mind. Then she remembered is impossible for the medium to know sible was kept. She astonished and that the family had sometimes used or to have found out by means of other utterly baffled the most skeptical sci- this one from a fanciful resemblance to up, as one in prison, and in order for us than spiritual agencies. 2. They must entists of Oxford and Cambridge. the German phrase, "Ich habe ein to get into communication with you we be facts outside the knowledge or mem- Nearly all, however, rejected the idea Durst," about which there was a family | have to enter into your sphere, as one | times about stolen cattle and other lost ory of the sitter. 8. The facts must be of spirit control and preferred the the- joke. susceptible of proof by ordinary means ory of a subliminal consciousness at on this mundane sphere. The revela- work and manifesting itself as a second | ern woman asked Phinuit to ask her | Yes, you see, I am more awake than tions made to me by Mrs. Piper, and to personality, taking the name and acting | dead husband to answer a question | others, also, meet these three con character of Dr. Phinuit. Others de- | which she had put to him on his death- in reality, independently of the meditions," says Professor Hyslop. "IP cided upon telepathy with unknown or | bed. After a little hesitation the an- dium's light."-Chicago Inter Ocean. the manifestations are due to telepathy, deceased people. At first in going into | swer was written on a sheet of paper in Mrs. Piper has a mind which transcends a trance state Mrs. Piper appeared to a hand different from that used by space and time, a mind that can reach, suffer much in the same way that a vic- | Phinuit. Phinuit explained that the out anywhere into the world or another tim of epilepsy suffers. Her face would and pick out the facts wanted. This become distorted, her eyes roll, her would be a practically infinite mind, muscles twitch convulsively. At the and such a conclusion is more difficult present time she goes into a trance to believe than that she holds com- easily and without manifest discomfort. Reputable physicians have, time and STRONG TESTS OF MRS. PIPER. | again, certified to the genuineness of "Instances? Proofs?" repeated the her trance. She sits upright in a chair, Professor, slowly. "Well, I talked with or reclines, her head resting upon a George Pelham (assumed name), who cushion on a table. "Good day,

Phinuit claims to be a French phyquaintance, also had an experience with sician who lived at Marseilles. Beyond Mrs. Piper which entirely disproves my this he can give no satisfactory account of himself. The records of the city fail "Miss W. had a sitting with Mrs. to show that a Dr. Phinuit ever resided Piper in which she received a letter there or died there. Phinuit is utterly from a minister she had known when unable to carry on a conversation in alive. She was skeptical, however. She French, although he speaks a few sentold the minister to dictate another tences with a bad accent. He is eviletter to some one who should have a dently an old man and a medical man. sitting at some future time, not ap- Time and again he has diagnosed dispointed. This was done. The letter eases correctly when the persons them-

PHINUIT IS A PREVARIGATOR. Phinuit Is a great liar. That much is asked the minister why he addressed it admitted by everybody. He is not there. He replied that Kate Smith had above "fishing," as he calls it. Somehelped him. Now, she couldn't recollect times when he is dull be complains of good fellow, but exaggerates a little ocwho Kate Smith was for some time. the medium and says, plaintively: "I do casionally when he is dull. Better not Then she remembered having known the best I can, but the light is very poor the woman some twenty years back, to-day." He is exceedingly sensitive to when she had lived a short while in censure and often when he falls to talk is of the most inconsequential and the most skeptical of all skeptics. For Reading. The woman had long since give tests he makes the most abject and | tiresome sort. Apparently he feels un- | years his sole ocupation was the rundied. Now, here was a case where Mrs. elaborate apologies. Sometimes Phinuit | der compulsion to talk as long as Mrs. | ning down and exposure of all manner Piper's mind, if it followed telepathy, grows confidential and admits that he Piper remains in a trance, whether he of occult frauds. He would travel a transcended distance, space, and time. is having a bad time of it. He always is able to give sitters real information | thousand miles to expose a humbug. In other words, it was infinite. These lays it onto the medium and declares or not. He has often been scolded He went to India and showed up cerfacts could not have been even in Miss that at best it is awfully hard to talk roundly for this and told to keep his tain Theosophic "adepts" so thoroughly W.'s subliminal consciousness. Again, back from the spirit world. Sometimes | mouth shut if he had nothing to say. | that there was weeping and walling in myself witnessed the writing of a he fishes for information with a per- "I do the best I can," Dr. Phinuit would | the desert of Gobi for several years letter from a dead person, suggesting feetly superhuman cunning. He draws reply, querulously. "I can't help it if thereafter. He was and is, for that that flowers be put on a grave at that information from the sitter and then re- they mix me up!" moment. Investigation showed that at tails it afterward as if he had known it that identical time hundreds of miles in the first place. Despite these draw- best plan to encourage Phinuit to rattle | celebrated Mrs. Piper of Boston conaway this very act was performed. If backs the little Frenchman has com- on, as often times he would at last, telepathy can do this, Mrs. Piper has municated some marvelous and in- even on a bad day, say something really trance could not be explained upon the really an infinite mind, which can reach explicable facts. For example, a cer- important. out anywhere in this world or any other tain Boston professor brought home Such are the characteristics of Mrs. and pick out from any one the facts she with him once a Hawaiian boy when he | Piper's first and main "control." Phinwent on a trip to the islands. The boy uit's personality is as distinctly marked When asked whether the dead person was afterwards killed by a companion and as different from Mrs. Piper's as talking with him gave their names, Dr. in a seamen's bethel, or else killed him- that of any other individual. Dr. Hodgself accidentally. The truth was not son and others have become as familiar

Phinuit one day announced that he cant fact that almost every communica- had a message from the boy-giving his tion begins with a prayer addressed by name correctly. Phinuit also prothe dead to God. Some of these prayers nounced the name of the islands lations have been made since Mrs. Piper are the loftiest, purest, and most beau- "Tawaii," as it is pronounced by the developed the gift of "automatic," or natives themselves. Through Phinuit | spirit, writing. the boy gave an account of his death, Mrs. Piper, of Boston, is a character declaring that he had been stabbed by as mysterious as Melchisedec, the his companion accidentally, and that Biblical puzzle. Where she came from the companion had hidden the knife in nobody knows. For the last fifteen the fire-place. A search of the premises -years, however, her life has been lived verified the story as told by Phinuit. under a blaze of scrutiny as marked as Mrs. Piper had never heard of the the twilight upon her earlier history. Hawalian boy and neither had the

the mysterious clairvoyant power of Professor Oliver Lodge, at whose home Mrs. Piper. The woman was the wife she stayed a part of the time, subjected of a salesman in a Boston store. She her control, Phinuit, to severe tests. had been selzed suddenly with what Wishing to have a test into which telepappeared to be epileptic convulsions. athy could not enter, he took a watch, She soon discovered that in that state an old-fashioned time-piece, and put it she was employed apparently as a me- in Mrs. Piper's hand. Phinuit at once dium by spirits, or, rather, by one spirit. identified it as belonging to the Pro-Professor James felt that he had fessor's uncle, Jerry, long since dead. come upon a mystery worth studying. I "He is here and wants to send a mes-Mrs. Piper was decidedly different from sage to your father," said Phinuit. Dr.

spokesman and amanuensis for many slowly to her side. It. Hodgson reacquaintances in the spirit world. He marks that severed times, as some one then went on to tell Uncle Jerry's age, else talked to Phinuit Mrs. Piper's his life, which had been a queer roving hand would be seized surreptitiously At one. He told especially of Uncle Jerry's and a message would be written by a tragic death in an accident. "You'll have to do better than that,

Doctor," said Professor Lodge. "I know some of these stories of Uncle superseded Dr. Phinuit, and proves a has the mysterious visitor who visits Jerry myself, and you may have fished | more intelligent and remarkable con- | the tenement house just below the Hothem out of my memory." "Well," re- trol. George Pelham (not the real name) tel Marinette made himself manifest by plied Phinuit in an angry voice, "he was a prominent tyoung New Yorker, his strange footsteps. But the occu-says ask your father if he recollects the who died in 1892. He was killed sud- pants of the building are still alarmed time they killed a cat in Smith's field, denly in an accident at thirty-two years and their slumber is anything but the time they went fishing at --- and of age. He was a brilliant young man, sound. Another fact that has develwere nearly drowned." And he rattled a writer and an acquaintance of Dr. oped is that the footsteps are not the off a dozen little tests, known only to | Hodgson, Professor James, and other | first ghostly manifestations that have Professor Lodge's father, who was university men, who have studied Mrs. been heard. Mrs. Fowler, who resides many miles away. All his statements | Piper's powers. Not long before his in the rear wing has heard the strange were afterward verified. In England, death he had discussed the subject of footsteps and this is not the first time Mrs. Piper gave sittings to scores of immortality with Dr. Hodgson, and that she has become satisfied that somepeople whom she had never seen, and had been quite skeptical about life after thing uncarry haunts the place. She whose names she never heard. She, or | death. He remarked at the end of the | says that for over a year past there Phinuit rather, told the sitters the conversation that if possible he would have been unaccountable noises in the names of dead relatives and friends, make things lively after death in an building which have disturbed her sleep and gave many characteristic messages attempt to communicate with his and made life almost a reign of terror from them, mentioning facts which friend through Mrs. Piper. Mrs. Piper could not have known.

DOES MANY QUEER THINGS.

curious name, remarking, "That's collect around Phinuit in the other world just as they would crowd around a telephone station, which was their apparently tries his best to accommodate them by sending their messages, and sometimes rattles off a confused medley of remarks.

Sitters say that sometimes it is very much like listening to a murmur of voices over a telephone when the connection is repeatedly interrupted by other talkers. Phinuit describes it as "looking through a keyhole and trying to find out about the people passing "Private" across the top of the page. | noises which roused her from sleep. backward and forward."

Given a snuff box, a handkerchief, any- the sheets from the block of paper and rats run over the celling and down the thing, he can nearly always identify the thrusting them impatiently at the walls. She says it is something else. dead person to whom it belonged, and friend. The gentleman declined to give | She claims she is not inclined to be susend intelligible and characteristic mes- the substance of the communication, perstitious but is unable to account for sages. The Doctor does not like to be but declared himself fully satisfied. the unusual happenings in any way. asked too many foolish and trivial ques- Often Pelham, or something claiming to tions. He abominates a sitter who be- be he, writes with Mrs. Piper's hand gins with, "What's my name? What's | while Phinuit talks. One day Pelham | Wescher family. She says that it was my father's name?" etc. Perhaps Dr. | said: "I wish you could convince my | not the horse in the rear stable, as at Phinuit's most remarkable character- father and make him come here." istic is his marvelous memory. He has remembered a sitter for years and repeated facts and messages which he formerly gave to him. He never forgets | them away," he said. "I was by her | sounded as though someone was walk-

versity. He is also an associate member claimed that the spirit manifectations show his power by recognizing people sleeve buttons from a small box and when they speak to him. He is in- give them to my father." ordinately vain and exceedingly auxlous to impress everybody with his vast | father sent the sleeve buttons as a fund of information. When he does not | keepsake to a Harvard professor, which time I could prove it."

uses considerable New England slang. Piper. He has now abandoned wholly For weeks Dr. Hodgson employed a One day he answered correctly all the often complain of lick of strength, say the idea of telepathy in connection with corps of detectives to shadow Mrs. questions put to him by a lady whose peat. Wishing for a better test, the lady said: "Ask him if he remembers a name we used to call him in fun sometimes."

> Another time, as a last test, a South- | we make mistakes, as you call them. dead husband by great effort had managed to write the answer himself. as it was of a very personal nature. HIS ONE CONSPICUOUS FAILURE.

> What would have been the most convincing test ever made, had it succeeded, resulted in utter failure. A Mrs. Blodgett and her sister arranged what would have been a sure proof. On a letter and scaled it up. She promised Not long after the death of Miss H. | tinued existence after death. they asked Phinuit about it. He said that he would try to find out. After | numerous distinguished converts within several weeks of hedging and fishing, the last two years. For, while Sir Phinuit gave what he said was written | William Crookes and Camille Flammain the letter, declaring he had it directly | rion have for several years accepted particular with what Miss H. had that Professor Newbold of the Univerwritten. This failure, however, was not sity of Pennsylvania, Professor James considered particularly significant, as it of Harvard and Dr. Richard Hodgson is well known that Phinuit draws upon of Oxford have become convinced of his imagination when he gets in a tight | the authenticity of communications

> George Pelham, another spirit control, warned Dr. Hodgson of this, but as a matter of fact Mr. Savage has writing one time: "Phinuit is a mighty | been a Spiritualist for years, though he

tell him I say this."

with Phinuit as with living friends.

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STRIKING REVELATIONS.

March 12, 1892, Professor Hodgson was listening to Phinuit, who was giving a message to a woman from her dead sister, named Annie D- Suddenly Mrs. Piper's hand raised slowly and became fixed rigidly above her head, trembling violently. Phinuit's voice betrayed considerable perturbation and he said several times, "She's taken my hand away; she's taken my hand," adding, "She wants to write." laid it on top of Mrs. Piper's head,

"Give me my hand back; give me my Paper, 25 cents. For sale at this office, to an expectant world,

Phinuit, it should be explained, acts as | band back," and Mrs. Piper's hand fell second spirit, as if slyly avoiding Phinuit's knowledge.

George Pelham of late has partially

He had been dead about three weeks Mrs. Fowler cultivates birds and has when one day Phenuit said that George | a large number of them in her house on | Pelham wanted to say something and the second floor. Monday morning she Sometimes Phinuit hesitates over a gave what purported to be a message awoke and found one of the cages lying a from him. Pelham soon began to write on an unoccupied bed. When she redevlish queer name," or "Good Lord, I automatically and even to talk a little. | tired the cage was hanging from the can't spell that," etc. Apparently spirits | The voice and many mannerisms | celling. The birds were not injured nor were recognized as characteristic. He was anything in the cage disturbed. seemed pathetically auxious to convince | She is certain that the cage was moved Dr. Hodgson and others that he really during the night by some unknown only means of communication. Phinuit exists, and begged them to suggest tests | hand. by which he might convince them. One friend said: "Now, George, try hard to a ghostly visitor at her place. She was tell me something that nobody knows awakened nights by the rustling of garbut you and I.".

TALKS OF IMMORTALITY.

declared that he could think of nothing | up from bed, took a lamp and ran to the more. Presently, though, the hand head of the stairs, to find no one there. state office. pushed Dr. Hodgson away, writing At other times, she heard cracking Pelham then wrote on and on in tre- | She says it was not, as in the old build-Phinuit has a great scent for relics. | mendous excitement, the hand tearing | ing she is accustomed to hearing the M.D. Price, 15 cents.

> your mother has done?" "I saw her dust my clothes and put

Pelham afterward explained that his | (Wis.) Times. ing taken the picture without telling The Doctor swears a good deal and any one, intending it as a surprise to the mother. Pelham and other spirits they can't hear, or break off suddenly with the remark: "I must go now." Pelham has tried continually to explain his present mode of life, and the sclentific basis of immortality. He once

"Remember we have and always shall have our friends in the dream life in your life, so to speak, which will attach us forever and ever, and so long as we terial world. You to us are more like as we understand sleep. You look shut like yourself asleep. This is just why asleep. Yet I cannot come just as I am

#### RECRIBITO MAITA UTABALLO

To the Ranks of Spiritualism.

Believers In Spiritualism have good cause for jubilation over the latest accession to their ranks. Dr. James H. Hyslop, professor of logic in Columbia university is not a man whom anyone ber death-bed the sister, Miss H., wrote | would care to characterize as a crank or a monomaniac, yet Dr. Hyslop has that after her death if she could she publicly and unequivocally declared his would tell its contents to Phinuit. belief in "spirit return." What is more, Phinuit in turn was to tell the sister or he is going to publish a book giving his Professor James and they were then to reasons for the faith that is within him open the letter and see if the Doctor and reciting the experiences which have had reported the contents correctly. I led to his conviction that there is con-

Spiritualists, indeed, have acquired from Miss H. It did not agree in any | spirit return as true, it is but recently from the dead. Rev. Minot J. Savage has been classed as a recent convert, only recently announced it.

Dr. Hodgson, however, is the most brilliant acquisition that the Spiritual Sometimes, and very often, Phinuit's | ists can boast of. For Dr. Hodgson was matter-the terror of "fake mediums of Professor James says he found it the all kinds. Yet his experiences with the vinced him that all the phenomena of hypothesis of fraud or thought transerence. He is now on record as believe ing that there is at least a small percentage of the phenomena which are totally inexplicable upon any other theory than that of the agency of disembodied spirits. And of course this carries the | Solf-Contradictions of the Bible whole proposition with it. Even the most enthusiastic Spiritualists nowadays admit that there is much telepathy and more fraud in the "manifestations" obtained through the professional medium. Their contention is that there is occasionally a gentilue communication from beyond the veil, and in this Dr. Hodgson concurs.

Dr. Hyslop goes no farther, nor, indeed, do any of the scientists already named accept as of spiritual origin the table-tipping, horn-blowing, drumthumping and-so-called "tests" of the ing save that which stands the test of scientific investigation, and with such men engaged in the observation of the

Marinette.

Marinette, June 5.—Not sluce Tuesday

During the past year, there has been

ments at the bottom of the stairway leading to the upper part of the house and distinctly heard footsteps coming Pelham appeared angry at first, and up the stairs. She usually jumped | mereditions, and is enriched by a beautiful frontip She heard the heavy tread on the roof last Saturday night which aroused the the time she listened and heard the "Can't you tell us something he or horse pawing in his stall and it was an entirely different sound. The footsteps in her house came three at a time and ing on the roof. She ran out to see if there was anyone on top of the building but could see no one there.-Oshkosh

Events Happening Hundreds of Miles Away Predicted.

Here is a yarn that has been picked up by the Society for Psychical Research. Dr. R. W. Felkin, who had accompanied Emin Pasha on a tour through Uganda and adjacent territory, is responsible for it. He says that some time last year his party had got back to. Lado, about 1,000 miles south of Khartoum, and that he had been without letters from Europe for a year. Naturally he was impatient for tidings. In that part of Africa he had often come across wizards who pretended to transform themselves into lions or other animals at night and to travel immense distances in this guise. They also assert that they acquire information at such property. Dr. Felkin says, that, although he has no explanation to offer in regard to these alleged feats, he had a chance to verify one of their stories.

One morning after his arrival at Lado a man came to his tent, evidently in great excitement, and said that the local wizard, or "m'logo," had been roaming about the country the night before in the form of a jackal. During his rambles the "m'logo" had visited Meschera-el-Rek, fully 550 miles away, between Lado and Khartoum. The wizard declared that two steamers had just arrived at this point and had brought mails. He also described minutely the appearance of an English officer accompanying the boats.

Dr. Felkin ridiculed the story. But Emin Pasha took the thing more seriously. He directed that the wizard be brought before him and questioned the

"Where did you go last night?" "I was at Meschere-el-Rek." "What were you doing there?"

"I went to see some friends." "What did you see?" "I saw two steamers arriving from Khartoum.' "Oh, this is nonsense! You could not

possibly have been at Meschera-el-"I was there," the wizard replied emphatically. "And with the steamers was an Englishman, a short man with a

big beard." "Well, what was his mission?" "He says that the great pasha at Khartoum had sent sent and he has some papers for you. He is starting overland to-morrow, bringing the pa-

pers with him, and he will be here about thirty days from now." Dr. Felkin says that thirty-two days later the Englishman did arrive at Lado, and that he brought letters for the party. The newcomer was Lupton Bey. Of the wizard Dr. Felkin says he is satisfied that the man was never outside his native village in his life.—Chi-

# A Chance to Make Money

cago Chronicle.

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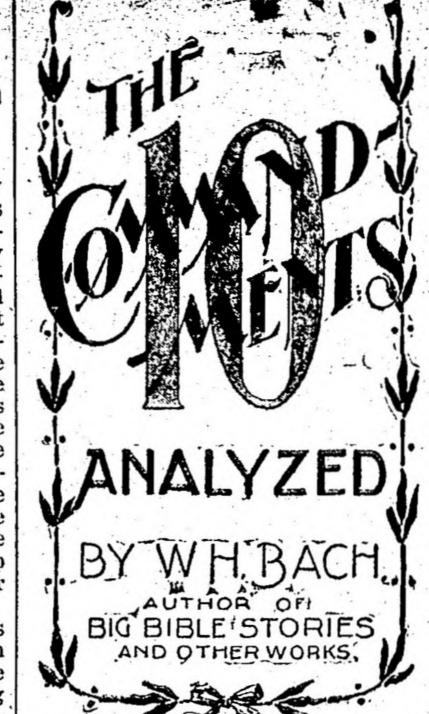
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hand," adding, "She wants to write."

Dr. Hodgson took a writing pad and laid it on top of Mrs. Piper's head, placing a pencil between the fingers. "Hold the hand," said Phinuit. Dr. Hodgson steadled the hand of Mrs. Piper at the wrist and it wrote:

"I am Annie D—. I am not dead—I am not dead, but living—I am not dead—I a



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PART II.—PHYSICAL PHENOMENA.

Chap. 29. Nebulæ; 30. Air Pressure and Air Motion

Chap. 29, Nebulæ; 30, Air Pressure and Air Motion as a Motor; 31, Air and Orbital Motions; 82, Water Made to Run up Hill; 83 Philosophy of Canyons, When and How Formed; 84, Glacial Phenomena; 85, Moons and their Motions; 88, Ethnological Phenomena; 37, The Colored Man. The topics treated receive a handling that is dis-

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

WRITE PLAINLY.

Linotype machine that must make work quietly. speed equal to about four compositors. That means rapid work, and it is essenon white paper, or with a typewriter, The Progressive Thinker.

Lieving that the cause of truth can be and at the sea shore." best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet | that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

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

Every item sent to us for publication, should contain the full name and adhered to.

Wanted-The address of Mrs. Maud Lord Drake. Please send card to 305 Telegraph street, Dowagiac, Mich.

tumwa. Iowa, to perform the funeral text, which though not in the Bible, is services of Mrs. Mary M. McCarroll, widely accepted as pretty sound doc-From Ottumwa she proceeded to Fort | trine: 'Cleanliless, this is a duty, not a Worth, Texas, where she had been long sin: cleanliness is, indeed, next to godliengaged to assist in the dedication of | ness." the Spiritual Temple (the first in the ing other cities or towns on week days.

meeting at Springfield, Mo., the last N. Y., the first of August. After filling her engagement there and giving class lessons, she will visit relatives in Western New York, returning to the Church of the Soul the middle of September. Will C. Hodge, having concluded a very successful engagement at Mar-

shalltown, Iowa, will now be found at the camp near Ottawa, Kans., where he will minister to the spiritual wants of

Prof. W. M. Lockwood is in the city to remain until July 27, and can be engage to lecture close to or within the city until that time. His address is 491 West Monroe street.

gressive Thinker."

used christus. It is monkish and mod-liable and honest." ern. Ergo Tertullian and all the rest of Hardouin and others maintain, it is difficult to conceive that confiction or relearning. The Latin Vulgate first printconfictor of the Vulgate, is a monkish wherever she speaks."

Geo. P. Colby is now in San Francisco, Cal. He will go to Mexico soon. for lectures or tests by addressing him | see and know the truth." at 247 Coade avenue, Grand Rapids, Mich. Terms reasonable.

Mabel Dewey writes from Marshalltown. Iowa: "We wish to report very successful and instructive services at the month of June, with Brother W. C. Hodge, of Chicago. We have indeed enjoyed a rare treat of practical philosophy of Spiritualism. Our camp opens for campers August 27, and for active work Sunday, September 3, and will continue for two weeks. Mrs. Car- here June 1, and so far has been well penter, Mrs. Weatherford of Michigan, Patronized. Quite a number of people Brother Max Hoffman of Chicago and are here to rest and fish and have a p. m., by the following well-known other noted mediums have signified good time generally. Many of the cot- speakers: Dr. Emma Nickerson Warne passed from our mortal sight. their intention of attending our camp. and all mediums who expect to be with us should notify the secretary at once, in order that they may be assigned places on our programs, which will be ly. Improvements are being made, cotmade up at once.'

Mr. Fosnot writes from Buck Creek. Ind.: "It has been our pleasure to have with us Mr. C. E. Winans and A. Norman for two weeks in our home, the well known materializing mediums of "Henry B. Allen, known as the boy me-Edinburg, Ind., and we can highly dium, has been entertaining us with recommend them to those wishing some of his wonderful musical seances true and honest materialization."

editor, has retired from The Two Worlds and accepted a prominent messages are written independently position in London. He has done a

magnificent work in England. W. Schumacher writes: "We have closed our Sunday evening meetings at the hall, 1565 Wilwaukee avenue, and dates for camp-meetings, grove meetwill hold the same meetings in the ings, etc., during the summer. Now is grove each Sunday until September 1." I the time for Spiritualists to do effective Mich., writes: "I wish to say to my meeting can be arranged almost anymany friends through the columns of where with but little expense or labor. your paper that during the month of Why are there not many more open air July I work in Webster City, Iowa;

from there I go to Clinton Camp." The Church of the Soul, will give a pro- | compensation. Everywhere our work gressive euchre party at room 608 is needed. If you desire to open up a Handel Hall building, Thursday even- work, let us hear from you at once. Ading. June 29. Cake and Ice cream dress, Blair, Neb." served. Admission 25 cents. Prizes will

be given as usual.

Forum building, Toronto, Canada, Sunday evenings with good results. She We would like to impress upon the also gives investigating circles and deminds of our correspondents that The veloping circles and private readings, Progressive Thinker is set up on a and is doing an excellent missionary

J. F. Lentsch writes from Louisville, Ky .: "On Sunday, June 11, the People's tial that all copy, to insure insertion in Spiritual Church, of this city, closed for the paper, all other requirements being two months, as their regular pastor, favorable, should be written with ink George Hunsohes, is very much in need of a rest, as he has labored very hard and on only one side of the paper. If for the last eighteen months, and it is you are not a fairly good penman, due him to a very great extent that the please have your communications People's Spiritual Church stands to-day copied by some one who is, and oblige as one of the foremost in the country, CONTRIBUTORS:-Each contributor lowed by Mrs. Mary Mann, one of our is alone responsible for any assertions local mediums. She gave ten very fine or statements he may make. The editor | tests. Brother Hunsohes will spend his allows this freedom of expression, be- vacation among the lakes of the North A Mississippi paper says: "A place

called Alvin, which is situated some-

where down in Texas, is getting exten-

sive, but, in the eyes of some, questionable, reputation for piety. It has been enforcing Sunday observance laws with a vengeance. The latest victim of its streak of goodness is one Henry Bunch, who is in jail working out fine and costs to the amount of \$28. Bunch has an invalid wife, and has been in the habit of doing the housework in the early morning and after nightfall. During the heat and burden of the day he follows the vocation of a section hand. and follows it faithfully. Having gotten considerably behind in his housework, on a recent Sunday he started in to do the family washing, but was detected by people attending a neighboring church, and at their instance was' arrested, with the result above stated. dress of the writer. We desire to know | Bunch's wife and children are penniless the source of every article or item that and a charge upon the community, but appears. This rule will be strictly ad. the church people are represented as being happy in having vindicated the law, and made Bunch an example to all 'Sabbath-breakers.' There are in he world a good many slack-twisted | Christians, and not a few rigid and and really very pious ones, who will be Mrs. Cora L. V. Richmond and Her | inclined to think that some missionary Summer Work.—She left her home in ought to go out to that Alvin congrega-Rogers Park, Tuesday, May 29, for Ot- tion and preach to it from the following

A. Hancross writes from Lafayette, state) over whose society Mrs. Jennie Ind.: "The Spiritualist interests of La-Hagan Jackson has been ministering favette were much revived through a four months. Mrs. Richmond will re- recent visit of Mrs. Josephine Ropp. main in Fort Worth during June, visit- She held a number of well-attended seances. Spiritualists were pleased and She will return to Chicago about June our doubting friends given much to re-26 or 28. She will attend the camp- flect over, A return visit from her is expected in August. Her control, Bright two weeks in July, going to Cassadaga, Eyes, is always progressive and interesting. We feel the cause of Spiritualism is making steady progress in Lafayette, although there is not the closely organized and persistent efforts being made that characterized us last year, and ought to obtain in Spirifualist | I found my own soul I found my God, circles everywhere."

> The Spiritual Research Society has discontinued its Sunday afternoon. meetings for the season until Sentem-

"Member" writes: "Neoga, Ill., is all agog. The woods down in Cumberland county, Ill., are full of Spiritualists. Six months ago Dr. G. F. Dougherty, the founder of 'Kohnite's System of Mrs, F. A. Logan writes from Ala- Treatment,' by the use of 'The Hidden meda, Cal.: "We still hold the Circle of | Forces of Nature and Nature's Natural Harmony in Occidental Hull, 305 Lar- Laws, set out to introduce Spiritualism kin street, San Francisco, every Sunday in little Cumberland. Last week a afternoon; and if even a synopsis were three days' meeting was had. Ralph given of the thoughts expressed by a Smith and Edward Bailey, of Metcalfe, half-dozen speakers, among whom are III. with their physical manifestations doctors, lawyers and ministers, it would were had in both dark and light seoccupy at least one page of The Pro- ances. Guitars floated, harps and bells followed; spirits came and delivered lec-W. H. Burr writes: "Christus is not a tures: hands materialized. All present Latin word; nor was it ever a proper were made to know there was no death, name. Christos (Greek) means anoint- Representative men of the town were ed, and its equivalent is unclus or de-present and convinced of the possibility libutus. No Latin Classical writer ever of spirit return. These mediums are re-

D. V. Emmons writes: "Mrs. Marian the Latin fathers were Benedictine | Carpenter, of Detroit, Mich., spoke in monks, and so were the pretended Masonic Temple, Galesburg, Mich., Greek fathers. If the New Testament June 20. She gave one of her soul-stirwas first written in Latin, as Father ring lectures. The tests were many, all recognized, giving full names and circumstances connected with them while daction was prior to the revival of in earth life. A Mrs. Gault, who had only been in spirit life two, weeks, came ed by the Vatican press in 1590, was and told her husband that they would corrected and reprinted two years later, celebrate their fiftieth anniversary just the errors being charged to Pope Sixtus the same as they had intended. Mrs. or his printers. Jerome, the reputed Carpenter meets with a perfect ovation

D. N. Freeman writes: "Long may The Progressive Thinker live to feed and bless hungry minds and spread the Dr. W. O. Knowles can be engaged light of heaven until every soul shall

Dr. W. P. Phelon expects to spend his summer vacation in Chicago. If any Spiritualist Society within a radius of 75 miles from Chicago, should desire his services for a Sunday or two, durour temple during our engagement, for | ing July and August, he will be glad to communicate with them on the matter. The Doctor's lectures are always suggestive and interesting.

Mabel O. McCaslin writes from Lake Brady, Ohio: "The picnic season opened tage-owners have shut up their city and Dr. White. G. V. Cordingley, lechomes and are here now for the season. Preparations for the meetings to begin July 2 are being pushed forward rapid-

tages repaired and new ones erected. Several meetings and social gatherings have been held and the mediums here prophesy a prosperous session."

Secretary writes from Wallula, Kan. for the past two weeks. Musical in-E. W. Wallis, the veteran lecturer and struments float around the room and are played on by unseen hands; also and spirit voices are heard. He will go from here to Ottumwa, June 27, to attend the camp."

W. E. Bonney writes: "I have open Mrs. J. Lindsey, of Grand Rapids, work by holding open-air meetings. A meetings? You can get a grove or a city park for the asking; you can get speak-The Band of Harmony, auxiliary to ers and mediums at a very low rate of

L. Brooks writes from Battle Creek. Mich.: "A few months ago the only pub-Mrs. A. C. Priest has been holding lic Spiritualist meeting of which Battle It is the John the Baptist of the New velopment, and avoid errors. Price, tific, philosophical religion, and empublic meetings in Harmony Hall, Creek could boast, was the Little Dispensation."

Thought Circle, which met each Tuesday afternoon at the homes of its members. It has grown slowly but steadly into a Society—the First Spiritualist Church. The following are its officers: Miss Addie R. Burt, president; Mrs. Mary Beach, vice-president; Miss Loella Brooks, secretary; Mrs. Annetta Blakely, treasurer; Mr. A. A. Beach. Mr. Harvey Talmage and Miss Addie R. Burt, trustees. The church room. No. 8 E. Main street, will be dedicated Sunday, July 2, Dr. J. M. Peebles officiating. Services at 10:30 a. m.; dedica-

tory services at 7:30 p. m." Thos Harding writes: "The forty-second anniversary meeting of the dedication to freedom of speech of the Free Church of Sturgis, Mich., was held on Saturday and Sunday, June 17 and 18. There, was a large gathering from abroad, and many states were represented. The speakers were Mrs. Cooley. of Chicago, H. D. Barrett, of Boston, and Dr. Peebles, of Battle Creek. Mrs. Cooley gave some readings from the platform, and some of the invisibles described were recognized. The moderator was Mr. Thos. Collar, president of the Harmonial Society of Sturgis. Mr. Brother Hunsohes' closing remarks Barrett spoke of the necessity for

were very impressive. He was fol- watchfulness; eternal vigilance is the price of liberty,' and the liberties of the American people are threatened by certain priests who are agitating to put God in the Constitution. He also spoke of the tricks of fakirs who were ruffianly enough to put on the cloak of Spiritualism. He explained some of their tricks, told how they were regularly organized, had printed books which gave the names of thousands of Spiritualists and others and explained all the circumstances of the deaths of their friends. He repudiated those who sought to throw the blame of their own evil deeds upon spirits. 'If I do wrong,' he said, 'blame me and punish me; don't say the spirits are to blame.' He dwelt upon the necessity for organization and co-operation among Spiritualists, which was much to the point but too elaborate for a newspaper article. He was followed by Mrs. Cooley, who told of her early experiences in mediumship and how honest mediums are handicapped by humbugs, and said that Spiritualists are themselves to blame as they some times prefer employing those who will 'draw' and disregard the real. A benediction was uttered and the convention broke up at about an hour and a half before midnight."

> wave of intellectual and spiritual enlightenment surging over humanity. The bars and bolts of materialism and the fetters of ignorance and priestcraft are falling before the onslaught of reason. The soul of truth in things erroneous is becoming more apparent and the multitude of isms are falling before one grand philosophy, which, shorn of its sanskrit its twaddle, paint and verbiage, stands out as pure Spiritualism, pure Theosophy, pure Christian Science, and lastly pure Truth, Underlying all knowledge, all revealed religion and all philosophy is an enlightenment which comes at times from the higher self, therefore it behooves us to keep our bodies pure, untrammeled by lust and alcoholic drinks, that they may be temples of that holy ghost (the higher self) and which may then develop senses commensurate with the needs of the holy resident. I have not lost faith in humanity, rather have I found it: when when I see my spirit I see a reflection or shadow of my soul, when humanity realizes its smallness and largeness in the scale of evolution it will be able to comprehend its citizenship of the

#### Lecturer Wanted in British Columbia.

To the Editor:-The Nanaimo Spiritualist Association desires to correspond with a good public medium, one who can give private readings and lecture. We desire to make an engagement with such a one for a course of lectures running two months. No. one need apply who cannot furnish good recommendations showing that they have given satisfaction to other societies. There is doubtless the possibility of some work being done in the city of Victoria, 75 miles distant by rail, and also in Vancouver. In Victoria there is a society, though not as flourishing as we could wish, still a good medium we believe ought to do well independent of the society. Vancouver, as has been stated before through your coulmns, has no society and is consequently scarcely if ever free from some faking element, much to the disgust of the friends residing there. We have long wished it were otherwise-long have hoped that a good society might be established, thereby making it possible through the united efforts of the three cities to have a medium reside permanently on this coast.

We still hope some day to see the realization of our desires. There is an awakening to be made by some philanthropic soul who is willing to stand the strain that may have to be endured at the outset, and after that, in the language of our Christian friends-will come the harvest; the harvest for the unfoldment and advancement which cannot be garnered in. Address

ELIZABETH M. CAMPBELL. Box 204, Nanaimo, B. C.

### CAMP MONROE.

Programme of the First Week

July 2.—Conference at 10:30 a.m. Opening lecture and dedication at 2 ture and tests. Tests by Mr. and Mrs. Langdon. Concert from 4 to 6 p. m.

July 3.—Conference at 9:30 a. m. Lecture and tests by Mrs. Langdon and G. V. Cordingley, followed by other excellent test mediums at 2:30 p. m. July 4.—Conference at 9:30 a. m. Lecture at 2 p. m., by Charles Howell.

Tests by Mrs. Langdon, Mrs. De Loux and H. F. Coates. A special programme has been arranged for the evening, consisting of an Indian council and display | ing Spiritualism upon that high plane of fire works, and dance. July 5.—Conference at 9:30 a. m.

Cordingley, followed with tests by Mrs. | ed at the school this year. Langdon and Mrs. De Loux. July 6.—Conference at 9:30. a. m. Lecture by Mrs. P. Baldwin at 2 p. m.; and Mr. Grupp. Tests by F. Chester

and Miss Grace Nichols. July 7.—Conference at 9:30 a. m Lecture and tests at 2 p. m. by Prof. Grupp, Mrs. Hamilton Gill and G. V. Cordingley.

July 8 -Conference at 9:30 a. m. At 2.30 p. m. an open meeting will be held welcoming all lecturers and test mediums. At 7: 30 p. m., camp dance. We are desirous of having other coworkers' names sent in for the following week's programme. G. V. CORDINGLEY.

R. L. Royse writes: "I have read Art Magic. What a wonderful book it is!

# THE NEW MEDICAL LAW TAKE YOUR CHOICE.

The readers of of The Progressive To Local Societies:—Kindly read and Thinker and all healers in the state of compare the following four Declarations Illionis will do well to remember that | of Principles and submit your choice to the new act comes in force on July 1. next. The new act is so worded that it | Chicago, October 17, 18, 19 and 20, 1899. is far reaching in its effects.

Sec. 7 states; "Any person shall be regarded as practicing medicine, within the meaning of this act, who shall treat or profess to treat, operate on or prescribe for any physical ailment or any physical injury to or deformity of an-

Persons to whom the act does not anof any drug or material remedy.

The fees are as follows: Ten dollars: five dollars for a license or certificate and holier conditions brought in among

Sec. 0: "Any person practicing medicine or surgery or treating human ailments in the state without a certificate issued by this board, etc. \* \* \* \* shall for each and every instance of such again." practice or violation forfeit and pay to the people of the state of Illinois\* \* \* the sum of (100) one hundred dollars for the first offense, and (200) two hundred dollars for each subsequent of-

Sec. 10: "Upon conviction of the offenses\* \* \* shall be committed to the common jail of the county until the fines and costs are paid, and upon failure to pay the same immediately the defendant shall be committed under said order for first offense not more than (30) thirty days, and for each subsequent offense not more than (90) ninety days."

Sec. 2, Line 24: "The examination of those who desire to practice any other system or science of treating human ailments who do not use medicines internally or externally and who do not practice operative surgery shall be of a character sufficiently strict to test their qualifications as practitioners."

It seems to me that all healing mediums "who treat or profess to treat" with their hands, or make passes in any Dr. Houghton, in his lecture at the way to relieve suffering even to a common headache, are included under the the same person in all respects that he ties of eternal existence, and by taking hall, Forty-third and Cottage Grove,

> I have, with considerable trouble, ascertained that it is not the intention of the State Board of Health to put the applicants under a most severe test, but to ascertain how far they are capable of carrying into effect what they profess to do; and for which they charge

> Such being the case, and it seems to me most reasonable. I advise all healers, or persons "who treat or profess to treat," to make their application, and in due course present themselves for examination.

> It is only fair that if a fee is paid proper value for such fee should be given, and if the healer cannot give such value, then he or she ought to be ruled out of court. W. YATES. 4006 Calumet ave., Chicago.

#### Spiritualist Training School.

Maple Dell Park, Mantua, Olno, as its name indicates, is a picturesque spot, and beautifully shaded by many noble maple trees. The river which bounds one side of the park; is supplied with boats, which furnish a pleasant pastime to those who enjoy a row upon the are all partakers. There is a much larger attendance of

pupils than at any former session, and all who are acquainted with the teachers, Moses and Mattie Hull, Mrs. Jahnke, and Prof. King, can readily understand the inspiration they give their spent at this school. We regret to say that one of the teachers, A. J. Weaver, found it impossible to attend the school, on account of the serious illness of his

The spacious hotel which is upon the grounds, is ably managed by Mr. Cole and family, who are advanced Spiritualists, and they do all they can for the comfort of the pupils who board with them. Several of the cottages are occupied by teachers and pupils.

The 22d of June was the anniversary of Mrs. Hull's birthday, and Mr. Hull pleasantly surprised his wife and others by inviting all upon the grounds to a bountiful supper in the large dining-hall of the hotel. The tables were beautifully decorated with flowers, and the dessert was fruits and ice cream. The supper was followed by "toasts," and each member of the company was called upon for a short speech. Mr. Hull, as master of ceremonies, made a few remarks in his happy manner, and was followed by Mrs. Hull who showed her appreciation of her husband's efforts to make each returning birthday a of purity, fidelity and mutual devotion pleasant mile post in her life's journey. | and helpfulness. When Prof. King was called upon to re
3. By treating all sin and crime as a nounced his belief in the immortality of Paper, 25 cents. For sale at this office. spond to the toast "Maple Dell Park," he was immediately taken possession of asylums for their proper treatment and by one of his Indian controls, who in a permanent cure. pathetic manner related the trials and | 4. By encouraging temperance in all sorrows of his people when the white things, and relying on moral and social men forced them to leave this beautiful education as the remedy for all forms maple dell which we now occupy, and which was dear to their hearts) and move onward to new scenes and homes, -only to be driven out again and again to | trial evils. make room for his white brethren. How well we should love the noble sons of of man, and loving toleration of all difthe forest, who after enduring all the ferences of faith and practice in resufferings that our race have placed upon them, are willing to come back to us, and by their strong, magnetic influence, open up a way for us to commu- the interest, rights and well-being of nicate with our loved ones who have every child of nature.

After supper the company adjourned to the open air, where the evening was pleasantly passed with music, singing itual universe, and obtaining a practiand recitations. Mrs. Hull was the recipient of several presents. The day will long be remembered as one of the seeking the helpful co-operation of the pleasant oases in life's journey. The utmost harmony prevails in our school and we hope that many who read this article will be inspired to swell our ranks another year. This school is destined to become a great-factor in bring- in well-doing. of purity and brotherhood which it must occupy. The states of New York, Lecture by Mrs. Jean Orr Weber, at | Pennsylvania, West Virginia, Ohio, In-2:30 p. m. Lecture and tests by G. V. diana and Michigan are well represent-

MARY A. INGALLS.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of let. ples, which are susceptible of differen- biographer, Sherwin, a London bookters and discourses on religious and the. | tiation and growth, until they satisfy | seller, who knew him at Lewes and elogical subjects. Cloth binding, 430 | the minds of all reasonable thinkers. | who lodged him in London, says that pages. Price \$1 For sale at this office. This statement is a consensus of opin- Palue was no public speaker. "Progression, of How a Spirit Ad- ion and an expression of the collective vances in Spirit-life." "The Evolution | mind of the Spiritualists of America; of Man." Two papers, given in the in- and the purpose of its adoption and terest of spiritual science, by Michael

this office. "Mediumship and Its Development useful to learners who seek to know and ner for that purpose. cloth, 50 cents; paper, 25 cents.

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By Hon. H. D. Barrett, president of

Pres. Barrett:-"I respectfully recommend the following for your consideration: Spiritualism stands for (a) a universal principle of life; (b) Truth, ply are surgeons of the United States | the revelator of that life, and the army or navy, or marine hospital serv- | gleaner of wisdom; (c) Immortality, the ice in the discharge of their official du- divine inheritance of the race; (d) Eterties, or to any person who ministers to | nal progression, the sublime destiny of or treats the sick or suffering by men- man; (e) Spirit return, a demonstrated tal or spiritual means without the use | fact in nature; (f) Sympathy, the principle that unifies the race on earth; (g) Love, the lever by which men are lifted on application for an examination, and out of sin and ignorance and higher

> "This is the declaration I once made in an important case in this city some years ago. It stood the test then, and I see no reason why it should not do so

Declaration of Principles presented by the committee on Resolutions, E. W. Bond, chairman.

a creed to be used as a test of fellowship, but the following is a Declaration | progressive economy of nature. by us:

world of varying grades enveloping the of secondary importance. earth, which is as tangible and real to

2. That it is peopled with men, women and children who previously were | through the change called death proves, inhabitants of this world.

which, when understood, enable those people to hold communion with those still in the flesh.

change whatever upon individual char- the human spirit as an immortal entity acter, but that one enters the spirit- and this individuality being attained world in the spirit body as absolutely the soul must assume the responsibili-

consequences of earth-life are not and and spiritual unfoldment. consequences of earth-life are not and cannot be experienced on earth, hence, without knowledge revealed from the house in which man lives while passing

Author of "Helen Harlow's Vow," "The Occult Forces of Sex," "Perfect Mothernood," and many there works. Price 25 cents. For sale at this office. future world one knows not and cannot know fully how he ought to live, nor the truths he ought to teach while here.

scale of life in proportion as he discovers and obeys the laws of soul-growth. 7. Spirits uniformly testify that their future condition would have been and understood before leaving earth the fact and principles of spirit return.

8. That on the question of who, what or where God is, Spiritualism gives us no absolute, final and demonstrated knowledge, but leaves it for each one | spondence with its degrees of unfoldto determine, by the light of his own understanding. It is no part of Spiritualism to dogmatize or state theories, but simply to state demonstrated facts.

Declaration of Principles as adopted at the Golden Jubilee: 1. We acknowledge an unlimited in telligence in the universe, in which we

2. The highest expression of this un limited intelligence we recognize in the reason and intuitions of the human

3. We recognize nature as one infi

nite whole, and her phenomena as the expression of life, energy and intellipupils to make good use of the time gence imminent in the constitution of 4. Spiritual phenomena through the

ages have demonstrated that man is a spirit, and the change called death is one of the evolutionary steps in his pro gressive development. 5. We maintain the truth of spirit communion, and seek to aid in all possible ways its practical demonstration.

6. Intercourse between the living and the so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being. We indorse the objects expressed in

all noble reforms, as illustrated in the following: 1. In the effort to secure equal justice

for all races and classes and both sexes. 2. To protect innocent and helpless childhood by educating parents in the laws and duties of life and love. by which the home may become the center

disease, and establishing schools and

of abuses.

5. By co-operation and fraternization as the remedy for political and indus-6. By recognition of the Brotherhood

ligion. 7. By teaching and cultivating rever- | ton, Mass.

ence for truth and a sacred regard for

8. By persistent, orderly efforts to improve ourselves, and especially by cul- at this place. tivating a closer relation with the spircal knowledge of the higher life by unfolding our own spiritual natures and the grounds. spiritual world.

9. By inspiring all men with faith in themselves and confidence in the eternal order of nature, as a perpetual incentive to courageous effort and success

Declaration of Principles as adopted by the State Association of California, September, 1898:

erty, and will not be bound by dogmatic or eight he became a skeptic. In 1770 creeds, which enslaye the mind and de- when John Adams rallied him on his arstroy the spiritual nature, -Therefore, We present to the world,

publication is to serve as a basis for organization and propaganda; and for information to investigators and Spiritualists, and is subject to revision and

braces the science of life, the philoso- eration."

phy of existence and the religion of hu-

ables decarnate spirits to communicate with those in the flesh.

3. Mission:—The mission of Spiritual ism in the world is, primarily, to establish a rational religion in the minds of 10 cents. men, founded upon the operation of mature's laws; to wage an educational warfare upon ignorance, superstition and all forms of supernaturalism; and in consonance with universal brotherhood, to establish the solidarity of the human race through the dissemination of a knowledge of man's relation to his fellow man-to this end, being in active sympathy with all genuine reforms looking to the betterment of the social conditions of humanity, including the elevation of woman.

4. Deity.-Alexander Pope, the poet, gave expression to the most comprehensive definition of deity and man's relation thereto, in these words:

"All are but parts of one stupendous whole.

Whose body nature is, and God, the 5. Creation.—There are two funda

mental elements in nature which are immortal and indestructible. They are called "matter" and "spirit." The various phenomena of the universe are differentiations of these primary ele-We, as Spiritualists do not believe in ments. Change, adaptation and evolution are the three great factors in the

of Principles most commonly accepted 6. Progression.—The watchword of Spiritualism is "Eternal Progression. Resolved, that Spiritualism rests on This is a progressive universe; this is a science, and that it has scientifically progressive world, and man is a prodemonstrated the following facts, viz.: gressive being. Speculations, opinions 1. That there is an objective spirit- and theories, in regard to methods, are

7. Continuity of Life.—Human expethose living in that world as the earth | rience affirms, the operation of Nature's laws confirms, and intelligent communication from those who have passed that man has a continued, intelligent 3. That there are laws in nature existence after the dissolution of the physical body.

8. Man's Individuality.-The mount tendency of evolutionary devel-4. That so-called death marks no opment is to the individualization of advantage of opportunities will be en-5. That the full and most important abled to rise to heights of great mental

through the experience of earth life. When this is no longer habitable, he passes into another sphere of existence. 6. That in the spirit world the way is This change-or transition-is called open for each one to advance in the death, and the condition in which man finds himself after this change is called the spirit world.

10. Spirit World.—The spirit world is a natural state of existence, originated greatly improved had they investigated | and sustained by natural law; including many varied conditions or spheres corresponding to the variant intellectual. moral and spiritual planes of its inhab itants. At physical death each human soul passes into a condition in correment, ethical and spiritual; and under the law of eternal progression, through continued aspiration and effort, it is destined to outgrow its imperfections, and ever increase in goodness, knowledge, wisdom and happiness as the endless ages roll.

11. Mediums.-The agents through whom the spirit world communicates are called mediums, and may be classified as follows: Inspirational speakers and writers; test mediums, or those through whom direct personal messages come; mediums who heal the sick through spirit aid; physical mediums for the production of objective phenomena; and various other classes of mediums through whom are produced many other manifestations on the physical and mental planes.

12. Ethics; or, the Science of Right Living.-Man shall live right and do PRICE SI. FOR SALE AT THIS OFFICE right because it is right, without hope of reward or fear of punishment. Temperance should be observed in all things, including speech and conduct.

13. Organization.—Spiritual societies should be formed upon a spiritual basis. Character and usefulness should be the qualifications for membership, and financial considerations should be see

### Lake Pleasant, Mass.

Mrs. Steele, a sturdy supporter of The Progressive Thinker, has recently repainted and decorated her cozy cottage. Mrs. Holmes, another member of The Progressive Thinker family has a pleasant home in the same neighborhood. Surrounded by her young relatives and friends, she fully enjoys her annual

outing at the Lake. The Associated Press informs the public that Dr. J. H. Hyslop, professor of logic, ethics and psychology, has anthe soul. Mrs. Piper, so prominent in the investigations of the Psychic Research Society, is the medium who communicated information to him that could not have been either in her conscious or sub-conscious mind.

Several people in the world have Next! Recent arrivals: Clara Field Conant, Mr. Haslam and family, Brooklyn, N.

Y.; Mrs. Woodruff and daughter of the same city, Mrs. Jackson and sister, Miss Jennie Rhlnd, Mr. James, of Bos-An able and scholarly address on The Riddle of the Sphinx, was delivered

Sunday, June 18, by J. Milton Young,

representative of the Associated Press In the evening an enthusiastic meeting was held at hotel and it resulted in active measures to make repairs about

One hundred and twenty-five families, June 18, have reported on the grounds. Success and prosperity are assured for the season of 1899.

FRANKLIN.

Thomas Paine Not a Preacher. Thomas Paine was never a preacher. His malignant biographer Oldy's first started the falsehood as a detraction. Whereas, Spiritualists believe in lib. Paine tells us that at the age of seven gument against monarchy based on the Old Testament, Paine said, "I do not

instead, a simple statement of princi- believe in the Old Testament." Paine's In 1895 a letter of Junius was discovered, printed in 1773, more than a year after the completion of the regular series, and published in another London newspaper. It was on Priestcraft and

foreshadowed Paine's "Age of Reason." Junius had treated religion so gingerly and How to Mesmerize to Assist Devel- | change by the people or their represen- | that no one could tell whether he was a opment." By W. H. Bach. Especially tatives—assembled in an orderly man. Ohristian or a skeptic. His skepticism is apparent in the letter of 1773, and he utilize the laws of mediumship and de- 1. Definition.—Spiritualism is a scien- denounces the clergy as "a plague to human society from generation to gen-W. H. BURR.

BIBLE MARVEL WORKERS AND THE WONDROUS POWER Organic life manifests itself as intellect, sensibilities and will. The unity of life involves that common sympathy among men which creates the desire for communion with our fellows and some and some personal Traits and Characteristics of Prophets, Apost less and Jesus, or New Readings of "The Miracles by ALLEY PUTNAM, Price 76 cents. For sale at the common with our fellows and some personal traits and Characteristics of Prophets, Apost less and Jesus, or New Readings of "The Miracles by ALLEY PUTNAM, Price 76 cents. For sale at the common with our fellows and some personal traits and Characteristics of Prophets, Apost less and Jesus, or New Readings of "The Miracles by ALLEY PUTNAM, Price 76 cents."

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he times, that every one should have. For sale at

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THE ARCANA OF SPIRITUALISM. A Manual of Spiritual Science and

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This book contains the highest inspirations I have received during my whole lifetime connected with Spiritualism. The MS. has been the source of my information to a large extent in answering questions of a spiritual nature in this department. It would be Spiritualism it does not answer.

the Two Worlds, I have consented to time the walls of these vessels conhave them publish the work in Eng- | tract, and thus arrest the flow of blood. | laden with free nitrogen, oxygen, and land. It will contain about 300 com- A passage from Ingersoll or Paine pact pages, muslin bound, and the price | would do just as well, for in either case will be, postpaid, \$1.00 for this English | time is the essential. If a larger ar- and the very meaning of the word edition. Many have inquired for this tery were severed, the whole Bible comprehensive book on Spiritualism, might be repeated without stopping the composition, by fire, And as water and now that it will be published soon, flow of blood, and the patient would | boiled, is water spoiled, so water boiled it will be a great favor if they desire a probably die if his faith continued in for distilling purposes is certainly water copy, to send me a card at once so stating, as I wish to know how many copies to engage. The price may or may not be sent now, at the pleasure of five senses? I refer to the statement the subscriber. When the book is that there is a sixth. ready, subscribers will be notified.

C. Moutonnier, Hyeres, France, Villa La Desirce, Chateaubriand: Q. (1) How many different Protestant sects

purely and truly as possible.

among the various sects in America, knowledge of the external world; yet | boiling over and trying to put the fire represented by the Episcopal, Presbyte- at times we find that our minds extend rian, Baptist, Congregationalist, Methodist and Unitarian?

(3) Do all Protestants believe in bap-

A. (1) The leading denominations are Episcopalians, Presbyterians, Congregationalists, Methodists, Moravians, Bantists, Dutch Reformed, German Reformed, Evangelical Association, Lutherans, United Brethren in Christ, Second Adventists, Friends, Swedenborgians, Christians, Unitarians and Uni- acter of the other senses, but is rather versalists. To these may be added an a spiritual manifestation, and intensifiindefinite number of branches, led cation of them all. away by the speculations on the insolvable mysteries of dogmas.

Putting aside the New Jerusalem, Unitarians and Universalists, although it would require volumes to detail the minor differences between the great sects; fought over to the death, yet there is in the fundamental dogmas scarcely any distinction.

government, from the Presbyterians. All believe in the three-fold personality of God, the Father, Son and Holy Ghost, "the same in substance, equal in power and glory. They believe man For this man must have faith in Christ. that he may be regenerated and sanctiunbelievers, and eternal happiness in heaven for believers. God is in all his acts sovereign, and man a free agent, bound by foreordination, predestination. Protestants does not lie in dogmatic from the fear that his conclusions, if theology. Both accept the Bible and accepted, would enormously enlarge the salts in the joints, it might dissolve the the heritage of bewildering speculation | sphere of criminal irresponsibility. No

preserved by the writers thereon. one doubts the sincerity of Lombroso, Down to the time of the Reformation, but in his enthusiasm for his science he would take the Bible direct, instead of physical features as proofs of psychical the priests' interpretation of the Bible. | abnormality, merely because he finds How like are the sects seemingly most | them occasionally associated in crimidiverse may be seen in the one belief | nals. Criminality often occurs in men that man is born deprayed. If a Pres- of normal physical development and byterian infant dies before being baptised, it must be eternally damned, the Roman Catholic babe if not thus absolved by the priest goes to purgatory, where for a consideration paid by friends the priests have power by prayer to restore it to paradise. Unfortunately the Protestant ministers have lost this miraculous power.

All churches believe in baptism, but only the Baptists. Christians and Second Adventists believe that it must be performed by submersion. The others are not particular whether the priest makes a cross on the forehead of the devotee, or sprinkles water in his face. The best Baptist churches have baptismal tanks, warmed by steam, and perfumed with musk and other high odors lies the value of Dr. Brower's lecture. of sanctity, and baptism is quite differ- | Clinical instruction in prisons may soon ent from its early form of cutting a be as necessary for medical students as hole in the ice of a pond or river and it now is in hospitals and insane plunging the convert into the icy flood. asylums. The Baptists are like the Christians in taking the Bible for their guide, yet they would be called heretics-if they read the Bible contrary to the Evangel-

ical creed. The Swedenborgians take the teachings of Swedenborg as their guide, but

he was a theologian, and his creed is fundamentally the same as the churches from which he secedes.

The Universalists repudiate the belief in eternal punishment. They think the | The Illinois State Spiritualist As-Bible does not teach that awful doctrine.

The Unitarians are fundamentally different in their ideas of God. They believe God is one, not three and that Jesus Christ was simply a great reformer. They are a disintegrating class scattered all the way from an obliging orthodoxy to agnosticism.

The Adventists believe that the Bible contains everything profitable to know, and from its obscure prophecies, their founder, Miller, calculated by means of the four rules of arithmetic, exactly the day Christ would come the second time, as promised. As the day, passed without the blowing of Gabriel's horn, the calculations were revised and the mistake found and corrected. When these revisions also failed, and by

prophet died, the sect did not die, as would have been anticipated, but lives on in a state of expectancy. Its followers keep alive public attention by observing Saturday for Sunday, which is Distilled Water for Drinking a theological difference sufficient for persecution.

In their polemic discussions/there appears to be great difference between fact in theology that the less difference is distilled water. Distilled water is there is between disputants, the more going to cure rheumatism. Distilled acrimonious and zealously bigoted they | water is going to cure and prevent kidestantism for its remorselessly logical | going to beat back the forces of death, conclusions. The whole race of man- and prolong life. But the water dismerit eternal punishment, and only by for this new medical fad. So far, howanonymous letters. Full name and ad- God's grace has he furnished a scheme ever, as the cures are concerned, any dress must be given, or the letters will of redemption. God in this is free to one, I think, can count on the fingers of not be read. If the request be made, provide for a few elect or many damned | their left hand all the cases so cured, the name will not be published. The as he pleases and His motives are not

Now, that science has demonstrated beyond the least doubt, that man is a the creation and of Adam and Eve is a myth; that man is an animal struggling to be an angel, instead of an angel changed to a demon-and consequently having never fallen needs no Savior, the whole Christian scheme is a nightmare dream without foundation, or cause for being. The speculations and discussions over dogmas' and beliefs sound like the contention of children.

D. C. Darling: Q. Why does wound stop bleeding when a person

A. I have no doubt that the blood of difficult to ask a question relating to a wound, injuring only small veins and arteries will stop bleeding while a Bible At the solicitation of the managers of | text is being repeated, for after a short the treatment.

Mrs. MacB .: Q. Are there more than

gives the exquisite enjoyment of per- fabric and chemistry are changed. fumes. Ordinarily we rely on these which cannot be referred to them. There is an interior perception, which has been called the sixth sense, which, sensitive to impressions from supernal sources at times rises above all the others. It is through this sense, or better, this sensitive state that we gain an insight into the spiritual nature of man. It is not advisable to call this state the sixth sense, for it has not the char-

# SPIRITUALISM,

the doctrinal issues which have been And Its Duty to the Criminal

Dr. Brower's illustrated lecture, says and which is only an emasculated the Chicago Tribune, at the meeting of | water, ever take the place of natural The creed of the Roman Catholic | the American Medical Association in | water, endowed with its normal salts church is the creed of the Episcopal, | Columbus, Ohio, on the medical aspect | and gases, for drinking purposes? and so perfectly did the Methodists ac- o- crime called the attention of the cept that creed that they call them- physicians present and of the comselves Episcopal. The Congregational- munity at large to an important subject. ists differ mainly in methods of church | Dr. Brower evidently belongs to the school of Lombroso, Ferri, and their

If a defective anatomical basis is proved to be the chief cause of crime, then in the future, it is to the physician was created perfect, and fell from that | that people must look for guidance as to estate and is totally, by nature, morally | the care and cure of the criminal, and deprayed, and can only be saved by the | not exclusively to the clergyman and atoning sacrifice of Christ the Savior. | the educationalist, as has been done in the past. The chances of cure are greater in the case of juvenile offendfied by the Holy Ghost. They all be- ers, who can be removed-from the unlieve in eternal punishment in hell for | healthy surroundings which induce an unhealthy body and its sequel, an unhealthy mind.

> There is no doubt that a good deal of average or even unusual mental powers. Until Lombroso or Ferri can explain this on a material basis one must hesitate before making criminal anthropology the basis for criminal jurisprudence. While giving their school due credit for much scientific work, people must recognize that their science is an interesting and important branch of biology, and that in the future it may make its way towards important practical results, though it is hardly sufficiently advanced to be applied to the guidance of jurors and pardon boards, or to interfere with the execu- are wise, they will, for their own sake, tion of the present criminal-laws. This as well as for the sake of their unborn science, however, opens out a new field offspring, drink pure, cold, living water, for criminal therapeutics, and in this

The duty of Spiritualists towards the criminal is clear. Revenge should never become a factor in the punishment of the transgressor of law. The object to be attained is reformation; which is alyays accompanied, in a measure at least, with reconstruction.

sociation. Will all chartered societies of the Illinois State Spiritualist Association in sending per capita tax to me, please send them either in post office order or express money order. Make all post office money orders payable at post office station 66.

ELLA M. JOHNSON, Sec'y. 11437 Harvard avenue, Chicago, Ill.

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# ONE OF THE FADS.

Purposes a Delusion.

There are a great many fads in the the sects, but analyzed it is the hair world, for the cure and prevention of splitting of meanphysics. It is a curious | disease, but one of the latest fads out become. Calvinism is the type of Prot- ney trouble. And distilled water is kind inherited from Adam the infinite | tillers, and manufacturers of water sin of his disobedience, all righteously stills, are the ones mainly responsible within their personal knowledge, and have digits left.

But what is distilled water? The U. S. Dispensatory gives the folbeing of eyolution; that the story of lowing standard official formula how to make distilled water: Take of water 10 gallons, distill from copper still, connected with block tin worm, throw away the first 5 pints, run off only 8 gallons, and throw away the residuum. Thus the chemical salts, and free atmospheric gases are rejected. These salts and gases are an integral part of the water, and water without these salts and gases would not be natural water. If the gases are necessary, and for it is the salts in our drinking water, simply repeats a certain text from the as well as the salts in our food, that give us teeth and bone. Some undertake to compare distilled

water to that which falls from the clouds, but there is no comparison, for while the one is the product of solar energy, without boiling, and richly carbonic acid gases, the other is the product of ebullition, or distillation, distillation, is destruction, or despoiled, for fire, which is a devouring element, will burn water as it will any thing else. You know exactly the nature of the chemical change which occurs, when fire and water are brought A. In the normal state we know and | together. For instance, when in con-Those who have read the answers in | understand the external world through | tact with fire, or red-hot iron, there is this department will be acquainted and by the senses. The eye reveals to a decided chemical reaction, which will with the style and method of this work. | us the beauties of light, and by its aid | destroy the composition and volatility For its writing I claim only the merit | the wondrous beauties of nature. The of the water. The combustion of the of an amanuensis, who has sought to ear brings to the mind the varied water not only leads to decomposition, transmit the thoughts it contains as sounds and makes oral speech and the but to explosion, and so in the boiling, harmonies of music possible. The or- the water becomes saturated with fire gan of smell sentinels the citadel of the gases in every bubble that rises and health against pestiferous odors, and bursts become disengaged and its whole

Another proof that water boiled is senses and of taste, and feeling as our | water spoiled. The first time it boils it | Of all the great and good of every age, guides, and so complete is our reliance | will lift the lid of the kettle, and con-(2) What are the differences existing | that we recognize no other avenue to | duct itself in an uproarous manner, out. If you remove it, and put it on the get it to boil over a second time, still less a third time, because the vitality of | Of broken hearts, and in the cherished the water has gone out in the first outflow of steam. The free gases and much of the latent oxygen gas have escaped with it. While the nitrogen and oxygen are inspiring elements in water, the carbonic acid gives sparkling life to water, without which the best drinking water would be unpalatable, and it is on account of the absence of free atmospheric gases in boiled water, or distilled water; that these waters taste flat, vapid, and insipid. It is a well known fact, too, that waters impregnated with carbonic acid gas, possess certain medicinal virtues, they will lessen nausen, gastric disturbance, and promote secretion of urine. How, therefore, can boiled water, or distilled water deprived of its natural salts, and gases,

> Distilled water as a solvent for chemical and pharmaceutical purposes, or to wash with, is all right, but distilled water for drinking purposes is, from

our standpoint, all wrong. As a solvent we do not deny its power, for distilled water will dissolve substances which common water will not. For instance, distilled water will dissolve tartar emetic, nitrate of silver, sulphate of barlum, sulphates of quinine, and morphia, phosphoric acid, and even corrosive sublimate, and in general terms distilled water will dissolve the alkaloids, and their salts, and because of its solvent powers, it is claimed for it that it will dissolve all earthy deposits in our joints causing rheumatism, and it is on account of its great solvent powers that the writer the opposition to "Lombrosianism," as | dare not himself, use distilled water as The difference between Catholics and it is somewhat sneeringly termed, arises a beverage, nor recommend it to his | Made thee to dream of immortality. patients, lest in dissolving the earthy

joints also. Ha! ha! ha! As bad as the teeth are in this generation, and largely so from the use of theology and the Protestant reformers of his generalizations are premature, | boiled, if the human family persist in did not repudiate the creed. They and he is too ready to take abnormal their use for the next few hundred years, as they have in the past few hundred years, the human family will scarcely have left a sound tooth in their heads, or bone in their bodies.

The great arm of dentists may be able to insert artificial teeth, but the great arm of dentists will not be able to insert artificial bones.

Besides hot drinks inflame both gums and teeth, and disintegrate the enamel. Theoretically, therefore, distilled water is not a natural product, nor substitute for natural water, for while botted water is simply a decoction of what the water contains, distilled water is the veritable essence of all its contamination, microbes, sewage and all. In conclusion, if the human family

and plenty of it. A person who drinks plenty of water, say four or five pints a day, is always

more healthy than one who scarcely ever drinks water. A person who does not take much water except in food, is generally lean, the bowels constipated. the skin dry and sallow, and all the natural functions debilitated. DR. R. GREER. Chicago, Ill.

THE UNTOUCHED LYRE.

A heavenly music sweet and strong In secret silence holds its own; And yet its echoes steal along The borders of the great unknown. feel its tenderness of love. Its touching notes of life sublime, Awaiting me in climes above .

Beyond the shores of fading time. It brightly glows in faith's delight, An instrument of finest tone-And from its chords both day and night Soft zephyr waves find me alone. And cheer with whispered thoughts di-

The hour my fingers ripened well, May all their harmonies entwine The joyous worth of soul to swell. My golden lyre! thy shining strings Are tuned to Nature's purest laws. O, patience soul! till angel wings

Shall bear thee volcing heaven's applause. MRS. T. C. PARDEE. Ellington, N. Y.

THE UNANSWEBED QUESTION.

My soul roamed through the mystic realms beyond-Night's shadow, longing to explore the Of that awful mystery that has been

Shrouded from mortal eyes since time I passed into the soul-sphere of the Which rolled onward through the unbounded space 3 Of ether, while on its throbbing bosom

The fragments of its time in strife and In ecstasy I viewed with spirit eyes The enchanted land of immortal

Humanity stirred restlessly, spending

I saw the glow of life's unclouded day, And felt the thrill of that inspiring love Which is the soul of art and song.

And the sweet harmony of all beauty Gathered and blended there. I yearned to solve

The mystery of being and the soul's Deep destiny throughout eternity.

"Tell me," I said to the Great Soul of Earth, "Whence came this self that loves and hates?-this I, Imprisoned in the walls of flesh and

Crushed by the weight of toil and care Its neck the binding yoke of pain, upon nature put them there, so are the salts, Its back the cross, upon its brow the

blood.

Of thorns. What boon hast thou to give-what pledge Of bliss in higher spheres, to soothe with hope

The pain and weariness of life while 'O impatient soul!" said the voice of

"Offspring of my creative love, why Thee? Yearning for more light upon the great

Mystery, whence thou hast come, and Thou shalt go! Through all the rolling

This question has been asked, and no Given. In whose name dost thou speak, Should break the silence to which God

hath sealed

"O Invisible King!" I said, "Monarch Of the seven lights! Thou who hast In thy bosom rarest treasures; who dost Conceal the mystery of worlds within Thy depths-thee I invoke! And in the

Whose silenced lips still speak through us-still plead

With thee, in mute persuasion; by the wrecks beyond the senses and have capabilities fire again, you will find that you cannot of human hopes—the blinding tears, the

Of loved ones 'neath the unpitying I beg of thee for one true word, one ray

Of light upon the primal mystery." The Earth replied: "Ay, soul, thou speakest well,-

But plead in vain., God, is! and I am naught-But one revolving orb, one tiny speck Amid the countless multitude of worlds And suns that dot the void with spark-

ling lights, a man off the Thy destiny is one .with mine-thy Among the stars. The waters of the

Blue sea of Infinitude enfold me, And press with soft caress my rounded Thence my immemorial origin,

Thither the shrouded goal of my final Destiny. Thence all rivers of life flow. And therein shall all return, when God

"The Spirit of the Deep was never And it alone shall never cease to be.

Everlasting stability, Spirit And substance of all shadow and al change-Eternal Soul of souls! With Him is The mystery of life and death. 'Twas

Who made thee what thou art-to rule And land, to trace the stars, to love and | week.

'Twas He who lit the torch within thy Who kindled in thy brain immortal thoughts-

URIEL BUCHANAN.

TO A PINK POND LILY.

all theology was Catholic (or Greek) is too uncritical in his methods. Many drinks made of water that has been What strange new joy has reached thy heart of gold, Tingeing thy petals with a rosy light, | ualism we gave a pound sociable which | The Quarantine Raised. Causing thy waxen leaves, as they un-

> With ecstasy to blush away their white?

Art flushed with thine own loveliness or shy With wondering o'er thy new-born bloom-

Hast thou found happiness, or dos thou sigh At thy increase of beauty and perfume?

Dost grieve to find thyself less white, Though fairer than the blossoms of thy name? Must thou regret because we find de-

In coveting thy beauty for thy fame? Was it the rapturous dawning of a love That warmed thy cold that to a radiant glow- ... Bringing a message from the world

above To add new beauty to the world be-Ah, strange, sweet flower, the answer in thy face:

We feel the passion and the pathos of Sigh to behold and looking sigh again

The Christian Label. The absurdity of labelling universal truths and virtues/Christian, as though they were the exclusive property of

one religious sect or system, is pointed-

ly indicated in this extract from Mr.

Shaw's Independent Pulpit:

gullty of?

Seeing that Christians are no better than other people, that they are found to comprise a majority of our ignorant and criminal classes, we suggest that they go all the way in their claims, and thus label the vices and crimes that prevall in all Christian countries. Why not say Christian ignorance, Christian drunkenness, Christian adulfery, Christian theft, Christian murder? If all the virtues are to be claimed as Christian because Christians, in common with other people, endorse them, why not Christianize the vices and crimes which Christians, as well as other people, are

Suggestions for Protection of Mediums.

There seems to be much trouble to protect mediums from being classed with fakirs. The common class of advertisers in the newspaper clairvoyant columns are ordinary fortune-tellers by card reading. Occasionally a medium's notice is included amongst these-and several others claim to be mediums. Thus the public gets the idea that the Spiritualists include all of these miserables and fakirs.

Our good mediums are thus depreci-

ated in public regard. The spiritual

lecturer is also handicapped thereby, for the people look upon them as defenders of the nefarious and inefficient. A lady palmist here in Grand Rapids is now advertising to "teach" clairvoyance and psychometry. No wonder your correspondent, "Spiritual Lecturer," says "Honest mediums need an advocate." My opinion is, that advocate should be a legally organized spiritual church in every locality and a national body that shall create a protectorate and be a guide and helper. We need an advanced sect in the religious world, that shall attract the advanced minds theology. That body should recognize and claim inspiration and spirit communion. What a power these two when enforced by a body of people who are spiritually enthused thereby. Its mediums will be employed and need not advertise. All of these fakirs who advertise as clairvoyants would not then be classed with the psychics-and our troublesome test exercises at public meetings would cease to be a ten-cent attraction and become the spiritual force around which to rally for spirit communion. That would attract instead of, as at present, disintegrating our associated membership. Proper organization is what we need. Those who do not agree therewith need not affiliate. They can continue as iconoan absorbing interest, and it will probably provoke answering arguments."clasts, for the world will ever need them; but the great power of Spiritualism can be created only by infusing it into the life of all humanity. We have but just now had an experi-

ence in Grand Rapids. A reporter for a Daily Advertiser. local paper, in his account of our meetng spoke of the mediums as "fakirs." I insisted upon a reply thereto being published, and obtained it. We must let the world know that the Spiritualists do not employ fakirs, but only reputable and well-endorsed mediums; and all of our local societies should well observe such a rule. But I observe much carelessness in our societies in order to MOSES HULL'S BOOKS get an attraction that will draw large attendance, rather than give proper spiritual food and comfort. All local advertisers amongst the trav eling clairvoyants, card-readers and wonderful mediums who sell charms, should be mistrusted and ostracised by

our local societies. This plan has worked successfully in several localities. The society should make it a religious duty to announce and help every good medium who comes amongst them for honest work. Thus will mediums gain an advocate,

and our public cause be protected and receive merited confidence. G. W. KATES.

Grafid Rapids, Mich.

Harmonial Club.

The ladies of the Atlanta Ga., Society of Spiritual Science and their friends, met Feb. 27, 1999, for the purpose of organizing a ladies' club. A temporary organization was formed and a president, vice-president, secretary and treasurer were elected. This organization is known as the Harmonial Club. and as its name signifies is pledged to keep peace and harmony, not only among its members, but with all with

whom it comes in contact. As an auxiliary of the Society of Spiritual Science the alms and objects of the Harmonial Club are (1) for advancing the financial interests of the soclety of Spiritual Science; (2) for encouraging and promoting a social life in the live topics of the day; and (4) for All About Devils. the instruction and educational ad-

vancement of its members and friends. The Harmonial Club holds regular weekly meetings and each member deposits in its treasury five cents each

Some subject is assigned for discussion at each meeting. We have discussed "The Philippines;" Bill Posting and the Nude in Art," a subject which agitated the ministers of this city not long ago; "Cruelty to Animals," and many other subjects. For our further advancement we have

taken up the study of parliamentary law and are learning to conduct our meetings in an orderly manner. The Club has given several sociables. On the anniversary of Modern Spirit- 10cents.

was a great success. The Harmonial Club is a live, earnest

organization and would be in a very thrifty condition were it not for the fact that a short time ago our treasurer absconded with the full amount in our treasury. We take this philosophically, however, and trust that we now have a treasurer who will be able to withstand temptation. DAISY A. DICKINSON, Sec.

MRS. LOE F. PRIOR, Pres. Atlanta, Ga.

The Texas Spiritual Temple. The Spiritualists of Fort Worth, Tex. have recently dedicated their new Tem-

ple, of which an account has been sent

We have a band of ladies, the Temple Workers, auxiliary to the general society, which was organized December 7, 1898, and has been busy ever since raising funds to furnish the new Temple. They worked during the winter and spring for a bazaar, which was held the first week in May. From the money thus raised and otherwise solicited, we Our hearts Interpret with a tender have been enabled under the leadership of our speaker, Jennie Hagan Jackson, to put down in the auditorium a fine Brussels carpet, seat it with opera chairs and furnish a kitchen and dining room. So we were ready to receive the visitors and dedicate our new Temple June 4.

> We had a piano, and lately a fine picture by Edward Hill, a woodland scene, has been placed as a background on the platform. It was an attraction during the bazaar. But our work is not done. We still

have the bulk of the money to raise on the carpet and chairs. We expect to meet every week through the summer and give entertainments often. This month Mrs. Cora L. V. Richmond, of Chicago, is with us as speaker, and is assisting us.

Our regular speaker, Mrs. Jackson, and our president, Mrs. Wilson, are in the north and expect to raise funds to help on the debt. Anything our friends can do to aid us either by money or articles, for the Bazaar next winter will be gratefully received.

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White never flinches in telling the whole truth, as he thinks science has ascertained it, he is nowhere irreverent. He confronts truth, takes its hand, and follows boldly wherever truth bids him come."-Buffalo Commercial. "The book is written almost colloquially, and so interestingly as to enchain the attention at once, and keep it enchained. Concise as a history of the universe could be made, tabulated so that instant reference to a particular bit of history, theory, or biography may be had, it will be valuable as a lexicon relating to religious controversy. It is crammed with information, sorted, sifted, winnowed, and prepared for the consumer, as reading it is of

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good physician and are getting better do not write us, but if you are not re-celving the beneut you should, write us.

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is now open and many patients are coming and going daily. We can acwell to write and secure your rooms ahead. Terms are from \$7 to \$15 a week. This pays for all treatments, in-cluding baths, massage, magnetic and psychic treatments. Carriage rides free to patients; beautiful drives. It is the best Spiritual sanitarium in the world to-day. Send for the pamphlet called

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Write to-day sending us your age, sex name in full and leading symptom.

DR. C. E. WATKINS.



# A Letter

who are my patients, and those who are not. We desire to say that June 15 closes our 12th year of medical practice. take cheaper treatment. I have had 8 after calling in their home physician, through the advice of friends. The rest are still taking treatment or quit treatment, through one reason or another. Three hundred or more, perhaps, continue for a while, stop treatment, and then began again after trying other physicians, I failed to cure. I now believe that I have the largest practice of any one physician, and to-day I can say that I believe I owe this large practice and grand success to the fact that I do my own diagnosing and prepare all medicines myself. I do not trust these two important matters to any one else. I take a vacation once a year and during that time I employ only one physi-

I have now returned to my country Home, at Aver, Mass., where all letters be sent. The Sanitarium or Health Home is now rapidly filling with patients, and no doubt I shall have to greatly enlarge the Home next year. Dr. Avery, who has been with me two years is at the Home all the time, day and night, while I make regular daily

At this Home we are trying to cure the sick without medicine, and we are succeeding beyond our expectations.

The Home has been a success from the start, but I desire to acknowledge that I owe its success in great measure to Dr. Avery's kind attention to the patients there. At the Home we give psychic, electric, magnetic and massage treatments, and baths of all kinds.

Those who may desire to know further of the Home can do so by sending us their names, and we will take great pleasure in sending them full information. Those who cannot come to the Home this summer should write us. sending us your age, sex, and leading symptom, and we will at once diagnose your case and send you same by return mail. While we do not advertise to treat cases for less than the medicine costs, we wish all to write us who are sick-and who are not receiving benefit from their present treatment; and even if you are poor we shall be pleased to go all we can for you. Owing to the fact that we have now a nice income from our placer mines, we can afford to treat the poor now for less money than we ever have. So write us, no matter how poor you are. For those who are well-to-do the old prices will remain the

same. Kindly address all letters to DR. C. E. WATKINS.

#### PRAYER ANSWERED.

Pious View of Prize Fighters

It seems, says the Chicago Tribune, that the father of James Jeffries, the new heavyweight champion slugger, is a minister of the gospel. The Los Angeles dispatches show his plety to be of the sort that is not scared out of working order by a sight of the devil or the prize ring. He has for some time been saying that God would be on the side of Jim if he wished his son to win. When the news of his son's victory came he is reported as saying: "I think our prayer has come to be verified, and You need the watchful care of a good I believe God's will was in the ring-physician now if you ever do. Why not side." The champion's mother is also confident that "Jim's victory is for

some good purpose."

In the face of this fine combination of parental loyalty and thoroughgoing plety it seems rather cynical to quote Napoleon's aphorism about God and the strongest battalions. Napoleon's the ology, however, seems to fit the case with less moral strain than the more or hodox kind. One would rather not regard the ancient God of battles as superintending the affairs of the prize ring. Fitzsimmons is inclined to the Napoleonic school of theology on this point. He is in the humble and con-trite frame of mind that goes with the new prefix of "ex" to his title of "champlon of the world." He admits that Jeffries was a younger man, a larger man, a heavier man, and a stronger man than himself, with at least as much fistic science and skill. He might commodate fifty patients in this New add, in the words of the hymn, "I was England Health Home. We are usually not always thus." His views "before crowded during July and August. It is and after taking" show an interesting

dissimilarity. Before taking his medicine Fitz-simmons said: "From the first I have helieved I had one of the easiest con-tests of my whole puglistic career be-fore me. I admire Mr. Jeffries' grit and know him to be a deserving young fellow, but he has undertaken a little too much. He must bite the dust." After taking: "I can't say any more than that Jeffries is the best man I ever met. He was too big and strong for me. It is proof positive that youth and weight will tell in a fight. He made a great fight for a young fellow." That last phrase, "for a young fellow," is a humorous touch that does not in 'the least impair the ex-champion's firm con-viction that he was knocked out by solid flesh and blood.

The senior Jeffries may be more firmly convinced than ever that the prayer of the righteous man availeth much, but he will make little headway in persuading the world that there is any divine element in prize fights. The bettors and gamblers who run them belong to the other camp. They are of the sons of Bellal.

Though prize fighting is a disgrace to modern civilization, yet we here have a devout father praying that his-son may win-and he does win. Verily the days of barbarism are not yet over, though this earth has been in existence for millions of years.

U. SEEUS. for millions of years.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines

E. D. Shaw passed to the higher life, To the Sick May 21, full of the true honors won by a faithful and noble life. In addition to his many virtues and talents, Mr. Shaw had the poetical gift to a marked degree, and the columns of the spiritual press have often scintillated with his poetic effusions and given pleasure to receptive minds. He was a patriot giving years of his life to the service of his In that time I have diagnosed 21,630. country, and ever showing his devotion I have treated over 19,000 sick folks. to his flag in lofty song, and heroic Some 16,000 remained with me until deed. He was also a Spiritualist of procured. Something over 1,000 only took nounced convictions, and it was his treatment one month, then left me to earnest desire to be let free from his suffering body, that he might have the deaths; these deaths occurred, however, privilege of working with humanitarian souls from the spirit side, in their la-bors of love for humanity. For years he has been a sufferer from physical ills, but has bravely done his part in life, and sung his songs of inspiration and cheer, waiting for the angel of change to take him home. -He has gone to his reward, and the blessing of loving hearts follow him.

MARY T. LONGLEY. Washington, D. C.

Mrs. Nettle Best Baker, wife of George Baker, of Chicago, passed to higher life, June 13, 1899. Remains were brought to Vicksburg, Mich., her childhood home. Funeral held June 16, cian, who never puts up a drop of med-icine without consulting me by letter or er-in-law. Mrs. Lucy J. Williams officiated. The discourse was a beautiful presentation of spiritual philosophy. The many flowers sent them by her friends showed the esteem she was worthy of. MRS. H. M. worthy of.

> Passed to the higher life, from Blair, Neb., on June 19, Air. Nelson Tremaine, at the age of 70 years. Mr. Tremaine has enjoyed the consolation of Spiritualism during the later part of his life on earth, one of his daughters, Mrs. Annie Buchanan, is widely known as a slate-writing medium. He leaves a widow and ten children to mourn his loss. Mr. Tremaine was a respected member of the Blair Spiritual Society. Funeral services were conducted by the writer, assisted by Mrs. Bonney and Mrs. Alford. W. E. BONNEY.

#### TESTIMONIAL.

B. F. Poole, Clinton, Iowa:-Your remedies and system of psychic treatment have helped me more than any I have ever used and I have tried many. Please send remedies for another GEO. L. SOPRIS, month. Denver, Colo.

Please try my remedies, Elixirs, Magnetized Compound and system of psy-chic treatment. If not satisfactory I will refund the money, \$1.10. B. F. POOLE. Clinton, Iowa.

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V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Ashton. Always an interesting programme. All are welcome.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at 1785 N. Hoyne avenue. The Christian Spiritual Society holds

meetings in Hygeia Hall, 404 Ogden avenue and Robey street, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts the services. Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sun-

day. 3 p. m., conference and tests; 8 p. m., lecture by Dr. A. Houghton; tests by H. F. Coates and others. All are invited. Good music and seats free. Spiritual Endeavor Society, meets at

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ltor of The Progressive Thinker; Mrs.
Loe F. Prior, Atlanta, Ga.; Mr. and
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