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

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trusted, and yet he rejects it because i

DR. P. J. BARRINGTON.

Of joys in the life that's to come;

My spirit desires its new home-

Sweet heavenly place! how I long to be

They speak of bright lands beyond the

Bright lands in the life that's to come,

Where flowers he'er-fading eternally

O, tell me, when will my change come?

Sin darkens my bosom with gloom-

Bright lands of pure bliss! how I long

O, tell me, when will my change come?

They speak of fair climes in the regions

Fair climes in the life that's to come

Where the free spirit basks in the light

O, tell me when will my change come

I long those bright gardens to roam-

O, tell me, when will my change come?

A house in the life that's to come;

from death's bands.

grant me release.

ones we love.

us with joy,

Ellington, N. Y.

Where the worn spirit rests when freed

O, tell me, when will my change come?

Tho' I dread the last pang that shall

Yet I prily for bright angels to come,

And bear me away to the mansions of

O. tell me. when will my change come?

They speak of a time when the dear

Dear ones in the life that's to come.

Who have passed to the paradise plains

Will clasp our glad hands and receive

Tarry not happy time! O. I don't fear to

O, tell me, when will my change come?

MBS. T. C. PARDEE.

There tenderly making us room;

And heartily welcome us home-

O, tell me, when will my change come?

enly birth-

with care:

cold tomb,

to be there!

of pure love-

throbs to go!

with hands.

NO. 518

OBSESSION.

Practical Thoughts and Ex- As Analyzed from Various perience.

To the Editor:-I note in several of the spiritual journals, several articles on obsession, and first I would state that so far as I have observed it is an utter impossibility for two spirits to occupy one human body at one time so that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession—that is, an obsesting the control of the progressive that entire obsession are control of the progressive that entire obsession are control of the progression and the control of the progression are control of the progression and the control of the control of the progression and the control of the progression and the control of the contr sion so complete that the original spirit is entirely set aside—is of very rare oc-currence. I really think that with a person that has a perfect brain and a who feels that he is so securely inno such thing as an obsessing spirit tak- | sailed has read philosophy to little pur-

four o'clock, and evidently she was un- of the world have denied the existence trolling spirit, "Why don't you leave clent reasons for it. Indeed materialthis woman alone, and not be all the ism, denying the spirit world; Spiritualtime hanging around earth life and tor- ism denying the physical world; total a while." Then I held her and took her here, another there, but all always prebest that we could in trying to dispos- lug on each other's heels as they go sess the obsessing spirit, and she, the | round the circle. And a most comfortmedium, seemed to be herself, and we ling delusion indulged in by each and at that we had done a good work.

could not understand what was the matter with me, for I had forgotten the invitation that I had given to the obsessing spirit, but after taking a cup of coffee and finding that my whole house looked so strange and unfamiliar, I said nothing to the wife about my strange feelings but left the house and went out into a large wooded park near my home. While sitting there (and thinking may be that I was partially insane or fast becoming so), I saw a policeman approaching me on his way to the police station a few blocks away. I felt a sort of dread and a frightened feeling as soon as I caught sight of him. Well, he passed on and in a few moments two policemen came toward me and I began heard clairaudiently these words, "For God's sake, sir, don't let them take me to the insane asylum again." The men spoke to me and passed on and the fact began to dawn upon my clouded mind that the obsessing spirit that I had invited to come to me had accepted the invitation, so I asserted my will power and stood up and clenched my fists and in a very positive manner told Pat to leave me at once and try to reach a higher life than earth, and he left at once, and at any time that I choose to do Pat will leave his medium and come to me, but I do not invite him unless I am in the presence of the obsessed lady. Now it can be plainly seen that this

lady, for she has a slight disease of the brain, at the back of the head, called spinal meningitis, and until she is cured of this brain trouble she will be oblodging place in this disorganized brain. I also claim that any healthy and well control for their benefit, not controlling

ignorant and earth-bound spirit could

not fully obsess my organism, but he

could hold on to me until I chose to

send him away. He yet obsesses the

strong wooden table all to kindling wood, until I kindly tell him that will do, as he has made demonstrations enough through the table to convince the strongest skeptic. He is also a very intelligent spirit and instructs me in the old Hindoo religions.

Then I have another friend in spirit

life. Dr. Hoxsie, who will at my request go to any point on earth for me if I kindly request him to do so, and he will bring me news from these locations and also descriptions of rooms and houses and lands, etc., as well as tell me of the condition of the health of those I wish to hear from. And I have in Him, and in whom all things move yet another spirit friend, a young Indian called "Swift Running Water," who will go quicker than a flash if I request him to and will do any errand that he may be sent upon, and in fact any good spirit friends will do as kindly request them to do, but mind you, I do not control one of these good not attempting to control them, but we | myself entire." Being, which ought to mankind both in earth and spirit life. Buffalo, N. Y. J. W. DENNIS.

THE TRIUMPHANT EGOTIST.

He supposed the whole world heard When he spoke-Thought the universe was stirred When he spoke-

Fancied all he said was weighed That mistakes might not be made-But, in truth, no heed was paid When he spoke.

And he wondered what they'd say When he died-How they'd take it on the day

That he died: Wondered what the world would do When it heard that he was through-But, in truth, it never knew When he died.

Say that he was just a fool. If you please: Mark his tomb with ridicule. If you please, But he died supposing men Would not see his like again-Was his not a triumph then, If you please?

-S. E. Kiser.

SKEPTICISM.

Standpoints.

If Spiritualism, like the church, has arrived at such supreme contentedness with its own method of proving spirit existence that it will tolerate the use of

perfect physical organism there can be | trenched that his position cannot be aspose and is not exceptionally well Take my own experience. One even-ing a lady called at my residence about edge. Very many of the ablest minds der the control of an Irish spirit, and of the physical world, and of course after some little time, I said to the conmenting her with your continued conskepticism, denying everything; and trolling her?" The control answered at once, "Where shall I go sir?" I said, and spirit world and in Being which lends itself in the properties of both of the properties of both lends itself in the properties of both on to a higher existence." He at way, sir, to leave her." "Well," said I, | chasing each other around the circle in "come to me, and let her alone for the ages; sometimes one prevailing to a circle that night, and we did the | vailing somewhere, and always treadall went home well pleased, thinking all times is that it is just on the eve of taking possession of the whole earth Well, the next morning when I awoke | and for all time to the utter discomfitmy room looked so unfamiliar that I | ure of all other beliefs to the contrary notwithstanding.

> Materialism is skepticism as to the spiritual world; idealism or Spiritualism is skepticism as to the physical world; but skepticism of any kind is a very dangerous thing to enter on, for the same principle or line of reasoning which destroys either the spiritual or physical world will destroy both, and land us at total skepticism of everything where we feel justified in saying: "Neither I am, nor does aught mine nor

Bishop Berkely, the idealist, concluded that there is no external physical world, because all we can know of it are its properties, and these not till in the mind. Hume went him one better to feel like running away from them. I by saying if you can deny matter or material things because you can only know their properties, you can deny mind and God because you can only know them in their attributes. Thus was matter, mind and God wiped out, and there was nothing left but consciousness states. And the total skeptic was not long in finding out that we had no criterion by which to judge of the truth or | that make such demonstrations possi- he shrinks from publicity and prefers to reality of these consciousness states. The result would have been the same, only more easily and certainly reached, if the skepticism had started out as to spiritual things; for assuredly if we can deny spirit things realized direct in consciousness, we may deny physical things realized indirectly through the senses. Indeed the strong argument against the physical world is that it can't be like our idea of it; a spiritual | well; fresh flowers were brought, etc., fidelity and persistency that has marked condition cannot be the same as a phys-

ical condition, so we are told. Most men perhaps become skeptical as a matter of "business profit," or to strengthen their own position or consessed, for the spirit finds a congenial tention against attack. And it is concluded the more successful way of guarding against attack is to kill out organized sensitive or medium can at the thing that attacks. Hence the all times use spirit presence and spirit bishop would destroy the "matter" which was atheistic to the church conthe spirit but requesting a spirit in a cept of God. Spiritualists would dekind manner to aid us and while they stroy physical things, in defense of spirare aiding and helping us we can and itual things. Materialists would destroy do aid and help them. To prove this spiritual things in defense of physical one fact to myself, I have one old spirit | things. They are not willing to live who at my request would tear a good, and let live, and the devil or total skepticism swallows the whole outfit because the line of argument which de | S. Augusta Armstrong as speakers of where the spirit receives a new heav stroys one is equally effective against | the day. From the opening hour to the

The salvation of the world has always been that the reaction from total skepticism, at which great learning ends, is back to faith in both the spiritual and physical world, and in God, with which common sense starts out. One advantage, however, of this skepticism or criticism has been to transform the God who sits on a throne in a local heaven of which St. Peter has the keys, into a God who is in all things, and all things and have their being. Being, who lends himself in the properties of the physical and spiritual systems we now know, and to the diverse other systems of ex- answering with a pleasant smile the istence of which now we know nothing. many questions asked him over and Being, which gives realty to all things. and without whom there is nothing. just as the total skeptic says there is spirit friends, but they oblige and help nothing. Being, whom some have had me and in return I oblige and help them, to say: "A single atom emanating from they not controlling me entirely nor I | me has produced the world, still I am work peaceably together for the good of | satisfy those who have so intense yearning for "Monism" that they would destroy matter, or would destroy spirit, to attain to it. F. J. RIPLEY. Home. Tenn.

INVITATION.

Those who seek to hear "the voices." Like the lily maid of France, Must retire into the silence Till the dreamless depths entrance.

Streams reflect the stars above them, Only when the waves are still; Souls discern the dead that love them When their own thoughts cease to

thrill. While I linger in the silence Come and meet me, friend, half-way, With the tender, sweet assurance, You remember me to-day.

Lo! a Rose has cast its fragrance O'er my spirit's prison walls, And across my soul, a footstep Like a lily petal falls.

O'er the harp-strings of my being May your angel fingers stray. Till some strain of music freeing Echoes back your thoughts to-day.

CALLA HARCOURT. Chesnut, Ill.

THE HOME GIRGLE

Having business recently in Fort The gentleman says no one in Iowa Dodge, Iowa, I visited in the home of ever heard him speak the name of that Mr. Silas Corey, and once more came in lost and cherished friend. The rose ho touch with that model home circle still keeps. which has been held regularly every A little later Mr. Corey had a rose, Thursday evening, with but few ex- and attached to it were sprays of the ceptions, and those in the interest of foliage, brought by his mother, and it other Spiritualistic instruction, for was found between closed slates that nearly five years. You will remember had only been held in the hands of the Thinker.

Perhaps there are those who believe that matter of material things exist, if that matter of material things exist, if early last winter. That somewhat can attest to the genuineness of that meager account attracted wide-spread rose, as it possessed all the attributes attention, and brought to the veteran of a blush rose, fragrance, stem, leaves, Spiritualist many letters of inquiry petals and all, brought probably from from people of standing and education, some conservatory or southern clime bankers and laborers, as well as educa- where roses bloom in our autumn. tors and thinkers, in regard to the ve- One evening recently; with only Mr racity of the writer, and the reliability and Mrs. Corey and the Medium, Mr of the information given. Those letters H. A. Rayne, present, it being a very Mr. Corey courteously replied to, affirm- hot night and the windows all open, and ing the statements made, and assuring the broad belts of moonlight streaming the questioners that the half had not through the bay window, reaching been told. The subject had not been nearly across the room, all at once sev-overdrawn, for the reality far exceeded eral forms were present, some ethereal full tones so loud that a lady residing him with one arm around his neck and on the opposite side of the street as- the other hand laid on his head, while sures me she has often heard them in she talked to him naturally of personal summer when the windows are open: matters, gave advice and directions in independent writing on tablet, slates regard to some business transactions, and promiseuous pieces of paper, and the circle, etc., and presently the muthese sometimes folded and in the sical instruments were laid upon the nockets of the coats worn, and some- table and the several forms faded away times in the chairs upon which they from the sight of the sitters, not using were sitting; articles of various grades the cabinet in either their coming or goand weight being brought in and ing. dropped on the table, sometimes from The beautiful manifestations consix to a dozen being brought in a single stantly developing in that model circle session. Once a large piece of lava, are varied and numerous, and are proof said to have come from a volcano in positive of continued life, and a power Central America, and a piece of pecu- that I believe is always' struggling t liar rock that must have weighed a prove to humanity the mysteries of nound was brought from the Rocky which man is constantly seeking a so Mountains; bits of pencil, etc., from lution. The 800,000 churches are in evi the school yards; and when anything dence of such desire, and yet how per was brought and dropped on the table, sistently he rejects all rational evi the voices always told where the ar- dence, when it comes to his own home ticles were brought from and what they through those he has believed and

> Reference was made in that letter to comes quietly and naturally, instead of independent music played by invisible through the lips of pulpit diction. How hands on several musical instruments many homes might be blessed-how in that room. Of lectures given, news, many hearts relieved of their burden of advice, etc., of materialization and de-doubts and sorrows, if man would be materialization, and many other re- rational and open the door to his own markable happenings that tell in unmis- waiting ones, to let them enlighten him takable language of not only unseen instead of meeting evidence with doubts power, but of intelligence and mental and sneers, force, memory, affection, and a con- Mr. H.-A. Rayne, the medium, is at scious continued existence of priceless exemplary gentleman, only a little past value to humanity, and are evidence in- thirty years old, whose mediumship disputable of the willingness of the dis- seems to cover a wide range of phases, embodied to prove their life, love and and we think a wide field is open befaithfulness, if conditions are provided fore him if he chooses to enter it. But

> ble in many a home. Later in the winter—say the last half a retired and quiet way, with his famof February, extending into March, ily and friends, feeling fully assured Mrs. Buchanan, of Marshalltown, gave that these higher gifts inspire to nobler a series of seances in Mr. Corey's aspirations and grander attainments in house, which were well-attended, and the every-day life of the student of the in which independent slate-writing was spiritual philosophy. the leading manifestation, given in What has been accomplished by that good light and in full view of the audi- veteran seeker, Mr. Corey, may be acence, and I should add tablet writing as complished by others with the same ad libitum, and which resulted in the his research after evidences of immorguides instituting a developing circle, tal life. which is still holding weekly ses- The Progressive Thinker is our only sions in Mrs. Corey's house, and in light and comfort outside of our guides. which fine manifestations are produced. here in a town of 2800, people, with A gentleman received between closed eleven orthodox churches, and we feel slates a message and a full blown rose, like saying to the people: "For goodness and under the rose was written the sake, 'strike a light' "? name of a special lady friend who had Our friends can address us at present died 20 years ago. Over the rose was at Storm Lake, Iowa. written "For Joseph-" (name in full).

> Harmonial Camp, Los Angeles. WHEN WILL MY CHANGE COME? The Harmonial Camp, held in Syca- They tell me of pleasures beyond this more Grove, closed its meetings October dark earth, 1, with Dr. Charles A. Andrus and Mrs. last good-bye, this camp has been a successful and harmonious meeting. No one would have ever dreamed from the systematic manner in which the camp was conducted that it was experimental with the Harmonials, but they wisely placed the management in the hands of Mrs. Nettie Howell, who has proved herself equal to and capable of rising above all the many perplexing and annoying things that so aften come up in camp life. She was ably assisted by Mr. J. D. Griffith, the efficient secretary and treasurer of the Harmonial society, who was ever kind and courteous to the The thorn and the thistle do rankle me stranger that came within their gates, over each day.

The beautiful songs rendered by Mr. E. A. Humphry, wife and daughter. were of the finest spiritual character and gave inspiration to speaker and medium. The last evening of the camp just before the final farewells, Mrs. Maude L. Von Frietag, pastor of the Harmonials, received into fellowship I'd fly from this prison of pain and twenty new members.

And now, last but not least, let me O, fair happy climes! how my heart speak of those whom we all were pleased to meet three times a day, the neat painstaking ladies in the diningroom. To them we owe especial thanks They speak of a house that's not made for the tasty viands they placed before

The good accomplished at this camp has aroused a desire for a permanent camp association, and seven counties of Southern California that were represented at the camp, have taken steps with that end in view, and may success attend them. I shall remain in Californit for a time. I am booked to lecture at Santa Barbara and Summerland on the 15th and 22d, returning to Los Angeles for a few days, then on to Santa Cruz and San Francisco.

S. AUGUSTA ARMSTRONG.

"Heliocentric Astrology or Essentials of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to 1910." By Yarmo Vedra. For sale at this office. Price, \$1.50.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

TO FREETHINKERS. American Secular Union and

Freethought Federation. The twenty-third annual congress of

the American Secular Union and Freethought Federation will be held in Boston, Nov. 17, 18 and 19. For the first time in the history of the society a con-gress is to be held in New England. Paine Hall has been tendered for the occasion, and Boston freethinkers will do all in their power to make it a notable gathering. The success of the com-

lating to state secularization have been sent to members of Congress and state Legislators. In California, Montana and other states legislation inimical to religious liberty has been defeated. In several states bills for the repeal or modification of the Sunday laws were introduced and found many supporters. In Nebraska a bill providing for passed by the house. The society preparing for more effective work in this field. In nearly every state committees have been appointed to look after legislation and other matters of interest to the society. In every state a bill for the taxation of church property, the repeal of the Sunday laws, or the prohibition of religious teaching in the public schools, should be introduced at the next session of the legislature. The Union is now in a condition to render efficient aid in this work, and all efforts for that and similar purposes should be reported to the secretary so as to receive the support and aid of the na-

tional organization. The further organization of the Liberals in every state will be prominently brought before the Congress, and representatives from every section of our country are necessary to make this union of the friends of intellectual liberty effective, for both our own defense and the furtherance of the cause they have at heart. Let every Eastern Freethinker attend this congress. Let as many as possible of our Western friends attend, Able speakers will address the congress; inspiring music will be furnished; and good fellowship will abound. With the roses of joy will be mingle the rue of grief. Since we last met, two of our former presidents have died-our great beloved leader, Colonel Ingersoll, and our able and worthy brother Dr. Westbrook.

Arrangements have already been made for an Ingersoll memorial meeting to occupy one session of the cononjoy the fruits of his superior gifts in

The expenses attending a great National convention are large. To meet these expenses we shall rely as heretofore upon the generosity of our Liberal friends. Contributions for the purpose should be sent at once to the treasurer, Otto Wettstein, Rochelle, Ill., or to the secretary, E. C. Reichwald, 141 South

Water street, Chicago, Ill. J. E. REMSBURG. Atchison, Kansas. President. E. C. REICHWALD, Secretary.

141 South Water St., Chicago, Ill.

CARD FROM MOSES HULL

An Important New Book to sufficient to show that the bare sup- value, and Spiritualism shows it to the Be Published.

about as follows:

I'm saddened with sorrow, I'm weary It? And When? Were Its Writers Infallible? What the Higher Criticism Says. A Few Thoughts concerning Other Bibles. Etc., Etc." O, tell me, when will my change come?

This book I intend to make the crowning work of my life. I honestly think it will throw more light upon the Bible than has been done by any other book

in our language. No person seeking real light on the Bible can afford to be without this

Perhaps I should blush to say that though my chances for getting rich have been numerous, instead of taking them I have spent forty-eight years in constant and hard work as a minister.

lecturer and writer on unpopular

themes. My work has not paid me

enough so that I can venture to get this book out without some advance pay. The first edition will cost me at least the entire receipts for 500 copies. I now propose to get the book out as soon as I shall have received the pledges of five hundred persons who will take it as soon as issued. The money to be sent to me when I publish the notice that the pledges have been received and the

manuscript is in the hands of the print-

I will send the books postage or expressage paid, at \$1 each, or I will send three copies of them expressage paid, to one address for \$2.25, or six for \$4. Every one who wants one or more of at the earliest convenient date, as I want as soon as possible to set the printers at work. I would like, if possistreet, Buffalo, N. Y.

MOSES HULL

The way to gain a good reputation is

appear.-Socrates. Economy is half the battle of life; it and then seizing her wrist. The solidity is not so hard to earn money as to of the required materialization, the re- Divinity will flush to light againspend it well.—Spurgeon.

look southward, and are open to the render the hypothesis untenable. whole noon of nature.—Bailey.

MANIFESTATIONS.

Of Most Wonderful Spirit On "Spiritualism the Great

About the 27th of September, 1899, at our home in Marysville, Ohio, my wife's

on the fith of October, 1899, the two most wonderful and unexcelled phenomena mediums, Mr. Harvey E. Chase and Mrs. Mary McCoy, both of Cleveland, Ohio, came to hold a few seances at our home here in Marysville, Ohio, and on the evening of the 6th, while holding a materializing seance. most wonderful and unexcelled phe-nomena mediums, Mr. Harvey E. Chase and Mrs. Mary McCoy, both of Cleve-land, Ohio, came to hold a few seances holding a materializing seance, our friends came my angel wife and daughter and many others, some with Oriental costumes, and who could not speak a word of English, some French, some colored, all with their characterthe following Sunday evening (forty- | self. eight hours). While Mrs. Kennedy was sitting in the cabinet that evening Madge returned with the comb, and placed it in her medium's hair. There was a beautiful portrait of Madge engraved upon the comb and still remains there. The mediums stayed with us until the morning of the 9th, when they returned to their present address, 191 East Spring street, Columbus, Ohio.

On this noon, the 11th of October, my wife was looking for a piece of cloth and I became interested and was helping her in the search, when I unearthed from behind the washstand in the room where Mr. Chase slept while with us a pair of old slates that had been broken and crushed, handled by everyone, children had played with them, and upon opening them there engraved upon their inside face was the portrait of two of our guides in perfect work, very complete. One a W. J. Morrisen, a control of one of our developing mediums, and the other a little control of my wife, Viola, as she calls herself, and a message from each, written in four different colors, yellow, red, green and white. I have seen a great deal of phenomena, but have never met with anything like this, nothing to show the spirit power like this, their ability to carry away opaque bodies and engrave on them, and to do their work on slates when no one was sitting for them-this work being taken from a sleeping medium. It certainly shows excellent mediumship. We think it shows most wonderful power, and for excellent and perfect mediumsh-p and unquestioned honesty these mediums excel any that we have met, and we can heartly recommend them to any and all who desire to investigate this grand truth of spirit

MR. AND MRS. J. M. KENNEDY. Marysville, Ohio.

"THE OTHER MAN."

The Doctrine of the Double

The doctrine of the other man, or

double self, being traceable to one hemisphere of the brain, seems to me singularly unphilosophical. It is not position supports some preconceived world. The ancient religions and secret dogma, but it should be supported by some physiological evidence. All analo-The manuscript of the most important | gies are antagonistical to the theory. | interpret or understand them, and the book I ever wrote is now about ready | The two nasal cavities focus to give | church itself was in the same predicafor the press; in fact, it is so nearly greater sentience to the olfactory ment. ready that I can finish it in ten days. | plexes; the ears focus vibrations The book will contain about four hun- (ultimately) upon the auditory nerve dred pages. The title will probably be system and thus produce sound, which is defined to be the effect produced by these monuments that have been un-"The Bible: What It Is: Who Wrote | vibrations centering upon the tym- | covered have given us scientific demonpanum. By means of the crystalline stration of the doctrine of evolution. lens light is focused upon the retina. The utility of this last action is illustrated by the entire series of binocular ism came and told us that the outer instruments. Now while these things man was as holy as the inner man, and do not demonstrate that all duplex every external feeling has its appropri-

> True there are instances quoted wherein an injury to one side of the one for we all suffered for the sins of brain has left the entire function seem- others, and Spiritualism had come to ingly uninjured. So too have injuries | show us a truer way of life, and by to an eye, or to an ear, left the corresponding function intact. All of these things tend to prove the binocular character of the dual structure of the brain: each pair may be said to focus the force of its own office. From all of which the inference is plain that no second person arises from one side of the brain. Take the case recently instanced of the lady seeing a stranger between herself and the elevator: if he was constructed from one side of the brain, how could he appear as of complete bimanous construction, and yet arising from one

If it be said that although springing

are means to a similar end.

side of the brain?

from one side of the brain the apparition might still appear in full development; I would then suggest the inadequacy of the one-sided brain postulate. The premise is ignored in the conclusion. My own hypothesis of the these books is requested to inform me | man seen standing by the vacant elevator would simply be that he saw the dilemma and-possibly retired down the stairs. As there would be excitement ble, to get the books out in time for the on the appearance of the car. It is holiday trade. Address me at 72 York highly improbable the lady made no investigation at the time. As to the lady who came near burning her bills instend of the letters, it would be far more scientific to conceive of a sentient impression of the hand on her wrist to endeavor to be what you desire to than to assume an apparition truly materializing from one side of the brain quired rapidity of the act, the relucta- Evil will perish, be absorbed in good, as Those there are whose hearts have a tion of her mind to the condition, all

B. R. ANDERSON.

PROF. J. S. LOVELAND

Reconciler."

Recently Prof. J. S. Loveland, the veteran worker in the Spiritual-ranks. control—"Gipsy Madge"—took her comb now over eighty years of age, spoke be-that she wears in her hair, from the fore the Spiritualists at the camp-meetdining-room table down-stairs where it had been laid and kept it for thirty-six cal., on "Spiritualism the Great Reconhours and brought it back and laid it ciler." Those who have heard him heredown in front of my wife while she was combing her hair one morning up-stairs in our bedroom.

On the 6th of October, 1899, the two most respectively. pardoned if I attempt to preserve a few of the gems in a mine of wealth he un-

covered for his hearers. In comparing Spiritualism with all previous religions that had come to earth, he said they all came with authority and books. Spiritualism came with neither, and as the communications received through mediums were frequently contradictory the problems of death, immortality, and life beyond the tomb, were presented to each in-dividual for solution. Spiritualism came Madge took Mrs. Kennedy's comb not to save the individual, but to show again, carried it away and kept it until | the individual how he might save him-

> There had been important epochs in human history. The advent of Christianity was one, at a time when the Roman soldiers had carried the idols of the whole known world to Rome, proving that these idols had not power to save themselves, much less-their devotees or votaries. So was the Reformation and the coincident discovery of America a new epoch. But no such a marked era had ever dawned on the earth in importance as when Spiritual. ism came in the middle of the nine. teenth century with its discoveries and inventions greater and more marvelous

> than anything that had preceded it. The doctrine that came with Spiritualism was evolution in place of creation. Wise spirits saw from the higher spheres the coming consolidations of trusts and the vast aggregation of wealth augmented by the discoveries of gold, and the dangers consequent to the liberties of the race, and as Spiritualism was universal in its application, and took in the whole man, therefore it was as much concerned in the social as in the religious condition of mankind, and has come to rebind man to the principles from which he has widely departed.

> Paul had affirmed that there was a natural body, and a spiritual body. Spiritualism proved it, Mediumship was a development of the spiritual senses, and the thoughts of the idealist came from the spiritual senses.

Religion had declared that a large nortion of the human race would be damned, while rationalism had rebelled against the idea and cast it aside. Rationalism had gained the argument, but the church gained the people. The Pope had said the rule of the church was the only authority, while Luther declared that a book was the only authority, and in that declaration had unchained a giant that never could again

be chained. Later a new sect came out declaring that reason was the only interpreter. Wesley with his spirit manifestations had saved the people to the church. Spiritualism had come as the great reconciler and had knocked the truth into the Atheist by the Rochester raps. Spiritualism takes the world's religious literature and interprets all systems of religion and declares their books are not revelations from God, but as parts of the world's literature they all have a orders like the Masons all dealt in symbols and allegories, and but few could

We could go farther back and read the story of buried cities and find the same stories that we have to-day, and Centuries ago Paul had found the inner man at war with himself, but Spiritualorganizations serve a similar end, they ate function, and by the proper exercise at least make a strong prima facie case, of all these functions can the inner man that the two hemispheres of the brain be made more perfect and everything that pertains to life is our proper study. The ide of an atonement was a true showing us a more perfect way had reconciled us to ourselves and to our neighbors and explained many of the mysteries of the past.

The lecture was listened to throughout with intense interest and the lecturer was invited to prolong his stay so that others could partake of the good things he was freely dispensing. JAMES BOYD. Riverside, Cal.

A SOUL IS NEVER LOST.

By the power of thy voice, or word of thy choice The vibrations of Eternity's sea. With wave on wave unceasingly, At last may touch the shores of Time. And kiss the wayward feet.

Some heaven-inspired thought, by wisdom wrought.

And wash them clean and pure and

May touch thy lips with burning words of love. Flashing from lip to lip at last may

A heart of stone and waken there, From its long slumber deep, The virgin vow it failed to keep.

Somewhere, somehow, the restless Waves Will open wide the old, and new-made graves

Of all the past of pleasure and of pain: the aeons roll-

For God will not lose a human soul.

ABBIE A. CUSON.

The 7th Annual Convocation Was a Brilliant Affair and a Decided Success.

A Report of the Proceedings of the Convention Held in Chicago, October 17, 18, 19, 20, 1899.

Promptly at 10 o'clock, Tuesday morn- | After a little music by Master Willie ing, October 17, President Barrett's Cooper and Mme. Bourgeois, Mrs. gavel of authority sounded, and the Georgia G. Cooley gave tests for about seventh annual session of the National forty minutes, about all of which were Association began.

the convention with an original violin dered by Miss K. Edith Richards, resolo, entitled "Barrett's March." Very ceived the hearty applause of the audiappropriate, well rendered and highly ence. appreciated.

has been one of the greatest features of | tion. our year's work. Such men as Professor Hyslop of Columbia University, Professor William James of Harvard and Dr. Gibier of the Pasteur Institute although they have not come out squarely for Spiritualism, have practically admitted the truth of our principles and are now engaged in explaining Spiritualistic phenomena by scientific methods. I want to say a word for the kind treatment which our movement has received from the secular press. This dignifies our cause and gives it a religious-scientific aspect."

Addie L. Ballou, of San Francisco, responded, in a few well-rounded seutences. She spoke radically in favor of organization.

Pending action of the committees, 45 minutes recess was taken, and during the recess Allen F. Brown was made chairman, and the time was given up to general speech-making. Moses Hull was called out and spoke

speakers and mediums, and favored locating speakers for at least a year in a place. Dr. Houghton, Mrs. Warne and Carrie Twing spoke.

AFTERNOON SESSION. The president read list of standing ple in other parts of England.

on regular routine work. Committee on credentials reported,

and report was received. The President appointed the following special committees:

Committee on president's report-H. W. Richardson, Mrs. Addie L. Ballou, Mrs. Clara Stewart, John Hutchinson, H. C. Dorrs.

Committee on credentials-J. B. Hatch, Jr., O. J. Johnson, Jas. A. Free-

Committee on rules-Hon. Thos. M. Locke, B. M. Bradbury, J. H. McDon-The officers of the convention, by ap-

pointment by the chair were: Stenographer, I. C. I. Evans; assistant secretary, M. C. Barrett; reading clerk, W H. Bach; sergeant-at-arms, Geo. Perkins: musical director, Mrs. Biddison; ticket seller, C. D. Pruden, doorkeeper, F. C. Cooley.

Committee on declaration of principles-Frank Walker, Prof. C. P. Longley, Mrs. A. E. Parker, Miss Estelle Metzgar, Mrs. James Lucas.

Committee on finance, ways and meaus-C. I. Stevens, Mrs. J. B. H. Jackson, Moses Hull, Carrie E. Twing, Mrs. Loe F. Prior.

After recess the committee on finance reported on the proposed donation of Mr. Mayer, and that gentleman was called for and made his proffer to the N. S. A. very plain. The proffer is the same as has already been published in F. Prior and Geo. F. Perkins. these columns. The rest of the afternoon was put in trying to raise some money for this fund.

By a vote of the convention, the reading of the president's report was dispensed with, also that of the secretary, with the exception of the itemized financial statement. This report shows a goodly balance on hand despite the amount of old indebtedness assumed. The president's financial report was rend and sent to the auditing commit-

Treasurer's report received and sent to auditing committee.

In the president's report mention was made of stenographer's services given by his wife free. A vote of thanks and point at issue. proper remuneration.

When the business of the committee on declaration of principles was reached the fun. commenced; for a time 'all was in confusion; some wished to enter into the reading at once and others wished to wait for the report of the committee. Finally the reading clerk, W. H. Bach, was instructed to read the four declarations handed in and printed in the last year's report.

Mrs. M. E. Cadwallader, Hon. A. C. Dunn, Mrs. M. H. Beeson, Mrs. Virginla Rowe, B. M. Bradbury. Committee on amendments-Geo. W

Committee on delegates'

Knies, Thos. Grimshaw, Mrs. A. L. Gillespie, C. O. Treat, Miss Maggle Gaule. During the early part of the afternoon disciples of John Alexander Dowie of the by-laws was taken up seriatim. entered the hall and started to distribute tracts which contained a vigorous | wave of discord occurred when the conattack on Spiritualism. As soon as the vention reached the subject of the noattention of President Barrett was called to the situation he ordered the of Dr. Paul Gibler, the eminent scienmen to leave the hall. At first they refused, but after a short debate, gathered up their papers and left quietly. EVENING SESSION.

ing, and at the time of opening was well | Maggle Gaule, who, disclaiming any filled, and the programme was carried knowledge of the proposition, stated out as to the invocation by Mrs. E. N. that she would go before any scientist Warne; vocal solo, "When the Heart is or number of scientists, for that mat-Young," by Mrs. Henry Hall; plano ter, if the N. S. A. and the Spiritualists above society has been mailed every of- ists talking for the equality of the duct, by Mrs. E. H. Turnack and Mme. | would insure her fair treatment during Bourgeois, and the lecture of the even- and after the test. Others seemed ing, by W. F. Peck. Prof. Peck's discourse on the subject spiration, but the usual calmness of the

of "Spiritualism as a Religion," was de- convention finally prevailed. livered with that speaker's usual enthuslasm. Instead of Dr. Peebles, who was not most without change.

present, short speeches were made by several speakers.

Judge Joseph E. Gary of the Superior spoke on the "Three Pillars of Spirit-Court sat on the platform at the con- ualism." vention and delivered a short address. Judge Gary on being introduced by entitled "Golden Dreams," Mrs. Cora L. President Barrett said: "Ladies and V. Richmond was introduced and before the excellent work of the present secre-Gentlemen:-You can hardly be any beginning her discourse read the folmore surprised to see me here than I lowing greetings to the N. S. A.: am to be called on to address you. I was never in a meeting of this kind be- Trustees National Spiritualists Associa- The filing of the reports separately has fore, and I really know nothing of the subject of Spiritualism, though I have Dear Friends and Co-Workers:-In We therefore recommend that this sysa great deal of curiosity in regard to it | behalf of the Church of the Soul we Whether it be true or not, I bave never give you most cordial and fraternal made such an investigation of its greeting, and enclose check for \$25 as claims as would enable me to form an a donation to the N. S. A., in token of intelligent opinion of it. It is altogether our fullest sympathy with the main probable, however, that pretty soon, in purposes of your organization and our the course of nature, I will either know | desire to co-operate with you as a franothing or know more about Spiritual-I ternal society. ism than you do. At present I can say! The Church of the Soul having been pothing instructive concerning it. I ar-lorganized under the Illinois statutes as rived rather late this evening, and as an independent church, founded upon there were no seats on the lower floor, certain, expressed, basic principles, and and as I cannot hear as well as younger having for its purpose the promulgation persons, the courtesy of several gentle- of a definite system of religious, and men gave me and the ladles with me philosophic teaching known as Psychosseats on the platform."

fully recognized and appreciated.

Prof Young, of California, favored | A beautiful yocal solo, beautifully ren-

Miss Maggie Gaule had to work under The address of welcome was deliv- the disadvantage of the last part of the ered by the president. He said in part: evening, when the uncushioned chairs "I want to impress upon you the sig- I began to make the audience feel weary, nificant changes discernible in our | but she did herself proud in performing movement along scientific lines. This a work that was shown high apprecia-

> SECOND DAY-WEDNESDAY. The morning was devoted to the bush ness of the second annual convention of the National Young People's Spiritual-

> W. H. Bach, editor of The Sunflower, of Lily Dale, and a worker in the young people's movement made a glowing statement of the work in Lily Dale.

Mrs. Cadwallader made a statement

of her observation of the young people's

movement in Europe. She said in part: "It gives me great pleasure to extend to the members of the Young People's Spiritual Union, the greetings of the Junior Spiritualists' Club of Great Britain, of which I am an honorary vicepresident. I stand as a link between the countries in the work of the Y. P. S. U. As your fraternal delegate to the Junior Spiritualists' Club, I received most cordial welcome and was tendered | ing \$25 to the Mayer fund, was received to the point of a higher education of our a reception at the home of Mr. J. J. and read.

> Mrs. Cadwallader gave an interesting account of the work, stating the ob-

Spiritualistic movement, and advocating the special phase of social inter-

Mrs. Loe F. Prior, of Atlanta, Ga., spoke of the great necessity of keeping closer watch over our children, outlining the importance of the Lyceum movement to the future of Spiritualism.

W. H. Bach again took the rostrum in the interest of the lyceum movement. President Barrett gave an earnest talk in favor of making the two institutions partners and co-workers in the

At 11 a. m. the Y. P. S. U. adjourned, and the N. S. A. assembled. The question of ordination of ministers by the N. S. A. was referred to the committee on president's report and resolutions.

Committee on credentials made report upon the matter of delegates who were made proxies by societies without representation.

Committee on finance, through Moses Hull, made partial report and the donations were again asked. E. W. Sprague, missionary, made re-

port on his work. He said the work of the missionary was to organize societies, local and state, and make them auxiliaries to the N. S. A.

as a missionary, as also did Mrs. Loe Dr. Spinney spoke to the point for a

few moments very impressively. Mrs. W. E. Bonney of Blair, Neb., work of her husband and herself. Mr. Treat, of Missouri, took the floor

in the interest of the same matter and was followed by G. W. Kates, who favored the plan of having the state associations send out its own missionaries. Mr. Dorn, of New Jersey, spoke a few

Mrs. Stewart spoke in very terse language regarding the same. Moved and seconded that the reports

be adonted. Mrs. Jennie H. Jackson spoke to the

AFTERNOON SESSION.

Communications were called for and the reading clerk proceeded to read. First communication was from Colorado; referred to proper committee. One from Ernest S. Green, one from J. J. Morse of England, one from England relative to Mrs. Cadwallader and

Seclretary's report was received and adopted, and a vote of thanks was extended.

President's report was received and

The report of committee on auditing accounts received and adopted. The report of committee on assembly

B. B. Hill and their work.

and by laws was received, and reading About the most threatening ripple or tice given through the Banner of Light, list of the Pasteur Institute, of New York City, to the psychics of the country. Mr. Barrett stated that on the strength of that advertisement only four answers were received. The presi-At an early hour the hall began fill- dent was slightly taken to task by Miss slightly ruffled and spoke under that in- this direction. EVENING SESSION.

The programme was carried out al-After the usual sweet music, Moses Hull, the first speaker of the evening.

After a tenor solo by Mr. P. Osborne,

Chicago, October 15, 1899. tion, Washington, D. C.:

ophy or "Soul Teaching," it cannot con-

ings in their fullest detail. The Church of the Soul is in the most perfect harmony with the N. S. A. in its

stand for the intercommunion between to the audience in its delivery. the spirit and mortal states, through media, by messages, visions, physical phenomena, inspiration and all the "spiritual gifts," and we, therefore ten- | cieties. der our earnest co-operation as a fraternal society, and have elected our

true religion.

our representative and fraternal delegate to your convention. Assuring you of our hearty good-wil and sincere wishes for the success and prosperity of the N. S. A., we remain, standing of such expressions and living of the most harmonious and successful Fraternally yours, in accordance therewith constitutes the

ERVIN A. RICE, President DR. LEWIS BUSHNELL, Vice-President ARLINGTON W. AUSTIN,

J. GIESELMANN, Treasurer. A. B. VAN DYKE, J. W. LE SEUER,

CHAS. H. BUSHNELL, M. D. Trustees of the Church of the Soul. Mrs. Richmond's address was well received by her warm admirers in the audience, and every appreciable point was applauded. Her theme was "Our Beau-

MELKER RUDHOLM,

Thinker of next week. on the Mayer proposition while Mrs.

In the absence of Mrs. May S. Pepper, Mrs. G. W. Kates and Miss Maggie Gaule gave the messages in their own beautiful manner.

THIRD DAY-THURSDAY.

Committee on charters reported favorably on issuing charter to the Young People's Spiritualist Union. A telegram from the Woman's Pro

gressive Union of Philadelphia, donat-

Morse, in London, the headquarters of Dr. Bland was given ten minutes to

talk on medical legislation. Committee on credentials reported that Dr. S. A. Bowker be seated for soiects for which it was organized. She | ciety in Kansas City, Mo., and Geo. P. also told of the work of the young peo- Colby for First Society of Memphis, by Miss Lottie Groves, of this city, the

committees, and started the convention | G. W. Kates talked a few moments, | Prof. Peck offered a resolution which strongly emphasizing the necessity of smacked so much on politics that it interesting the rising generation in the stirred up a small sized hornets' nest Motion was lost.

The committee on Delegates' reports, through the chairman, Mrs. Cadwallader, offered the following report, which was adopted without debate:

gates' reports was as follows: Mr. Chairman and Fellow Delegates: The committee to which was referred the reports of the Delegates beg leave

The report of the committee on dele-

to submit the following: We find that only fifty-three societies have filed reports, out of 233 chartered societies. This makes the report meagre and does not show the full strength of the N. S. A.

Many of the societies have sent interesting letters with the regular blanks. These letters give an idea of the workings of the societies, and it would be quent applause. well to encourage such correspondence. We have carefully read the reports and from them compiled the various items presented.

Your committee note with pleasure the satisfaction expressed concerning I tion of his guides, spoke of the laborathe fraternal communications sent to the societies from the office of the N. S. A. This fact shows that this method of keeping in touch with the local societies is appreciated, therefore we recommend

that it be continued. Mrs. Carrie Twing reported her work We regret that many of the societies | Geo. P. Colby under the influence of send in discouraging reports. We believe that every effort should be made | in his own peculiar dialect. to strengthen the societies already in our ranks and therefore recommend that during the next year missionaries spoke on the subject, referring to the and organizers be sent out by the N. S. A. with that purpose in view. This will create new enthusiasm in the work of the incoming board. Spiritualism and by making its constituents stronger the N. S. A. will also be

Your committee recommend that a

greater effort be made to secure direct representation from the chartered societies. The present custom of having societies represented by delegates who have no knowledge of the society he or she is supposed to represent cannot fall to elicit criticism. Your committee think that where direct representation cannot be secured each chartered society be invited to send a letter expressing their wishes in regard to its relation with the N. S. A., some idea of their society and its working methods, to bedelegates who shall be appointed to represent their society at the convention. This would secure a direct voice from each chartered society and enable an i appointed delegate to act more intelligently in regard to the society repre-

The California society, through its delegate suggests the withdrawal of all N. S. A. charters granted local societies in their state, saying they interfere with the effective work of the state as-

We regret to note that the Religio-Philosophical Society of Baltimore, Md. reports that it has been disbanded on account of non-support. As this is one Thompson, C. D. Prudens, and E. W. of the oldest societies, your committee | Bond were selected as members of the recommend that the N. S. A. secretary board of trustees. correspond with the former secretary of the above society with a view to sending a missionary and representative of | four days' business session was reached the N. S. A. to help re-organize the so-

One society complains that it has been ignored and slighted by the N. S. A. Your committee having inquired and the close of the session, many of into the complaint find, that during the | the ladies were overheard to ask, present secretary's term of office the "Where is the consistency in Spiritualthat there is no cause for complaint in | on the board of directors?"

In contradistinction to the few complaints received from societies, your committee take pleasure in testifying to the many encouraging features found in this year's reports, noticeable among them is the increased interest manifested in the N. S. A. by its chartered societies, as all but three have contributed | this educative subject, but the Profescurrent year.

tary in carrying out the recommendain relation to the reports of delegates. profound logic." simplified the work of the committee. tem be continued and that all societies be preed to send in complete reports as ranks, gave a few moments talk along early as possible before each convention, so that statistics may be compiled in advance of assembling of the same. All of which is respectfully submitted, M. E. CADWALLADER,

> Chairman. B. M. BRADBURY. ANDREW C. DUNN. DR. VIRGINIA ROWE. DR. MARY H. BEESON.

AFTERNOON SESSION.

ums in Philadelphia, Pa. The statement was audited three years ago, and was a was taken, upon which Alonzo Thomp-little burdensome to her, but not tedious son spoke.

titled "The Land of Rest."

conventions of the N. S. A. ever held;

successful financially, socially, educa-

CONVENTION NOTES.

The receipts at the door amounted to

Your reporter refrains from mention-

ing the names of anything like a list of

Mme. Bourgeois deserves more than a

passing compliment for the manner in

which she performed her duty as mu-

The announcement of President J. B.

paper named "Thought Gems," as a re-

If any delegate or worker upon the

floor of the convention has a bone to

pick or a roast to offer because his or

her name does not appear in this re-

transacted in this convention of the N.

S. A. We advise them to purchase a

copy of the report as soon as it is

The convention made the election of

that came in his eye spoke for itself

greater eloquence than could the lan-

guage of an Ingersoll or a Demosthe-

himself, painted from life without his

knowledge or consent, he was taken

Dr. Juliet Severance was an interest-

One distinct feature of the entire con-

Dr. S. D. Bowker, of Kansas City,

completely off his feet.

people are not careful.

printed.

here forbids.

Mr. Alonzo Thompson was seated as a

delegate, also Mrs. G. Partridge, as her meeting on Sunday to hear Moses proxies to represent Philadelphia soand Mattle Hull,

Jennie H. Jackson improvised a beau-The report of the committee on the tiful poem from the subjects, "Red declaration of principles was as follows: Roses" and "Autumn Leaves." pastor, Mrs. Cora L. V. Richmond, as A violin solo by Prof. Young, ac 1. We believe in Infinite Intelligence. 2. We believe that the phenomena of companied by Mme. Bourgeois on the nature, physical and spiritual, are the plane, and "The Battle of Manila," expressions of infinite Intelligence. written by Prof. Young, and rendered 3. We affirm that a correct under- by himself and Mme. Young closed one

> 4. We affirm that the existence and | tionally, and in the transaction of all its personal identity of the individual con- business. tinues after the change called death. 5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

Moses Hull offered a sixth article of faith, making the golden rule the ethical and moral guide of Spiritualists, the prominent workers, because it All these propositions except the first would be necessary to mention every were accepted without question, al- delegate in attendance, for which space though Judge Andrew Dunn, who had strenuously opposed the adoption of the tiful Heritage." The address will be first and last, muttered as the final rollpublished in full in The Progressive call was in progress: "Why not adopt the apostles' creed and the Lord's praysical director on all occasions, also her A little soliciting was done right here | er at once?" . The vote on the first articommittee co-worker, Mrs. S. M. Biddicle stood 57 for and 26 against, and on son and all the aids that so willingly Carrie Twing gave the audience a beau- adopting the report as a whole 61 year and promptly performed their parts. tiful little bit of her characteristic hu- and 21 hays, President Barrett being The services of this able corps were mor, just to hold the right spell over the among the dissenters, on the ground highly appreciated, and such appreciathat he objected to the use of the word tion was well expressed by the conven-"believe," preferring a more positive tion.

> Hatch, of the National Lyceum move-Prof. W. M. Lockwood made a forcible speech against the adoption of the ment of the inception of a Lyceum first clause of the articles. Br. Spinney, Frank Walker, Mrs. Russegue, Mrs. Ballou, W. F. Peck, W. H. cent addition to the young people's lit-

> erature, was a surprise. Why not help Tom Clifford, of Cleveland, O., by sup-Bach, Mr. Dunn and others spoke upon he matter at issue.
>
> Prof. Lockwood closed the debate in matter will be overdone if these earnest the matter at issue. his explicit and analytical manner. His proposition was to substitute for the first clause, "We believe in the supreme

principles of nature." EVENING SESSION.

Meeting opened with Allen F. Brown n the chair.

grievance, for indeed the columns are After an invocation by Loe F. Prior. not long enough or wide enough, or and a soprano solo, "The Better Land," numerous enough to admit of the minutia in a report of this kind of so voevening was spent in ten-minute luminous an amount of business as was speeches and readings.

James Lucas, of Fall River, Mass., gave a few tests, some of which were recognized. Mrs. A. L. Gillespie, Plttsburg, Pa.,

made a few remarks and gave a few H. D. Barrett so enthusiastically unantests which were readily recognized. imous that more than a simple "thank and she was given such applause as you" could not be uttered; the words would do honor to a star at a theater. were hovering around in the depths of Mrs. Loe F. Prior, of Atlanta, Ga., his being so heavily, his power of gave a flowery talk during her ten minspeech for once failed him, but the tear

Mrs. Carrie Twing gave a very interesting ten-minute talk.

Violin solo by Master Willie Cooper, nes, but when Mrs. Carrie E. S. Twing accompanied by Mine. Bourgeois on the presented to him a life-size portrait of Jennie Hagan Jackson occupied the next ten minutes as a speaker and poetess of nature and talent.

Mrs. Russegue spoke energetically ed speciator at many of the sessions. and enthused the vast audience to fre-A close observer or psychic could sense a feeling of uneasiness at times, a de-Mrs. M. E. Cadwallader gave an intersire to resume the old harness, a sort esting talk of her attendance ut The of itch for the work. She should be put

Hague, and Spiritualism at the same, to work at once. during the Peace Congress. Oscar A. Edgerly, under the inspiravention was the total absence of inharmony, or disposition to rule or ruln. tories of science and of nature. Everybody seemed to act in unison, or

Mr. Grimshaw delivered a message at least with a universal fraternity. regarding the Spiritualists of his old home in Europe. Solo by Miss Idyle Bennett, "The Song That Never Dies," after which came This was his first appearance with that "Seneca," who gave a talk on religion, !

FOURTH DAY-FRIDAY. The matter of funds for compiling a history of Spiritualism was referred to

In this connection the matter simmered down to selecting Lyman C. Howe to perform the work of historian. He was unanimously chosen. Upon reaching the report of the

finance committee the Mayer fund became the object of universal attention. All promised to do what they can in the next month or two, or year, for that matter. It was much like a regular old-fashioned Methodist dedication service. \$2, 510.30 were raised toward the

The matter of the next meeting of the association was taken up. The cities of Boston, Cleveland, Philadelphia, Indianapolis, St. Louis, Buffalo, Omaha, read to the convention, or handed to the | Detroit, Milwaukee, Minneapolis were named. In the vote Cleveland, O., was selected as the next place of meeting. The secretary's salary was, by vote, raised from \$900 to \$1,000, with typewriter hire extra.

President's salary was left the same as last year. Resolution of thanks was tendered to

everybody who deserved. Nomination for president was reached and H. D. Barrett, present incumbent, was unanimously re-elected, as was the secretary, Mrs. M. T. Longley, and the treasurer, Theo. J. Mayer. H. W. Richardson was chosen vice-president. D. P. Dewey, I. C. I. Evans, Alonzo

At the hour of 3:15 p. m., everyone hungry and tired, the wind-up of the and the meeting closed with the best of spirit, with few exceptions.

As your reporter circulated about the hall after the election of officers ficial communication, therefore we feel | sexes, and not having placed a woman

EVENING SESSION.

Vocal solo, "The Dieam of Paradise." by Miss Fliehmann.)

Professor Lockwood gave one of his knock-out, scientific illustrations of the psychic forces in nature. The time was far too limited for a full discourse upon to the funds of the N. S. A. during the sor has the faculty of consolidating and condensing, as well as expanding his Your committee desire to commend lectures without destroying their value, and it is an index to his future on the rostrum to note the advancement of the tion adopted at last N. S. A. Convention | audience intollan understanding of his

Next was a plano duet by Misses Helen and Irene Warder. John W. Ring from Galveston, Texas

one of the youngest' speakers in the the line of the spiritual growth and its usefulness to the world. Mrs. Addie L. Ballou, of San Fran-

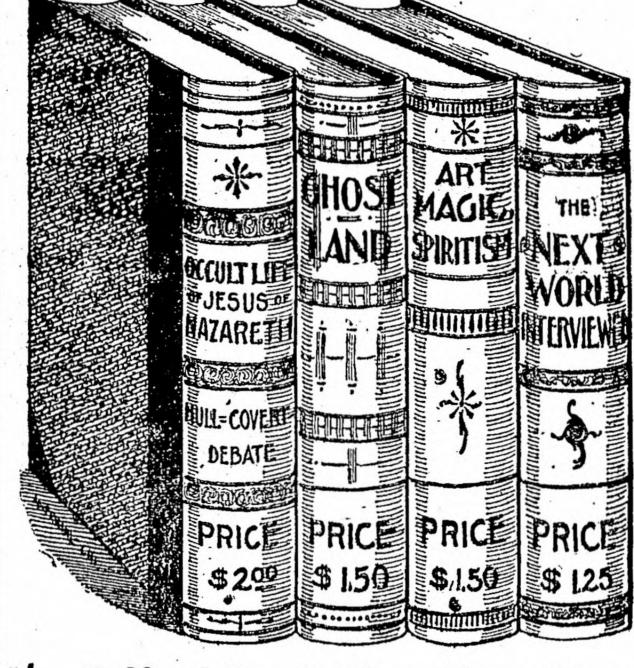
cisco, Cal., began by paying a glowing tribute to the lecture of Prof. Lockwood, saying she had hoped in all the years of the past of Spiritualism that science would investigate the phenomena and be able to demonstrate its truth. She spoke fluently and positively regarding purifying ourselves and being prepared to receive and entertain | highest moral sentiment, and free from Mrs. Cadwallader, of the committee pure spirits. Her lecture was fraught all sectarianism. Price, 50 cents. For on defense fund, made a lengthy report | w th love and practical knowledge.

Harry Kerby sang a tenor solo, entitled "The Land of Rest."

Another collection for the Mayer fund was taken, upon which Alonzo Thompson spoke.

Mrs. Georgia Cooley gave a short talk by request and invited everybody to by request and invited everybody to

Four Valuable Books Almost Given Away.



Offer Like It Has Ever Been port, it is the wish of your reporter that they call in his absence and state the Made in Any Gountry.

It is a Golden Opportunity-Take Advantage of It.

Our Main Premium

The Progressive Thinker one year and the Occult Life of Jesus (including are elegantly and substantially bound, the Hull-Covert Debate) \$1.25. The and are ornaments to any library. This twenty-five cents only pays a little more Golden Offer will not continue probably than the postage and the expense of very long. mailing. The price of this work to the trade is \$2. This book will constitute our main premium for the remainder of 1899, and up to May 30, 1900. It is very them at the prices mentioned above valuable. It will hold your attention throughout, and will teach you a much tion. Paper one year, ONE DOLLAR; needed lesson. The postage on the above book, which we prepay, is thirteen cents, hence it is almost a gift to our subscribers.

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Mo., was an active and very forceful Offer Number Three acquisition to the ranks of the N. S. A. The Progressive Thinker one year and gressive Thinker, which is one dollar. body and he expressed the sentiment that this convention represented more practical brains than any ecclesiastical body he ever attended, and he was a

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During the last day of the convention Mrs. Addie L. Ballou answered a call to give a patriotic talk to the children in a school on 35th street, an envoy from the N. S. A. I neglected to pay a glowing compli

ment to the beautiful decorations of the

stage and hall, but it is not too late to

DR. T. WILKINS.

Baptist minister for twenty years.

INNER LIFE THOUGHTS.

do so here.

The eternal test of truth is that it satisfies. True mental freedom begins with

faith in the spiritual. True prayer is soul yearning for expausion and more harmonious condi-Conditions of environment are con-

trolled as we rise in spiritual conscious-

The external test of truth is that it awakens antagonism in unreceptive Like stars in a night storm, truth is

hidden in the controversies of creedal

thought. The present is born out of the past. but the mother dies in bringing forth Good spirits cannot and would not if

line with good purposes. Jealousy is a proximate condition of love. It is not in love, but relates to it as the shadow to the substance.

they could aid mortals in ways not in

Harmonious thought produces harmonious environing conditions: inharmonious thought produces inharmonious environing conditions.

Individuality is enlarged by constantly outgrowing selfhood, the selfhood of the present becoming the greater selfhood of the future. As one lost in the wilderness will

wander around in the same circle, so with the seeker for spiritual light in external knowledge. A single sentence positively truthcharged compares to whole libraries of empty speculation, as piles of straw to

the single sheaf holding the grain. As material science starts with assumption and never gets beyond speculative thought, it, too, is a system of blind belief. Soul knowledge alone is positive.

Truths unconsciously uttered cannot

enter the souls of others, because they do not go forth as true life-germs. From soul to soul is the law. Complex forms are harmoniously united simples. Spiritual unities are formed and grow by indrawing life ele-

ments in harmony with their constitu-

tion, gaining all and losing nothing. The many have always been oppressed by the few. Being largely in the majority, why have the victims not thrown off the oppression? Because the spirit of oppression has been dominant in their own natures, they have themselves forged the chains that bind. H. N. MAGUIRE.

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Art Magic, \$1.50. The price of this must accompany all orders for the book to the trade is \$1.50. A single books. The fact that you had copy has been sold for \$25. It is inval- just subscribed for the paper (and uable to every student of the occult. | thousands have) and did not know of this offer, we wish to state that it will be inexpedient for us to change our The Progressive Thinker one year and plan and do business otherwise. Each Ghost Land, \$1.50. The price of Ghost one, whether on our subscription list or Land to the trade (and to which bun- not, when desiring the above books, dreds of copies have been sold) is \$1.50. must send a year's subscription. There

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the vast amount of labor bestowed on Our Only Clubbing Rates-Ten or More Subscribers.

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"Historical, Logical and Philosophical icated to all earnest souls who desire. with the purer realms of the spiritworld. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this

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DIRECT FROM HELL.

A Letter from the Devil Him-

HE ASSERTS THAT COL. INGER-SOLL IS WITH HIM, AND HAV ING A HAPPY TIME.

My Most Worthy Worldly Imp, Indianapolis, Ind-Dear Sir:-Your very with such company. No doubt he would welcome letter I will now undertake to answer. I would have done so ere this, but on account of my physical and mental disabilities I had to postpone it. Hell seems to have not agreed with me very well for the last decade or so; I contracted something like what the doctors used to call the liver complaint. I thought for a while that I was going to be both a physical and mental wreck. Times and things have changed though in my domain during the last month and so I am feeling more like my aucient self. Hell has had, to my great joy, and supreme satisfaction, a very within its corporate limits. Bob Ingersoll arrived a few weeks ago and so there has been to all hell's inmates as well as myself quite a rattling of dry bones. In fact, there has been by reason of his appearance quite a change in | he wants, he tells me, in my dominions, hell all around. If you will believe me, is a little fresh air and plenty of elbow even the oldest of my damned imps are | room and he will be contented. It will all in a state of hellish ecstasy and de-

I had, as I last wrote you, closed hell for repairs. A kind of panic had struck it and I was about out of business. | whom I may devour. There is nothing Jay Cooke & Co's, panic a few years | like even a boss devil, as I am myself, ago was nothing to the one I was hav- attending strictly to business. The ing in my flery dominion. I couldn't | churches, I see, are getting filled up get even enough new recruits to start a with doubters and unbelievers, and so I respectable fire. To tell you the whole | must soon get in my work. It will not truth, everything down here seemed to do for even a devil to be idle. The be about as dead as a fried oyster. | churches are beginning at last to offer Why, sir, hell was in no condition to me a rich harvest of intelligent souls, start a fight even over the "shadow of a | and so you see I must lose no time in

ling I can do won't preserve them. It | inal cost. Indeed, things now seem to laugh his sides sore to see some of my stock of imps keeps on increasing, dried up.

If you will believe me. Bob had not flery regions to warm up, while others hell in order to get into good company.

Imagine my surprise on finding that

house of fire and brimstone one of the of intelligent imps, and where parting latest makes of fire extinguishers. The | shall be no more. very sight of that "cursed thing" was enough for me. No sooner had I taken a good look at it than I felt that all my past calculations were knocked in the head. With that thing in hell, I said, "Good-bye to my brimstone trade." I saw that it would soon be knocked higher than Beecher's kite. It did the work though, and to a queen's taste. too. In an hour after Bob turned it on my dominion there wasn't a spark of fire in either nook or corner, and such a shivering and shaking among my imps was never seen before. Some of them thought that Bob had brought down with him another Noah's flood with the latest devised refrigerator accompaniments. It was the first wet spell hell had ever experienced. You ought to have seen Bob turning on the water. He said that he had always thought hell needed a bath, and so he had come down to give it one after his own way of doing such things. Hell was in need of a little washing and scrubbing up, anyway.

Bob has so far proven himself to be one of the best new recruits I have had in my storehouse of damned imps for many centuries. Such old chaps as Voltaire, Hume, Gibbon and Paine as well as Bennett, Seaver, Monroe and Mendum couldn't, with all the spluttering and splashing around they might do, raise even a respectable breeze. There was a mighty change though in the looks of things after Bob's arrival. It didn't take Bob very long to start one of the confoundedest booms you ever heard of. Even back lots in hell are now selling at a premium, while corner ones are no longer on the market; and such a noise, too, that Bob has created down here. Why, it's more of a noisy place now in hell than even a Chicago stock exchange. But what do you think! Bob wasn't

down here in my dominion a month before he started out on a lecture tour on | the "Mistakes of Moses," and "Talmagean Theology." And such immense audiences he has! Why, there isn't even good standing room in any of Oppress and wound my spirit, them. Bob says he is speaking now from actual experience and not as he | And feel them draw still nearerused to do in the world, from Bible testimony. He has got at last a cinch on | Who whisper me of treasures Moses and Talmage. You ought to see hell now. Bob has

already introduced many needed reforms in it. I thought I understood how to run things down here, but since Bob has come I begin to see that I am a poor stick as a boss devil. I am thinking now of turning over into Bob's hands the whole of hell's government. He tells me if I will give him the reins he will make it like a Florida farm in They tell me I have earned it six months. Bob is a hustler, even

There was an excursion train last Sunday from Chicago down here. It was loaded with preachers of the higher criticism persuasion. And what if I should tell you they are all here yet! After looking around over my dominions an hour or so they concluded to stay with me a while. They told me that with Bob's reforms, hell was a more pleasant place to stay than Chicago. These preachers are the jolliest set of visitors I have had since Martin Luther's tumble into my dominions. If Bob keeps on reforming things in my

house of damned imps for a year, there will be such an immigration from the world of thinking people that I will be compelled to enlarge my dominions. Bob says that after looking around over hell as he has done, he is more convinced than ever that I have got all the good wheat of the world while the Lord had to put up with the chaff. He also tells me that so far he hasn't found a single weak-minded Catholic, Presbyterian or Methodist in my dominions.

He seems to think that such ones along with the converted Chinamen and idiots are all now safe in Abraham's bosom. My greatest regret now is, that I had not captured some one like Bob and brought him into my house of

damned imps centuries ago. Bob, I am very glad to say, is fast becoming reconciled to hell. He tells me | Price, by mail, 20 cents. For sale at | sive. Paper, 50 cents. Cloth, \$1.25.

with me for at least a season or so. He has already found that the preachers have lied to him about how things were run down here. He now seems to think that the preachers are about as much mistaken in many of their teachings as Moses ever was. Bob seems to take to the way- of

things down here about as readily as a

duck to water. I have, as you know,

all the world's dead sages, infidels and

thinkers, and so therefore, as might be

expected, Bob is very well contented

have died ere his with a broken heart to have been cooped up down here with such old "stiffs" as John Calvin, Richard Baxter and Jonathan Edwards. Bob, as he used to do in the world, seems to like, even in my kingdom, intelligent associates. There is one thing that Bob seems to

glory in down here more than all else, and that is the scarcity of preachers. With the exception of Beecher and a few more heretical ones like him, Bob says that he hasn't found one. He also says that so far he hasn't found even an inspired donkey, much less an inspired great turning over this summer. There | Balaam in my dominions. I offered to has been a new and unexpected arrival | capture one by my wiles and bring him down for Bob's particular benefit, but he said that I need not go to any of that kind of trouble for him. So far Bob seems to be well pleased with all his hellish surroundings. All

not be long, I am now thinking, until I can with safety turn hell over into Bob's hands and start out again over the world like a roaring lion, seeking gathering them into my house of I had in my dominion many charred | damned imps. I used to offer a premimps, but what were they? Only burnt | ium on all fresh arrivals in hell, but cracklings, heretics and unbelievers like | now it seems that with the education | all others after a while got to be; too of men and women and the progress of stale, even in hell. I have some that all | the world I am about to get a complete | right to refuse anyone a hearing. the salting of them down and the pick- | supply, and get it, too, at a mere nomwould make an old shad-belly Quaker | be coming my way. After a while if them. They look so queer. They are I am thinking I will have to fence in the whole universe for my kingdom. Bob has already since his arrival in

been in my dominions a week before my house of damned imps, concluded there was one of the biggest changes | that the Lord showed about his greatever dreamed of. The oldest of my est wisdom in creating me and preparimps were aroused from their centuries | ing so enticing a place as he did for me of lethargy. I myself thought there and my angels. No Christians ever fall had been a cog broken somewhere; I into my clutches, and so you see Bob is couldn't understand it at all. Bob | now always to be found in intelligent came with a big, broad smile and that | company. My dominions are filled with upset me. It was the first one I had philosophers and scientists and all seen in my house of charred imps since | those who are thinkers, and not with Martin Luther made his debut on the the rag-tag and bob-tail of creation as horns of the pope's bull. Some of my manage to sing their titles clear to manimps said Bob had come down to my sions in the skies, and therefore Bob is now supremely happy. He tells me would have it that he only wanted to that he wouldn't swap places even with take a little rest. Bob, though, settled | Abraham himself. There is nothing it all with the answer that he came to like an intelligent congeniality even in hell. Allow me to say in conclusion, that I hope you will be of good cheer Bob. had brought with him into my and pray to soon meet me in my house Fraternally, yours,

. THE DEVIL. Headquarters of Hell, October 12, 1899. ANGEL GUARDIANSHIP.

O, blessed guardian helper, Uplift my life to thine, And with thy true affection, My weary soul entwine. O, lead me ever onward, To fields of action new, In wisdom's pleasant pathways Where all is good and true. Uplift me to those brighter

And fairer fields above, Where all is truth and beauty And unalloyed pure love. The earth shore at its fairest Is but a desert plane, Which fills my drooping spirit With weariness and pain.

At every blessed breaking. Of each succeeding day, For able sweet assistance, To angel friends I pray. And know that they will listen; I feel their presence near, And oft their gentle breathings My anxious soul can hear.

Their blessed benediction, Infills me with new life, And lo! I feel uplifted, From earthly toil and strife. Their guardianship is holy. A bright and blessed boon, To which I turn with trusting, At morning, night and noon.

This hope and trust within me, And faith to which I cling, Makes life alone worth living, And takes from death its sting, This inner, sweet as arance Is more of worth to me, Than any earthly pleasure I yet can feel or see.

When life seems but a burden And duties of the day To angel friends I pray; The loved ones gone before. On the immortal shore.

They tell me of a mansion, In waiting there for me. Adorned with gems of beauty, Where life is pure and free-Of joy and love eternal, Which crowns that happy home. Where I shall find a welcome, And loved ones bid me come.

By efforts true and pure, And that these spirit riches Are true, and will endure. And O, what joyous currents, Around and through me roll, As this sweet angel presence

Infills and feasts my soul!

They tell me of fair gardens, With never-fading flowers-Of grateful groves and forests, With fresh and fragrant bowers, Of ever-flowing fountains, And vineyards rich and rare. Where I shall walk with loved ones. And their affection share.

O. bear me up, good angels, Until I reach the goal-O. make me pure and peaceful. With patience fill my soul: And when my work is finished. O, guide my spirit home, No more from it to wander,

'Mid foreign fields to roam. JULIA H. JOHNSON.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten bours of leisure and enjoyment. Price \$1. For sale at this office. "Longley's Beautiful Songs." Four-

with music, by C. Payson Longley.

Spiritualism is Broadgauged | What is the Real Business

To the Editor:-Some of the friends to whom I have sent copies of your paper are objecting to some features of the paper, contributors, etc., and with your indulgence I would like as briefly as possible to answer a few of their objec-

Each of these individuals is honest and conscientious and is entitled to a respectful hearing and an honest, candid and respectful answer. And I shall try to answer them in the same open, candid and friendly manner that they have stated their criticism to me. The first objection is, that the col-

umns of The Progressive Thinker are open to those who deny continued existence as an intelligent entity after the pathetic, the tragic and the absurd in change called death. Spiritualism is all this. broad-gauged. It courts the investigation of its propositions by every man, his limbs. The columns of its papers occasion. and its platforms have always been open to honest, respectful dissenters, need to retreat behind a "thus suith the Lord," all of its propositions being demonstrable to those who have spiritual | straw on the camel's back. faculties developed, and with those who have not we have no quarrel. Moreover, no man or set of men has any

right to lay claim to having established a cause until every objection has been answered. And furthermore as a matter of education to those investigating or coming among us for a home, it is nothing for a wife to do but submit or necessary that this subject should be jump out of the window. discussed pro and con. Outside of Spiritualism we know of no evidence The Bible is a house divided against

itself on that subject. The Old Testa-

ment just as firmly denies immortality as the New Testament affirms it, and until Spiritualists have made every effort to offset the contradictions of the Bible, which drive men into materialquite understand the position taken by But the spiritual pauper declares him-

the late Robert G. Ingersoll, against | self a bankrupt when he ends his own whom some of their criticism is directed. In his oration over the remains of his brother I find this: "But in the night | in this world. We do not know what of death hope sees a star and listening | provision is made for them in the next, love can hear the rustle of a wing." hear him say: "We do not know wheth- enter the next world with a good supply er the grave is the end of this life or of spiritual wealth, and not as a

the door to another, or whether the bankrupt. night here is not somewhere else a dawn. * * * We, too, have our relig- band to carry his remorseful heart ion and it is this: 'Help for the living, | through life. It is good enough for him, hope for the dead." Again we hear him say: "And is this

and after all death is life. The hectic flush that testifies of autumn's death, much better, if she were alive to-day. is in a subtler sense, a prophecy of May we not hope our friends will see | die. Then he sees and admires all her the great apostle of free thought in a sweet, tender qualities.

praise and applaud those who teach | confident; unhappiness - wants to be that death ends all." Now I will hazard the assertion that my friend never have no good qualities? give expression | But I do not believe it. to no good thought? Are we to assume them in our jails and penitentiaries? drove her to her death. I'd God make the materialist? If so, why did he not endow him with Spiritualistic faculties? If God made man

done by man? The answer to these questions will, we think, cause us to make a more charitable estimate of our fellow man, and make us more tolerant in our critcism of their acts. GEO HEFFNER.

without spiritual perception, totally in-

capable of appreciating anything spirit-

Josephus and His "Christ." On page 188 of "The Christ Question Settled" Rabbi Isaac M. Wise says: 'Josippon,' written about the same time, in which the most important narratives | her mind the fact that you realize her Josephus, minus that Jesus passage,

peatedly." Below on the same page Rabbi Voor-Talmudic literature," writes:

a Phariseean Jew. which he states re-

"There is a spurious 'Josippon' or and patrons? Joseph Gorionides,' a spurious Hebrew about the ninth century.'

the passage in Josephus concerning the. your own home? condemnation by the Jewish Sanhedrim of "James the brother of Jesus, who is called Christ," and says:

"The genuineness of this passage has never been disputed to my knowledge-

Dr. Lardner, of the last century, in his "Credibility of Gospel History," uineness of this reference to Christ. Christians.

This mention of Christ by Josephus, Jesus "he was (the) Christ," is un matter with her as in dealings with doubtedly spurious.

But Josephus recognized another "Christ." In his "Jewish War," Book itable earth was fulfilled when Titus took Jerusalem. "The Jews," he says, "took this prediction to belong to them-Emperor of Judea." In other words, dicious praise. Vespasian was the promised Messiah, the Christos, the Anointed, the "Christ." by the great Jewish historian.

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of Buddhism; compact yet comprehen-

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ANTICHRIST.

of Life?

"When you come to sift the whole chaff of existence everything goes, to at my ranch on Hood's canal, Washingthe winds except the happiness you have at home." Not many years ago a fired little

husband scolded her. He came home late at night and found her employed in labor which hours, and he spoke angrily about her

seemed to him suitable for the morning tardy habits. She flung herself from the window and died in the hospital soon afterward. There seems to be a mixture of the

It was a small thing to cause a wife to sacrifice her life-just a man's woman and child. It places a muzzle irritable criticism. But we must take accepted the fiction that they were on no man's mouth, nor shackles upon | into consideration all that preceded this | chickens, and therefore, "taboo." The

There had been scolding after scolding without doubt. She had been found and why should they not? We have no | fault with for so many derelictions, for so many deeds done and undone, that this final criticism was merely the last

A cross, fault-finding wife is a terrible being. But a man can take his hat and go to the club, to the corner grocery, or to the saloon when her tongue becomes too aggressive.

When the husband comes home and scolds the air of the house blue, there is The wife who died in the hospital the

other day had submitted for many that will establish the immortality of | years, undoubtedly; and then, finding that submission did not better matters, she tried the window act. It would have been wiser to walk out at the door. It is more discreet to go

into the highways of the earth un-

invited than to force an entrance into the mysterious realm of death. The man or woman who commits sul ism and Agnosticism, they have no cide is a spiritual pauper. He who has spiritual strength knows he will be Again we fear our good friends do not | aided in the end, and waits his call.

We know there are homes for paupers It is always well to go into a new Again, at the open grave of a child we | land with a full purse; and it is well to

> Meanwhile there is the scolding husand yet we cannot help pitying him.

He is so sorry he said what he did all? Is death the end? Over the grave | He never dreamed she would take it so bends Love sobbing, and by her side to heart. He would give all he possesses stands Hope and whispers: We shall to go back and live that night over, and meet again. Before all life is death, do, oh, so differently! He would understand her so much better, and be so Sometimes the only way a wife can make her husband understand her is to

little better light. But we did not in-I like to think the world is peopled tend to set up a defense of Mr. Inger- with-happy wives and husbands! soll, but to show the attitude of Spirit- know many! Many more exist-unualists and their representative papers. known to me. Happiness is ofttimes This brings me to the second objec- secretive and quiet; misery is noisy and tion raised, and that is, "Spiritualists communicative, Happiness, seeks no

sympathized with. Happiness thanks God in the silence heard a Spiritualist applaud a materi- Misery cries aloud to the world! And alist for his materialistic utterances. so we grow to think that unhappiness is Is it possible that a materialist can the rule and happiness the exception.

Still, in this overfull world, and "overthat on account of their materialistic civilized" state of society, there are utterances men are wholly bad? Shall hundreds of unhappy wives to be we deny the beauty and fragrance of found; wives who feel often on the the rose because thorns that wound | verge of acts as desperate as that of the grow on the same bush? Will our poor little woman who forms the subfriends tell us why if these materialists | ject of this ketch; and husbands who are so bad that they are unworthy of are as blindly thoughtless and as unconsideration, there are not more of kind as the one whose irritable words

If you, who read these lines, are a man and a husband, ask yourself just what you are doing toward making your home the peaceful place a home should be. What are you doing to renual, who is responsible for the wrong | der your wife happy at the thought of seeing you each evening? Are you praising her for every good quality she possesses, and thanking her for all her efforts to please you?

Are you telling her she is a good wife and a good mother, or are you finding fault with every small failure of hers and ignoring her great virtues?

Do not imagine a good woman is satisfied with virtue's own reward. The consciousness of her own worth is not "There exists a Hebrew book called sufficient to keep her happy if you are silent and never seek to impress upon are taken literally from the Greek of good qualities. And this is especially in the most beautiful section of Illinois, true if you take every opportunity to which proves that he was no monk, but assure her that you see her faults.

Why not study your wife as you study your partner; why not be as tactful and as patient with her as you are sanger, "an adept in Rabbinical and with him? Why not, entertain and may become a stock holder at the small amuse her as you do your customers sum of \$10, entitling him or her to a

If you called at your neighbor's house summer home upon. work, composed anonymously in or and found anything amiss, how suave and amiable you yould be about it. Are On the next page Dr. Peebles quotes | you equally so when things go amiss at | lary is the Ladies Aid and Exchange

If not, why not? Why are neighbors to be treated with | ning for next year. The officers of this

dearest ones? If you owed your partner or your patron money, you would feel ashamed to make him ask for it-you would feel

it consistent with your business honor fall and winter a series of entertainafter expressing his doubt of the gen- and pride to be prompt in such a matter. Then why should you humiliate the proceeds of which go to run the diningsays that this manner of the death of partner you have taken for life by room next year. James was not known to the early | making her ask for money which is her rightful portion as the keeper of your home and the sharer of your fortune? like the other one in which he says of | Why do you not feel as delicate in this

I can never understand how a wife or a husband can be more houghtful of VI., chap. v., sec. 4, he says that the outsiders than they are of each other. prediction in the sacred writings of the I cannot understand how, they can be Jews concerning a governor of the hab- | ill-tempered and faultfinding with each other and courteous and conciliatory to | camp depended greatly upon the untir-

strangers. selves in particular, and many of the earth to whom you should show such wise men were thereby deceived in considerate thoughtfulness as to your their determination." And then he wife. You should study to avoid adds: "Now this oracle certainly de- aggravating her faults, and you should noted Vespasian, who was appointed strengthen her best qualities by ju-

A strong man can make a woman over into anything in the world he de-And thus is the Christ question settled | sires her to be if he will go about it with the same perseverance and determination which he puts into his business. Only when he loves the woman as he loves the dollar is this possible.

> And remember always—the real business of life is the making of a happy that; for, when you come to sift the goes to the winds but the happiness we have had at home. - Ella Wheeler Wilcox, in New York Journal.

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FRIENDLY ANSWERS. LETTER TO HUSBANDS. DO ANIMALS REASON?

Affirmative.

One day in the early part of summer,

ton, a mother grouse brought her flock of little ones under a cherry tree in my dooryard. My cottage, orchard and woman committed suicide because her, garden are all in one enclosure. They caused some jealousy of the little brown leghorn chicks whom they much resembled. I was standing near and the wild birds seemed to regard me more from curiosity than fear, allowing me to approach quite near to them. The cat Trilby understood that they were not to be molested when she heard me call them "chickies," but Pete, who is younger and not quite so intui tive, had a great curiosity to test his digestive apparatus with a young grouseso I had to threaten violence before he mother with her little folks were regular visitors for many days, even camping at night in the near vicinity. They would come near where I was at work, showing no alarm unless a sudden noise or movement was made; even going to the hay-shed and all around the premises much as the chickens do. There was no scarcity of berries and every thing they require for food in the woods all around, and I think they came for protection. Hawks are always watching over the woods, and the crows here will carry off and eat very young grouse or chickens, but I have an old musket which is a terror to these marauders, and I am of the opinion that the mother bird saw the security of my chickens and determined to share i with her family, which she did unti they were quite able to take care of themselves by the use of their wings. I am led to this conclusion from the fact that every summer for the seven years I have lived here they have done the same thing and remained quite tame until nearly grown, then, taking to the forest, they were at once as wild as any other grouse. Thus many flocks have grown up under my protection; afterwards to fall by the sportsman's

> been their protection so long. The crows are cunning freebooters; at the dawn of day, one or two advance guards will come and take an advantageous position as sentinel. If this guard makes no alarm, the flock will soon come and in a few minutes ruin the half-ripe fruit of a cherry tree, if I too, am not up and on guard. Years ago I could fool them with scarecrows. But the older ones learned the inoffensive nature of these contrivances, and would roost on them and "caw" with delight if I was asleep or away. I have tried setting a steel trap and tying it in a tree; they would never touch it. never caught but one crow in a trap; that I laid, set without bait, on top of a high stump where they used to sit and longingly watch the chicken yard. Mr. Crow lit into it and flopped and screamed, hanging by the chain until the whole colony of his comrades were flitting around him with wild cries of

gun; and, I am ashamed to confess,

sometimes by the same gun that had

Nothing but an actual killing and exhibiting the dead crow on a pole would teach them to respect my property THE WOMAN'S BIBLE rights, and this often failed unless they also heard or saw the gun frequently. I have tested their intelligence and reason in many ways. If I point a hoe handle or pitchfork at them as if it were a gun, they will actually make Comments on Genesis, Exodus, Leviticus, Numbers sport of me in devilish glee. But they know the gun as far as they can see it, and will fly from a tall perch far out of my reach as quick as I raise it to the shoulder. Whenever I leave my boatlanding in the skiff, some crow sentinel always "caws" the news to his fellows, and before I am a hundred yards away they are circling over the premises to see what they can steal. Yes, they reason; certainly they do.

distress. That was years ago, and I

J. MARION GALE. Bangor, Wash.

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take pleasure in informing the Spiritualists and co-workers the sequel of the Illinois State Camp-meeting. It was a success. The Association is clear of all debt and we have money enough in the treasury to make a good start for next year. We can safely say this camp has after many drawbacks established itself permanently to culminate ere long into one of the best of camps. It has every advantage, having an eligible situation on the banks of a pretty lake within easy access of Chilago. We are now desirous of forming a camp-meeting syndicate to secure these grounds, and anyone anxious to become a member of the organization may do so. One piece of land large enough to build a

A favorable acquisition connected with the main organization as an auxil-Society, the efforts of which have already done much to make a good beginmore consideration, than your very society are as follows: Mrs. Hughes, president; Mrs. Robt. McMenamin, vicepresident; Mrs. Henry, secretary; Mrs. Guckenmus, treasurer. Many ladies are becoming interested, and during the ments and socials are to be given, the

The first of these socials was given Wednesday evening, October 11. A very large number was present and several members were added. The proceeds enlarged the funds considerably. Enough donations have already been received in linen, dishes and silverware to furnish the dining-room complete. Ladies are now solicited to become members of this society. I must not fail to mention that the success of the ing energy of Geo. V. Cordingley, the There is no woman on the face of the president, who was unwillingly forced into the work of organizing a new camp, which at this time is no easy work. Yet those who know him fully know that he has persistence enough to carry anything through he undertakes. This he has done and the camp closed this year with no incumbrance of debt and we sincerely trust that those whose interest we failed to arouse this year will become active in the work H. W. MILLER, of next year.

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The author eavs: "Rach individual partakes of both physical and mental or spiritual aliment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil. My physical expands by virtue of that food and nour-ishment of which I individually partake and digest have never seen a crow on that stump since.

PART L THE PENTATEUCH.

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SATURDAY, OCTOBER 28, 1899.

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Is Nature Christian?

Members of the Protestant Episcopal Congress in session at St. Paul, Minn., on the 12th inst., attempted to solve the problem, "Is Nature Christian" by resort to argument and logic. Papers were read from many reverends and D. D.s. prominent leaders of the Episcopal church, most of whom urged an affirmative answer.

To arrive at a just conclusion in the inquiry it is necessary to start with correct definitions of Nature and Christian. The dictionaries define the former as "The system of created things; the universe; all creation; the essence, attributes, or regular course of things." And Christian is defined, as "Belleving or professing to believe the religion of Christ."

"The religion of Christ," according to orthodox interpretation, consists in be lieving its founder was born of a mortal maiden without the intervention of man: that having the Eternal God for father he was in fact part God and part man; that the human inheritance died on a cross; while the God element survived dissolution of the body, was res urrected and returned to heaven where he became judge of the quick and the

This seems the most favorable presentation of the Christian system it is cacircumlocution or hiding

facts behind a multitude of words, does Nature teach such gross absurd! ties? If it does then Nature is Chris-Christian. And that is the whole ques tion in a nutshell, and the reader is the arbiter.

Churches Are Responsible.

'A recent writer in the "New World" claims that criminal statistics in Italy, Germany and France, show that crime increases with the spread of education. He says between the years of 1826 and 1880 the criminality of young men be-tween 16 and 21 in France was quad-rupled; while that of young women was nearly tripled; and that of children was doubled. The proportion of vice was still greater between 1880 and 1893.

A false system of religion is responsible for this condition of things. The child taught that Jesus has atoned for his sin; that all he has to do is to believe in that Jesus and his atoning mercy; that his sins, however great are forgiven; then he plunges into wrong doing, fully determined to escape the penalty by believing before he dies.

Reverse the teaching. Assure young, and the old as well, that there is no escape from deserved punishment that every wrong carries with it a penalty from which there is no possible escape; that good deeds, though performed in secret have rewards attached which will blossom here and bear fruit in the life to come; then we will hear no more about crime increasing with education. It is a false teaching only that bears pernicious fruit, and the churches are responsible for it.

More Than a Month in Transit.

We are just in receipt of the following letter from British India, written by that distinguished gentleman and scholar, Rustrum D. N. Wadia, Esq., of Bombay, which explains itself:

Nepean Sea Road, Malabar Hill, Bombay, Sept. 8, 1899. Editor Progressive Thinker:-About four days ago I received a copy of your most interesting and instructive jour nal, wherein I read an account of the sad and sudden death of one of the very ablest men I have ever had the privi-

lege of listening to.
I only heard Col. Ingersoll speak once, but he made a great impression on me. What a noble fighter he was in the cause of Truth! Requiescat in pace. Yours sincerely.

RUSTRUM D. N. WADIA. In the same mail with the letter came n book from Mr. W., entitled "The Excellence of Zoroastrianism." It is a compilation, filled with hundreds of extracts from ancient and modern authors, wherein the writers mentioned the Zoroastrians, and their living successors, the Parsees, the most moral people on the globe, falsely designated by Christians as Fire Worshipers. In stead of worshiping fire they look upon the shining sun and luminous flame as symbols of the divine, the brightest images of the one Supreme Being, the personification of purity itself. It would give us real pleasure to receive a communication from Mr. Wadla for publiin these columns.

A Murderous Oreed.

Dr. August Loewenstein, in the 'American Journal of Sociology," during the course of a lengthy article on Christian sects, tells of the Convulsionists, a sect existing in Paris about 1760. They crucified members of their order, in emulation of the crucifixion of Jesus in full belief that souls of surviving members would be saved by the sacri-

fice of their fellows. In 1817 the Paschelians, an Austrian sect, murdered a man, his wife and their daughter, under the delusion that the trio, who refused to go with the fanatics, were possessed of the devil. On the following day they crucified one of their own number, a girl of eighteen years, who offered herself for death, in imitation of the death of Jesus, to save the souls of her fellow believers.

In 1823 the leader of a Pletistic circle in Switzerland, after having dispatched her sister, who gave her life as a means of saving the souls of her relatives, was crucified by her followers at her own command, that she might die, rise again after three days, and restore to ife the sister whom she had slain.

In 1865, two mothers, adherents of the 'Holy Men," slew their sick children, believing them to be victims of demonacal possession.

In 1875, a Hungarian miller, belonging to the "Nazarines," killed his son as an offering for his own sins, after the fashion of Abraham.

In 1870, in Irkutsch, Russia, one of the "Schismatics" convinced himself by prayer and fasting and much scripture reading that to save his soul he must be crucified. Accordingly he attempted self-crucifixion, and succeeded so far as the circumstances of the case yould permit.

Passing over several narratives by Dr. L., one where a faithful Russian Christian mur ded twenty-five men, women and children, among whom were his own wife and babies, to free them from the danger of losing their souls, and this so late as 1897; then we come to another quiet Russian sect:

The "Deniers" believe that evil taints all earthly good, and the only escape is death, so in 1825 sixty of this sect, after murdering their wives and children permitted themselves to be put to death, one by one, by their leader.

The "Scourgers," an influential Russian sect, in obedience to their concep tion of the Christian creed indulge if human sacrifices, cannihalistic feasts erotic dances a la David before the Lord, and other lewd procedures as an xtremely efficacious method of keeping the hand of evil from off their immor tal souls.

We quote the Doctor accurately as a fitting conclusion to this very brief account of the doings of some of the sects which draw their inspiration from the Bible, wherein he tells of those known

"A belief in the practice of castration as a necessary means of saving the soul is a cardinal tenet of their faith. The diabolical cunning and ingenuity displayed by them in accomplishing, with or without the victim's consent this maining operation upon young and old alike, make them at once the most dangerous and the most despicable of criminals.'

And Still Another Sect.

A new sect, with the infallible Bible for its guide, bearing the name of Primitive Christians, has made its appearance at Nelsonville, in Hocking Valley, Ohio. Casting out devils is the grand object of the new cult. Its founder, Tom Jackson, was a miner, and a religious fanatic. He studied his Bible faithfully, and learned that "casting out devils," was the principal occupation of the Master, so he desired to imitate him. He commenced preaching, and quoted the sacred volume in proof of tian. If it does not then Nature is not his claims. Converts to his faith were Jackson was their prophet, priest and exemplar. Says an exchange, Jackson's theory was that to exorcise a devil it was necessary to batter around the human body in which the devil dwelt until he was forced to vacate. It was an ordeal which every member of the congregation dreaded, but from which none might shrink. Jackson would ascend the pulpit and announce dramat-ically the name of the person who he had ascertained was possessed by

The floor was cleared and all the windows raised so the devils might have no difficulty in getting away and would not be tempted to seek a lodging in the body of any one ease present. Then the unfortunate victim would be placed in the center of the floor and the other members of the congregation would form a circle about him. After a long pow wow a signal would be given, and the victim would be buffeted from one side of the circle to the other. When he was no longer able to stand he would be dragged about the floor until Jackson was satisfied the devils had taken their departure. After that there would be great rejoicing, and the victim would be taken home and put to bed to recuperate. When the victims were women or girls, they sometimes never recovered entirely from the effects of the or-

deal. As they increased in numbers, the Primitive Christians become bolder. Their actions had made them obnoxious to the neighborhood, but any one who dared say or do anything against them was waylaid, informed that he had a devil, and at once put through the ordeal. The climax was reached when a Methodist minister of the neighborhood who had prenched against them was held up on the highway. He managed to escape before he was injured, but public sentiment was aroused, and the authorities took a hand in the matter by arresting the ringleader. He was adjudged insane and was taken to the

asylum at Athens for treatment. His followers called themselves "Primitive Christians," because they believed their leader to be the reincar nation of one of the apostles and his doctrines to be those which the Christians of the first century after Christ had believed. Without a leader they were for a time lost, but they soon se lected another and continued their meetings, although they have never been so bold as they were before Jackson's arrest

A Great Convenience. A parcel post arrangement has been perfected between the United States and Germany, becoming operative October 1, by which packages may be received or sent by either country, at a cost of 12 cents for the first pound, and a reduced rate for each additional pound up to eleven, which is the limit. It is expected this arrangement, the first of the kind, will be extended to other countries. Purchasers of books will be pleased with this information.

What Are the Facts? A gentleman and patron writes:

"It is stated in a recent publication that Prof. Edwin Johnson is not a graduate of Oxford University, neither is he of Cambridge, and the idea is conveyed that he is a charlatan. What are the facts?

The statement is only false by implication. Prof Johnson graduated at New College, whose foundation was laid in 1380, one of the twenty-two allied colleges of Oxford University, and later from the University of London, with the degree of Master of Arts. Sir Wm. Smith, D. C. L., and LL. D., ed. itor of the "Dictionary of the Bible," four large volumes; "Dictionary of Christian Antiquities," two large volumes; Dictionary of Greek and Roman Biography and Mythology," three huge volumes, with a total of 3718 pages; "Dictionary of Greek and Roman Antiquities," one massive volume and Dictionary of Greek and Roman Geography," all but the last in the writer's possession, wrote:

"Edwin Johnson is one of the most learned and distinguished pupils I ever aught.

Prof. Johnson filled the chair of higher classics in New College for a term of years ending in 1887. During that period he engaged with his most advanced students in an earnest search to ascertain the origin of Christianity from Christian and Graeco-Roman writers of the second century. He was at that time, 1887, very acceptably filling a Congregational pulpit, as well the professor's chair. He found the great writers of that age—the second century—knew nothing of the church, or of Christianity. "They knew nothing of Christianity. "They knew house the New Testament—nothing those strong dramatic representations which have been familiar to all of us from childhood." He says he was astonshed but no subsequent research, with constant access to the best library of the world, which he zealously consulted for facts, changed the conclusions to which he arrived.

Like an honest gentleman as he is, though a large family was dependent on his literary labors for support, he withdrew from the pulpit, whose errors he could no longer teach, vacated his professor's chair in the college, and from that time, because he told the truth as he discovered it, has been the subject of secturian abuse.

In a letter to the writer some years ago, Prof. J. expressed regret that gentlemen claiming to be educated, instead of examining the authorities he cited, and meeting them with facts and logic should turn aside and assail him personally. Perhaps he did not stop think this has been the universal habit of churchmen for centuries, a habit borrowed from the Jesuits, and now practiced by their copyists.

Said an old attorney to his student When you engage in practice, and have no case, exhaust your genius and your eloquence in the abuse of the opposing attorney, and the party he represents." And the Jesuits and their symnathizers have so acted in their treatment of Prof. Johnson; but the truth will come to the front in good time.

A Broader Term Needed.

Senator Mason, on the 9th inst., on the occasion of laving the corner-stone of the new postoffice building in the process of erection in this city, proposed, in the midst of his brilliant address, that instead of striving in the future to see how many church structures we can build, we see how much real. practical Christianity we can establish.

The eloquent Senator evidently used the term Christianity in a broadened sense, and designed to indicate the largest possible concept of the most advanced civilization, expressed in doing good, relieving the distressed, uplifting the lowly, and making others happy, in contradistinction from the narrow and numerous. They built a church and impracticable teachings to "resist not evil," "take no thought of your life," nor "no thought of the morrow," "love your enemies, bless those who curse you," "give to those who ask," "he who takes away thy coat, let him have thy cloak also," "if smitten on thy right cheek turn to him the other also."

That kind of Christlanity is not need ed in Chicago. Such teachings may have been virtues with the indolent monks who put such words in the mouth of "our Savior," but they do not at this busy, bustling, and hustling age.

"It All Helps Kill."

Now an open rupture seems imminent between the high and low churchmen of the Protestant Episcopals of America. and all growing out of the ordination of Dr. Briggs to the Episcopal ministry. Rev. Dr. Benjamin F. De Costa, who was the most outspoken in his opposition to the reception of the arch-heretic. and accused Bishop Potter of mal-administration, has lately resigned his rectorship, and left the Episcopal min-

A youth many years ago, with destructiveness largely developed, whenever he heard of any calamity befailing a person he did not like, would exclaim: "Thank God It all helps kill!" With & more pacific nature than had the ac quaintance mentioned, yet we accept with real pleasure all these statements of discord among churchmen as positive proof that disintegration of church rule is the order of the day, and that harmony, with so many adverse and discordant elements as now prevail in church circles, is an impossibility, and must result in general disruption when truth so long overborne, will become triumphant.

A Grand Project.

A conference was announced to be held in Chicago last week of ministers, laymen and women, their object to evangelize and convert to the Christian faith the Jews of the city, of whom there are said to be 30,000. Of course, the first great task must be to convince those unbelievers they wish to Christianize, that the Lord Jesus was born of a Jewish maiden, as detailed in Matt. According to popular chronology six-

ty-three successive generations have falled to believe the account credited to Matthew. Have Christians new evi dence, more convincing logic, or are they better skilled in sophistry than in the past? Or, have the new generation of Jews become more credulous? If so the movement may prove a success.

But don't forget that drunkenness pauperism and crime are almost wholly unknown among the Jews; while relia ble statistics prove that Christian

churches supply a large per cent of that | eggshell? Are there not a few incuclass of worthless population, besides furnishing the principal recruits for the insane asylums. True statesmanship is the art of

changing a nation from what it is into

what it ought to be.-W. R. Alger.

The Eldere Inspiration. RELIGIOUS QUESTION. At the close of a forenoon session of a

ministerial conference, in announcing the opening subject for the afternoon, Shall Spiritualists Be Robbed the presiding officer said: "Elder H. Will present a paper on

which followed his remark.

then pity, then embrace."

bers, to go astray as any other class of

the people?- The action of ministerial

associations and the court records prove

this. Discoursing so fully and often on the vile doings of their imaginary devil,

they become fully imbued with his

characteristics, so "They first endure,

The Costume Changed.

River Methodist Conference, asked that

the ban of the church against dancing

and card playing be removed, so these

pastimes of the ungodly could be en-

joyed by Methodists without endanger-

ing their soul's salvation; but the older

delegates, largely in the majority, with

the ridiculous figure King David ex-

hibited when he "danced with all his

might before the Lord," which was

brazen image as an object lesson, de-

feated the proposition. Perhaps they are ignorant of the fact that the cos-

tume in which the king appeared on

that memorable occasion, has long since

A Large Clientage.

among peoples entertaining every va-

riety of religious thought. Copies of it

will be met with in London, in Rome, in

Constantinople, in Delhi, Bombay, Cal-

cutta, Melbourn and Honduras and

many other distant places. It is read

by Christians, Jews, Agnostics, Moham-

medans, Brahmans, Buddhists, and the

Parsees, the oldest religion in the world, and the parent of all others, it

The Heathen Are Safe Now.

Sunday-school children at Meadville,

Pa., each trusted with a cent to be put

in the contribution box for missionary

purposes, placed their money where

they thought it would do the most good,

in slot machines and received chewing

gum in exchange. The clergy seeing their craft endangered, induced the city authorities to order the gum machines

kept indoors on Sunday, to the end the

pennies should not go amiss. It was

the children and the owners of the ma-

chines who wept; the priests were hap-

Mrs. Addie L. Ballou.

Chicago Record, regarding our staunch co-worker from the Pacific Coast, we

Mrs. Addie L. Ballon, of San Fran-

able service on the stump. She said:

"Spiritualism is growing, but what is

impostors. I am sorry that the war in

the Philippines was begun, but since it

was it should be carried to a hasty con-

clusion. The Pacific Coast has been

greatly benefitted in a commercial way

by the war, but when it is over and

many of the soldiers are left stranded

in San Francisco, I fear there may be

Too Much Talk About Jesus.

Is there not too much talk about

Jesus among Spiritualists? Let us look

God made the world in six days:

made man out of the dust of the

ground, put him to sleep, took out a rib, of which he made a woman, made an

apple orchard and told the man and wo-

man that certain apples they must not

ent. A talking snake came along and

told the woman to eat the apples, and

she did, thereby upsetting God's whole

plans and bringing sin, misery and death into the world. God attempted

to correct this mistake by drowning all

but eight, whom he landed in the ark

on a mountain 4,000 feet above the

Pretty soon he found that this did

not atone for the apple-eating, so he had

but one plan left to pursue. A child was born by a virgin and fathered by a

ghost (so says Joseph's dream) to save

the people from thei consequences of

eating the apple. "
What a conglomeration of silly non

sense for Spiritualists to believe. Can

it be that men, standing in the front

ranks of the reforms of the world, can

swallow such a dose? Spiritualists,

when you look out finto the starry

depths of the universe and contemplate their order and infinite grandeur as

they sweep through boundless space,

when you think of the great cosmos

(soul) (God) how can you drop from

such sublime heights and light on a

talking-snake, apple eating, original-sin story, the sequel of which is that Joseph

dreamed that a ghost cut him out to

produce a child, half God, half man, to

save the people from the consequences of eating the apple! Such an absurd

jumble may do for Christians to believe

and preach but, oh! Spiritualists! you

who have penetrated the boundary line

us a sublime, harmonial philosophy of

eternal progress, how, oh, how can you

I want no heaven for which I must

give my reason; no happiness in ex-

change for my liberty, and no immortal-

ity that demands the surrender of my

individuality.-Robert G. Ingersoll.

G. L. JONES.

bators needed?

snow level.

somewhat of a reaction."

at the root of that doctrine.

The following nice little notice in the

py, and the heathen were saved.

are pleased to quote:

having Zoroaster as its founder.

The Progressive Thinker is one of the

been abandoned by those who dance.

The younger element, at the late Rock

of Their Rights by The Devil. Then he added earnestly: a Quibble? 'Please be prompt in attendance, for Brother H. has a carefully prepared AN IMPORTANT QUESTION AS VIEWED BY A PROMINENT CALIpaper and is full of his subject." And the Homiletic Review says that

FORNIAN. it was some minutes before the presid-ing officer understood the laughter I observe with much regret that in the Banner and in his official report Mr. Barrett surrenders the plain rights of If not too severe on the white choker Spiritualists under a will directing the fraternity, is it not a fact that they who testator's means to be used for the proshould be the light of the world are as motion of Spiritual religion. much given, in proportion to their num-

The opponents of this will propose to of denying that there is any religion in Spiritualism, and Mr. Barrett falls in with them, conceding the correctness of this subterfuge as a logical claim, and maintaining that it is necessary to prove Spiritualism a religion before we can receive the benefit of the will. This I would emphatically deny. It is the duty of a court in interpret-

ing a will to give effect to the manifest and well-known purpose of the testator, and not to ascribe to the will a meaning not intended by the testator-by the trick of misinterpreting his language. If a Roman Catholic had bequeathed his estate to a priest to be used in diffusing the Christian religion, contending heirs might with great plausibility Christian religion and prove it historically. But would any court dare to withhold the estate from the Catholic church, because it is not the true Christian church, when it was clear that the testator so regarded it, and thought he had expressed himself correctly?

When a Spiritualist believing his spiritual faith a religious faith, makes a bequest for the promotion of his spiritual religion, shall we cheat him of his rights by saying that his bequest was unmeaning, when he and all his friends understood its meaning perfectly? most cosmologistic papers on the globe, for it has readers in all parts of it, and

Shall not the Spiritualist have the same right as all other classes and sects to express his will or to make a conveyance in the language to which he is accustomed?

If for example he had a farm in a township which had changed its name from Rockford to Stonewall, but which the majority still called Rockford, and should will his farm in Rockford to an old friend, what would we think of the land-grabbers who would deprive his friend of that farm because there was no such township in existence as Rockford, and some remote cousins had a better claim, as the farm was in Stone

Would any honest court favor such a fraud, and would not the land-grabbers disgrace themselves by asserting such a claim—a claim that would be just as 'logical" as the attempt to nullify an intelligible bequest by quibbling over the word "Religion," which has a hundred different meanings in this country and a thousand in the entire world. Whether the testator's idea of religion

was correct or not is entirely foreign to the legal question-the only honest question in the case is what did the testator mean? If such outbbles are favored by courts, it will add another serious difficulty in the making of wills which has long been a hazardous business, as even so great a lawyer as Samuel J. Tilden did not succeed in drawing up a will that could run the gauntlet of litigation.

cisco, who is attending the convention I hope Mr. Barrett will modify his of the National Spiritualists' Associaopinion, for as it stands now it helps tion in progress in this city, is one of the assailants who are trying to defeat the best known woman politicians of the will and rob the testator and the

the country. She is a practicing attorney, but yesterday signified her intenpublic of their rights. Whether Spiritualism is a religion or tion of devoting her entire time in the future to Spiritualistic work. Mrs. Balnot cannot be settled or decided by lou was a nurse with the 32d Wisconsin courts. It can be settled only by popuregiment, of which Bishop Samuel Fallar usage, for the word Spiritualism is lows was chaplain, and since the civil not a scientific term. The word is used in at least twenty different ways by difwar has been prominent in Woman's ferent people. To some it is a psychic Relief Corps work. She is one of the very few women who are allowed to affair, to others, a mysterious specula tion, to others a matter of biological sciwear the Grand Army badge. Twice ence, to others a matter of miraculous Mrs. Ballou was sent by California to occurrences, to others a matter of represent that state in the national convention of the Republican league, and is the only woman who ever enjoyed refined religious life, and so on without end-a cloud continually changing its that honor. She is an enthusiastic Republican and rendered the party valuaspect to different observers. But it is easy enough to show that any faith relating to the the higher world is spiritunl if it recognizes the soul of man, and needs most is the right kind of persons at the head of it. In a general way the is religious if it discusses or embraces management has been poor, and the religious questions. cause has been injured somewhat by the enthusiasm of some Spiritualists, which has caused them to take up with

OBSERVER.

Is This Right?

To the Editor:-As no one but delegates can have anything to say in convention, will you allow an onlooker a lew words through The Progressive whinker to suggest that home talent have a rair showing especially when they are duly accredited delegates, and should not the welcoming speeches be assigned to our home workers, instead of strangers from abroad? To one who watches the trend of af-

fairs closely there is, to say the least,

the appearance of a ring or select four

hundred or less, while others are left

entirely in the cold. I wish to say a word in commendation of Geo. F. Per-kins, one of the most faithful and exemplary workers in this city, a man who stands without reproach and who is al-ways faithful in the discharge of every duty that confronts him. His services to the convention as usher and all around utility man should, it seems to me, meet with more appreciation than was manifested by the management. I know it is not an easy matter to arrange matters in such a way as to have everybody satisfied and all cannot be expected to have the time to deliver a lecture where there are so many to be heard, but it does seem to me that when ten-minute speeches are in order such workers as Brother Perkins should be accorded an opportunity, instead of giving the whole time to people from abroad. Everyone who knows him and his wife knows there are no more faithful and conscientious laborers in the field, and also know that behind their mediumship is the element of character which is sometimes lacking in the more pretentious. It is to be hoped that in uture meetings of the kind the matter complained of may be remedled by according to such workers the recognition which is justly their due. H. C. W.

Moses Hull's New Book.

Our readers will note with pleasure the card from Moses Hull, announcing that he is about to issue a new and important book on the Bible. It will be different from his other works, in that it will relate to the Bible itself, what it between the two worlds and have given is, who wrote it and when, the question you." of its infallibility, the "higher criticism." etc. Mr. Hull has the knowledge and the ability to make a very instructand crawl into the orthodox. Christian ive and useful work, that will prove of

> Sleep lingers all our lifetime about our eyes, as night hovers all day in the boughs of the fir tree.-Emerson.

truth about the Bible.

decided value to all searchers for the

Send In Your Glubs

D. E. Youngs, of Union City, Mich., sends us a club of 14 subscribers for The Progressive Thinker. Each one of them gets that remarkable book, The Occult Life of Jesus. What Mr. Youngs has done you can do. Get up a club for The Progressive Thinker. We are sending out valuable premium books, and have already established the nucleus of an Occult and Spiritual Library in over 15,000 homes. We are working on the Divine Plan, and the increase in our subscription list, shows that it is a good one.

ON THE RAMPAGE.

Ignorance, represented in the person of Rev. John Alexander Dowie, and Rowdyism represented by medical students (Record report) had a terrible battle in Chicago, on the evening of October 18. Rev. John Alexander Dowle on this occasion put his faith in the police and was rescued from a crowd of 2,000 medical students. The attempt to mob the "general overseer" of Zion was made at the new Zion tabernacle, West Madison and Paulina streets. Dowle attempted to lecture on "Drugs Doctors and Devils," and the result was that he went home under police escort, his clothes covered with soda, ammonia, sulphuretted hydrogen and other un-pleasant mixtures. Windows of the hall were broken out with siones, Dowie was interrupted by college yells cat calls, etc., and police and students engaged in a battle royal on the streets around the building. A number of students traveled to police stations in pa trol wagons. And Dowie escaped.

At 7:30 o'clock a half-hour before the time for the lecture to begin, 200 stu dents from the College of Physicians and Surgeons marched into the hall and took seats near the front. They were followed in short order by bodies of about 200 each from the Northwestern University Medical school, Chicago Homeopathic college, Rush Medical and Hundreds of students who were pre

vented from entering the hall awaited Dowie's arrival at Madison and Paulina streets. They were well provided with drugs and eggs, and as the "healer's" carriage passed they threw with good aim. As Dowie alighted from the carriage he was made a target by a number of students who were waiting at the doorway. He made a rush up the stairs and entered the hall while the poicemen kept the students back. Many bottles of drugs thrown through the windows of the hall made the atmosphere so unpleasant that a number of people hurriedly departed.

When Dowle entered he was received with howls of derision. He gave out a hymn, in which the students took the leading part. As soon as this was fin ished the students began giving their college yells, imitations of chickens cats and various other animals.

A stone which came sailing through the window brought on a panic and stopped the lecture for a few minutes A number of women immediately left the hall. Other stones further dis missed the audience. Dowle then digressed from his diatribe against medicine to express a few hurried opinions on the character of his reception.

At 9:30 the students wearied of their disturbance of the speaker and with much shuffling and overturning of I can send out on its wave lines chairs marched out, two abreast. One of the Zion vocalists struck up a hymn | For a thought dropped on life's ocean to cover the noise of the students' exit, | Sends waves from shore to shore, but the music falled of its purp About one hundred persons were left in the house after the students took their departure. The lecture was resumed, but from this point forth was principally a tirade against the students.

The students formed in a solid phalanx around the entrance to the hall in Paulina street and discussed plans for the reception of Dowie when he made Some favored riding him on a rail. Others wanted to put him in a water barrel and still others suggested a coat of tar and feathers. The police by this time had gathered in great force. Repeated charges on the mass of students by bluecoats under the com-mand of Lieut. O'Hara of the West Lake street station were repulsed by the medics, but finally their lines were forced and the police established a By our struggles we go upward guard at the doorway.

By our struggles we go upward Though progress oft seems slow

The students again formed en masse at the corner of Madison and Paulina "We must nail him when he shows his white old head," shouted a big Rush Medical football man in the midst of a surging, excited crowd of his fellows. Attack after attack was made on this corner gathering by the police with drawn clubs, and when they had finally succeeded in scattering the students somewhat a patrol wagon was driven at double-quick down Madlson and Paulina streets to break up other knots of the disturbers.

Students who did not move when or dered were at once arrested and carted to the West Lake street station in the blue wagon. Ten of such recalcitrants were taken into custody. When Dowie was ready to leave the

police made an attempt to move the crowd, and finding that impossible Lieut. O'Hara announced that Dowie had already left, and as the crowd was breaking up, Dowle's carriage drove to the door of the hall and lines of officers commenced to clear a way with their clubs. Many a student's face was struck, and finally Dowie marched down between the rows of policemen. Then a student threw a bottle of ill-

smelling chemical, and it would have But when upon her hearing fell burst on the "healer" had not a policeman's baton broken it in the air. As The flood of burning tears was stayed, Dowie stepped into the carriage he said: "I want those windows closed."

"No, you don't!" yelled the driver. "I put those down to keep them from being broken."

The general overseer of the Christian Catholic church appeared nervous as he took off his wide, broad-brimmed soft hat in walking the gauntlet of police officers, saying:
"Gentlemen, I thank you from the
bottom of my heart, May God bless

As he was being driven away, with a patrol wagon in the wake, the cadaver of a tortoise shell cat soared from the week.

crowd and entered the window of the carriage. As Dowie drove away from the hall

there were hisses and yells of derision, and when the crowd had gone Lieut O'Hara said: "I wish that fellow would stay on his

own side of the river.".

sented by extreme Ignorance (Dowle) and Rowdyism (medical students), we have an example of the natural evolution which will continue to afflict those Ignorance and Rowdyism people more or less who neither endorse the intolerance, bigotry and superstition of Dowle, nor the abusive methods of the medical students. That Dowle's conduct in Chicago, has been disgraceful, and in many respects vilherein live here under those circumstances, shows the extreme tolerance and kindness of our city.

REPLY TO "WAITING."

Suppose that I had folded My hands in bliss serene. and waited for the summer flowers And winter snows between To bear me onward, upward, Along life's rugged way-Would my soul have been the richer When my hair had turned to gray? Suppose that you had waited

For Fate's all powerful hand To lead you on from childhood Up to life's summits grand; And if you had not struggled, Nor hoped, nor feared, for prayed, Would not your present progress
Have been hopelessly delayed? Suppose that all the thinkers Should cease to think, and wait.

And all the actors on life's stage Should stop and trust to fate; Think you the world would progress Like a well-appointed school? Or would it not soon well compare To a green and stagnaut pool? Suppose that the inventor

Should fold his hands and wait, And think that time, nor wind, nor tide Could stay the hand of fate: From whence would come improve ments For the betterment of man,

Like we have from locomotive

Down to ox and caravan?

Then suppose that all the poets, Philosophers and bards Should cense to play in life's great 'Cause Fate held all the cards: How vold of knowledge, Thythm and

song This dark old earth would be, As it whirled us onward, ever on To Fate's eternity!

No, though at life's great banquet, I must not sit and wait Believing that fate's waiting maid Will kindly fill my plate; Upon no God must I depend, Nor any fairy elf; But reach out with my own strong arm And boldly help myself.

And when life's sea gets silent, Or on a dead standstill, Then I must stir it un a bit With my thought, and act, and will; For I can make things happen In this great universe-

A blessing or a curse; Where upon eternal head-lands They beat forevermore; The thought combined with action-What powerful things they be! They hurl fate from their pathway And march on grand and free. Since the universal substance Is spirit, soul, and mind.

and everything in nature Attracts its own true kind, being soul, mind, spirit, If I will it so to be, May be the master of my fate And draw all things to me. Aside from these conclusions-We can't afford to wait Nor fold our hands serenely

Contented with our fate; For by our own strong efforts Our souls shall grandly grow-Though progress oft seems slow. Since the soul's own evolution Is to all else paramount Whatever holds it backward

Causes loss which we must count;

Then let's not be idly waiting, But struggle, hope and pray. And we'll rise on life's great ladder To behold the perfect day. When on God's sunlit mountains The soul in beauty stands, Above the mists and shadows, Beyond the border lands With sight and sense grown clearer

It may view the steps of time, And know why through the ages It was born to climb and climb. LAURA B. PAYNE. Topeka, Kans.

OREEDLESS.

A maiden sat within the door

And sang as many times before. A man to dally toil passed by, No love nor pleasure lit his eye; But when he heard the merry song He whistled as he went along. A woman by the window wept

For one who in the graveyard That tune she knew and loved so well And soon a song her lips essayed. Her neighbor heard the tender strain,

And softly joined the sweet refrain. Thus all day long that one song bore Its joyousness from door to door. -Ladies Home Journal.

A Correction. Prof. Lockwood's address at present ls 40 Loomis street, Chicago, Ill., and

not Ripon, Wis., as the programme of the N. S. A. convention, and many daily papers have indicated during the past

Hon. A. Gaston.

Mr. Gaston, as is his usual custom, risited the late N. S. A. convention. He will soon take his seat in Congress. As president of the Cassadaga camp asso-In this disgraceful scrimmage repre- ciation, he has been a great success.



LIAN WHITING.

Psychical Investigation.

psychical investigations?

A. In psychical research, so-called. have been deeply interested since first designation, and I was one of the early serene uplift and happiness. members of the American branch of of the eightles, to the effect that "I look | the uncertainty came about. to see science prove immortality." I English society, whose work Dr. Hodg- delusion. son has so ably established in this counthe entire decade of 1880-90 I was ab- | beheld them? hourly experience, and this confession, world, he sees those who are here.

Indeed, includes your question.

psychical experiences? A. In fact, what we now call psychic experiences have been constantly familiar to me from my earliest remembrance. As a little child lying in my came to apply this name to the starry flashes in the dark; but, instead of being alarmed, it never seemed to occur to my childish consciousness that these appearances were not as natural as sunshine or lamplight, and I remember I alone in the dark that I might enjoy, not merely vague forms and lights that I saw, but a certain wonderful happiness which, of course, I did not then question or analyze. There were to me pictures in the air-beautiful scenery, flowers, and sometimes faces-all of which I accepted as unquestioningly as a child accepts any of the phenomena about him. This sense of unseen companionship has been a part of my very identity always; but until within the thought more about it than I did about the air I breathed. It was simply in now over many events I can see how practical a matter in my life was this matters was to me simply the religious life. My mother was very psychic. although until of late years I only regarded her experiences, so far as I thought of them at all, as those pertaining to her religious life. From the of the Rev. Dr. Phillips Brooks as bishop (in October of 1891) it was my inestimable privilege to come under the determining influence of his ministry. formal church ceremonials; that attend- periences in my books, "After Her ance on organized worship, the entering | Death" and the third series of "The into the great life of the church as a whole (in whatever denomination one) strive to develop our spiritual life. The verified in every particular. psychical experiences to us?

I could detail in an entire number of tirely pardonable mistake. The Coming Age. Naturally a large terest for the public, and are too per- unrelated way is to offer no adequate do not reply. sonal in their nature to offer here. Yet idea of them at all. Kate Field was all these experiences, with all of us, are herself a psychic. She was always tioned, 'When you see us, what do you inevitably personal, and in our common deeply interested in the subject. Plan- see? discussions and comparisons of ex- chette wrote under her hand, and she periences we are all learning to waive published the matter in a little book this objection and speak frankly. And, called "Planchette's Diary:" and since with this general apology and plea for I have gone through all her journals the kind charity of the reader, I will and private papers, in preparation for simply reply to the question asked, her biography, I find frequent ref-Frances Willard used to say that we erences to her own "sittings" with mewere placed in this world to exchange diums. All this, I think Dr. Hodgson and discuss our experiences, and there would say, has greatly helped her in is a hint of counsel in this remark.

stances had caused me some years ago cation from her new life with just that to decide leaving the Boston life that intense ardor that characterized her and, conversely, to live on a low plane had become so infinitely dear to me, when here in penetrating into the pheand go to New York. The arrangements nomena of the telephone, or in her rewere in progress when, one day in my search and thorough investigation of own rooms, as I was looking from my the Mormon problem. It has been my window on the blue waters of the privilege recently to meet Hon. P. C. Charles that danced and sparkled under Jones, of Honolulu, a former member a flood of golden light, I suddenly heard of President Dole's cabinet, who knew an audible voice saying, "Stay where Miss Field well in Hawaii, and who sidered as spiritual evolution. - The you are; your work is not done here."

'Afterward, as I looked back on it, the never saw any person so keen in aroccurrence seemed strange and phe- riving at all the facts," said Mr. Jones. nomenal. At the moment I did not "She ought to have been a lawyer." think of it as other than perfectly nat. Now, it was just this thorough persistvery glad. I could not bear to go away." | communication that was evinced by It may sound incredible to assert that Miss Field in the seances with Mrs. I desisted in my purposes, but it is true. Piper. The absolute identity of the exand, however flattering to any aspira- pressions with her expressions and cast tion to be regarded as possessing a of mind when here impressed me modicum of common sense, I must yet forcibly. confess that I put on my hat and went | Q. Do you not believe that psychical over to see some new pictures in the research is destined to be one of the Museum, and sat down to dinner that chief weapons in combating materialnight as calmly as if I had never ism-the most important, indeed, when dreamed of making any change. All we come face to face with the materialthe reasons for doing so seemed to have istic spirit that pervades much of the been dispelled, and still-nothing had modern scientific thought? happened. Not till the next day-then A. Most certainly I believe that the 75 cents. Cloth, \$1.50. For sale at this something did happen that, in my case, entire extermination of materialism is

this entire reliance, in a way quite outside of one's knowledge of any facts on which to rely-that comes to so many Her Personal Experiences in of us under similar conditions-what can we say of it, after all, save in the words of the psalmist: "Thou wilt keep him in perfect peace whose mind is Miss Whiting, will you tell us how! stayed upon thee?" It is, I think, the long you have been interested in spirit's perception of unseen leadingthe spirit's recognition that

God's in his heaven: All's right with the worldhearing of the work by this specific that produces this wonderful sense of

As I have said, the next day somethe English society that was formed thing did happen. Certainly very under this name. My friend, Miss Kate | definite reasons arose for making no Field, made a remark in a private letter | change of location, and the most to me, somewhere in the early decade charming and satisfactory solution of

Now, in this case the psychical exthink this was almost, if not quite my perience of the voice telling me to refirst illumination toward the possibility main where I was seems certainly supof scientific demonstration of religious ported by such practical actualities that and spiritual truth, though I believe the I cannot believe myself the victim of a

Q. Have you ever beheld any appatry, had at that time been an organized ritions, and if so will you describe them association for several years. During and the circumstances under which you

sorbed in literary matters-in my work | A. In the late autumn of 1880 I was of literary editorship on a daily news- very ill with pneumonia, and recovery paper-and, being constantly on the seemed improbable. At that time I saw alert for every literary movement in my mother (who had been in the unseen Europe and in our own country, I was for several years) standing by my bednot, at that time, so consciously follow- side in the most natural way. This ing the special development of man's seems to me now very simple, for when spiritual faculties and the great work one is so ill he is doubtless already parthat was then in active progress among | tially released from his physical body the leaders of it in France, England, and the physical world; and he thus is and our own country, as I have been a partial inhabitant of the unseen world since 1890. Yet the interest in this line and sees those who are there just as. was always a part of my daily and while an inhabitant of the physical

Q. Have your experiences with Mrs. Q. At what age did you first have Piper been of a conclusive character. that is, have they established in your mind the authenticity of the messages which have purported to come from

Miss Field? A. My experiences with Mrs. Piper, crib I remember seeing lights about the the very remarkable medium who for room which I thought of as "the many years has been under the auspices his daily experiences he is able to per- the prince of conjurors; Bellachini, the angels." I do not know just how I of the Society for Psychical Research. have been of the most absolutely conclusive character; and there is in my mind no more doubt that the messages written through her hand, purporting to come from Miss Kate Field, are really from her than there is that the queswas often rather impatient to be left | tions to which I am replying are asked by yourself. In any effort to select from this vast, accumulative mass of evidence specific incidents to relate to others, I always find that the amount of evidence itself is an embarrassment of riches—that the conversations extending through a long series of sittings were all more or less linked together, and, what is the most important element in it of all, these conversations were constantly relating themselves, in the intervals between the sittings, to past dozen years or so I should call it | the actual course of life in daily affairs. an unconscious consciousness. I hardly No one seance stands out isolated; each and all bear the interrelation of a constant communion of spirit to spirit and of my daily life. As I look back | which apparently persisted-and persists-between Miss Field and myself. Thus, all the seances with Mrs. Piper unseen guidance. I was reared in the were like actual talks, viva voce, in cerfaith I hold most precious-that of the tain meetings with the friend with Episcopal Church-and much that we whom one has been all the time in pernow in these latter days call psychic Petual daily correspondence. At such meetings friends are apt to speak to each other more or less of the matters which they have mutually discussed in their daily letters. Now, substitute telenathic intercourse for epistolary correspondence, and there is the analogy summer of 1880 until the consecration of my communications from Miss Field through Mrs. Piper's hand, as relating itself to my constant telepathic intercourse with her, day by day. Again, as these seances were by the kind per-His marvelous sermons forged the link mission of Dr. Hodgson, the matter, between the ceremonial observance of strictly speaking, belongs to the records religion and the life of spirituality, or of the Psychical Society, to be drawn perhaps I should rather say that he upon by Dr. Hodgson as he sees fit in vitalized religion with spirituality and his reports, which are so valuable in revealed that the spiritual life is in their authoritative nature. By the genfinitely helped and strengthened in its erous courtesy of Dr. Hodgson, I was progress by the observance of our enabled to use a portion of these ex-

World Beautiful."

ministry of Dr. Phillips Brooks has death I saw and talked with, at various to minister, in short, in every possible been continued to me in the great and intervals, four friends of hers from | way? The highest and noblest among uplifting ministry of his successor, the Honolulu who visited this country, us here minister most largely and truly Rev. Dr. E. Winchester Donald, who is Two of these conversations were held to humanity. Does not the analogy doing a work, not only in his own in my own room, one in Brooklyn, New hold true as we develop and progress? parish, but in its relation to the general York, and one in Cambridge. In the "The onward progress of man will progress of the age, that is remarkable seance following any one of these meet- comprehend the development of his know, that by placing her hand over the in its scope and its vitality of influence. ings Miss Field would comment on spiritual faculties so that he shall no slips they become magnetized, so that Q. Will you relate a few of your things that had been said, often taking longer need to resort to any special the initiative, and surprising me by her | 'mediumship' to hold intercourse with A. As I have already said, a certain assertion or comment; and in one case friends in the unseen; but by the ununconscious cognizance, if I may so ex- (this conversation having been in my folding of his own powers he shall see press it, of an unseen world and unseen lown room) telling, with great vehe- and hear what is beyond the present companionship has been a part of my mence, that a certain assertion made usual range of eye and ear. My dear very life from my earliest remem- was not true, and it turned out to have friend. Miss Field, once said to me, brance; and, of specific occurrences been an entire misapprehension on the 'Lilian, you-all of you-in your world which in these latter years I have come part of the person who had made it to seem to be stupid to me. You seem like to recognize, there have been more than me, although a very natural and en- persons who are blind and deaf and

proportion of these would hold no in- munications through Mrs. Piper in this not hear me, and as you do not hear you communicating. She apparently took A certain combination of circum- up the possibilities of psychic communitells me of the marvelous thoroughness | Coming Age. At the time I was not even surprised, of her investigations while there. "I ural, and I replied, as naturally, "I'm ence in investigating a new means of

clusions must, perforce, be accepted as true by all intelligent people, is making the scientific demonstration which is the corollary of religious teaching. Jesus sald that blessed were they who had not seen, and yet had believed: but there are minds so constituted as to be more or less impervious to purely spiritual recognition, and although to a great degree spiritual things must be spiritually discerned, still, to a certain degree, also, spiritual things can be scientifically proved and demonstrated When Miss Field said, "I look to science

the heaven-destined work of psychic

research; or, to phrase this better, psychic research, conducted as it is by

to prove immortality," she touched a great truth with prophetic foresight. The spiritual realm interpenetrates this, and the worlds of the seen and the unseen-are in the closest relation. In fact, there are not two lives, but it is all one life, the change called death not breaking the continuity; and the "other life" and the "next world" bear to this life and this world the same relation of evolutionary progress as the life of the child bears to the life of the man. In infancy, childhood, or maturity he is the same individual, only at different marily and permanently spiritual beings, and only secondarily and transiently on the physical plane, we live in two realms all the time, as Mrs. Reifsnider has so vividly dramatized in her helpful story, "Between Two Worlds." In this romance she has presented a great truth in a very attractive manner, and no one can read this book without benefit. But don't understand me as affirming

that the present is a materialistic age. On the contrary, it seems to me that we are so entering into a practical knowledge and use of the forces in the unseen and into such a beautiful consciousness of the larger life, that it is an increasing | joy to live. Is it not indeed true, as that most eminent biblical scholar, Rev. Dr. Briggs, said from the pulpit of and to endure as seeing him who is inthe nature of the stars, when he penetrates the secrets of the universe, shall he not learn to know the nature of his own life? Psychic research is one of the divinely appointed factors of the day incleading men to a truer knowledge of the nature of life and its constant evolutionary progress toward the Divine. Still I think it is true that even the greatest leaders in this work-Sir Lodge, Professor William James, Dr. Richard Hodgson, and others - feel themselves to be as yet only on the knowledge. Mental phenomena are so varied in their character that no one law of identity can apply to all. The communications given through a medium, for instance, may be from a friend in the unseen, or from a friend still in the physical body, or from the subliminal self of the sitter; and whether its origin is one or the other must be determined just as we determine the varied phenomena of intercourse with our friends in the physical

"What the Spiritualists ascribe to friends in the unseen I ascribe to God," said an estimable lady to me one day. "But certainly," I replied, "we may all ascribe everything to God; only is it not possible that in the part of life a little farther on, just as in the life here. he works by means and not by miracles? If you give a pair of shoes to a man who needs them, I suppose it is primarily God who thus meets the poor man's need, only he does not materialize shoes before him, as a miracle, but puts it into your heart to buy and give them. God wants to send a poor family a load of wood, but he does not precipitate it through the roof. He puts it into the heart of some one to act as his messenger. Our great reward in this part of life, in endeavoring to live in purity and prayer and abounding good will, is

At one time I asked Miss Field about I that we may be not quite unworthy to may find himself drawn), and the par- a provision of her will which involved be coworkers with God in this way. Is taking of the holy sacrament of com- matters unknown to me. The hand of it not conceivable that our friends in munion-that all these are the divine the medium wrote pages describing a the unseen thus find their employment aids and the means by which we may business transaction which I afterward and enjoyment in all forms of cooperation with the divine power, to priceless privilege of thus enjoying the During the first autumn after her carry out his will, to give his messages,

> dumb, for I stand by you and you do But to touch on Miss Field's com- | not see me: I speak to you and you do

> > "'How do we look to you?' I ques-

"'I see the spiritual body,' she replied, and the physical body as a dark shadow surrounding it.'

"At another time she told me that this shadow was more or less dark or dense, uality of life on the part of the person- oughly convinced that she has clairthat one who lived nobly and prayerfully, with high purpose and generous gifts that are wonderfulgand divine. clearer physical body or 'shadow' surrounding the real (or the psychic) body, made this surrounding shadow dense stantly give the name and answer the

and gloomy." There can be little doubt that humanity is pressing onward with an accelerated ratio of development into long.) the finer perceptions and the clearer knowledge of the nature of life con-

"Human Culture and Cure, Marriage, Sexual Development, and Social Up building." By E. D. Babbitt, M. D. LLD. A most excellent and very valu-For sale at this office.

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

"Commentaries on Hebrew and Chris-

leading scientific men whose con-In the Crucible of Criticism.

> A DEFENSE OF SPERITUALISM AND ESPECIALTY OF MRS. VON FREITAG.

Miss Cora B. Williams, last Sunday, October 1, comes out with a flaming article against Spiritualism in general and Mrs. Von Freltag in particular. She has written an elaborate article. the main spirit of which is to show that Spiritualists are generally ignoramuses and dupes, or if they happen to be so great that the whole world knows of them, such as Mammarion, Lombroso. Zollner, Richet, etc., she disposes of them in a moment by declaring that they were tricked. Leon Favre, Consul General of France, once remarked that "the most learned men of Europe to-day are Spiritualists." All tricked, of course. Victor Hugo, the greatest literatus of France in his day, was called the "Grand Spiritualist." Prof. Crookes, president of the Royal Society of London, became a Spiritualist after years of experimenting, such as I think Miss periods of evolution. As we are all pri- | Williams would not even dream of. In the presence of the medium, Mrs. Hollis-Billings, a strong male voice came out of midair and made known to him a scientific phenomenon which has made him all the more famous before the scientific world. It is well known that Edison has to go into a trance before he can make his greatest inventions. During two years-I think it was 1881 and 1882-he made no inventions, and the invisibles declared they would not help him to any more inventions until he would confess to the world how he got them. When he did this he immediately commenced inventing again. I could enumerate many great world reforms that have been made through these hated mediums, among which are those made by the Czar, Alexander II. of Russia; by Em-Trinity Church when Dr. Donald re- peror Joseph of Austria, by Victor cently invited him to preach, that the | Emanuel of Italy, and by Abraham Linworld is advancing from the age of | coln of the United States. I could give faith to the age of love? The best evi- a list of names of world-wide reputation dences of spirituality -- its highest | that would fill a half of one of these fruits-are love of God and man; and columns, all of whom are Spiritualists. truly, if man love not his brother whom | What a pity that our Miss Williams | he hath seen, how can he love God | could not have gone to them and shown whom he hath not seen? The world is them the trickery that was deluding coming into the age of love; man's them. Five of the great conjurors of spiritual nature is developing so that in | Europe, including Houdin of France, sist because of the light of larger hopes | court conjurer of Germany, who meas and of a faith informed by knowledge, | ured his skill against Slade and three | others, admitted that the manifestavisible. In an age when man discovers | tions through mediums transcended | what they could do. I do not see as Miss Williams in this

article admits that any medium is good for anything, they generally being frauds, which, if true, robs us of the only proof of human immortality and of the sublime destiny of man. Is it not disheartening and degrading to every human being to make him feel that he ranks only with the beasts that perish? | wrote in reply that it certainly was, and William Crookes. Professor Oliver | Can she not show her skill in some less |

dangerous direction? She declares there is a band of false mediums, regular fakirs. But Spirit threshold of the opening revelation of | ualists know this better than any out siders, and are endeavoring to destroy their infernal business by publishing a paper in San Francisco almost on nurpose to fight them. Spiritualists are the proper ones to expose sham mediums, as most outsiders are too stupid with regard to these subtle laws to distinguish the genuine from the false These counterfeit mediums could not exist were there not a reserve force of

pure coin back of them. But to come to Mrs. Yon. Freitag. The most widely known and skillful instruments are the ones most apt to be pounced upon by the would-be exposers of them. I seem to hear them saying to themselves, "What a wonderful person I will be considered if I can show all of these friends of that medium that they are dupes or fools." I do not mean to say that that is Miss Williams' only motive. She may to a certain extent be sincere in the matter and think she is doing great good, but is evidently unacquainted with the subtle laws of mediumship. Ballots, with names, are used by certain mediums, because names are arbitrary things and are sometimes difficult to get while thus in a foreign atmosphere, though Mrs. Freitag often gives them without any writteh names, and in private sittings I know that she often announces the name without touching the ballot at all But the chief thing of all Miss Williams has conveniently forgotten to speak of, namely, Mrs. Freitag's power to describe the persons whose names are given and to give correct details that the person sending the question knows nothing of. Besides, why should Mrs. Freitag proceed to open a ballot when in a thousand cases we absolutely know that she is able to perceive the name and question in a twinkling when the ballot is closed. Spiritualists know what I think Miss Williams does not the guiding influence can read the words the more easily. Some slips are only half folded and may come open at the merest unintentional fouch, but it scems immensely unfair to magnify all such things into fraud in the face of the fact that she has proved her genuine mediumship and her upright character | spiritual body, the physical body which a thousand times.

Mr. Griffith's name was brought into Miss Williams' article. He, being a lawyer, should be able to weigh evidence, and I have interviewed him as follows:

Q. Have you any reason to believe that Mrs. Freitag resorts to any trickery or deception while giving messages? A. Most assuredly, no. I have seen so many phases of her mediumship and heard so many messages given by her under all kinds of circumstances and beyond the scope of the questions asked according to the degree of the spirit- and to utter strangers, that Itam thorvoyant, clairaudient and dispirational thought, had thereby a far lighter and Time and time again Mrs. Freitag has asked persons to write names and questheir own hands, and she would inquestion. (Mr. Griffith, in proof, gave me some remarkable cases, which I omit for fear of making this article too

O. Did you ever see Mrs. Freitag

open a ballot? . 1: 1/0 A. No. sir: nor did I ever say, "She must do that when the chirvoyant spell isn't on her." as I am made to say in the Herald article. It looks as though sentence, for I do not believe that Mr. will be delighted with it. Buck or Mr. Slocum ever told her that able work, by the Dean of the College I used that expression. I have patience Doctrine." By Edward Gibbons. This of Fine Forces, and author of other im. and forbearance for expressions of is No. 6 of the Library of Liberal Clasportant volumes on Health, Social Sci. doubt from honest skeptics, for not sics. It is conceded to be historically ence, Religion, etc. Price, cloth. The until I was able to see clairvoyantly correct, and so exact and perfect in and hear clairaudiently did I accept fully the explanations that Spiritualism | the reach of adverse criticism. Price. has to offer for these phenomena, but I 25 cents. For saie at this office. have some righteous indignation for tyros who are so puffed up with their Doten. In this volume, this peerless at this office. own conceit as to deem the Spiritual- poet of Spiritualism may be read in her istic world a set of dupes and varied moods, "from grave to goy, from

itualistic "dupes" in America and Europe. But are these people such an inferior set? The noble William Howitt of England uses the following words: "Who are the men who have in every country embraced Spiritualism? The rabble, the ignorant, the fanatic? By no means. But the most intelligent and able of all classes." Mr. Howitt then

goes on to prove his assertion by facts. In closing, I have to admit that Spiritnalists, like other people, have their human imperfections, but I must mention here two things in their favor. First, they are in the very vanguard of all humanitarian reforms; and, second, among seventeen thousand inmates of state prisons in the United States and Canada not one Spiritualist was found. although several thousand church members formed a part of them. Does this not show that the ascended loved ones have an influence on those left behind?-E. D. B., in the Herald, Los Angeles, Cal.

INTERVIEW

With Kate Field, Explains Her Will.

MR. BEATTY AND MISS FIELD WELL KNOWN HERE-LILIAN WHITING CONVINCED THAT SHE REALLY INTERVIEWED MISS FIELD. In an interesting letter to the Chicago

Inter Ocean, especially interesting to San Diegans who knew the parties mentioned when they resided in San Diego, and also of great interest to those who have studied the manifestations of Spiritualism, Lilian Whiting, a prominent writer on modern psychological subjects, details the convincing (at least to her) experience she had in a sitting with the celebrated trance medium, Mrs. Piper, in which the spirit of the departed Kate Field, well remembered in San Diego, appeared to her and conversed with her through the medium. Mrs. Piper's form of mediumship is in writing, a pencil being placed in her hand when she is in the unconscious state and the messages are rapidly. written in answer to oral questions. TALKS WITH KATE FIELD.

Lilian Whiting, who is a member of the Psychical Research Society, on October 24, 1896, had her first "sitting" with Mrs. Piper, and as soon as the trance occurred the medium wrote rapidly "I am Kate Field" in her characteristically direct way. Passing over much that was personal in its details but was, says Miss Whiting, "unquestionable proof in mannerisms, terms of expression, characteristic phrases, etc., this test of proof was given: Miss Field had made her will, leaving the bulk of her property to Mr. T. Sanford Beatty. I asked her if that was her intention and the medium that she wished me, as her intimate friend, to know why. There was then written out the complete story of a business meeting at the Victoria Hotel, New York, on a given date, at which arrangements were made for taking stock in the founding of the publication known as "Kate Field's Washington."

T. SANFORD BEATTY APPEARS. It was a transaction of which I knew absolutely nothing. Mr. Beatty was also a stranger to me, but Miss Field expressed through Mrs. Piper's hand a desire for our meeting and wrote, "I will send him to you." This assertion did not at the time impress me, but within a short time afterwards, one afternoon the card of Mr. Beatty was sent up to me, and when he followed it he said: "I should perhaps have call, but the fact is there has been about me such an influence, such a conversation, he remarked that he this week. wished to tell me why Miss Field made persons would relate the same occur-

When he had finished I showed him the written communication I had received from the medium, or through the medium, detailing the occurrence of which he had just told me; his aid to as to make the arrangements of her will equitable and right.

MR. BEATTY'S ADDRESS. Mr. Beatty was formerly the private secretary of the late Senator Brice, and now is the secretary of the Chinese railway syndicate, with an office at No. 50 Broadway, New York City, so that this statement may be therefore verified in any way. Miss Whiting had many sittings and |

she alleges through the mediumship of one evening, walked over to her chair Mrs. Piper, in which she was told that and suddenly expired. She was the last fully developed into Christianity, with amythical hero, and the house was lot, at Alexandria, in Egypt, soon after the commencement and in her rooms and was told of things | vacant. There had been five previous | The book demonstrates that Christianity and to cen she had done in her rooms when she deaths, including Mr. Steinman and tral hero are mythical; that the whole system is based was apparently alone. The spirit also declared that in looking at the humans in the physical body, she could see the surrounded it appearing like a dark shadow.

The story goes on to tell, through the medium, of course, of the life in the spirit world, apparently much as it is here, but upon a much higher plane of intellectuality and entirely spiritual, but the foregoing extracts are given more because both Kate Field and Mr. Beatty were former residents in this locality and have a number of acquaintances here yet, Mr. Beatty having been for some time the American Consul at Ensenada and Miss Field for quite a period a sojourner at the Hotel del Coronado. But the incident is of itself a startling one aside from that.-San Diego (Cal.) Tribune.

"Principles of Light and Color." tions on paper and to hold the paper in E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general saders and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, the writer of that article invented that | 18 It is a wonderful work and you

> "Mahomet. His Birth, Character and every detail as to be practically beyond

"lunkhends." It is a serious thing to lively to severe." It is a book to be The subject is of unusual interest at assassinate the character of a sister treasured and richly enjoyed by all who the present time, and it is here treater Thus speaks Mr. Griffith. There are Spiritualists. The volume is tastily readers. For sale at this office. Pape, said to be twenty millions of these Spir. | printed and bound. Price \$1.

SLOCUM CURES

CONSUMPTION AND WEAK LUNGS.



Lungs and Throat Healed. MAGGIE S. BOSWELL, Enterprise, Ga., "No pen can describe what I suffered day and night from weak lungs. Many, many times, day and night, I nearly suffocated, my throat being in a terrible condition from inflammation and weak-

"I despaired of a cure, as everything I tried did me no good. Hearing so much about Dr. Slocum's celebrated treatment for consumption and pul-monary troubles, I sent for the free course of medicine which he so generously distributes, and now in the name of humanity I write my grateful thanks for the cure I obtained, hoping others will take heart, and get well before too late. I shall never cease to recommend the Slocum system where-

Consumption Cured.

MR. THOMAS SAMPSON, Federal Point, Fla., says:

"I had weak lungs which continued to grow worse until consumption was developed. In vain I sought relief from almost every source, until I procured the Dr. Slocum treatment, and this speedily cured me. To-day I am a well man, thanks to this famous physician, and I earnestly hope every consumptive and sufferer from pulmonary troubles will consult him without delay for his will consult him without delay, for his discoveries will surely cure. Every friend of mine shall know the truth." These are but specimens of thousands of grateful letters pouring into Dr.

Slocum's offices in one unbroken stream. Every letter breathes of new life, new health, new ambitions—of cures. Dr. Slocum, the world-famed specialist, is to-day brightening the illustrious pages of medical history with his brilliant cures of consumption, coughs, lung weakness, tuberculosis, asthma, catarrh, la grippe and its after effects, and pulmonary diseases. His name will go down to future generations as the one conqueror of the deadly consumptive bacilli which for years has

The Slocum system is a triumph to the genius, skill and research of Dr. T. A. Slocum, who has demonstrated that consumption and kindred diseases are curable; first by killing the deadly germs, second by healing the raw, inflamed mucous surfaces, third by toning up the entire general system, and fourth by building healthy flesh and fortifying against future attacks. For these purposes four distinct preparations are administered, each a miracle worker in itself. They cannot fail when used together.

FREE TREATMENT.

treatments, consisting of the four preparations, to all who write for them. Simply address Dr. T. A. Slocum, 98 Pine Street, New York, N. Y., giving your express and post office address and stating that you read the announce-

No matter now many discouragements you have met with, Dr. Slocum will cure you. It is important that you take advantage of this generous offer at once, before the raw fall winds complicate the dangers.

If in need of expert advice, Dr. Slocum will thoroughly diagnose your troubles free of charge, and tell you how to get well quickly.

EDITOR'S NOTE. - The above is a genuine offer made by America's foremost medical specialist in pulmonary and lung diseases, and we urge every teader of the Progressive Thinker who is afflicted to send for the free treatment, because we know the proposition to be an honest one. It is also your duty to notify every suffering friend.

691999999999999999999999999

RAPPED TO DEATH.

Mysterious Sounds Warn of

Death. Chesterfield, Ind.—Death is playing a

sensational engagement at this place. written and asked your permission to The old Steinman homestead is the scene of a sensational phase of spiritualistic manifestations. One family has pressure to come and see you that I been wiped away and the death angel simply had to drop everything and has begun on its successor. One death come." Finally, in the course of the has resulted and the house was vacated

The Steinmans composed one of the a will that seemed peculiar, and he re- oldest families in the country. Their lated the story as nearly identical to old homestead was one of the first pre. that which had been written out to me, tentious houses erected on the frontier. through Mrs. Piper, as any two truthful | and it was occupied continuously and without incident for many years. Then culiar rappings were heard on an inside the tag of your wrapper. door. The rappings were uncanny in their hollowness, were vigorous in application and could not be mistaken. Miss Field having been of such a nature | The first two or three were not connected with the deaths which followed. but later it was found that they always preceded the demise of one of the family. It was found that they invariably came about two to four weeks preceding a death, and that following

them the victim, always in good health, would sicken suddenly and die. ALL RAPPED TO DEATH. The last death, ending the Steinman family, occurred last March, when Mrs. have been the holy and favored people they claim to talks in this way with Kate Field so | Steinman arose from the supper table have been. The Messianic idea is traced to the Bac-Miss Field could see her at her work of the family and the house was left

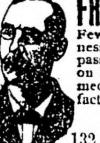
> children. Vinson McDaniel moved into the but survivals of so-called paganism. It shows vast rehouse five months ago. His son Ora, mostly gleaned from Christian authority; and no peraged six, has just died. It is claimed he son can read it without instruction and profit, whether received the strange warnings on the otherwise. For saie at this will ca. same door. The child was In good health, but began to fade and, after lingering a month, died. The McDaniel family moved out of the house this

week. ANOTHER FAMILY TRIES IT. Another family has decided to defy the long list of tragedies is watched with interest. It is probably a coincidence that the Steinman home is within sight of the seat of Western Spiritualism-Camp Chesterfield, the Western Chautaugua. The Steinmans and the McDaniels were unbelievers. Spiritualists claim that the rappings are marvelous manifestations of spirits, and some of them aver that these spirits are sent | with a purpose, to have an influence upon the unbelievers and scoffers. They the house being haunted.

There has never been anything uncanny about the old house. No ghosts have ever invaded that neighborhood, Poems From the Inner Life. and there has never been anything bordering on the supernatural except these warnings. The Steinman heirs and Mc-Daniels are sensitive on the point and refuse to attribute anything to ranpings, though admitting the long list of deaths as stated.—Chicago Chronicle.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced "Poems of Frogress." By Lizzle to \$1. cloth: paper 50 cents. For sale

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. love genuine poetry, and especially by in a way to interest and instruct atprice 25 cents.



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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is adthe peculiar forewarnings of death, fol- of Progressive Thinkers issued up to lowed by death itself, were begun. Pe- date. Keep watch of the number on

> Researches in Oriental History. BY C. W. BROWN, M. D.

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The whole comprises an earnest but fruitless scarch

In this volume the Jews are clearly shown not to trian Philosopher, 2350 years B. C., and its history is outlined, following the waves of emigration, until it is of the Christian cra.

on fraud, falsehood, forgery, fear and force; and that its rites, ceremonials, dogmas and superstitions are he reaches the same conclusions with the author of

A COLLECTION OF Original and Selected Hymns fate and move in. Their entrance into For Liberal and Ethical Societies, for Schools and the Home.

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> By Lizzie Doten. These poems are as staple as sugar. Price \$1.00. For sale at this office.

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IT IS INTERESTING. TIFE AND LABOR IN THE SPIRIT.

L. World: Being a description of Localities Employ ments, Burr undings, and Conditions in the Spheres. By members of the Spirit-Band of Miss M. T. Shelhamer, medium of the Banner of Light Public Free Circle. Cloth \$1.53. Postage 10 cants. Far sale at this office.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

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

ITEMS-Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to 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 re-

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

WRITE PLAINLY.

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

Lyman C. Howe lectures at Syracuse, N. Y., during November. He is open for engagements during the winter months. His home address is Fredonia, N. Y. An enderly gentleman, who does not

give his name or address, writes: "I shall have to quit reading. It comes rather tough on an old veteran in the cause of reform and progress. What my bill is, I can't tell, but enclose \$1, and if it is not right, let me know and will make it right." If he sees this in print, he will please give his name and address.

Burr Chanpel writes: "I find the Occult Life of Jesus of Nazareth of great interest and eminently worthy of close perusal by the masses, who read comparatively little on these lines, therefore are ready to prop up their false system of religion (?) with vicarious atonement, etc."

Mrs. M. H. Fyler writes: "I received my book, the Occult Life of Jesus, and Hull-Covert Debate, to-day, and I thank I consider it."

at 8 p. m. Services conducted by Irene M. Dobson. Open door meeting. Brotner Jacoby writes: "Frank Mc-

Kinley, trumpet medium, of Toledo, O., has been to our home, Elkhart, Ind., and has held three very satisfactory seances, all present getting messages from their spirit friends.'

Virginie Barrett will be pleased to hear from persons who desire to interest themselves in anti-capital punishment and humanitarian work, together | have been made in the church. The with our cause of Modern Spiritualism. Dew staircase and interior decorations She has open dates for societies on rea- adding beautifully to the attractiveness sonable terms. Mrs. Barrett is a mis- of the sanctuary. This organization is sionary. Address for the present, 819 the banner society of the West, and has E. 16th street, Indianapolis, Ind.

Mrs. Edith E. R. Nickless writes from Toronto, Canada: "I have been lectursince the 20th of last August, and have met with grand success, both in the platform and private work. Five hundred has been the average number at the meetings on Sunday evenings, and from two hundred to two hundred and fifty on Wednesday evenings. Many skeptics have been converted. This climate does not agree with me, and I am going to start for Los Angeles, Cal., the first of November. Societies in Los Angeles or thereabouts wishing to engage me for lecturing and tests, may address me at Los Angeles, General De-

The San Francisco Bulletin has following: "Long distance love matches are not always failures. So thinks Charles Bassett, of this city, who is about to be wedded to Miss Edna Rosenberg, of a town beyond the Rockies. Mr. Bassett is a Spiritualist, and met floating about in clouds of white vapor. accompanied by other congenial spirits. Mr. Bassett will meet his sweetheart cation. this morning at the ferry. He was expecting her last evening, but a telegram informed him that the lady would not be at hand until this forenoon. He was somewhat disappointed and very reticent about his love affair, yet he has acknowledged to friends that he never saw the girl except in her spiritual form in all his life; that he is 40 and she 20, and that something other than an ordinary dream caused them to fall in love with each other and to promise to love, honor and obey. Mrs. Mary Ellis, medium, who lives on Valencia street, near the old Woodward's Pavilion, is a relation of Bassetts, and it is alleged that on a certain occasion during a seance the gentleman was introduced to his future wife. She was beautiful. She won him completely. Letters were exchanged, and the couple offered each other respective hands in marriage. Miss Rosenberg accepted the offer. Bassett is a nice fellow and an honest, hard-working painter. He is deserving of a good wife, and it is reported in quarters not adjacent to this metropolis that Miss Rosenberg is a sweet-faced

girl and a clever medium." The Traveler of Boston. Mass., has the following from C. E. S., on Spooks: "I want to ask your correspondent, 'Roxbury,' who seems to be a sort of Spiritualistic expert, why he calls our spirit visitors 'spooks?' Are they not our friends, mothers, fathers, brothers and sisters? And is it a proper, or even decent term to apply to them? It is low and vulgar enough in itself ,but when applied by an intelligent Spiritualist, it is a thousand times worse. How would 'Roxbury' like his spirit mother called a 'spook'? I would no sooner think of calling my spirit mother a 'spook' than | tin, M. A., D. D. Giving a sketch of I would to call her the devil. If spooks Dr. Austin's life, story of the heresy are spooks only in the Spiritualistic trial, copy of the charges, the heresy faith of 'Roxbury,' the less he writes sermon, the scene at conference, and

That kind of talk would attract only corresponding intelligence, and there has been enough of that sort of thing in Spiritualism. Then to speak of the materialized 'spook' of Jesus! Can anything be more outrageously indecent and insulting? Less about 'spooks' and more upon the truths and philosophy of Spiritualism is what the world wants and needs to know."

Carrie F. Weatherford will be at Muncie, Ind., the last two Sundays of October. Parties desiring her services for week-night lectures and tests and improvised songs or for funeral services, should address her. General Delivery. Mrs. A. C. Priest, 68 Elm street, Toronto, Can., is giving readings through

her spiritual guides with great success. Mrs. C. Scott, who for years has been a resident trance test medium in New York City, has removed to 511 Vanderbilt avenue, near Fulton, street, Brook-

Frank T. Ripley is speaking and giving tests at Alexandria, Ind. He goes to Muncle, Ind., the 25th. He can be engaged for week evenings, in Indiana. His engagements are as follows: Louisville, Ky., for the Sundays of November; December and January, New Orleans, La. He can be engaged for February, March and April. Write all letters to P. O. Box 77, Oxford, Ohio, and they will reach him.

A subscriber writes: "True Spiritualism is progressing in Toronto, Canada. and one of the principal instruments in the hands of the dear spirit friends for that purpose is Mrs. A. C. Priest, who is doing a great work in an unassuming way. She has a noble intelligent band of spirits surrounding her who have been her inspiration for years and they are succeeding in convincing skeptics and all who come in their presence of the truth of the phenomena and the beauty and power of the philosophy of Spiritualism when properly presented. Mrs. Priest has also sitting in her private circles some of the elite of Toronto, intellectually and socially. In connection with the 'much ado' about organization, please include us amongst the radically opposed to all assumption of authority from any quarter. Perfect freedom, mind, body and soul is one of our watchwords. No pope, no priest, no reverend, no church, with charity for all, malice toward none."

Correspondent writes from Pinar del

Rio, Cuba: "The Mystic Circle of the Southern Cross held their usual sitting last evening in the tent of Brother Jesse Bickford, and received some very good am getting pretty well advanced (90 | tests and other manifestations of an unyears) and my sight failing, so that I seen power. Mr. Eugene Miller is developing into a very clear and minute dozen dollars in the treasury. test medium, giving very clear descriptions and often the full names. Although there are but three of us on the mortal side, we have very interesting circles. Mr. Elmer Darling has strong power for physical manifestations. He has been the instrument through which a table has been lifted free from the floor, and other things moved. There has been quite a number interested through the reading sent me by the brothers and sisters in the United it was in their power to keep up their States, and any sent to any of us will be very acceptable, and do good, for Spiritualist reading is still scarce and there are over a thousand men here. We will be pleased to put our papers before as many as we can, and we are but three so far, but hope to gather in more. you very much for the gift, for as such | The reading that has been given out is doing its work and we are full of cour-South Side Spiritual Endeavor Society | age and hope that the time will come holds meetings at 8243 Wabash avenue, when the banner of Spiritualism will wave over this beautiful land now under the foot of Rome, which means ignorance of all freedom as to Spiritual

J. C. F. Grumbine writes: "The First Spiritualist Church of Indianapolis, Ind., is in a flourishing condition under the successful management of B. Frank Schmid, president; William Kerchmeir, secretary, and Thomas Barnett, treasurer. Many attractive improvements proven its loyalty to the cause and its consecration to spirit through all sorts of good and bad experiences. The Laing and giving spirit messages for the dies' Aid has been wonderfully helpful first Spiritualist society of Toronto and active in bringing about happy conditions of things under the admirable management of Mrs. Emily Gates, president, or Elizabeth Schmid, treasurer, and Mrs. Belle Kerchmeir, secretary. During the month of October I have spoken to crowded houses and the work has been fully appreciated. Mrs. Josephine Ropp, whose clairvoyance is very fine, and whose platform work is reliable and clean, has added much in making the evening meetings a success. In November I serve the First Society of Rosicrucians, and the meetings are held in Steinway Hall, 17 E. Van Buren street, (7th floor), at 10:45 a. m., Sundays. Special classes will be formed on 'Ontology' and 'Auras and Colors, for Mondays and Fridays and Tuesdays and Thursdays respectively. Services begin Sunday, November 5."

Moses Hull was greeted last Sunday with very large and cultured audiences, Miss Rosenberg 'in a dream.' Miss Ro- afternoon and evening, at 77 Thirtysenberg claims that she went into a first street. He was enthusiastically trance and witnessed visions of Bassett | received, and his addresses were listened to with intense interest. Mrs. Hull opened the meetings with an invo-

> Prof. Lockwood, of this city, commences his season's engagements at Indianapolis, Oct. 29, speaking there during the Sundays of November. In December he speaks at Cleveland: in January: 1900, at Philadelphia; February and March at Pittsburg; April and May at Brooklyn, N. Y. Friends of thought will have something to think about after hearing his scientific discourses.

> Mrs. J. J. Van Buhler writes from Detroit, Mich.: "Mrs. M. E. Jenkins is holding meetings at 49 Monroe avenue. On Sunday, the 15th, the chairman, Mr. W. J. Traynor, read an article, 'An Interview with Col. R. G. Ingersoll." Mrs. Jenkins gave an inspirational address, taking for her subjects. 'Charity and Love,' speaking very kindly of the noted orator. Her psychometric readings were fine and readily recognized."

Mrs. Le Seuer writes: "Band of Harmony last week, October 19, were made very happy by the appearance of Mrs. J. H. Jackson, of Fort Worth, Texas, and Mr. John W. Ring, of Galveston, Texas. They gave us some idea of their labors, and of the rapid growth of Spiritualism in the Southland. Nine of our members, bought memorial chairs in the new Temple at Fort Worth. These chairs are dedicated to departed loved ones, and are decorated with white rib bons and flowers, on all important anniversary days. Our best wishes go with these Southern workers wherever they

may be." Mrs. Clara Stewart has engagements to speak at Porcupine and Downing,

"The Heresy Trial of Rev. B. F. Ausupon the subject of Spiritualism, the Dr. Austin's full address defending his better. That is not the kind of Spirit- views on Spiritualism at the London nalism readers of The Traveler want to Annual Conference at Windson, Can.," know anything about. And how does letc. Price 25 cents. For sale at this he think spirits like to be called spooks? | office.

NATIONAL LYCEUM.

Report and Resume of the Secretary.

Dear Friends and Estemed Co-Workers: It becomes my duty at this time, as secretary of the N. S. L. A., to render a réport of stewardship during the past twelve months respecting my work in connection with the organization under

whose auspices we are convened. Twelve months ago the National Spiritualist Lyceum Association was born. We who welcomed this child of our worthy National Spiritualist Association, knew it was feeble and would require the most careful nursing, and the most faithful diligence to keep it alive. It was a welcome child because it was conceived in the great love for humanity, and brought forth with thankful-

ness and great hopes for the future. This child of the N. S. A. is now one year old, and although it has had a struggle to hold its own, we believe it is so much alive to-day, that those who are the most interested in its welfare, may have reason to hope that some of the predictions concerning its future may yet be realized.

There was never a greater demand for progressive lyceum work than at present. It is easy to note the great effort on the part of our orthodox friends to make the popular Sunday-schools as attractive as possible, and we know the children of Spiritualists are urged to attend them; we also know another thing: The majority of Spiritualist fathers and mothers in our country encourage all such efforts by sending' their children to these schools-schools, where as general thing, if the matter of Spiritualism is introduced, it is condemned.

The National Spiritualist Lyceum Association was organized for the purpose of arousing an interest in the work of education along the lines of Spiritualism. To assist auxiliary Associations of like character, and to introduce a uniformity of work.

It may seem to many that the N. S. L. A. has proven nearly a failure—that its birth was premature, but let us consider a few things in connection with the gircumstances under which it was born, and review in a general way, the outcome thus far of the young organiza-

First, there were comparatively a few who took any interest in the Lyceum movement. After paying the expenses last season, incidental to the convention, there were less than a

There were by-laws to be issued, charters to be obtained, certificates to be printed, a seal to be procured, and other incidentals to be paid for. As stated before, many lyceum workers had little or no interest in the new movement; there were some sympathizers, who extended good will, and assured us they believed in the utility of such an organization, but could render no material aid as they were doing all local work.

Notwithstanding the many discouragements we have had to meet, a beginning has been made, and if you as Spiritualists would do one-thousandth part as much for our cause in this direction as the churches do for their Sunday Schools, the Progressive Lyceum would become a tower of strength to the cause of Spiritualism.

There is no reason why a Spiritualist Lyceum, or Sunday School, may not be established in any community where there is a half dozen families of Spiritualists. They do not need to wait until they care hire a hall and procure paraphernalia. They can open their parlors; if they have no parlors, their "living rooms." Invite all who will come; especially urge the children and the young men and women; talk to them, read to them, aim to make them happy. at the same time instruct them; make them happy by presenting happy thoughts; interest them by reaching out to the world in which they live, and after once interested (this can be done by drawing from their fund of knowledge), then aim to formulate some plan | knowledge, and absolute fore-knowltruths you and I so sacredly cherish. After their work is established, let them announce to the world what they are doing; the world is more ready than many suppose for this work; if the work is systematically arranged and carried on harmonlously, my word for it, they will find more who will sympathize with them than openly oppose

The failure to accomplish all that the N. S. L. A. had hoped the past year has not been due to a lack of interest on the part of its officers. I believe every member of the board has the cause of the Lyceum close at heart. Some of them have been actively engaged in local work, others have been somewhat isolated, and owing to these circumstances unable to accomplish what

otherwise might have been done. Your secretary has presented the claims of the N. S. L. A. on all suitable occasions; the fact that she has not succeeded in the co-operation of a altogether to indifference, nor because there is a prejudice on the part of local organizations to the National Lyceum Association. Some of the lyceums are working under charters, and do not feel financially able to procure another. The general report from all lyceums as far as heard from has been a stringency of funds. Without an exception the report has been "We have hard work to meet" our obligations and cannot entail more." This situation of affairs, ought to stimulate the Spiritualists throughout the country to aid, the National Spiritualist Lyceum in order that this Association may carry out its mission, that is to aid the auxiliaries. There has never been a lack of interest among the children in the lyceum work when there has been conscientious interest and labor among the older ones.

The efforts of the N. S. L. A. have not been entirely in vain in the way of banding the lyceums of the country as the following statement shows. Nine charters have been granted applicants as follows:

George W. Kates, Rochester, N. Y .: J. B. Hatch, Jr., Boston, Mass.; Hattle Irwin, Barlows, Ore.; Mattle E. Hull, Buffalo, N. Y .: Arthur Prentice, Norwich, Conn.; Charles Yeaton, Boston, Mass.; William J. Wightman, Springfield. Mass.: C. M. E. Ridge, Minneapolis, Minn.; Mrs. Mary J. Stephens. Washington, D. C. Charters were promptly sent as soon as obtained, together with copies of the Constitution and By-laws.

The charters were ready December 10. There was delay in forwarding certificates that were called for soon after the first annual meeting, on ac-

count of waiting for the official seal. Your secretary deems it but just to mention here that George W. Kates, one of our worthy trustees is the de-

signer of our beautiful charter. She would state that he rendered efficient service in the procuring of charters and certificates.

Whole number of fifty-cent certificates office.

children's factorates, twenty-five cent of children's factorates, twenty-five. There have itsen six renewals of contributing memberships the present month, including the National conductor and secretaryffiln addition to these, five twenty-five cent certificates have been mailed, on application of the National conductor on behalf of members

of the Berkley Hall Lyceum. These applications were received within a few days, and the former statement respecting culidren's certificates was overlooked, hence, total twenty-fivecent certificates, ten.

Donations have fallen short of pledges made the N. S. L. A. the past year. In all, the amount is eight dollars and fifteen cents. One dollar and fifteen cents has been received from G. W. Kates as the result of a collection from the Grand Rapids (Mich.) lyceum; five dollars per J. B. Hatch, Jr., from Berkley Hall lyceum, Boston, Mass.; two dollars from Mrs. Carrie L. Hatch, for Mrs. Susan Clark, Cambridge, Mass.

Your secretary would report that she wrote especial letters to the secretaries of the chartered lyceums as far as she could obtain their names, and sent marked copy of the Constitution and By-laws urging that if possible, a delegate should be appointed to represent the respective lyceums and if unable to do so, that a letter be written giving a report of the average attendance of the lyceums and of the work in a general way. It is to be regretted that only one lyceum sent a response. Charles B. Yeuton of the Boston lyceum, sent communication promptly, expressing warm sympathy and an earnest effor to co-operate with the N. S. L. A. Your secretary is constrained to re

frequent as it should have been. Respecting the matter of correspondence, she would suggest that the incoming board whose members will probably be scattered, that quarterly meetings will be impossible, as specified in the rules of the Constitution conduct a monthly correspondence, thus being able to keep in touch with each other. During the past year your secretary

has frequently passed under the shadows of discouragement, in connection with the work commissioned to her by ber, he was gossiping in front of his grosser vision. the N. S. L. A., but she has always cottage when, all on a sudden, he be- Therefore, it is that the law of happi emerged from these conditions with a great faith that sometime the children and youth in our movement would be considered as they ought to be, by the great body of Spiritualists in our coun-

progress take hold of this matter earnestly, not for the sake of simply "booming" Spiritualism, nor because we desire to show the enemies of Spiritualism that we can do something to offset some of their efforts, but because we know that Spiritualism is true; because it is the only system that teaches the science of life; because it has washed away our tears and made us to rejoice in the knowledge that there comes no separation between loving souls; because it prophesies, the true religion-a religion that would build larger than any church and write a creed in our hearts better than, be expressed in speech. In short, if, as we claim, Spiritualism has become all in all to us, let us make an effort to bequeath this "priceless heritage" handed to us by the angel world to our children and our children's children.

Another report will be given in the near future, bearing on the financial standing of the N. S. L. A. Cordially, and in the bonds of Spirit

MATTIE E. HULL, ualism, Secretary of the N. S. L. A.

From Orthodox Views of

Can there exist a being possessed of infinite wisdom and infinite power at the same time?

Infinite wisdom includes absolute fore-

God's Attributes.

of regular instruction embodying the enge, I maintain, renders omnipotence impossible. Foreknowledge of an event, while it does not cause the event, renders the occurrence of that event inevitable. How could the occurrence of any event that never did or will occur be foreknown? Anything that is really foreknown, must, when the time comes, certainly be true to that knowledge. Now, the orthodox preachers insist that their God foreknew everything in every particular that would ever exist or transpire. He foreknew, they say, from the beginning, the exact particulars of the whole program of the universe. If that is true, no departure from that prowhat is absolutely foreknown necessarily and unavoidably occurs, and so, the very moment that God foreknew all that would be and transpire, he was rendered unable to alter the order of, able to make a change in that program, he did not know just how it would finally be. Therefore, was not all-wise. So the same time.

The attributes of jealousy, hatred and revenge ascribed to this "God of all" by the Bible and its defenders are enough to remove him from the realm of rational respect and render-him unworthy of honest reverence, but when those attributes which are necessary to his being render him utterly devoid of ex-E. A. TYLER. sions." Norway, Maine. 8

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual

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MATTER FROM IMPORTANT OUR FOREIGN EXCHANGES

HARBINGER OF LIGHT, BOURNE, AUSTRALIA.

SPIRITUALISM IN THE NETHER. Civil and religious freedom - has al-

themselves well abreast of our own countrymen in the matter of spiritual enlightenment. It is only natural, therefore, that Spiritualism should flourish there; as we learn that it does. Our contemporary, Het Toekomstlg Leven (The Future Life) published at Utrecht, contains an article on the subject; from which we learn that four periodicals devoted to the cause, circulate in the Netherlands. There is, first of all, Veritas, which comes out every week from the month of September to May; secondly, there is the Spiritualistisch Weekblad which, as its title indicates, is likewise a weekly publication; then comes the Tookomstig Leven, making its appearance every fortnight; and, finally Op de Grenzen van twee Werelden (On the Threshold of Two Worlds), which is issued every month, and has been edited for one and twenty years with conspicuous ability by Mdme. Elise van Calcar, who has made herself a distinguished name in field of letters as a writer of historical port that the correspondence among the | romances, and who is also conspicuous members of the board has not been as | as a philanthropist, as an educational reformer, and as the promoter of any and every movement which can improve the moral, mental and physical status of her fellow creatures.

A CLAIRVOYANT MEDIUM. Stockholm newspapers, and three

able case of clairvoyance on the part of greater the measure of the disengagea Norwegian medium, between 70 and ment that he is able to effect, the near-80 years of age, living near Soderasen. er and nearer does he come in sight of On Saturday evening, the 3d of Septem- the truth so long hidden from his came silent, stared up at the sky for ness eludes the ken of the ordinary some minutes, then, drawing a deep man of the world, and indeed, of most sigh, exclaimed "This is horrible!" Be- of us, because we are unable to rise ing asked to explain himself, he replied above our environments, above the that in a week's time, very painful forces of desires and passions that news would be received from the South keep us in subjection, and to discover In closing this part of my report I can of a lady having been stabled. On the whether it is that the pursuit of those but urge that every lover of truth and | following Saturday, the news arrived | desires and gratification of their pasof the assassination of the Empress sions is the surest means of attaining Elizabeth. The old man added that happiness; or whether, on the contrary, "before the end of the year, one of the the very reverse is the truth. great potentates of the earth would die in the midst of a frightful explosion." It remains to be seen whether this pre- clear that the law of happiness is the diction also will be verified. SPIRITUALISM IN A CONVENT.

> A Roman Catholic paper, Le Pelerin. of the 1st of November last, publishes a circumstantial account of a spirit hav- those that constitute our environment; ing appeared to a nun in a convent at but the law of realizing a life higher Heinin Lietard; and as the particulars than or superior to the life of attachare furnished by the cure of the parish. we suppose we may accept them as correct. Early in the month of May last, the mother superior of the convent died of cancer in the stomach. On the 20th of June, one of the sisterhood was sent into the cellar to draw some beer for stage of equilibrium to which reference dinner, when, all of a sudden, she saw has already been made and which may the right hand, and said to her in her reached by a progressive adaptation of well-known voice, "Pray for me; for I inner forces to external surroundings, am suffering." The poor kirl was so by a process of inner evolution in fact, frightened that she fled from the cellar the refectory, other sisters were sent in search for her, and they had great diffi- atmosphere it brings within its emculty in getting her to tell them what had happened. Of course her statements were received with incredulity. that the law of higher life or the law of until she said, "Look at my wrist, where the mother pinched me," and soul. there were the marks of four fingers and a thumb burnt on the fiesh. The State Spiritual Association of General Superior of the Congregation (Ladies of the Holy Union), sent her to the convent at Doual, where her wounds were examined and photographed by Dr. Toison, the physician of the community; and they gradually

healed, leaving only a scar behind each. The incident has created a great sensation, because the Roman Catholies don't like to drag their friend, the devil, into the business, where so good a woman as the Mother superior is concerned; and if her spirit is wandering about under the influence of restless-

truth of Spiritualism? THE CARE OF MEDIUMS. The Revue Spirite publishes a trans- Motion passed that all ordination palation of an admirable address by Mrs. pers be endorsed by the association. gram could possibly be made. If a Besant at one of the meetings of the Mrs. Esther Thomas and Mr. Mills rechange were possible it would be be- Spiritual Alliance in London. Her re- ceiving the endorsement first. yond God's knowledge, set a limit to marks on the subject of isolating all Each evening a very pleasant enterhis mind, under which condition he sensitives, like the priestesses of the Or- tainment was given, a small admission would be no god at all. This God's very acles and the Virgin Vestals of old, fee being charged to help defray exexistence depends upon the absolute from every hostile influence, are emi- penses of the convention. Would like obedience of all things to what he knew | nently deserving of serious attention, to say in this matter that the two soat the beginning. Now, if he was vest- nor is there any point upon which the cieties of Seattle, the Church of the Soul ed with omnipotence, the idea of fore | higher controls insist so earnestly and and Seattle Spiritual Association, were ordination of all things and occurrences | so repeatedly, as upon this. "If you bearing all expenses. Mrs. Nagle, paslarger number of lyceums is not owing is a certainty. But we have seen that | wish to obtain communications of any | tor of the Church of the Soul. proved real value," observes Mrs. Besant, "you herself very self-sacrificing in the matmust have recourse to ancient methods. ter by donating the proceeds of her You must treat your sensitives as they evening's work two weeks before, for ought to be treated. Only then will the convention expenses, and also held cirhighest intelligences take part in the cles at her parlor, Hotel Stevens, for or change, or prevent a single thing. Spiritualistic movement, and your me- same purpose. By the united efforts of Therefore was not omnipotent. And on diums will become channels through all we have enjoyed the convention the other hand, just so long as he was | which spiritual teachings may be trans- | very much indeed, and hope ere long mitted. And such communications will that Seattle may again be favored. be no longer uttered by some vulgar trickster of the astral, as too often hap. Esther Thomas and Mrs. Mary McCall. we see that no being can be all-wise and pens at actual seances." Nothing has all-powerful at the same time. No God | conduced to discredit Spiritualism so can be, and there can be no God with- much in the eyes of thoughtful and seout being all-wise and omnipotent at rious inquirers, as the nature of com- Support of Our Worn-out Medimunications received in circles, or at private sittings through perfectly capable and trustworthy mediums, under conditions which are absolutely adverse but thoughts called out by an editorial to the transmission and reception of in The Progressive Thinker wherein it truthful and elevated messages from was stated that the workers who had the Beyond. That they arrive from given the best years of their lives to our thence, may be freely conceded. But cause, when they became too old and who are the senders? The answer to weak to continue their labors were alistence, he must remain as he always this question depends entirely upon the lowed to die without the comfort or has, a mere "figment of the imagina- personal character and habits, the daily even the necessities of life, in a few intiontion," "without body, parts, or pas- life, the motives and mental condition stances dying in the poorhouse, the of the sitter.

> LIGHT OF THE EAST, CAL-CUITA, INDIA.

The idea that one partakes of the nature of the thing he eats is accounted returned in indignation, while the other absurd by those who eat the flesh of and two were denounced as frauds. His imals; but, surely, all must admit that letters through The Progressive Thinkone's physical body is affected by the er and my own persuasive powers food he eats, and unless one has a healthy body, the spirit manifests but | friends to the amount of thirteen dolpoorly. The man who feeds his body on liquor manifests an insane nature, fined nature, and so on. It is also true proper method by which to apply the that eating the flesh of animals makes assistance needed. Efforts have been the body unhealthy and unclean, and to made to establish a mediums' home and the extent that it does this will it affect is a move in the right direction. They

the manifestations of the spirit. In the fact that the hungry lions refused to eat the prophet Daniel, we have a most potent illustration of the pay railroad fare. What is needed is a power a pure soul evolves who refuses to eat murdered flesh (as did Daniel) as spirit breeds destructive influences, selves.

ad the flesh eater is never safe not Ionia, Kansas:

only from the ravening wild beasts of lust, hatred and passion, but from the wild beasts that roam the forest. The world will always have to deal with ferocity as long as it evolves feroclous passions and appetites. Not alone this, but the atmosphere of murderous influences, generated by the hunting, viviways been dear to the people of Holsection and slaughter of, and other cruland, who have done much and made elties practiced toward animals, is the great sacrifices in times past to keep most favorable for breeding those insect and animal pests that make life burdensome. Such an atmosphere evolves these as surely as an atmosphere of hatred and revenge in a community causes men to make revolvers,

THE DAWN, CALCUTTA, INDIA

harmonious individuals therein.

knives and other death-dealing instru-

ments to supply the demands of the in-

For a person to be able to detect and EXAMINE THE PLAY OF FORCES in any particular arrangement things, a certain detachment of the mind from the sphere of its influence is necessary. The process of detaching the mind from all external forces to rivet its gaze upon the truth it seeks is indeed the secret of the inductive method. That method is founded upon the very basis of the ability of the inquirer the to separate himself, as it were, for the moment, with a view to seize the hidden truth lying implicit in external facts, to effect a fuller revelation of what is visible to the external eye in the

The truth-seeking student so long as he is a part of the phenomena about him-so long as he is not able to disengage himself from the sphere of the forces and influences within and published at Frankfort, Leipsic and around him, is helpless in the statement Cassel, respectively, report a remark- of the truth which he seeks; and the

And now bringing to our aid the light of an enlightened intellect, is it not

law of liberty, the law not of giving way to forces external to self-e. g. our own desires and passions on the one hand, and the desires and passions of ment to our internal and external surroundings?

And this realizing a higher life the properties of which could only be described negatively so long as it is not actually tasted, constitutes the higher the deceased mother standing by her fitly be expressed by the terms peace side, who grasped her by the wrist of and bliss. And this stage is no doubt till at last, the progressing soul is so far and sank down on a bench near the entrance of it. As she did not return to rowing ties of personal gains and losses that like the wide encompassing brace all facts and phenomena and then lives in harmony with all. Thus is it happiness is reached by the life-striving

Washington.

The State Spiritual Association of Washington held its convention in Seattle. October 4 and 5. Most of the officers and delegates from over the state being present, a very pleasant as well as profitable time was the result. Thursday the election of officers took place, which resulted as follows: President, Mrs. Lillian Nagle; vice-president, Dr. G. Castiday; second vice-president, Mr. Little; secretary, Mrs. Mattie L. Monroe: treasurer, Mrs. Mary McCall. Old board of trustees reinstated with ness, how can they venture to deny the the addition of Mr. Olsen, of Tacoma to fill vacancy caused by the passing out of Brother King.

Our delegates to the N. S. A. are Mrs.

MRS. MATTIE L. MONROE, Seattle. Wash. Secretary.

ums and Speakers.

This is not intended as a criticism,

last sad expenses being paid by the state. I wish to say a word in justification of the neglectful conduct of Spiritualists. I believe the greatest reason

is, the most of us have been faked by appeals through the press. I never answered but three, and one of these was worked upon the sympathies of my lars. In my opinion our workers are not allowed to suffer for lack of pity or the glutton manifests a vulgar, unre- sympathy so much as from lack of the have been successful in part, but many cannot go to the home on account of family ties, and the lack of means to

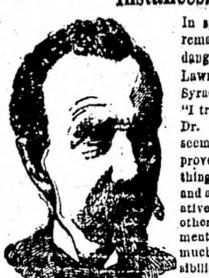
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Mr. Lawrence E. Meyer, able. I had been laid up for months but from the day I began the Rice method the rupture did not bother me for a minute It was only a short time when I couldn't feel ab trace of where the rupture had been and I soon was able to work all day as freely as a young man. I advice every ruptured man or woman to send at once and get this method 'as it will certainly cure permiss nently and perfectly." Mr. Meyer's advice is good, Upon application to Dr. Rice, he will send you free a book that fully explains how he cures rupture. If you know of another ruptured person send and gol a book for him. Such an act of kinduess will b remembered all the rest of his life. Write to-day without fail, Address Dr. W. S. Rice, 371 F. Main St, Adams, N. Y. The book is mailed free to all wh

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NOTE.-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

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

Statistician: Q. What are the national debts of the world, and do you think they will ever be paid?

A. On the authority of the Pall Mall Gazette, which may be taken as thoroughly reliable, the total national indebtedness is about \$28,387,000,000 Twenty years ago it was estimated at \$23,387,000,000. While the debts of a few nations have decreased the sum total has increased during the past twenty years more than five billions of dollars. To specialize in 1896 the debt of

Great Britain,	3,188,000,000
Italy	2,498,000,000
Austria-Hungary	2,940,000,000
Spain.	1,715,000,000
Russia	2,430,000,000
Germany	415,000,000
Turkey	826,000,000
India	607,000,000
Brazil	587,000,000
Netherlands	431,000,000
Egypt	470,000,000
Portugal	617,000,000
Mexico	110,000,000
Australia	1,044,000,000
Belglum	442,000,000
Canada	299,000,000
United States	1,500,000,000
The debte of mines	anuntulos as

The debts of minor countries, as Greece, Denmark, British possessions, Sweden, Norway, etc., make up the balance of this inconceivable sum, by which the money kings hold not only the people but their rulers as bonded

It requires over one billion of dollars to pay the annual interest, and this is taken from the people by taxation, another name less harsh sounding, for the forcible taking of the wages of enslaved people.

To pay the interest on this vast amount exhausts the energies of the people. The most discouraging feature is that it does not represent productive capital, but the waste of war. The debts have been made by rulers who were het with anger, or dominated by the evil spirit of conquest. The value has disappeared, and with it many times more in the destruction and ruln for which it furnished the means. The barbarians of the North conquered Rome by the sword, a few money-kings have quietly subjugated the civilized world, and hold kings and emperors as the means whereby their rent is collected from their toiling vassals. Never was conquest more complete; never bondage more merciless or exact-

To pay the interest on the debt every man, woman and child must yearly surrender five dollars, and yet the debt will remain. The British nation has about half as much to pay, and the impoverished Italians almost three dollars and a half. They must pay year after year, and yet the debt remains.

The money lenders have taught, and led many to believe that a "national debt is a national blessing." It may be a blessing to the lender, who thus makes vassals of nations, but debt of a nation, like that of the individual, is a peace is required to repay the uttter waste. If war could be prosecuted only by the means directly in hand, the door of the temple of peace would be always open. To gratify national caprice or vanity, or the ambition of rulers, the future is mortgaged, and its generations enslaved.

If it he asked if the European nations will ever pay their indebtedness, it may be replied that as a whole, they will remain until repudiated by revolution. With populations finding it more and more difficult to gain the necessities of life, the time will come when the shylocks' demands cannot and will not be

In the United States conditions are entirely different. A country of vast wealth, and unrealizable natural resources, a rapidly increasing population, the debt, with careful statesmanship, may be met without over burdening the people. The danger lies in the betrayal of the interests of the country by demagogues posing as statesmen, who whenever the occasion requires more money than the normal income, resort to the sale of bonds, by which the debt is increased. This method is easy, and always favored by the moneyed classes, who desire a good investment. They often make the occasion for the issuance of bonds. The tendency is to increase the debt, instead of decreasing it, and unless the people-are vigilant, and demand of their representatives pledges not to extend the public credit, the expenditures will constantly exceed the ability of payment.

aright a recent answer which seems to good, but for the good of others. If you imply that marriage is not simply a legal contract?

A. Perhaps in its brevity that answer is liable to be misunderstood. The social relations are of such subtile character, so intricate and difficult to understand, that the most acute thinker is confounded on the threshold of this subject.

Never before in the history of the world has social science received such close and careful scrutiny as at present and the marriage institution as the basis of our social life, demands first consideration. It must, however, be Koenigsberg. A scholarly and appreciconfessed, that sociology is far from resting on a fixed basis, and yet holds a of Israel and their works. For sale similar relation to science, that alchemy at this office. Paper covers. 25c.

and astrology did several hundred We are entering a new era. Old ideas and cherished beliefs are broken up, and we eagerly ask where is the new truth which is to enshrine itself in the place of our broken idol. In a measure, this social agitation is the result of the separation of the state from the church. Marriage has been considered a sacrament. The state declared it a legal institution, and by giving its officers power to legalize marriage destroyed its sacramental character. In this change danger was concealed; for the mind when pressure is removed from one direction tends to go to an extreme in the other. Marriage considered as a sacrament, solemnized by God's vicegerents on earth, and founded on divine ordinance, was believed to be-indissoluble unless by great crimes. There is enchantment in this view of marriage. If the right individuals are united in its adamantine chains, so far from galling, they give perfect security and rest. Love is thereby elevated from the rank of a blind passion and sanctifled by the

seal of divine authority.

But the right individuals do not always meet. Human nature being fallible, errs in its judgment, and when reason dared question church authority, it saw the terrible wrong of irrevocable marriage. It made the institution a legal union or contract. Yet the superstition engendered by priestly power still lingers, and the clergy retain prestige over the state officers. The sacramental character is lost, and in every respect contractors can for certain defined causes become released. The poesy, fervent fancy, in this prosaic age, gather as they should around the manibe a mere legal contract, like any other | the limit of our knowledge. legal contract to be dissolvable with the consent of the parties. Is this theory true? Rather, so far as marital laws small consequence whether I can do so protect the rights of the contracting parties and their offspring, it is a legal contract; beyond those limits, it is divine and uncancelable.

A legal contract when fulfilled, if perience assures us that there is no justly made, leaves the contracting par- | such poignant misery as that which is | this case. If it is a law for one spirit to | lasting pleasure in the spheres commade. It makes no provision for the entering therein of a third person.

How is it with marriage? If a man ful resistance of temptation. The ideal and woman assume the marriage relation, can they release each other from their obligations as they can from a le-

Marriage presupposes offspring, and these form a third party absolutely dependent on the fulfillment of the contract made before they came into existence. The children are a vital factor in this question, and if the contract is broken, nothing can make reparation to them for the loss of a united parental home, and the love and care it bestows. These the child demands and it is the intervention of this demand which transforms marriage into a contract than what is done without it. The real which becomes irrevocable.

This is a statement of a general law. and of course has modifying circumstances. The evils of a union entered into in ignorance, may become insufferable. Under what provocations the contract is revocable is a question of difficult solution, and on which there is extreme conflict of opinion. Of a choice of evils the least should be chosen.

STOICAL APATHY.

The Condition of Unspiritual Spiritualists.

To the Editor:-The undersigned has

felt impressively urged, by some invis-

ible force, to pen a few lines concerning what may be termed the stoical attl tude in which a very large number of professed Spiritualists seem quite too easy and willing to pass away their time. Having been once well convinced by the repeated testimony of disembodied spirits, that the old doctrine of a hell of fire and brimstone is a myth, and that no such fearful thing is in waiting to punish unregenerate sinners, all fear is lost, concerning such a dreadful hell, and a satisfied state of apathy, or stoical rest is felt, and thus they carelessly pursue the even tenor of this mortal life, and so continue deeply bound up in self, and in caring mostly for obtaining worldiy comforts, and for their family relations. Thus they heed not the oftrepeated words of our dear spirit friends, declaring that if we are ever permitted to enjoy a happy heaven of unalloyed bliss, after we bid adieu to our mortal bodies, and if we wish to find a bright mansion of rest, and to be clothed in spiritual garments of love curse. Loans are made under the pres- and celestial beauty, we must be vigisure of war, and the sweat of ages of lant in providing the same, by our daily works of goodness; doing to others as we wish to have them do unto us Therefore it is not right to be satisfied with the various phases of spiritual phenomena, aside from individual progress in spiritual and moral teaching, being willing to spend many dollars for merely phenomenal sight-seeing, which may be all right to an investigator; but for a thoroughly convinced person, of the grand reality of Spiritualism, quite unnecessary, as showing the final life doctrine, teaching, etc., of pure spirituality, of soul.

If people professing to be Spiritualists really wish to be benefited by the true knowledge that Spiritualism gives, then the stoical class above mentioned should, and would in fact, be more willing to spend more money for upholding the cause, and spreading the divine light of Spiritualism among their ignorant neighbors, by subscribing for some one or more, of the many good periodicals that are being published espe-

cially for that purpose. No person professing to be a Spiritualist can hope to progress in the truth that is given forth in every issue of our journals, unless they subscribe for, and read the same, if they have the means so to do, but few are so very poor, as to be unable to spend at least one dollar annually for that purpose. Let no one name himself Spiritualist, who is able, but too stingy to do something towards supporting our spiritual papers and in-

spired trance speakers. Wake up! O, ye dull, apathetic Spiritualists; come forth from your self-secluded dens, and be willing to spend "Socialist:" Q. Do I understand and be spent, not only for your own have lost the fear of hell-fire, and the old cloven-foot devil, as held forth by the old orthodox churches, you may well fear of losing a heavenly home in the next state of existence. I am a friend to all genuine Spiritualists; all who do not seek to hide their light from the world, under a fear of losing popularity and close fellowship with souls still in sin and darkness.

ELISHA D. BLAKEMAN.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of ative historical review of the prophets

CONSCIENCE.

The New York Herald.

"And herein do I exercise myself, to have always a conscience void of offence toward God and toward men."-

Acts, xxiv., 16. You have asked me to tell you what the conscience is. In all frankness must admit that I cannot define the word in a way that would be satisfactory to you or to myself. Theoretically and Jesus doing that they will allow I am in the dark about it; it is a psychological problem which has always puzzled me. But practically I know a good deal about it, because on some occasions I have enjoyed its approval and on others I have suffered from its re-

If you ask me in like manner what is the nature of the force that draws the point of the needle to the pole I must give you the same answer. As a matter of science I know nothing about it, but as a matter of fact I am absolutely sure that it can be depended upon, and that if it is not interfered with it will never deceive the mariner.

When a man tells me that he believes only what he can understand I know that he either misrepresents himself or that his belief is of the most limited character. We constantly rely on the action of laws which we cannot explain and concerning which we have no definite idea. The farmer does not know why a melon seed should not produce a pumpkin, but he can safely rely the charm of imagination, the play of on the fact that it never can and never will. The florist does not know ohw the lily manages to extract from the dull festations of love, but the ceremony has and sluggish soil both perfume and no mystery or divine authority. Now | beauty of a given kind, but he never the socialist swings with a bound from | plants a lily seed with the expectation the dogma of sacramental marriage to of raising roses nor dreams of geranithe legal, or to the absolute right of the | ums when he plants a chrysanthemum. individual to set his desire above the The mysteries of the universe are many, law. He declares at most, marriage to | and our dependable faith is far beyond

I miay not tell you what conscience is, and indeed I will assert that it is of or not, but I can safely say that it is a very important part of your personality, and that it must be guarded with jealous care if you would be happy. Excondemnation, and no such inward serenity as that which follows successman is not he who has never had temptations, but he who has overcome them. That is why I think that the angels who have never endured the bitterness of our earthly life, or something similar to it, are not on the high spiritual level with souls in the other world who have passed through the sorrows and hardships of this lower sphere and been enriched, ennobled and developed by them. To be naturally pure and perfect is not so worthy of our admiration as to achieve perfection and to maintain our purity in spite of opposing forces. What is accomplished with an effort is better saint is he who has given battle to the devil of ambition and passion and chained him to the floor, with no hope

tion why there are so many troubles in the world and why we are tried in so many ways. As at present constituted this life would be flat, stale and wholly unprofitable were it not for its hardships. A man who has nothing to resist has nothing to achieve. An easy life is spiritually a fruitless life. To give a man all he wants without demanding that he shall work for it is to bring about his ruin. He is without muscle both mentally and morally. There are hard fights to be fought, but from the hard fight emerges the hero. Without the fight heroism is impossible. Every tear of disappointed hope may be a stepping stone provided the serrow is bravely borne. Every temptation is a test of your manhood, and if courageously resisted it contributes to the grandeur of the soul. These are strong statements, but they are magnificent truths. Manhood is made by fire. Know your destiny, repel every attempt to interfere with it as you would repel a robber who would invade your home, and you have in your mind's eye a loftier character than ever was the result of comfort and

We herein find an answer to the ques-

There is, therefore, work before you, work divine and Godlike. There is also victory ahead of you, for the human will strengthened by a sublime and unwavering faith can master all opposition. God and will can overcome the world and bend it to a noble purpose. Let come what will, if he knows that it is coming, and you know that he knows it, and you are sure that what you lack for either endurance or resistance will

"exercise" himself. It was sometimes difficult to do right. It cost him a great deal, luxury, comfort, a great career, but it was better to bear all else if he could thereby maintain his self-respect. When a man can approve of himself he has nothing to fear. When he points the finger of scorn at himself, when he must needs call himself a coward, a recreant, happiness flies out at the window and misery enters by the door. There is nothing under the blue sky worth as much as the consciousness that you are in the right and have done what is right. Neither money nor fame can be more than insignificant contributors to your peace and contentment. As a basis for either the one or the other they are architectural folly. The heart must be calm-or everything goes wrong. .The conscience, your individual conscience, must smile or the

whole world will be one vast frown. Run no hazard in that matter. Honor is worth more than it costs to maintain it. Nothing counts for so much, either now or in the hereafter, as a conscience void of offence toward God and toward GEO. H. HEPWORTH.

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SPIRIT CONTROL.

Sermonette by the Editor of A Reply to Some Criticisms.

To the Editor:- In refily to the criticisms of my article on "Spirit Control," in The Progressive Thinker of September 23, I wish to make the following re-

Brother Willmarth in the General Survey column: remarks as follows: "What is the Infinite Creafor doing that he will for a moment any spirit to come and impersonate Jesus? What is God he will allow any spirit to come ceive those who are earnestly seeking God's truth." That Brother Willmarth is seeking

earnestly for truth there is no doubt in my mind, but if I understand his writing plainly he is still keeping in the line of the personal orthodox God, and as long as he is looking'in that direction I fear he will never find the light or real truth; but far from me to disturb his faith as long as he finds happiness in that line. But we have come to an age of enlightenment where faith will not hold water, but only facts and scientific demonstration will take its place, However, in times gone by the heavenly commission merchants and sky pilots have taught us to take things on faith. Catholicism has gone still further by saying that if you pay the priest all you can be will pray the battered soul of your friend out of purgatory, but in this enlightened age these pills are too hard to swallow. We are endowed with resoning faculties, let us use them for our own enlightenment, and not live Further Mr. Willmarth asks in his

article, "What is God and Jesus doing

to let the spirits come and deceive us?" I might answer this question, like the Yankee, by asking another, What is God doing when all the crime and injustice is daily going on in this world? The Bible is taught on every street corner, yet our jails and penitentiaries are full, while murder and suicide stalk abread in the land. Where is God? What is he doing? However, my answer is, I am afraid his God and Jesus may be standing, in his imagination, with their hands in their pockets looking on, as neither God, Jesus, nor any other spirit has anything to do with have personations by the hundreds, Neither Brother Willmarth, nor anyone else, can prevent it. We find in the Bible, I. Thessalonians, v. 21, "Prove all things and hold fast that which is good." Ezekiel, iv:9, "God deceived prophets to the series of th prophets to kill." James xxll:22, "The Lord put lying spirits in the mouth of all the prophets that he might lead Ahab to his death." Nice business the Lord was in that time; he could not find an honest way to kill a man, but had to make liars out of both mortals and spirits. God may know his business, but that is an everlasting lot more than the religious Paradise promoters know. Do you believe such statements, Brother's I'don't, but take the Bible for what it is worth. I only mention these passages to show that personations existed in one place especially I wish the brother to read:—I. John, iv:1, "Brethren, believe not every spirit, but try the spirits." Let this suffice, as such admonitions in the Bible are too numerous to mention, but in conclusion I will say that neither God, Jesus or man have any control over these laws; they are the immutable laws of Nature.

Mrs. E. M. Hull's driles is rather wordy and amusing. Right at the first start the sister runs wild in rambling ideas. She says: "But I cannot conceive of such a thing as a part of a whole thing going off by itself, voluntarily severing itself from itself, and going so far away that a part of itself cannot communicate with itself." Well, well, where are we at? I verily

believe the sister doesn't know herself.

I agree that we are all brothers and sisters in the sense of the spirit that we are a spark or a part of the whole. To my finite understanding there is neither race nor color in the Beyond, but what has that to do with Jesus, Moses, John or others? Jesus is not me, nor am I John or Moses. We are individualized spirits standing upon our own merits, hence I reaffirm that Jesus is not run ning around to control different medi ums. He is looking out for his own unfoldment and that of higher ones whom he is teaching, and leaves this work to the spirits near our earth plane. As a general gives his orders to the colonels of regiments, and they in turn to captains of companies, and they in turn to the non-commissioned officers who directly instruct the rank and file. so might Jesus give teachings to high spirits who would pass them down the line to spirits near the earth plane who be supplied by him, then you cannot be | could control mediums and directly instruct mortals. I personally know over St. Paul says that in order to keep his | twenty mediums who claim him as a conscience clear he was compelled to control, and some are of a very unde veloped state, and yet such a pure being is reported to come through their instrumentality. To my understanding it would be degrading for such a spirit to come through such an instrumentality. I know of some persons who claim to be in direct communication with God. They overlook Jesus and go one notch higher. See? O, "What fools these mortals be!"

Further the sister-in answer to a question progounded by another per son. "What have they been doing all these hundreds and thousands of years?"-says, "Just what the people of earth have been doing-studying the things, learning the same things.'

I most emphatically disagree with the sister here, for I see a vast difference between this planet here and the higher life. In fact therefare even physical planets with inhabitants higher than our insignificant planet and its people, not to speak of the spiritual spheres hence I do not think for one moment that they pattern afterious upon this planet. If they did they would be in very poor business. INo, sister, they are infinitely higher in their studies and teachings than were aret in ours. Of course, we are speaking of Jesus and the higher unfolded ones. Otherwise, I will agree with the sister that there are many lewd and mischievous spirits on the other side, hence personations. MAX MEEHLENBRUCH.

Oakland, Cal. 98 ares. L.

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LIKE BEGETS LIKE.

Must Work With the Heritage Left Us,

With me, as with thousands of others, time is almost fully occupied with labor to bring the common negessaries of life. When the day's work is done, weariness calls for rest, leaving no time to tax the brain with mental toll, it is a pleasure at such times to pick up the paper and read the products of others' mental toil. Progress, what a glorious incentive,

how it bolsters up the weary, sending

us on over many seemingly impossible

obstacles. When looking over past rec-

ords and comparing them with the

present, we know it is marching on

with broader and longer strides than

ever before, giving sure hope for better

and happier spheres. We know the

composition of spheres are the works of their contents, we know if a sphere is composed of just, loving and intelligent minds it can but be a glorious and happy sphere, but if ignorance and superstition reigns, then what is the result? Those who can and will read can but view the horrors of that sphere, for every act brings its result, and like begets like; we are molded 'neath the laws we are forced to obey, and must adapt self to environments; do they attract or repulse, we have no choosing of what we are or where placed when entering this stage of action. sphere in which we are placed is the work of preceding generations. We must work with the heritage left to us, there is no other alternative. We cannot exempt self from surroundings, nor shirk the part each link of society must surely perform, and we take to Science. self the pleasures or pain their results bring. If in our heritage is ignorance and seperstition, we have also the experience of those gone before; not only that, but they are with us. acting their part to the best of their abilities, for the spheres of pure and perfect happiness can be reached only by nature's processes; murder, be it performed on self or others, or committed at a moment's impulse, or foreordained, can never erase the results of wrong deeds, nor rob the effects of right ones. I do not believe there is one lota of pure and make people conform to such horrid ideas, and now intelligence tells us cru-elty begets cruelty, giving reason for cruelties past. May we not profit by the experience of others? Oh, what have such cruel and unjust ideas brought us? Serfs and tyrants, many forms of cruel injustice. Some are burdened with this earth's products, while thousands are suffering in want. Grand old earth through ages of progress has prepared to abundantly meet every need of its denizens and yet what are communities doing? fighting and scrambling for the Daily Advertiser. products toil has brought forth from old earth. Some are idle, enjoying the benefits of others' labor while laborers suffer for the benefits their own toil has brought forth, and old earth profusely sending forth her products to waste all around. Like begets like. Who that dare not eat of the tree of knowledge because the Christians' idol forbids, will remain in ignorance; mental darkness can never be stamped out except by the light of wisdom. Every dark deed shrinks back from the broad light of intelligence. Each deed from individuals to nations brings its results; if nations are in turmoil and strife, the causes are the laws and acts which brought them forth. Serfs will not quietly submit, though tyrants require implicit obedience. As intellect progresses tyranny must cease, not through the will of tyrants but by the power of intellect, the broad light of un-LOUISA SHERAR. derstanding.

Sodus, Mich.

Educate Yourself and Live.

Death may be the vestibule to eternal life, but what ray of light in the darkness of uncertainty is given to those still upon life's battlefield, that the taking of souls out of their bodies tends to improve their condition? The inability to thoroughly understand the true import of life, to confound the spiritual and materialistic form, to distort into ideals, dogmas and fanaticisms that common sense rejects as absurdities and science looks upon as the ravings of a diseased imagination, will in time revolutionize the present mode of church worship, with its terrors of an hereafter, and relegate the Judgment Day, when the dead past must give a critical panorama of its former habits and thoughts, to such oblivion as selentific research and knowledge shall give it. That mortal is not satisfied if not progressive, is fully demonstrated by the great advancement in every branch of art, science and literature made in the latter part of the present century; and that the laws of nature are immutable is made clear with every manifestation so attained. Thought, the power that lifts the scientist higher and higher and brings him to accomplishments beyond the ken of ordinary mortal, also teaches him that law transgressed evokes a lower order of conditions, destroys harmony or the unfoldment of any plan however deeply considered. That our world, a speck so infinitesimally small in the solar system, and for aught we know so many millions of years in being, should grow a race of beings or mortals, to be brought to a judgment, tried and made to suffer for acts committed in the flesh. by a power who created and made it, and to whom "all things are known to Me from the beginning unto the end," and that "forever and forever," seems to me a blasphemy on the God so deyoutly worshiped, and yet so cruel as to preordain the punishment. During the Dark Ages learning was

suppressed and priestcraft by superstitious awe held thousands enthralled. As knowledge is power and tends to elevation in general, colleges and schools should abound in every quarter, and with wisdom will come that benevolence, hospitality and sociability that teach people the true inwardness of life, and the philosophy of happily living in accord and harmony one with another. Then when a clear understanding of the great principles involved have been made manifest to all, will the rich and the poor, alike in their respective spheres, find that contentment so necessary to comfort in the trying ordeal life imposes. Tax churches, build schools. disseminate knowledge, and let learning show us that order, morality and government framed by intelligence are the true method by which to live and die. and that under such a state of things the future if ordained must be productive of higher and better results. HARPER F. SMITH.

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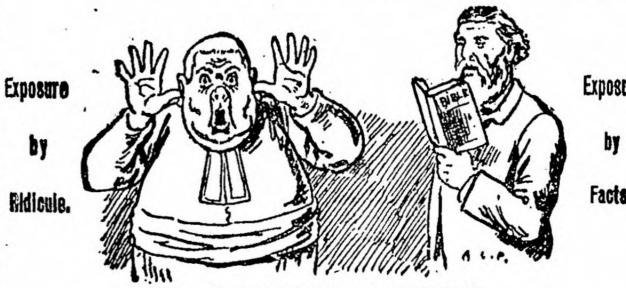
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Nor cares to stand where soulless ser-

Will mitigate the universal laws,

Through sounding suppliance in

selfish cause, To him no sacred nail or saintly bone

Has magic power to soothe or drive

The pains and grief that cause the

Though holy coffers bulge with pious

A faith that leaps the narrow walls of And gains its strength from lessons

But he with charity walks hand in

And brings the light of hope to joy-

Where over-plous creedlings fear to

And hope is dead, and only horror

Acrost the narrow chasm dug by pride,

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Within the precepts of the Golden

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[Obligaries to the extent of ten lines

At Flushing, L. I., October 11, 1899

Ward W. Thome passed to spirit life, in the 76th year of his life, of cancer of

the throat. He leaves a wife, his children having passed on before. Dr.

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-Will Harrell.

He has no favor for the eager greed

world to moan,

planet taught.

is fraught:

hand.

ous lives.

stand.

Rule.

thrives.

hardshin's school, He leads, to walk upon the other side,

only will be inserted free.]

He knows no creed,

He has no creed.

He has a faith-

"No matter what the law is," he says,

ter form of society.

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By Dr. R. Greer.





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