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

VOL. 21

CHICAGO, ILLINOIS, SATURDAY, DEC. 2, 1899.

THE PRINCIPAL STONE OF THE TEMPLE

The Stone Rejected by the Builders Became the Head of the Corner.

Delivered Through Mrs. Cora L. V. Richmond, Chicago, Sunday September 17, 1899.

Solomon's was once erected in the far foundation that cements and knits all East. Rameses, the founder, intended that the Four Great Truths typified in the knowledge of the Perfect Name should be declared in that temple and its construction was to be such that of the corner-stone. The great temple of the corner-stone. each corner would be the synonym or one portion of the Sacred Name.

The builders, not understanding what was intended, rejected the fourth stone which was the chief one that connected all the others and made the final declaration, which was none other than the ancient Tetragrammaton. So the principal stone being rejected, as it was in later times, the edifice was incomplete. This has been made the symbol for many moral disquisitions, since it seems as though in the great construction of Truth's temple the same bungling method has been adopted by the builders of human life, human societies and nations in forgetting, not only the sacred name of truth, but the principal stone, which is Love, in the construction of the temple. Perhaps in ancient times it was not so singular, since humanity at large was not supposed to be initiated into the divine mysteries; only those in secret orders had received the symbolism and the divine name, and the masses could not interpret their Not so in the great world of thought

to-day. You no longer have to look to secret orders for the mystery and sa. credness of divine existence and plain of Freemasonry to find the human level, it is the common lot of all; nor to the mystic square to find what honor and integrity between man and should be; you no longer look for the Sacred Name in those symbols which served but to illustrate and keep apart from sacrilegious use the mysteries alike of science and religion. You are in the common temple of humanity, the nations of the earth are forever turning toward a higher and better interpretation of truth, and the world looks ward instead of backward for the divine announcement and more perfect completion of the temple of human progress and thought.

Nevertheless, fatal errors are continually made. The rejection of the individual life of the teacher or leader who declares anew the primal truth is neither old nor new; the ancients cru- result without the exact formula. cified, persecuted and in various ways makes truth possible of being known. A fragment is an error and will not suffice. It is this complete truth that people oftentimes reject. They say: "No. we are not ready for the fullness of truth, we are not ready to understand perfect truth, we cannot receive all at once the complete statement; let us have one corner stone, or two, or three, but not the whole." Did a teacher in mathematics ever declare that you cannot have the perfect solution of a problem all at once? If one and one makes two to-day, then one and one always made two; if two and two makes four to-day, then it has always been the cor. rect statement. So it is in the realm of spiritual or moral excellence. People say. "Oh, we cannot bear perfect truth." Why not? It is so simple, it is so direct. it is the only solution of the problem That which is less than truth will not solve it. This is the explanation of the errors of the world, of philosophy, of from and evasion of truth that causes all the difficulties. It is not the direct truth that causes unhappiness, but it is the selfishness that wishes to evade. avoid and depart from it. Human selfishness rises forever to say, "I must take care of myself." In that statement the rejection of the corner stone of human society is found. Inactivity, inanition, indifference are not inculcated by the opposite. The true basic structure of human existence is that which cares for others.

In the building by nature of the great structure of natural life, although each separate atom, each separate germ and order of existence seems intent on filling its individual purpose, there is still a unity throughout the whole. The whole cannot set aside any of the separate parts without disaster to itself; the whole structure cannot be set aside by any one of the factors rushing madly and blindly forward in pursuit of its own existence without regard to an other. The equilibrium is maintained by the equitable government of the universe. If people only knew it, the same is true in human society; no man or class of men can rush forward in the blind pursuit of what seems to be the taking care of self, without finding the agency of destruction in that very The moral laws of the universe are so arranged that he who ruthlessly tramples upon the rights of others shall find his own rights trampled upon in return by the inevitable law of reaction, the Nemesis of retribution. So when it is stated that, "he who taketh up the sword shall perish by the sword," It is not because an angry God, personally, takes a sword in his to visit vengeance upon the man who takes up the sword. It is because vio-lence begets violence, for in the very nature of things human society must reap that which is sown. The sword is the legitimate result of the new reasons. flict is the legitimate result of conflict; self-seeking is the legitimate result of self-seeking, and the abundant harvest which is yielded temporarily by the self-seeking of the individual finds its reaction in the very destruction of civilization. Rome, Greece, Egypt, where are they, and what was the cause of their destruction? The rejection of the true corner-stone of civilization. The and the Great Name, he ordered that at this office.

A more ancient Temple than that of | builders forgot the essential, the chief together in the great bond of fraternity. The king and the slave, the despot and of civilization was not built upon the of civilization was not built about as perfect foundation of Infinite love as perfect foundation. The light that shone well as justice. The light that shone through the ages was more than a symbol of ignorance, it was the symbol of that name that makes perfect the solu-tion of the problem of human life and without which there can be no perfect unfoldment. In declaring the moral principle the precept has been preserved, but it has been lost sight of in its adaptation to human existence. The precept and practice being separated

by the presence of human selfishness. Among the recluses in the orders of the Magians of the East there were held sacred these principles that pre-vented men from doing violence to their fellow, men Park then the control of fellow-men. But they lived apart from their fellow-men, consequently there could be no benefit of their example. To retire from the world is not to conquer it, consequently in the Hermetic ages those who knew the secrets of nature, yet did not impart them to others, were held guilty of a violation of one of the precepts included in this chief stone. Because to have knowledge and not bestow it, is as great selfishness as to have earthly possessions and not give unto those who need, or aid them to obtain that which they need. Truth is so valuable, so rare, so perfect, so simple that all who are awakened to the perception of it should have the right-

Then when people ask, "What truth?" it simply shows that in education they have sought for some elaborate formula, for intricate statement in stead of the direct application of the

ful enjoyment of that truth.

Mathematically, every statement must be perfect and accurate in order to bring the true resulfs; chemically, every formula must be perfect and accurate in order to bring about a certain result. If the chemist, forgetting a formula, should say, "Oh, well, I will depart from this formula, I will obtain the same result," he would find himself mistaken; he might obtain another result, but he would not obtain the same

In ethics, people say: "Oh, the Golden ostracised the seers, prophets, sages and Messiahs, and the true prophecy or corner stone rejected, was not only in the Christ life, but in all who came to tell the truth in its affluence and complete truth that the complete truth the c ment of the circle by the square any the less valuable because it was known to the ancient mathematicians in Egypt by the triangle and double triangle any the less valuable because known far away in the Orient? And if the Golden Rule is a statement by which you can measure precisely and exactly the ethical problems of life, does it not make it more valuable because every seer, every sage, every great teacher, as well as the Messianic lives, have taught it? Is not a statement perceived by those equally unfolded as true quite as valuable if added testimony is given to that perception?

When a certain Christian divine said: 'The Golden Rule was never intended for practical use," was he not invalidating his own preaching? Was he not endeavoring to evade the exact proposi-tion for which Christianity stood? Did he not reject in that statement the correligion, of ethics, it is the deviation ner-stone of the temple of Spiritual truth intended to be reared? For Jesus. Buddha and Zoroaster taught the same

If by actual ethical statement and perception it is found there can be but one statement that is perfectly accurate, then, whosoever rejects that in teaching or in application to his daily life rejects the corner-stone.

It was not the personality of Jesus that was rejected, that was not the offense, but the offense was that the corner-stone of this temple of truth was not only rejected by the Jews, but not ceived by them. The law and the Ten Commandments of the Mosaic Dispensation were held in their literalness, yet the first proposition of that law was rejected and defiled. when it came to the fruition of it in the presentation of the spirit of truth under the Christian teaching there was the utter denial in practice of that which

This loving one another, this state-ment which is primal, this basis of all spiritual growth and unfoldment, this that is working its way like leaven in that is trying to conquer the errors of nations to-day, is bringing commerce before the bar of judgment this hour, and this will eventually triumph if the citadel of human life is to be preserved and secure. This is recognized by the "fanatics" and by reformers in every age who take one step forth and declar this one truth. From this vantage ground can the problems of life be solved, for one proposition alone will suffice. This alone is the corner-stone.

Ceremonial after ceremonial, university after university, church after church are builded and the corner-stone is laid with great pomp and ceremony. Oh, people are being put to the test at this hour. With what spirit do you lay the corner-stone of the edifice of civilization? With what spirit do you go into the house that you call the house of God, or into this vaster temple, the temple of humanity? Who is found worthy to interpret the stone or place it there? Ah! it is the ancient story with

added chapter and added chapter.
When the great king who ruled saw that they had rejected the corner-stone

another temple should be built. That temple was built on the strong foundations of the four perfect propositions of the Sacred Name, and every wall was in accordance with the laws and rules governing the life that was just. Then finally, as if to rebuke those who were so stupid, there came a wonderful portion: Through a long corridor that led unto a flight of massive steps where the three degrees were taken there grew an archway, and when six steps had been taken and the seventh was fully entered, above this archway rested a wonderful stone, upon that stone was in-scribed the same Name that was on the corner-stone previously rejected by the builders. That Name, the name of perfect love—the Infinite Synonym was declared by the Crown, the King—the Kingdom, the chief keystone in the per-

So, when at last the Great Builder summons all human builders and causes them to explain why this Perfect Name, this stone has been rejected in the foundation building of society, of religion, of governments, He will show the archway of life whereunto and through which only such lives can pass as have entered into the perfect recognition of the divine and sacred name of Love. There, through that Royal Arch. under that Stone on which is placed anew the Sacred Name the human being only can pass who has acknowledged the one perfect truth of love; and that Name, whether in the Cornerstone or in the keystone which was built, is the rejected love, the rejected truth, the rejected foundation of human existence, without which there is no building of the temple of life. What-ever else there is must perish. What has become of the citadels of former greatness? The strength of the Alexanders, the armies of the Caesars? All destroyed; and all structures built upon that basis have faded and fallen away like so many useless things, because of the rejection of the Corner stone.

To-day temples rear their domes against the sky, and from Saint Peter's

in Rome, and Mosques, towers, and minarets of the East to the mighty spires of the West the same mistake has been made: The Sacred Name is no longer in the corner-stones, nor yet in the keystones of the arches built in the imitation of this ancient temple. Commerce seeks with its devouring maw to swallow up, through human selfishness the products of human toil; aggressive armies seek to invade the territory of innocent people that Mammon's power may be extended, that instead of the true temple the foundation of Mammon may be served. Peace conferences are called by monarchs and emperors for the purpose of avoiding that which human beings seek-the peace and welfare of nations. Some words of truth are spoken, yet the essential Word is not spoken, the Corner-stone is not laid. the essential Name is not declared, and beyond a few general platitudes, nothing is said, and the commissioners return to their various nations and the nations engage in preparations for war. Words are spoken that contemplate international arbitration, yet afar off must the vision look ere this will come. For the Corner-stone has been rejected and the Builder must order the of the temple of life be he reconstruction before it can be placed in its proper position. The day and the hour are imminent.

Conventions and conferences assemble to cement more closely the bonds of human selfishness, while the great brotherhood of man is looking and longing expectantly for the higher and more perfect structure; looking, longing and waiting in vain. Alas! but for the knowledge of what is absolutely true, but for the consciousness that only truth can prevail, that the human soul in and of itself is aware of its own inheritance, what could the world hope for at this hour? By slow degrees the great primal energy of the soul declares itself, works its way through the false seeming, until at last the Master Mind and the Master Hand again declare the truth in its primal

The day and the hour are here: the builders are called to account for what they have done; the Great Judgment of the ages is upon the world at this moment. Kings and rulers feel it: those who lead the rank and file of Christian armies feel it; those who lead human thought feel it; and from church and state the cry goes forth, what shall we do to preserve the edifice of human so-No. you will not preserve it. But you will preserve that which the builder intended you should preserve: Humanity itself, greater than society, greater than governments, greater than that hath been fashioned. manity is the temple and the foundation, and these four corner-stones must illustrate all its life, its activity, its privileges and its destiny.

What has religion done? It has given you a doubtful future; and in the place of immortality for every human soul knowing nothing of the heretofore? Immortality means immortality, and the eternity that was, and is, and ever shall be, as enduring as the name of soul and of God. To-day there are those who demonstrate a future life, but without its counterand complementary proposition, the eternity in the past, it is valueless. It leaves a blind obliv on in the past and a blind oblivion in the future, unless you have built the upon the Corner-stone of the four great truths.

There arises a building: on one side s the eternity of life, on the other side the eternity of love, and the soul, with its perfect crown and knowledge of im-mortality, places the keystone in the archway of life that connects the pas and future of eternity, and maketh all in keeping with the great Builder's work.

"Religion as Revealed by the Material and Spiritual Universe. By R. 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 Sniritualist. One of the very best books on the subject. Price, reduced to \$1, cloth; paper 50 cents. For sale

THOUGHTS ON PROGRESS IN SPIRIT LIFE these are erroneous they must be outlived or displaced by new associations and experiences. This is very reason-

the spirit survives the body and en- time is not applicable to that state. dures as an intelligent, conscious personality, it is interesting to inquire which it do not have to catch the train because subsists and how it is affected by the there is no train, we will soon discover circumstances that surround a spirit di- that time has but little relation to our vested of a material body. It might be affairs and as there is an infinite extent well to note here that whatever these of it there is no need to deal with it in may be they are as much within the a parsimonious temper. A thousand domain of regulation and law as any of years more or less would cut no figure the events of this-the physical ex- in the ultimate result. If it would take istence.

any child of earth. It is obvious that many of the disabilities of terrestrial life are removed on the person entering higher realms. The demands to sun ply gross food and clothing no longer obtain and of these the spirit is relieved; but even in earth life the choicest food and raiment by no means satisfy the aspiration of the soul, as we see many who are most endowed with these possessions are the most dissatisfied and unhappy. The mind craves something more and higher, and spiritual growth is dependent upon some thing that cannot be expressed in mate rial substance.

In conjecturing what may be the changes that the spirit may be subject to, there is one fact about all life that should never be lost sight of; nature does not indefinitely tolerate a continuous state of sameness or monotony The reputed attainment of Nirvanawhich is a term that would apply to a setting hen that never hatches any-thing—would be simply extinction and an end to the personality; for, when one ceases to think about anything he goes out of existence and no longer counts as a factor in carrying forward any of the activities of life.

Furnish convincing proof that a state of Nirvana can be indefinitely maintained and the possibility of spiritual suicide is assured.

That there are cases of trance or long suspension of consciousness in the ture in any direction, we may choose to contemplate her operations. Change is observed as a universal and constant accompaniment of phenomena. Not than that all things flow or change position and ever present new features. This is not less true of mind than of new or spirit existence. We might inquire on the question at

impel the soul forward without the acimself. To make the case more clear s not a matter of will to any appreciable extent. He grows and matures without any choice or preference of his his enjoyments gratuitous or are they the reward of self-exertion? When we examine all the inetagnostic information and compare it with the experience of this life, we are disposed to believe that no spirit occupies a higher place than it merits and that position and en-joyment are dependent upon conquest achieved by rendering service or exer-

to be wholly voluntary.

We have information of cases where spirits have remained dormant for hundreds of years and then being aroused to consciousness are where they were n experience before going to sleep; and there are many instances of spirits who have been decarriated for thousands of years who do not appear to have made much if any advancement. So that what we term progress in the acquisisource external to the individual, nor progress. does there exist an involuntary growth or development that gratultously exands or enriches the mind without any

millions of years to evolve an archangel

appertain to the ethereal realms.

able to believe. Their earthly acquirements, however, may have such a tenaclous hold that it requires in some cases long periods of time to modify them, and their progress may be further deterred by the fact that those of like belief congregate and reiterate their faith and continue their various ceremonials, as these give them more satisfaction for the time than investigation in new fields of thought. One condition of the new life is full liberty of selection in the domain which the spirit occupies and to which it is adjusted. There are, however, limits of adaptability and an agreement of relations that are complied with. If this were not the case all would be confusion and no social system could be organized or maintained. I conjecture that spirits do not voluntarily attempt to transcend the bounds that they intuitively per-

ON THE SIDE OF GOD In the Great Struggle for Recognition,

To the Editor:—I would like to put in a few thoughts about the creed. After trying to view the situation as a whole, I floubt whether that committee or any other, could have done any better. Don't we all believe in an Infinite Intelligence? What can Brother Lockwood's supreme principles of nature mean, but nature's supreme intelli-gence? Designate that entity by whatever title we may, the substance is the same. I prefer the title, God, because long usage has made it sacred.

I find that quite a number of respectable Spiritualists reject the title God, because it seems to smack too much of the orthodox idea of personality. Personality, they say, implies organism, and organism implies limitation, and limitation contradicts infinity; that it is a contradiction to speak of infinite personality.

I submit the following for consideration: We cannot conceive of intelligence apart from organism. The association and combination of endowments we call attributes, such as reason, intelligence, intuition, will, love, joy, memory, constitute us finite personalities, while God's attributes being infinite constitute him an infinite personality. We all realize the insufficiency of hu-man thought to grasp infinity, or human language to define it.

We attribute organism and personality to God because the phenomena of the visible universe indicate to us the existence of a force possessed of a com-bination of certain attributes. We see wisdom, mechanism and design everywhere, pointing back into the unseen realms, and saying to us, there is an all-wise, all-knowing, all-powerful intelligence.

The existence of the human organism and the intuitions, and consciousness of the human soul cannot be accounted for on any other hypothesis than the exist-ence of an all-wise, intelligent force. I am not now an orthodox divine. I

soul is that infinite spiritual substance that permeates and infills all space; his body is the universe of matter; his temple, his dwelling-place. Man is a microcosm typifying God, the macrocosm. We are all gods in

believe God has a soul and a body; his

miniature, being children of the great If man is a spiritual being, he must have had a spiritual origin. Intelli-gence is predicated of spirit and not of

matter. Now if there is no universal intelligent spirit, where did man get his spirit? Do the laws of the material universe manufacture spirits? If so, what material do they use? Or they carry on their shop independent of any intelligent here?

gent boss? What is law in itself, but a rule or without a judiciary or an executive to enforce them? There is a great universal intelligent executive. Take that intelligent force out of the universe, and its laws would be as dormant, and inactive as the clay. It would then be the wreck of matter and the crush of worlds.

I don't see that we need the word God in the American Constitution, but we must have him in Spiritualism or it will not succeed, neither as a religion, nor as an organization. Don't misunderstand me. I don't mean the old orthodox God with three heads, who created the great universe from nothing in six days. I mean the God of spiritual orthodoxy; that infinite intelligence and spiritual force that pervades and gives life to all things.

Spiritualists stand now confronted

with the question, Shall Spiritualism have a God basis, or an atheistic basis? proclaim myself on the God side. I think the six principles will stand inspection. Let the strong remember that God sometimes chooses the weak things of this world to computed mighty. That committee was strong in the midst of its weakness. Paul say W. BUTT, SR. Woods, Ore.

THINK RIGHT.

Think right! For thought is more than Its waves go forth like waves of light And, if as pure and radiant,

Make all things bright. Think right! Howe'er unseen or heard,

There is a living in our thought That ever makes for good, or ill, While time is aught. Think right! Your acts will lose their

force; But thought has being and a form, And destined to eternity, For weal, or harm.

Think right! When you have passed You will not meet your actions there, But every thought will be your child, Deformed or fair.

Think Tight! Within the borderland, Our thoughts are spirits fair, or foul, Who sing us psalms of peace and praise.

Or terrors howl! Think right! Oh, what a horrid thing To have a progeny of vice, Beyond the styx, to tag our heels

Like gnawing mice! Think right! And when the van may

come. To move us to our spirit hall, We'll find it full of angels bright-

Our children, all!

B. F. SLITER. Grand Rapids, Mich.

"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 Relation of the Spiritual to the Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office.

As it has been thoroughly demon- advancement should not greatly surstrated by many different methods and through many sources, to the satisfaction of the most obstinate skeptics, that When we do not have to get up at

A decarnated spirit is as much within the realms of nature and rigidly held to the requirements of its existence as or the regulation of one's watch do not

There is one kind of happiness that

While the price of paper has greatly advanced during the last few months, making an additional expense to us, yet we do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten somewhat the burden we have to

bear. Every little helps in a case like this.

mate their love and carry forward the demands of nature that they befriend each other and fulfill the purposes of the grave. It is consistent to believe that there will be an exalted enjoyment more sure does a stream run down hill in sex affinity, but this will not be of a nature to urge a spirit to the extra efforts that are demanded by the family relations in earth life.

This is not less true of mind than of In considering post-mortem conmatter, for it is turned and acted upon ditions we must not be misled by those fect its growth or expression. As it is in a clean white apron and sing psalms. the same mind that existed here we are Heaven was to that weary soul a dream warranted in believing that certain eternal rest and diversion. So all would make me doubt the evidence of the cunning schemers who have sought my own senses, is not as stated. uated here will be applicable to it in its to capture the minds of men have promised as a reward for their allegiance a future life that is the anti issue, is there an independent will or in. thesis of all that is ugly or disagreeable telligence in nature that will force or in this. The hymns of the churches are quiescence or desire of the individual bring solace and hope to many a bur-

dened soul. himself. To make the case more clear let us consider the fact of physical growth in this life. We observe that by Spiritualists, both speakers and writers, that the course of spirit life is writers, that the course of spirit life is one of endless progression; and what is meant by this is, that the spirit's capacity for comprehension and happiown. The boy glides from small ness will continue to grow and expand clothes to boots and trousers and in indefinitely. Right on the back of this time consults the mirror about his doctrine they generally assert that the beard and the changes all come to pass in due season without any demands or one of enjoyment and happiness; or prayers on his part. This is a kind of more intensely expressed as pleasure. evolution over which his will is not con That this condition is a concomitant of sulted. He finds himself launched on a of spirit existence, without being current that bears him forward irre- striven for, a spontaneous and continsistibly, and although in minor things uous delivery from some source, no one he has a choice and can elect if his can conjecture where. I wish to take bread be buttered or not, yet he can leave with this kind of teaching and benot evade his main destiny. He finds that. The law of progress is never
himself involved in imperious conditionated on happiness. Temporary haptions that never relax their grip. They pluess may-follow, but it is never the possess him and however he may pro- cause of progress. Progress is the re-

test that these arms of fate hold him ward of effort, the effort being incited in their releasing grasp and bear him by discomport or discontent. Spirits that onward through all the modifications of may be surrounded by every condition physical transformation. Now, is there that could be desired to give comfort or anything analogous to this after the complete the joy of being, would never person passes to a decarnated state. Is make any progress and both the Chrishe possessed of a force that expands or tian and Spiritualist heaven of many is enlarges his capacity, for comprehension without any conscious effort of is to make any advancement. There his own Or is his progress dependent must be competition somewhere, or a upon some exterior exciting cause that disagreeable comparison to operate as of the same conditions. If a soul were permitted to be happy for indefinite of Grand Rapids, in the seance with C time under the same surroundings ev. E. Winans, duped and fooled by this erything would come to a standstill and spiritual atrophy and extinction would

Human progress in earth life has dethe personality of the individual and and in the case of any individual rating from woman," and "making soldiers," his efforts or accomplishments with this is certainly rediculous in the ex satisfaction in noting that he has achieved a creditable standing in his tion of additional experience in spirit praise. This desire for approbation is life does not appear to be the result of one of the strongest motives for human mandatory, requirement from any effort and is one of the chief causes of litual masses, telling them that materi

According to a preponderance of the metagnostic information received through many different sources, spirits desire or aspiration of the spirit itself, enter their new life with all the preju-That a spirit may even during what we dices and opinions that have been esenter their new life with all the preju- Johnson. may consider a long period, exhibit no tablished in their minds here, and it stroys mankind. - Crown,

nature supplies or implants in earth- ceive are most proper for them to obmaturing souls, that appears to spring serve; as in earth life an unworthy or spontaneously. It is that unutterable disqualified person does not unbidden joy that young people of different sexes enter the residence of refinement and feel when they are impelled to consum- culture, or if he does so, he soon realizes the impropriety of his presence. Finally, if progress be the law of life there, it must be incited by similar motheir physical existence in perpetuating tives or causes that influence the mind their species. But this sweet intoxica-here; if we regard it as being relieved tion wanes with age, and its dictates being compiled with have only an apsome time come to an end. Neither can an individual remain consciously stationary, for that would be contrary to all we know of the mutability of nature in any direction we may choose to progress that is dependent upon sex tial to the development of human charrelations alone, has no stimulus beyond acter and the preparation of the spirit for a beginning immortal life. C. H. MURRAY Elkhart, Ind.

Received Remarkable Tests. I am a Spiritualist. I look back several years to perceive how I became one. I find it to be through a thorough by the conditions under which it sub-sists. It cannot unceasingly furnish its own sustenance. It must be aroused the fancy of so many pilgrims tivated the fancy of so many pilgrims and impelled by action exterior to it- in life's journey and that have invested rious mediums as would preclude all self. So in considering the future existence with never fading life we should inquire what are the circumstances that will environ the consciousness of the existing personality and how will these react upon it and af- received the reply, that she would sit out aid from the beyond. I have heard trumpet and independent voices under such circumstances and conditions as would make me doubt the evidence of

lieve-yes, know, that these manifestations are true. The exercise of judgment, perception and good common sense have taught me this. Now, sir, I am no noted philosopher. I am very full of these specious assurances that far from being a professor of chemistry, and by its aid I am not able to prove or disprove the assertions of the Bonner of Light, or those of "Reporter" in the article headed "Important Question-Is Materialization True?" in your issue of November 18. But I emphatically say this: I have seen materialization under the strongest of test conditions, such as no sane mane can doubt. The medium sat in the corner of a room -a room well-known to the sitters and unknown to the medium; no doors, no windows, only blank brick walls; be-hind the curtains the scantily dressed medium sitting with feet buried in flour and hands filled with the same material; the sitters all of one family, thereby making it impossible for aid of confederates. I ask, is there any method of which you are aware where by ten or twelve forms are produced

attired in both male and female an parel? Can you give me the method whereby it is brought about, and tell me how I have been humbugged, and not "shatter my belief in other spiritual phenomena?" How, I should like to be informed, even if my Spiritualistic be lef is shattered, and I am fully assured it would be, as I have no better proofs of spirit return than through material ization, and transfiguration. Are all of these mediums frauds and fakirs? Are all these materializing mediums whon the various spiritual publications have acts as an incentive to self-exertion? Is an incentive or spur to action. No advertised, and lauded their phenomena he carried up to a higher and broader where do we find nature tolerating for to the skies, wolves in sheep's clothlife or does he work his way to it? Are any great length of time a continuance ing? Was Florence Marryatt deceived E. Winans, duped and fooled by this

some large, some small, neatly dressed

medium? But chemistry disproves this manifestation. Perhaps it does, but am told by my nearest and dearest friends in spirit life through reliable mediums, and in the most reliable way of getting spirit knowledge (a manifes-tation that "Reporter" does not wish cising the will in the accomplishment of the widest possible range of opportunitation that "Reporter" does not wish some noble purposed But the effort that nity to follow wherever his powers or conduces to progress in any case seems ability lead him. In combination with and that they have taken on the form this has operated the pride or desire to again for the brief space of a few sec excel when thrown into rivalry with onds or minutes to prove the assertion, other competitors. One of the qualities that distinguish the human mind is its ability to make nice comparisons, their original body. "Taking the burden those of others there is always great treme, but "Reporter" is certainly right satisfaction in noting that he has when he says it will stir up a cyclonic breeze in the Spiritualistic ranks. But work and is not wholly unworthy of when the storm has passed, and calm and quiet again prevail, truth will en-

> Language is the dress of thought .-War destroys men, but luxury de-

alization is true

Jackson, Mich.

THE BRILLIANT SAR'GIS AND THE LOGICAL P. O. KERR CONFLICT.

"A RELIGION."

and Analyzed.

WEAK AND WITHOUT MENTAL MUSCLE IN EVERY RESPECT.

To the Editor:-When a thing is in

to our civil instincts is called president | cial organ, this may be applied to it as -that we now have a "religion," which a whole. Barring what the fingers of the courts are bound to respect and rec- one hand would stand for, the convenognize, and which railroad officials can- tion could not be expected to rise any not ignore-provided, always, that the higher. From the utterances of the the great seal of the 'N. S. A." at- committees, resolutions offered, tached. Or to be more logically definite all looking to official expression runs and formal, Spiritualists, as such, can the undertone of apology for Spiritualnow sue and be sued, plead and be im- ism-cold and half-hearted. But one pleaded, hold, possess and convey real stalwart, ringing voice was heard in all estate, personal property, receive gifts, its proceedings, bringing back the old-grants and bequests, by will or other-time fervor and spirit of the workers, and in so much immortality and the ev- notice given by her society of their inaity of life as demonstrable will not be "Whatever you do with regard to medijudicially held as non compos mentis. umship you will be held accountable if

is a "big thing." pleaded as to discriminate against the ly vulgar—and you have the before and citizen who had it or had none at all. after light on the situation as it is. mistake if not a pretext.

sis here is another thing too droll to be passed over in this connection. After putting out all this plea of the necessity of a "religion" that the law and the rail- pretender to mediumship or an editor belief in an infinitely intelligent first ny people can sometimes be.

But to return: This new religion is established by two "believes" and three "affirms"-the golden rule tub to the whale doesn't count. "The "believes" are (1) "in Infinite Intelligence;" (2) "that the phenomena of nature, physiplace.

don't know-for the instant knowledge comes belief vanishes. Any court of common sense would decide that these enough. But self-understanding Spiritualists do see that if the committee reporting them had for their object to thing or nothing, as the one that paid have succeeded better. In that respect are there on any theory that the "laws previous to entering the cabinet, such | Christian Bible. This Christianity has it is a success.

cat in the meal: (3) "We affirm that a ness of the N. S. A., or anybody else to lumination." and allow the sitters to the reason, anathematized the spirit of correct understanding of such expres- interfere. A man's house is his castle, draw their own conclusions as the man- research, and retarded the march of sions and living in accordance there- yet this sacred immunity has been vio- ifestations come. This modifies the progress. The world has progressed. with constitutes the true religion." So lated time and again by bigotry and performance down to the possible and not on account of Christianity, but in there are false religions by this affirma- bigots introducing violence at private affords a degree of protection to the spite of it. It was Christianity, extion. But who is to define, declare and enforce the "true?" That is the exact direction. And when the Spiritualist But under strict test conditions no that forced Europe into the dolorous position of every creed, of every church press encourages this by this so evi- life-sized, full weight, breathing, night of medievalism; it was Scotus in christendom and of every system of | dently uninstructed cry against any | speaking human beings have ever yet | Erigena, Abelard, Roger Bacon and religion in the history of humanity- | kind of phenomena it is but abetting | been made in the unnaturally brief pe- | Bruno-heretics all- who first assisted and it is just what many of us have felt and inciting the mob spirit. There is riod of time of the usual seance. Such in ushering in the dawn. It was Rousthat Spiritualism had come into men's no way getting around this responsibil- occurrences are only claims and beliefs, knowledge to overthrow and banish ity.

his bull and direct the faithful? encyclical in the current number of his turbing influences. organ-November 4-against materiali- But it will not add to the mitigation The position taken by the editor of zation declaring it not "true"—that is, of these hindrances to be fighting the Banner of Light really is not if it comes in any other aspect than he back. Simply let all who do not join against materialization in its true sense, describes and declares it should. It the crusade, quietly go their own ways, and in nine cases out of ten the medi-"clairvoyant," "etherealized" or "vapor- and they will subside for want of name each phase separately would give ous" appearance, but anything more re- something to scold, and possibly come it as stated in the editorial now being the first skirmish in the assault on phe-creeds, or charters, or like devices, but sue. In the latter materialization is depreachers that now control the "N. S. umship, such as the manifesting power | mistaken for flesh and bone materialiand perquisites. The animus of this That is the way it has been done, is rendering itself visible to the physical make it. To talk to Spiritualists who as long as spirits are free agents and materialization." have common observation or self-re- their mediums are not burnt or crucibones, corsets, shoes, clothes and censors-according to the science of em- touches warm lips it should be known | Principles of the Independent Society cheese-cloth, whiskey, tobacco, onions, piricism, garlic, coffee, spruce-gum," etc., in connection with materialized forms is to insult the knowledge of years, and to of the last half-century.

Nov. 11 has come to hand with a sort of a master mind. Price \$1.50. For sale craw-fishing apology to natural indig- at this office. nant protest. It only serves to show the utter ignorance of the writer and nomena he assails, and needs no other icated to all earnest souls who desire, just as expansive as it is capable of re- our duty to follow Truth and practice comment. It is only about two years by harmonizing their physical and their ceiving and conveying the vibrations. since this editorial dictator took charge psychical bodies with universal nature | Presumably the Banner of Light is The first thing he did was to sweep out gences, to come into closer connection frauds and fakes, and should be susof its columns all advertisements of with the purer realms of the spirit- tained in the effort by every Spiritualphenomena mediums, and to give edito- world. It is written in the sweet spirit- ist in the land, and no fair-minded per- ideals of justice and of love. rial notice that none would re-admitted Judson's literary works. Price, cloth, those ringing editorials. They are only unless they came to his office and gave \$1; paper, 75 cents. For sale at this meant for that which every sane Spiritranged under his own direction for a office. fair and complete test. Among the first "Three Jublice Lectures." By J. M. advertisements that were printed after Peebles, M. D. Dr. Peebles is a that were those of three of the most noted and best abused and "exposed" lecturer, and these three addresses on to evolve in Spiritualism by which the rational beings, to do what we can The subject is treated with masterly peared before the public in this genera- Jubilee of Modern Spiritualism, are more forms have appeared night after tasty form, in print. Price, 85 cents, weighing and reduce one sure guide to the blessings of true be read by every one. Price \$2, postnight, two and three at a time. And in For sale at this office.

some of them editorial endorsement accompanied the re-admitted advertisement. Either he was a very poor judge of "true mediumship" then, or, if Reasons and Claims Stated he has found they were frauds since his Is the Banner of Light Cortest, he has not discharged his duty by telling us "dupes"-as we are still patronizing these same mediums in the confidence of his own endorsement. This is the exact state of facts in this

But, Mr. Editor, I am being drawn the air is the time to write about it if into matters that were not intended at all. And so the topic of the "N, S. when I began this talk with you. The A." is the one paramount or rather, in- declaration of principles as a thing of sistent at this time. And the interest thought, expression, logical or literary ciples—the synonym of which is a creed. mental muscle in any respect. In fact, We are told by the exponent of this after reading over the report of the new creed-Papa I.-who in deference convention as given in the Boston offi-

As the unregenerate would say it-this you do not protect, strengthen and guard that mediumship which is the Some of us were of the opinion that open door between the two worlds." "religion" was not a thing to be pleaded | Read this and then the official attack on in court as necessary to a standing materialization referred to-so coarse, ances, as it were; judgment. therein-only that it should not be so so without style even, as to be absolute-

The ground for this is found in the Con- But, you will say, What are we to do? track, identically, and landed in the stitution: "Congress shall make no law | Simply let them have all the rope they | same station. respecting the establishment of relig- want-let them severely alone. By the ion, or prohibiting the free exercise time they find that people will not pay thereof." One would naturally suppose their money for the abuseof their most the courts have not overlooked this or- cherished lares and penates the bubble ganic mandate that embodies the very will burst and the mission of Spiritual- that was possessed before transition, genius of our institutions. The need of ism go on in its own way to the en- clothed in the full raiment of former such a thing then is to say the least a lightenment of the world through its earth days, is a fact that at the very demonstrations that we live after hint of deception they begin to grow most errand of Modern Spiritualism.

roads might be forced to take cogni- | who prints malicious attacks upon the zance thereof, and so declaring their methods by which the spirit world may that head, when spirits pass from this elect to use to bring the fact to the plane they are still finite beings, that is, cause, they turn around and fulminate knowledge of those who are soon to be against putting "God" in the constitu- their fellow citizens. The toe-joint thetion. How seeming unconsciously fun ory as to the raps was just as rational and may never go. If there is infinity as this drug-store chemistry applied to it is always beyond the reach of the materialization. Every change in the finite. Therefore, does it stand to reaweather is a chemical transmutation in rialistic exposition of either spitefulness or want of knowing. Chemistry live laws of nature than is nature heris not dealing in acids, alkalies, etc. | self? Is it reasonable to suppose that cal and spiritual, are the expressions of they are products of the invisible chem- the progress of science in the other Infinite Intelligence." Just stick a pin ical agencies or forces. The man who world has been so great as to have disat "physical and spiritual" and carry it mixes a seidlitz powder could hardly by covered an instantaneous process for along in the mind till it fits into its like formula produce the scene of the creating full-sized, breathing, thinking, people heard him gladly,' while Chrising bush. But this thing is too gro- in endless numbers? Well, what of these believes? Can tesque for any than humorous discusyou put your finger on anything in sion. The man who puts forth such makes such a vast harvest of gold forthem that will be there when you lift teachings as official utterance to guide those who have come into Spiritualism your finger? The only thing practica- the adherents of a great truth is to be exclusively for speculation. They do ble in them is that they constitute the commiserated rather than criticised. essentials of every system of religion. There is no royal road to spirit knowl- can ply their vocation and be protected "I believe" is always in something you edge-immortality is not a thing of so- by the cloak of "Our Religion" and declety but of humanity. The N. S. A. fended by their honest, but "dead easy" has its common right to go its own dupes, and so long as we have such way, but it has no right to stop a Hin- blindfolded writers in our ranks ready "believes" demonstrated the fact that doo fakir from going his way or an In- to throttle anyone who dares to exthose holding them had a religion, sure dian medicine man from invoking the press a philosophical idea upon the denizens of the happy hunting-ground in his now-wow seance, even though he coverably interred, just so long will disregards text-book chemistry in the these frauds take fresh courage in their | Protestant minister and a Catholic get a mixture of words that meant any doing. Nor has it any warrant, pre-dastardly work. scriptive or otherwise, to enter any mehis money might choose, they could not dium's circle and disperse those who manifestations that may be expected, Christian God and by authority of the

from the earth. But here we have a re- For now over two years this official knowledge can come only with abso- olution. It was the unbeliever, Jefferassertion of a code of living. But who crusade has been in full force—yet lute proof and then mere belief vanis to define how to live so, or what is there has not been produced three bona ishes. "correct" living, according to these "ex- fide proved cases of imposture or three pressions" of the Infinite? Is it the mediums exposed for imposition and "N. S. A?" Are we to wait the meet- deceit in manifestation, or convicted be- rious things if you grant his own conings of this body from time to time to fore a long suffering public. If they ditions, but knowing they are tricks, tell us what to "believe" and what to cannot do any better than this it is sub- you are looking for tricks, and should accept and do to live the "true relig- mitted in all candor and decency that be more likely to discover his mode ion?" Is it to an ecumenical council, a they had better suspend the noise. For than if you were thinking sincerely and general assembly, a conference or a it goes without saying that there has lovingly of the appearance of a loved convention to lay down the law? And not been any other two years since the one you were led to expect to return in vacation is the chief official to issue Hydesville raps broke on the ear of through an aperture in a very dimly an astonished world, when there has lighted room. But no prestidigitarian- fact that the Christian lands are far Now look where you stuck the pin: been so much bad blood, so much bit- ism ever manufactured more than dolls away in advance of the non-Christian. relation between the education of the To construe and declare what is "spir- terness and uncharitableness in our and dolls' clothes, or rather, produced Christian civilization, it is said, is the American children and the future of

A." have plotted-in order that "set- or "intelligence" may choose, find or zation, whereas it is merely an aggregamay give them ancient employment such instruments and in their own way. the command of the human will, and specting taste, about "flesh, blood, fled by self-constituted judges and SAR'GIS.

"Voltaire's Romances." translated indicate a melevolent enmity to what is from the French. With numerous iltruth to thousands of intelligent peo- lustrations. These lighter works of the ple in our ranks and to throw contempt | brilliant Frenchman, and invincible enupon the most eminent men of science emy of the Catholic Church, are worthy of wide reading. Wit, philosophy and Since writing this far the organ of romance are combined, with the skill of they do so as best satisfies them in

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedof the paper he now puts to such uses. and their souls with the higher intelli- capable of waging the warfare on

trenchant and instructive writer and connection the proper conditions begin materializing mediums that have ap- the occasion of and pertinent to the sifting can be done. tion, and where "ten," "twenty" and well worthy of being preserved in this full possession of every faculty for

MATERIALIZATION.

rect, or Not?

of Light knows just what he is talking gether. There is no principle too saabout in the discussion of this great

great question of materialization. Brother Barrett is not a novice in Spiritualism or the investigation of its folded in the human soul to solve the various forms of phenomena. Like mystery; no fraud that cannot somemost others entering the ranks he came | time be exposed, and the only thing to centres about the Declaration of Prin- utterance is simply weak and without in with his soul filled to overflowing do is to stop misconstruing the lanwith the sacredness of the great truth that he had discovered; the beautiful thought of the knowledge of another state of existence, where consciousness goes right on with its good work of progress; where those he loved and had lost were to be found and reunited with those left upon earth; where hushalf-price applicant is a "Rev." through president down through the reports of bands and wives in the love that was true, will meet, greet and love on and on; where the bereaved mothers will

in blessings upon them. In fact, the fondest hope of an honest, earnest, loving soul had found the wise, and-hold on to it. And in so far and that was by Mrs. Richmond in the beatitude of human bliss when Brother Barrett was convinced of the full truth idence thereto will be enhanced by the bility to co-operate with the N. S. A. of Spiritualism, and he just about took recognition of the civil law, to the de- Her warning was prophecy for only all in as genuine that was presented to gree that those who accept the continu- two weeks ahead, when she said: him as such in that earlier day, until his eye beheld beneath all this, here and there a glaring deception. Here is where he paused to reflect, and reason, and analyze, not necessarily to look for fraud, but to use the power of perception that nature gave him, a pair of bal-

again embrace their children and pour

out the fullness of their mother souls

Brother Barrett is not alone, there are many others much older in the cause who have gone over the same

It has become such a well-established fact in the minds of many Spiritualists that materialization of full forms, pulsating with the same perfectness of life But, Mr. Editor, by way of parenthe- death. That is the one first and fore- mad, fly off in a tangent, and become unreasonable almost to the verge of insanity. This cannot occur with persons People will soon begin to ask which is the more detrimental to the cause-a more accustomed to reasoning. In the philosophy of nature, and o

> Spiritualism, which must come under there are certain limitations beyond which they do not immediately pass, knowledge of the creative and pro-crea-Mount of Transfiguration or the burn- eating, drinking, active human beings Such reasoning, or lack of it, is what

not believe in it and know that they subject beneath which many are irre-

Many mediums announce the various But, here is the one that contains the materialization. It is none of the busi- transfiguration, impersonation and ilparties more than in any other single medium from suspicion of deception.

can perform some wonderfully myste-

forms.

This is good reasoning, but when the sitter grasps a soft warm hand and as impersonation, for that means a hu- of the Temple: man being psychologized to personate a certain spirit-and they often give the its Laws. names and addresses and other means by which they may be identified by

their friends in the scance. The trouble is, the sitter is left to draw his or her own conclusion and their moment of enthusiasm, as to what form of manifestation their friends ignorance and misery. used to make their visit.

Enthusiasm is just as exaggerative as the soul is expansive and the soul is

ualist should be ready to assist in; to weed out the impostors; and when the press ceases to mince matters in this

this equation to a positive conclusion. | civilization.

but call each phase by its right name. If our honest and true, and careful, analytical men and women will go into their quiet house sanctuaries and reason upon the facts as common sense presents it, and compare them with the claims of those presenting them, there will be no reason for any personal attack upon President Barrett or any one else who wishes to purge the ranks of Spiritualism of fraud.

We are too apt to shut our eyes against the opinion of others and like bigots settle down in the fog of our own Undoubtedly the editor of the Banner | unwise conclusions. Let us reason tocred in nature's vibratory vortex for the human reason; no truth so hidden hensive volume of 640 pages and treats but that a power to discern may be unguage of each other's souls which is so lic school system by one of the religious often but feebly expressed in words, denominations have been so flagrant and pull together for the right and try to understand the right. public sentiment was thoroughly

P. O. KERR.

QUESTION:

"Is Christianity a Curse?

REV. THOMAS B. GREGORY BASES THE THEME OF HIS SUNDAY DISCOURSE ON THE QUERY AND DRAWS CONCLUSIONS ON MOD-ERN RELIGION.

Rev. Thomas B. Gregory preached yesterday morning before his congregation of the Independent Society of The Temple at the Grand Opera House. His subject was "Is Christianity a Curse?" He said in part:

"I would have it clearly understood that in opposing Christianity I am saying no word against the matchless man who, twenty centuries ago, met his death at the hands of the Jerusalem | from a number of citizens of Dayton, priestcraft. In his love and simplicity that man was beautiful. The sweetest sition to appropriations for sectarian spirit was his that this earth ever saw. Like the south wind that spirit kissed the world into summer. To the end of time men will be happier and better for | tion, \$356,000. They demanded from that kindly, noble life.

"But from Jesus to Christianity is a \$44,000 more, making a total of over long call. If Jesus were here to-day he | \$400,000. The Commissioner refused, would not recognize the establishment and announced in June, 1891, that he that has reared itself in his name. It | would not extend the contract system. would be as new and strange to him as | An effort was made to defeat his contives of San Salvador, Before he could | failed. "It should be remembered, preach it would be necessary for him | said the petitioners, "that in 1880 the to learn its tenets through a course at some theological seminary. It would ernment by the Roman Catholics was not be to him what he preached in old | \$184,000, and in 1890 it had reached the

EFFECT OF CHRISTIANITY.

"This Christianity-born, on its dogmatic side, of Greek metaphysic and Latin jurisprudence, and on its liturgical, of the old pagan ceremonialismson that there is a power in the finite has about itself nothing of Christ but contradiction of this worse than mate- that is more highly endowed with the the name. Christ was gentle and charitable, Christianity is intolerant and tyrannical: Christ was loving and compassionate, Christianity is unrelentingly feroclous: Christ was the soul of simplicity, so clear in his thought and so says Rev. King, "That seven great plain in his speech that the 'common tianity, according to the admission of its stanchest devotees, rests upon dogmas so complicated and upon rites so mysterious that they can only be accepted on faith, it being impossible for the human mind to understand them.

"And what has been the effect upon us of this so-called Christianity? It has in June, 1894, it presented to the New | mailing. The price of this work to the transformed the kindly power in whom we live and move and have our being' into an omnipotent monster, as much worse than Nero as Nero was worse than Marcus Aurelius.

CALLS IT SUPERSTITION.

"Within a week's time I have heard priest damning men and women to hopeless perdition in the name of the of chemistry" forbid the possibility of as " materialization, etherealization, filled man's heart with fear and his head with superstition. It has bullied tinguishing the torch of Greek learning. seau and Voltaire who created that without thorough knowledge, for | Nemesis of feudalism, the French revson, who penned the first chapter of human liberty and equality. It was a The professor of sleight-of-hand work little group of Boston free-thinkers who, appealing from the preaching of the preachers to the 'higher law' of reason, set in motion the struggle that was to result in freedom for five millions of American slaves.

ADVANCE OF CIVILIZATION.

"It is sometimes said that the greatest argument for Christianity is the itual" our new head issues his first ranks as since the advent of these dis- them, in representation of human fruit of the Christian religion. But do the American Republic." you think that the Malays, Chinese and East Indians would have accomplished as much with their Christianity-had it been given to them-as we have accomplished Is there nothing in blood? Has. may, according to this bull, assume a and let the disturbers serenely alone, ums themselves, were they asked to not the white race, with its genius, skill and energy, done as much for Christianity as Christianity has for it? alistic is contrary to the law of drug- to the conclusion that Modern Spiritual- discussed: the "leader" in November 4 I think so. Europe and North America store chemistry and is anothema. It is ism is not controlled or regulated by issue, and also in the November 11 is are great, not because of their Christianity, but because of their racial nomena, which the coterie of ex- through manifestations through medi- scribed as "semi-solid which is often characteristics, their enormous strength of brain and will. It is in them to be kings of men, as it is in the lion to be tled pastorates" and half-rate travel provide for their purposes—through tion of material substances, obeying king of beasts. And because the imperial race is great by nature and by eternal tendency, it has risen to its screed is plain as bigoted hatred can being done and no doubt will be done - eyes of the onlookers at the seances for splendid civilization in spite of all that Christianity did to prevent it."

The following is the Statement of out of darkness into the light. It has

1.-We believe in the Universe, and in

2.-We affirm it to be the part of wisdom not to attempt to change those Laws, but to tstudy them and obey them.

3.-We know that in obedience to the Laws of Nature-lies our only emancination from disease, weakness, poverty, 4,-We know, that the enlightened Reason and the educated Conscience are our highest guides, and that it is

the Right. 5.-We declare that all men are equal in the right to think, to speak, to labor all are saved-not by the blood of and to live, and that we are happier and nobler when we follow the loftier but by our own atonement, by our own

6.-We affirm that selfishness and injustice are wrong and degrading; and that it behooves us, as members of a common brotherhood, to do our utmost for the promotion of the greatest good of the greatest number.

7.—We believe it to be our duty, as toward the peaceable overthrow of Go to the seances, but go with the superstition, and for the enthronement in its stead of the Reason which is the

Facing the Twentieth Cent-ITEMS OF INTEREST FOR THE CONSIERATION OF THOUGHT-

CONSIDERATION OF THOUGHT-

To the Editor:-Through the courtesy

of a clerical friend, I have been privil-

eged to read a recent interesting pub-

lication entitled, "Facing the Twentieth

Century," by Rev. James M. King,

D. D., of New York. It is a compre-

of one of the most vital questions

which confronts the people of the

United States at the close of the nine-

The assaults upon the American pub-

and persistent for many years past that

aroused, and resulted, December 24,

1889, in the incorporation by the Legis-

lature of New York of the National

League for the Protection of American

Institutions, of which the author of the

book, Rev. James M. King, D. D., of

the M. E. Church, was general sec-

retary and one of the active promoters.

Its main object, as tersely expressed,

was "To provide a safeguard against

very grave existing abuses and yet

The affiliation of the church and state

is most explicitly condemned in this

book, as it ought to be. It may not be

generally known or heeded that for

many years past the Congress of the

United States, in flagrant violation of

the federal constitution, has made ex-

travagant appropriations of public

monies for sectarian religious uses.

This became so offensively notorious

that Senator John Sherman, as far back

as June 25, 1890, presented a petition

Ohio, who besought his earnest oppo-

purposes. The petition recited the fact

that in the year 1889 there was given

to Roman Catholics, for Indian educa-

the Commissioner of Indian Affairs

amount of money secured from the gov-

large sum of \$356,000. Is it not time

that this perversion of public money to

The foregoing facts and figures were

but elicited little or no attention. The

timely appearance of this book, by Rev.

James M. King, D. D., one of the prom-

inent M. E. clergymen in the State of

New York, will again direct public at-

tention to this vitally important matter.

Protestant denominations, by the action

of their highest executive councils, in-

dorsed the principles advocated and the

work undertaken by the National

League, which constitutes by adher-

ence of not less than one-third of the

entire population of the United States."

standing and reputation, and the ex-

most decisive victory for the principles

of the agitation by the League was that

early in the year 1896 all the denomina-

tions but one to which it had appealed

in 1890 had withdrawn from the receipt

of government appropriations for edu-

"The result has been that in conse-

quence of the withdrawal of religious

bodies, and by the action of Congress,

the appropriations for such schools

have been reduced from \$611,570 in

To sum up this important matter i

is gratifying to state that Congress has

declared emphatically that it is the

policy of the government of the United

States to make no appropriation of

money or property for the purpose of

founding, maintaining or aiding any

religious denomination which is under

sectarian or ecclesiastical control. This

"These great results during the past

ten years," says the book, "are con-

cededly due to the movement of which

the National League is the acknowl-

edged leader, and largely the outcome

of the League's active work in Con-

"No principle is better understood and

more firmly established in the judgment

of intelligent countrymen than the true

This article is in no sense an ad-

vertisement of this valuable contribu-

will offering to a patriotic citizen, who

will find his chief reward in the appro-

bation of his fellow countrymen and a

realization of duty faithfully and ably

What Has Spiritualism Done for

I am not supposed to know what it

has done for you. You are not supposed

light it has brought to you may not

have come in the same way that it

came to me; but it has come to each

and every one who has absorbed the

Let me tell you some of the things i

has done for me. It has lifted me up

turned my steps from the falsehood of

a false religion. It has taken me away

from churches and creeds wherein I

once was bound, and has given me

freedom of thought. It has taken the

dividing line down between the saint

and the sinner, the sheep and the goat,

the wheat and chaff, and it has made us

all God's children. It has turned my

face to the sunlight, away from error

and unbelief, and it has taught me

there is no death, no hell, no orthodox

heaven, no white throne, and that God

is a spirit: that he has no right nor left

hand, and that there are no lost souls:

Christ, not by any atonement of his,

desires and aspirations. As we sow, so

"Woman, Church and State." By

Matilda Joslyn Gage. A royal volume.

of more than common intrinsic value.

ability; showing what the church has

and has not done for woman. It is full

of information on the subject, and should

paid. For sale at this office.

MRS. A. L. TARR.

shall we reap.

Rockland, Malne.

New Philadelphia, Ohio.

grand truth of its teachings.

performed.

C. H. MATHEWS.

gress and in the individual States."

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"It may be instructive here to note,"

sectarian uses should cease?"

graver possible dangers."

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It is Analyzed From a Strictly Common Sense Standpoint, by Rev. A. J. Weaver.

ing of the N. S. A., at Chicago:

question is, are they true; for no one not spirit? could think we ought to adopt error for the sake of gaining prestige in the Intelligence and not give up the conworld or favor from the courts. That clusions of his reason that "all things" would make us hypocrites.

"Infinite" and "Intelligence" are the ways will exist. two important terms which I wish in this article to discuss. Herbert Spen- as attributes of Infinite Intelligence, is cer says "there is an Infinite Energy also left out. The question is not pervading the Universe, incomprehen- whether we would like to have these sible and unknowable." Aside from desirable qualities a part of Nature but Spencer, it is evident to every one that are they so? Not our preferences but there is an incomprehensible Some- facts are what we are in pursuit of. If thing pervading the universe and that pity rules a soul that soul will show it if the Universe is Infinite in time and on all occasions and never produce usespace this "Something" must be In- less suffering even in a worm. And

issue, is this "Something" Intelligence? | frequently causing. Is it Mind? If it is, then Intelligence stand before the stately pine I see not only a tree but an intelligent tree; a tree which has a mind which knows; and if Infinite, knows not only me and my thoughts and purposes, but knows every person on earth and in spirit life as telligence?

This is the principle adopted at Chicago. There are many who believe it. It may be true. The name by which it is known is Animism. Many poets believe it and many who do not believe it, abound with it. It has never been better stated than by Pope in these im
is doing this heartless work somewhere in the Universe every day every hour.

Spiritualists are to be organized at all is willing to show "favoritism" and into a working body, each must yield is willing to show "favoritism" and in the Universe every day every hour. imagine it to be true and their poems mortal words:

soul."

There is in Nature much evidence both for and against this doctrine of Animism. I propose first to give some in our declaration of principles.

ever a nervous system and brain are other child is born almost an angel? found, contained within it intelligence | We may be told that it is the result is the measure of the expression.

our declaration cannot be true only on of its parents? one condition and that condition is, that | Again, was it justice to me that I was the universe is an animate, organized in to consulted as to who should be my form with a pervous system and a parents, inasmuch as my future joy or brain. Swedenborg, if I mistake not, misery would largely depend upon who believed this. He believed the universe my parents might be? Again, is it fair and the soul which filled it were proto- that an infant shall be incapable of types of man's body and soul. In that having a voice in deciding what its edcase the universe is an organization of ucation shall be, when its whole future living tissue and nerves and all the or- life depends so largely upon its early gans of life. But science has found no training?

embodied.

Let us reason a little and get at facts. I am intelligence embodied in matter heaven"-is omitted. If Infinite Inteland I express myself through that mat- ligence is destitute of mercy and juster to others. But how do I do it? Sci- tice as it operates in Nature it can ence has discovered but one way and hardly be considered as possessing love from impure food, or from food lack- fruit of other people's genius and labor. that is through my nerves which con- because love must include both these, ing in the elements vital for the pronect with my senses. How mind con- When a cyclone a few years ago laid a duction of blood? nects with the nerves is unknown, but | third of St. Louis in ruins, the editor of we know it does connect and it con- the Christian Leader in commenting nects with no matter except by the help upon it said in substance "the laws of eased before slaughter. I once saw 999 of the world's grandest poets, painters, of nerves.

Of course it may yet be discovered to out mercy. If there is a God of mercy. be a fact that mind can express itself as there is, He must be outside of and | three months, fed daily, lavishly on the | lived through terrible hardships and through unorganized matter but when above the ordinary forces at work in refuse from a still-house, without exer- privations and died in obscure dwellwe state that it does as a matter of Nature." I think the Christians gener- cise in the open air; fed on food which lings while their works have lived after fact so express itself-when we assert ally like the above editor avoid the was far gone in decomposition. Every them and have been the means of crethat mind, whether finite or infinite, ex- difficulty by holding to the idea that drop of blood and fiber of their flesh ating wealth for others. The ambition presses itself through unorganized na- God has pity and love but does not see ture, we make an assertion unsupported fit to express them in the laws of naby and in violation of the known rela- ture. He keeps them in reserve to use

of the question and give some of the suspend her laws and manifest his reasons which appeal to my mind in mercy by special act. In this case He favor of the assertion made in our dec- has an existence independent of Nalaration that the Infinite "Something" - ture. But the articles do not recognize call it energy, law or spirit-which per- a God independent of Nature. The vades the universe in every every part omission is in their favor because every possesses intelligence.

does this because it is intelligent. So omitted, and this, also is very much in when a tree is planted in the ground its favor of the articles. They put us, how- Talmage fill the space between. Superroots need water and they bend their ever in an anomalous position. By the stition, pure and simple, dominates the course downward in order to reach it. world and by the courts we shall be If a tree is planted in a bed of dust and looked upon as believing in a supreme the top of the dust only is kept wet, the Being with all personal attributes usuroots will not grow downward but up- ally ascribed to God, because such is ward. If the bed of dust is near a pool the meaning universally given to the of water the roots will grow towards term Infinite Intelligence, but as an actthe pool. If now it is the intelligence ual fact that term does not necessarily Judson. Gives anaccount of her experitively have no great genius or any great which causes the horse to go to the include personality. For an intelligence in passing from the old faith of her points of excellence about them. They water, what is it, if not intelligence, gence to be a person it must have selfwhich causes the roots of the tree to consciousness, i. e., it must be aware of

its mechanism and yet the squirrel thinks, it must be able to realize to itwhich scales the tree before our eyes is self, "I am a thinking being." A dog as wonderful a construction as the has intelligence, but it probably is not watch. If intelligence guides the hand conscious of it. It has four legs while that produces the watch, why is not it a bird has but two, but this fact never intelligence which produces the squir- occurs to the dog mind probably. In a

The evidences of intelligence in na- which makes an intelligence a personal ture have been very much weakened by being whether that intelligence is finite the discovery of the law of evolution. or infinite. If that intelligence is finite The old "watch argument" of Paley | we call the person man; if it is infinite and the "argument of design" which we call the person God.

of the first two articles of our declara- is infinite-it has no outside, therefore | family. Cloth, \$1.50 and \$2.

The following are the first two artion because of the many objectionable ticles adopted at the last annual meet- things left out. I mean objectionable to many minds. Let us consider these. 1. We believe in Infinite Intelligence. We do not find in these articles a "Cre-2. We believe that the phenomena of ator" nor a "Great First Cause" which Nature, both physical and spiritual, are existed before the universe existed and the expressions of Infinite Intelligence. gave birth to it. How could a material It is self-evident to every Spiritualist universe be born from intelligence acthat the above articles form no vital cording to the law of generation-ncand essential part of Spiritualism, be- cording to the law that like produces cause one can be a Spiritualist and not like? Intelligence can give birth to inaccept them. If, however, they are telligence, but by what law of parenttrue and we believe they would be of age can intelligence give birth to matadvantage to us as a body, it is proper | ter? Spirit can give birth to spirit, but we should adopt them. The important how can it give birth to that which is

One can, therefore, believe in Infinite in some form always existed and al-

Belief in Pity, Mercy and Compassion yet useless differing is just what Na-We now approach the real question at ture or the Intelligence in Nature is

On the great western plains there will is everywhere, and nothing exists be a number of pleasant winters en- thousands of human souls. If any one, own way, they were "political apothewhich does not contain it. If Infinite couraging animal life, till the whole it must be present in every tree and territory abounds with antelope; then flower and rock, in every drop of water a hard winter with terrible blizzards or morsel of food or breath of air which and deep snows covering the grass, will enters the system. When I go out and follow and the poor innocent animals, all the worse for him and for his crude advocate his theories at the present models of grace and beauty and joy ideas of religion and religious truth. I when Nature is kind, are tortured by cold and starvation day after day and week after week, till finally death comes to their relief.

If I should treat creatures placed in well; knows all things, all truth, either | my keeping like that I would be liable past or present or future, either in his- to arrest and punishment for cruelty to be considered as having a religion we tory, in science or in philosophy. Is animals, and rightly so. No one can for this true? Is it true that every part of one moment pretend that it does a animate and inanimate nature has in. dumb brute any good in any possible way to have death inflicted upon it in such a cruel manner. If it becomes necessary to end the life of an innocent animal, mercy requires that it be done quickly and if possible without pain. Torture in such cases is unpardonable.

in the Universe every day, every hour, every moment of time-a work which "All are but parts of one stupendous no intelligence endowed with pity will do the same. It is the bane of society is based upon justice at all, but could possibly do or even contem. Spiritualism and has worked infinite upon artificial values. Whose body Nature is, and God the plate without feelings of horror, and mischief in every city and town that if It is possible for a man to live and without uttering an indignant protest one cannot have his own way in every- enjoy life fairly well without ever hearif done by another.

Again, Justice as an attribute of Infinite Intelligence is omitted. The question now is, is it omitted from Naof the evidence against it as it is stated | ture? Is it or is it not an attribute of Infinite Intelligence? Let me ask a few Nowhere in the Universe, either on questions for the reader to answer and earth, in the skies or in the spirit thought will put the matter plainly beworld has intelligence of any kind ever fore us. Is Nature impartial in its been found to exist except it is embod- treatment of two children when it ied within a form having a nervous brings one into existence with evil tensystem and brain. The converse of dencies predominating, entailing althis statement is also true, that wher- most endless misery upon it, while au-

is also found. It seems to be a uni- of the law of heredity and prenatal inversal law, true in the spirit world as in | fluence and that not Infinite Intellithe material, that mind does not exist gence but the parents are responsible or at least does not manifest or express and to blame. But back of that is the itself without a brain as the organ of real question, is the law of heredity expression and the quality of the brain and prenatal influence just and fair? Is it just to a child that it should be If this is true, the second article in compelled to suffer because of the sins

evidence that this is true; it seems im- | These difficulties in Nature and many possible from what our senses teach us others like them were recognized by of the psychic world, that this can be the ancients more than three thousand true. Before leaving this point, let me | years ago and the theory of reincarnation was by them invented to relieve Suppose a human soul could be made Nature of the imputation of injustice, braces everything which touches huto enter and exist in a marble statue, but this theory to my mind does not re- man weal. I desire to call attention to, and ceremonies, immense armies and peared to the circle during the sketch-Could that soul give expression to the move the difficulty, but only pushes the and in an especial manner, emphasize eyes or the face or any part of the difficulty further back into the past. | the great need of an awakening to the statue? Only on one condition, that And even if it did remove the difficulty | drug habit of our people. The medithe marble be transformed into flesh and justify Nature, it is not a demon- | cine habit is clearly a twin sister of suand blood with a nervous system. Cer. strated fact though it has been in the perstition to the religious habit. The tainly the same condition would be re- world many thousand years nor is quired if it was a tree or a body of there any probability that it ever will vertising is about "purifying the blood." water or a rainbow instead of a marble be. Even if it should be proven it only The assertion follows that the swallowstatue in which intelligence might be covers a part of the injustice of Nature

-not the whole of it. Again, "God of Love"-"Father in Nature are merciless-absolutely withon special occasions. He might inter-I wish now to take up the other side fere with Nature as occasion required,

one is left free to believe or not to be-When a horse is thirsty it bends its lieve in a God of love, course towards the nearest water. It | Finally, belief in a personal God is its own existence. It must not only spirit, and is well adapted to place in have not sown. Wealthy merchants We look at our watch and wonder at know but know that it knows. If it the hands of Christian people. Price who have everything that heart can

for ages was used to defend a God have! Form has nothing to do with the been well-nigh overthrown by Darwin, question necessarily. I heard Dr. Savbut evolution has by no means de age say "I believe in a personal God stroyed all the evidences of Supreme but I don't believe He has the form of . Intelligence in Nature. Such eminent man nor any form." Man has form bescientists as Wallace and Fiske find ev- cause he is finite-because he is enidence sufficient to convince them of closed by boundaries and limited in time and space, because there is some-There is a strong argument in favor thing outside of him, but the Universe Rosa C. Conger. Excellent for every

word, self-consciousness is the one thing

nite, but form belongs alone to the finite. Intelligence, either finite or infinite becomes personal when it becomes self-conscious. But self-consciousness being left out of our Declaration of Principles a personal God is left out. For this let us be thankful. At last after some four years of

form-half of which is a creed, for creed as understood in every Christian sect, is simply a belief. It would suit me better to have nothing in our principles but demonstrated facts and the moral truths which those facts substantiate. I would have no beliefs. To do that we must leave out the God question entirely for that is only a be-Whether there is Infinite Intelligence is an unsolved problem. The question is not whether the universe is

work the N. S. A. has adopted a plat-

ruled by chance or by intelligence. All parties are agreed that it is ruled by law. The question at issue is, whether inhering in law is intelligence. Possibly there is; possibly there is not. I do not know and I cannot make up my in yet, I think it wise to wait.

The objections I raised in the first part of this article I cannot answer. I wish I could. I hope some one of my readers who can will do it for my personal enlightenment.

Let us not forget this fundamental truth: That it is not the God-idea which makes Spiritualism a religion and the best religion on the face of the earth. It is not that idea which makes it a spiritual help to hungry souls, an inspiration to a higher life and the sweetest even a judge, says or thinks that Spiritualism, independent of the Godidea, is not a religion in the highest and best sense of that much-abused word, cannot help but pity him and all who | the anti-slavery agitation commenced. think with him. To my mind very much which stands to-day and has for ages stood as important religious truth is but little else than gross superstition. It is humiliating that in order to must adulterate our demonstrated principles by mixing with them mere theories which further evidence and en- per day? It seems to me that "Oredo" lightenment may show to be but super- utterly ignores the fact that the value stition. Is religion actual truth, proven of any man or woman's labor should be to be so, or is it mere belief?

But there is another fundamental truth equally as important which \$1,500 for a single song, but can must not be forgotten. It is this: If And yet the laws, or if you prefer to Spiritualists are to be organized at all earned that amount. Because society There is no other possible way. I am her sister woman only 15 cents for a willing to do this. I hope all others | hard day's labor does not prove that own ideas; he will kick in the traces and refuse to draw.

In politics I vote and work with that party whose platform of principles comes nearest to my own ideas, but I | ues (as it should) the shirtmaker's avonever yet have been fortunate enough | cation would of all others bring a reato find a party whose principles entirely suited me. When I accept an office under our government I swear to | matter stands it is quite the reverse. support the constitution although there may be something in that article of whose truth I may be more or less in doubt.

I think it would be egotism and obstinacy in me to say that the Spiritualist body must make a platform which shall exactly suit me. I ought to be willing and I am willing to abide by the decision of the majority. Our platform is good for this year only. Another year if it has error let us trust to the majority to see the error and make the necessary change in the proper way. A. J. WEAVER.

HUMANITARIANISM.

Making Cemeteries of Our value on the race-track must have the Stomachs.

To the Editor:-In the Progressive for what it wants." Thinker, of November 18, Wm. E. Bonney comes to the fore with an expression of thought which covers and emcry and the question in the world of ading of some more or less vicious nos-Blood is life, the product of the food reasonable to expect through the pro-

in the stalls where they had stood for they so desired. Many of these have ports to come from spirit life.

While men and women make cemeteries of their stomachs, into which go the fractional parts of animals, some of which were full of disease when slaughtered, and all more or less-on the way to putrefaction, sooner or later trouble is liable to come, and doctors or drugs cannot help.

Before closing I want to get in a extreme of one end of the line, the Pope at the other end, while Moody and whole "caboodle." Richmond, Ind.

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CREDO'S LAME LOGIG.

At Variance With True Spiritualism.

To the Editor:-With mingled feel ings of surprise and indignation I have just finished reading an article by "Credo" in your issue of November 18 I am surprised that anyone who is a reader of Spiritual literature and probably a believer also in spirit existence after the present life, should entertain such ideas totally at variance with the teachings of our philosophy. If Spiritualism or spirit communication with mortal teaches any one thing more than another, it is the truth of the universal Brotherhood and Sisterhood of Humanity. I am indignant because this principle of truth is entirely left out in the article I wish to answer. The only conclusion I have been able to arrive at after carefully reading the article is this: "Credo" evidently wishes to convey the impression that all reform advocates, however sincere they may be mind. And as the evidence is not all in advocating the various reforms which they believe are necessary to human welfare, are simply "fetich doctors and voodoos," and their self-sacrifleing efforts are a waste of time and energy. What a lot of wasted efforts have been put forth if this conclusion of "Credo" is based on actual facts! Washington, Jefferson, Paine, Lincoln and all others who have helped to establish a republic on the principle of equal justice to all, special privileges to none, are to be included in the list of "fetich doctors and voodoos," because and most precious thing on earth to in their day and generation and in their carles" and the "wretched and unfortunate" received help from them. Yet if we are to believe what "Credo"

says, it is useless for any reformer to day. Many said the same thing when Was that agitation useless? I think "Credo" will admit it had its effects upon the history of the colored race. Why may not some great agitation yet succeed in ameliorating the condition of the poor white slaves, some of whom "Credo" admits are making shirts for the horribly inadequate sum of 15 cents based upon the usefulness of that labor to society at large. Patti may receive "Credo" prove to us that she really

thing and make all others bend to his | ing Patti or any other prima donna sing, but it is hardly possible to move around among one's friends and neighbors without a shirt.

If usefulness to society created valsonable remuneration and a comfortable, pleasant position in life. As the Socialism or nationalization of in-

its just reward. "Credo's" "swayed-back mule," if valued for its usefulness would average up far better than Ormonde, Iroquois, or a thousand of their kind. A horse or farm, on the street or in any useful occupation, deserves better care in the shape of good food, a warm and clean the racer or trotter, whose only occupation in life is to pander to the gambling propensities of men and women. Here reversed. Any old shell of a barn or

best of everything. I again quote from "Credo:" "The world is eager for excellence. It pays

stable is good for a working horse in

most places, but the horse of artificial

The world pays for what it thinks it wants. It thinks it wants popes, pre- | for you, now.' This sketch is a good lates and potentates, churches, creeds, representation of Nellie as she apnavies, huge distilleries and breweries, ing." palaces of prostitution and houses of Ill-fame.

If "Credo's" claims are correct, all these are right, because people are willing to pay for them and support them. On the other hand many of the world's grandest geniuses, men and women, have died in poverty, the earn- and nursed by reasoning and analyzing trum will purify the blood Humbug! | ings of their intellects, brains and artistic powers going to enrich a pubwhich is taken into the stomach. Is it lisher or a giant publishing firm whose only genius consists in having money cess of digestion pure blood to come and a cunning capacity for reaping the It is not true that genius or excellence is always rewarded under the present of millions living at the present time has been crippled by capitalistic combinations which cut the throat of industry and reduce men and women to mere machines. The only remedy for the present state of affairs is the nationalization of industry and nature's bountiful resources, and when this is done work of a congenial character can be found for every ablebodied man and woman. A few short hours per day will suffice to do all word about Dr. Dowie. This is my way necessary labor, and the remainder of of looking at it. Dr. Dowie is at the the time can be devoted to the acquirement of knowledge, the study of sci-

ence, art and nature. "Credo" again shys: "The prosperous do not complain." Here again he makes a grave mistake. The gamblers on the Stock Exchange and Board of Trade have all been prosperous at some time "From Night to Morn, or An Appeal | or other, yet if they cannot continually to the Baptist Church." By Abby A. pile up wealth they complain. And yet parents to the light and knowledge of are simply living in the sweat of other Spiritualism. It is written in a sweet | men's brows and reaping where they desire or money procure, are always complaining when trade is light, very few of them are willing to retire from business when they have enough to carry them comfortably through life and make room for a younger man. The more wealth they have the more they want and the less they care for

> the condition of others. Honesty is not always rewarded under our competitive system, but sharpness, which is another name for cunning and trickery, always succeeds. The fact that "all men are not created equal in opportunity because of ancestral conditions, is the very reason why society should make amends as far as possible to the weakest by giving them a helping hand instead of leaving

them to the tender mercies of the stronger ones. A lamb has just as much right to live teriality of the future life.—Gounod.

as a lion, but unless some protection is thrown around the lamb, the lion will take care it does not enjoy that right

Society as it exists to-day is governed

by the law of brute force. The lions

have the right of way and the weaker

animals must take the consequences. The time will come, however, when this law of brute force will have to give way to the higher law of brotherly love and social co-operation. The teachings | man, working properly? of the higher intelligences all tend to show that selfishness is the greatest of all crimes, or is the incentive to all

other crimes. There is an easier and shorter road to happiness than we have hitherto been traveling, and that is to give our brothers and sisters elbow room in the journey of life, instead of crowding and crushing each other in our mad desire to get a front place in the ranks. Chicago, Ill. WM. E. BONNEY.

MATERIALIZATION.

'Reporter' Criticised and Experiences Related.

In The Progressive Thinker of Nov. 18, 1899, one who signs himself "Reporter," declaims against materializa tion, and takes occasion to say, "Now here is a feature or phase of Spiritualism that has long been a dividing line between the philosophers and the class of Spiritualists who close their eyes to reason and swallow everything purporting to come from the spirit world." This is rather hard on "the class of Spiritualists." They must be the veriest dupes and idiots, if his criticism is

What one sees under the most absolute test conditions is not closing his eyes to reason. I saw, years agor in San Francisco, a whitish spot on the floor by the side of the medium who was in full sight of twenty or more men and women. My first thought was that the medium's handkerchief had fallen from his pocket; but the spot grew larger and soon presented the form of an Indian in full dress, with beads on his moccasins and fringes on his leggins, and turkey feathers fastened by a red band about his head. His features were plainly visible and characteristic of his race. He shook hands with me and others, executed a war dance, and disappeared in the manner of his appearing. How it was done, no one pretends to say. The medium did not move. No Indian could have been concealed in the room; there OUR SWEET SINGERS. was sufficient light to discern the features of every one present.

One more instance: In a strange city and among total strangers, at a seance a materialized spirit came to me, called me by my given name, as she had thousands of times while in the body, gave her name and repeated the last words in her dving moments which no one heard but myself. She appeared outside of the curtain not ten seconds after the medium had gone into the cabinet, robed in pure white, while the medium was dressed in black.

In "Rending the Vail," recently published, on opening it at random, I read: "The form of a child dressed in the garb of a little girl stood at the left side dustries would change the situation so of the cabinet front while at the right thoroughly that artificial values would | side was one of the appearance and garb of a man. Sometimes the child be destroyed and labor would receive would appear in the cabinet door, while two male forms were visible at the writing desk.

"Spirit Denton standing at the left side of the cabinet, took the trumpet mule worn out with hard labor on the and asked for a subject, and this proposition was made for a theme: 'Professor, since passing to the spirit life, do you find the cosmological genesis and stable and everything comfortable than | unfoldment theory of Laplace to be

"Spirit: 'Laplace hardly goes so far back as the genesis, but from his startagain, however, the situation is entirely | ing point-the period when the solar system was one flery mass-his theory is seemingly, substantially correct.' "This seance gives us the picture of little Nellie, one of the medium's cab-

inet controls. Nellie stood in the cabinet door while an artist at the northeast angle of the cabinet, did the I would like to amend this by stating: | sketching; and when the artist had finished the sketching, he said: 'That is all

This book of over 500 pages, is full of like records, made in seances held open to the public for years, and attested by the sworn statements of as many of the circle and visitors as could be reached. "It is inconceivable," says our critic, "how such a trick has been believed

men and women." It is inconceivable from the standpoint of our critic, but the facts remain. nevertheless. The "tricks" are facts that no denunciation can change, and what else can those do who witness them, than recognize them? It might be well for "Reporter" to extend his Many of the animals whose flesh go system. Genius seldom reaps the re- vision a little farther, and not denounce into human food, are more or less dis- | ward of its labor, as the spirits of many | those who have seen these materializa- | all the dissonance and controversy tions, as closing their eyes to reason about "exposures," "frauds," "humfine-looking steers in one lot, chained inventors and authors could testify if and swallowing everything that pur-

E. J. SCHELLHOUS.

As to Materialization. In The Progressive Thinker of Nov. 18, is an article on materialization, put in the form of a query, "Is Materialization True?" "Analyzed From a Strictly Common Sense Standpoint." The writer evidently has never investigated this phase of mediumship, or the conditions were unfavorable for obtaining positive knowledge. It is absurd to assert or assume that a thing is impossible, when that very thing has been positively proven and unmistakably demonstrated over and over again in the presence of competent witnesses. If "Reporter" will take the medium into his own parlor, arranging details of the seance himself, and have only present those whom he has invited, and with whom he is well acquainted; lock his doors himself, take his seat outside of the cabinet, the medium sitting by his side also outside of the cabinet, and in the presone, in a fairly good light, arrayed in heard by all in the room, his skepticism

will vanish, Again, if he will hold a private seance with some good materializing medium, and be invited into the cabinet, and there see the materializing process go on, from a luminous spot on the carpet to a full form, and handle this form and converse with it for several minutes, then witness the dematerialization of said form-all this in his immediate presence, the medium all the time sitting entranced in a chair in plain view, he will begin to wonder if the impossible is not after all a possibility. One thing is certain, if he is in his right mind he will never again doubt the fact of full form materialization. All this, and much more, I have seen and know whereof I speak. W. CAPPS, M. D. Grand Junction, Col.

Music gives a foretaste of the imma-

Don't Neglect Your Kidneys.

They Are the Most Important Organs of the Body.

Is that great human engine, which de-, twenty-four hours, forms a sediment or cides the health of every man and wo- settling or has a cloudy appearance, 11 is evidence that your kidneys need immediate attention. Bright's disease, which is destroying more human lives than any other disease, may be stealing upon you. The symptoms you have noticed are

the danger signals nature sets to show. that the track of health is not clear. Take Swamp-Root, the famous new discovery, whose fame is being heralded by grateful men and women, saved from untimely graves by its immediate and marvelous power over diseases of the kidneys and bladder. Especially in cases of Bright's disease is Swamp-Root winning new, friends every hour.

Swamp-Root succeeds because it

Every man and woman, no matter how healthy and vigorous, would profit by taking Swamp-Root every now and then as a preventative, and thus absolutely forestall kidney and bladder

Swamp-Root is the triumphant discovery of the eminent kidney specialist, Dr. Kilmer, and is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they rocognize in it the greatest and most successful remedy that medical science has ever been able to compound. If you have the slightest symptom of

Dull, heavy headaches, dizzy, tired kidney and bladder trouble, or if there is a trace of it in your family history, Obliged to go often during the day, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to. All fagged out, run down, sleepless say that you read this generous offer in The Progressive Thinker.

Swamp-Root is for sale the world over at druggists in bottles of two life-study of just such diseases and look sizes and two prices-fifty cents and well to yourself, because you have kid- one dollar. Remember the name, Swamp-Root, and the address, Bing's If your urine when allowed to remain hamton, N. Y.

Expressive Words of Appre-

ble and Never Suspect It.

staring you in the face, every day;

Weak, sluggish circulation.

dark in color or offensive.

nights and discouraged.

ney trouble.

Are symptoms like the following

Puffy or dark circles under the eyes.

Sallow, yellow, unhealthy complexion.

Urine, cloudy, milk-like or stringy;

Painful, scalding sensation in passing

Feeling of oppression and apprehen-

Restless, irritable and hard to please.

If you have any of these symptoms

take the advice of one who has made a

undisturbed in a glass or bottle for

feeling, faint spells, irregular heart.

and get up many times at night.

Pain or dull ache in the back.

ATTENTION ESPECIALLY CALLED TO LAURA B. PAYNE, OF TO-

ciation.

PEKA, KANSAS. Spiritualists should know their paint- from this lady. ers, like Tissot, Max and Blake; their I write this for no other purpose than poets, like Blake, Mrs. Browning, Long- to call attention everywhere to Mrs. fellow and Goethe; their prophets, like Payne's "wedded voice and verse" Hugo, Virgil, Amos and Ruskin, and when singing:

F. F. Cook, Charles Beecher and J. R.

Buchanan. But most of all should we know and make sing, our singers, our musicians, like Ole Bull (who sang on the violin) and Wagner. For the singers see first | And: and know best the coming of the dawn; "We shall rise, yes, we shall rise they first see The New Day and the To view the hills of paradise, rich red rose of Dawn; they are the And on that bright celestial plain watchers on the towers of the heights We all shall live and love again." and will first tell us of the waning

Browning sang: we musicians know."

night, the rising dawn, the glorious day.

Coleridge tells us that "wherever you peka Spiritualist societies. find a sentence musically worded there I trust that this communication will is something deep and good in the be the means of causing many to secure meaning also."

is music everywhere," and again of most magnificent song. of the unfoldment of the solar system | Dante's Divine Comedy: "The essence | I ought to add that Mrs. Payne was and material of the work are them- for a number of years one of the very selves rhythmic. Its depth and rapt best school teachers in Southwestern passion and sincerity make it mu- Missouri. sical."

worlds material, and with all the past, which Goethe so loved. all the future eternities. It touches every human interest, as Dr. Beecher has seen so clearly. Therefore Spiritualism is musical whenever it becomes wise enough to know its own.

And therefore Spiritualists should eagerly look for, expect and welcome their singers. If they will do so, there will be vastly less scandal about pretenders, and shames about shams and "frauds (so-called) and all the ugly, undeveloped things that so infest the sweetest places and the purest.

If we will know our best and employ them as our exponents, the ground being so occupied, then the "fools will not rush in where angels fear to tread," and bugs" will cease. It is the immature, the "vealy" Spir-

itualism that brings so much discredit on us from_time to time. We need most of all a sober enthusiasm; zeal not without knowledge. Let Spiritualists call for the best, and reward it too, and there will be far more heavenly har- THE DOVOLL mony, more service of song, more charity; less strife, less controversy.

It is for no other purpose than to call the attention of Spiritualists everywhere to one of these singers who has never put our cause to shame, but has, wherever she has gone, "won golden opinions," that I write you this hasty

I call attention to Mrs. Laura B Payne, of Topeka, Kansas. She is a Spiritualist. This, first. She is the author of one of the very sweetest songs of all the world: "Speak to Me, Darling; O. Speak, Love," and of the music; in which song and music she has The Psychograph is an invaluable essistant. perfectly spoken the intense grief of a bereaved wife and the longing for one | Formation of Circles and Cultivation Word from the traveler, "which might confirm, or make, or shake a faith" (as with every instrument. Many who were not awarect ence of fifteen or twenty people, two forms part the curtains and stand for a the time "agnostic"; knowing nothing might be filled with commendatory letters. Many minute or more in plain view of every
of our faith and knowledge, the last reminute or more in plain view of every- of our faith and knowledge, the last reof our faith and knowledge, the last result of all the ages. She is the author of many other songs, with music, of no less note, which have been sung for the less note, which have been sung for the other friends, even from old settlers whose gravewhite, and hold a conversation plainly of many other songs, with music, of no last eighteen months with universal satisfaction to great audiences in this satisfaction to great audiences in this city, and in the camp-meetings of this state. They are avowedly Spiritualist; yet so beautiful and soul-inspiring, so glowing with universal love, that no one hearing them has ever uttered any of the sneers too common against Spiritualism, its songs and literature.

Itualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritualism, its songs and literature.

> pieces twice every Sunday, for more than a year, before audiences in the Church of the Good Spirit, of this city, under the auspices of the Kansas State Spiritualist Society; and by her constrained them to an investigation of the great claims of that system of philosophy and life which produces such song and such faith with knowledge. Delphos camp-meeting this year and

She has herself sung from these

rendered her songs and music in such a manner that our cause was greatly honored, and the "unbelieving" wondered that such a good thing could

Your own columns can testify as to the high philosophy of her fine poetry. I desire to call the attention of the publie to this lady that as many as possible may hear her. I would that the whole Spiritualist world could hear the Nothing is more important than that very joy in song of pure Spiritualism

their philosophers, like Zollner, Fichte, We shall meet, yes, we shall meet Where life will grow complete and

> And on that bright celestial plain We all shall live and love again."

I am not alone in my estimate of this

singer's powers. Write to anyone who "Let others reason and welcome; 'tis has heard her at the camp-meetings, or to any of the members of the three To-

to themselves the very great pleasure Carlyle says: "Go deep enough, there of hearing Spiritualism in some of its

After her husband departed this life, Now Spiritualists have the deepest she went from the very depths of agthought of the ages; aye, and the high- nostic doubt and despair into the marest, more; the broadest thought of all velous light and beauty of a living Spirthe world, concerning itself, as it does, itualism, so that the love of it now with all the past economies of the 'constraineth her' into the song and worlds spiritual as well as of the service of that same great Spiritualism

E. E. CHESNEY.



THE PSYCHOGKAPH DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations, in its improved form it has been before the public for more than seven years, and in the hands of thousands of persons has proved its superiority over the Pinnchette, and all other instruments which have been chette, and all other instruments which have been chetted and correct ess of the communications received by and correct ess of the communications received by and correct ess of the communications are dismissionally in the continual of the communications. Do you wish to investigate Spiritualism? Do you wish to develop Mediumship?

Do you desire to receive Communications? pamphlet with full directions for the of Mediumship

stones are moss grown in the old yard. They have been highly satisfactory, and proved to me that Spir-itualism is indeed true, and the communications have

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address:

HUDSON TUTTLE. Berlin Heights, Obio.

singing has brought many and many a wayward one in; and being in, has them to an investigation of

SERIES ONE AND TWO. BY LILIAN WHITING.

She also appeared before the Kaw Val
fey camp-meeting last year, and the which spirituality is related to everyday life in such

why as to make the world beautiful. Each slow.

For sale at this office.

It is Analyzed From a Strictly Common Sense Standpoint, by Rev. A. J. Weaver.

ticles adopted at the last annual meet- things left out. I mean objectionable ing of the N. S. A., at Chicago:

Nature, both physical and spiritual, are existed before the universe existed and the expressions of Infinite Intelligence. gave birth to it. How could a material that the above articles form no vital cording to the law of generation-acand essential part of Spiritualism, be-cording to the law that like produces cause one can be a Spiritualist and not like? Intelligence can give birth to inaccept them. If, however, they are telligence, but by what law of parenttrue and we believe they would be of age can intelligence give birth to matadvantage to us as a body, it is proper | ter? Spirit can give birth to spirit, but we should adopt them. The important how can it give birth to that which is question is, are they true; for no one not spirit? could think we ought to adopt error | One can, therefore, believe in Infinite for the sake of gaining prestige in the Intelligence and not give up the conworld or favor from the courts. That clusions of his reason that "all things" would make us hypocrites.

"Infinite" and "Intelligence" are the ways will exist. two important terms which I wish in | Belief in Pity, Mercy and Compassion this article to discuss. Herbert Spen- as attributes of Infinite Intelligence, is cer says "there is an Infinite Energy also left out. The question is not pervading the Universe, incomprehen- whether we would like to have these sible and unknowable." Aside from desirable qualities a part of Nature but Spencer, it is evident to every one that are they so? Not our preferences but there is an incomprehensible Some- facts are what we are in pursuit of. If thing pervading the universe and that pity rules a soul that soul will show it if the Universe is Infinite in time and on all occasions and never produce usespace this "Something" must be In-less suffering even in a worm. And

We now approach the real question at ture or the Intelligence in Nature is issue, is this "Something" Intelligence? frequently causing. Is it Mind? If it is, then Intelligence On the great western plains there will is everywhere, and nothing exists be a number of pleasant winters enwhich does not contain it. If Infinite couraging animal life, till the whole it must be present in every tree and territory abounds with antelope; then flower and rock, in every drop of water a hard winter with terrible blizzards or morsel of food or breath of air which and deep snows covering the grass, will enters the system. When I go out and follow and the poor innocent animals, stand before the stately pine I see not | models of grace and beauty and joy only a tree but an intelligent tree; a tree | when Nature is kind, are tortured by which has a mind which knows; and if | cold and starvation day after day and Infinite, knows not only me and my week after week, till finally death thoughts and purposes, but knows ev. comes to their relief. ery person on earth and in spirit life as |. If I should treat creatures placed in well; knows all things, all truth, either my keeping like that I would be liable animate and inanimate nature has in- dumb brute any good in any possible

This is the principle adopted at Chi-There are many who believe it. It may be true. The name by which it is known is Animism. Many poets believe it and many who do not believe it, imagine it to be true and their poems abound with it. It has never been

There is in Nature much evidence both for and against this doctrine of Animism. I propose first to give some of the evidence against it as it is stated in our declaration of principles.

Nowhere in the Universe, either on world has intelligence of any kind ever been found to exist except it is embodied within a form having a nervous ever a nervous system and brain are other child is born almost an angel? found, contained within it intelligence itself without a brain as the organ of real question, is the law of heredity is the measure of the expression.

our declaration cannot be true only on of its parents? gans of life. But science has found no training? evidence that this is true; it seems im-

embodied.

Let us reason a little and get at facts. I am intelligence embodied in matter and I express myself through that matter to others. But how do I do it? Science has discovered but one way and that is through my nerves which connect with my senses. How mind conwe know it does connect and it conof nerves.

be a fact that mind can express itself as there is, He must be outside of and three months, fed daily, lavishly on the lived through terrible hardships and fact so express itself-when we assert ally like the above editor avoid the was far gone in decomposition. Every them and have been the means of crethat mind, whether finite or infinite, ex- difficulty by holding to the idea that drop of blood and fiber of their flesh ating wealth for others. The ambition presses itself through unorganized na. God has pity and love but does not see had become diseased, and these for hu- of millions living at the present time. 18, is an article on materialization, put tion of mind to matter.

of the question and give some of the suspend her laws and manifest his favor of the assertion made in our dec. has an existence independent of Nalaration that the Infinite "Something"- ture. But the articles do not recognize call it energy, law or spirit-which per- a God independent of Nature. The vades the universe in every every part | omission is in their favor because every possesses intelligence.

When a horse is thirsty it bends its lieve in a God of love. course towards the nearest water. It does this because it is intelligent. So omitted, and this, also is very much in Pope at the other end, while Moody and when a tree is planted in the ground its favor of the articles. They put us, how- Talmage fill the space between. Superroots need water and they bend their ever in an anomalous position. By the course downward in order to reach it. | world and by the courts we shall be If a tree is planted in a bed of dust and looked upon as believing in a supreme the top of the dust only is kept wet, the Being with all personal attributes usuroots will not grow downward but up- ally ascribed to God, because such is ward. If the bed of dust is near a pool the meaning universally given to the of water the roots will grow towards term Infinite Intelligence, but as an actthe pool. If now it is the intelligence ual fact that term does not necessarily which causes the horse to go to the include personality. For an intelliwater, what is it, if not intelligence, gence to be a person it must have selfwhich causes the roots of the tree to consciousness, i. e., it must be aware of Spiritualism. It is written in a sweet men's brows and reaping where they

go to the water? its mechanism and yet the squirrel which scales the tree before our eyes is as, wonderful a construction as the has intelligence, but it probably is not watch. If intelligence guides the hand | conscious of it. It has four legs while that produces the watch, why is not it a bird has but two, but this fact never intelligence which produces the squir- occurs to the dog mind probably. In a

The evidences of intelligence in na. which makes an intelligence a personal ture have been very much weakened by being whether that intelligence is finite the discovery of the law of evolution, or infinite. If that intelligence is finite The old "watch argument" of Paley | we call the person man; if it is infinite and the "argument of design" which we call the person God. for ages was used to defend a God have | Form has nothing to do with the been well-nigh overthrown by Darwin, question necessarily. I heard Dr. Savbut evolution has by no means de age say "I believe in a personal God stroyed all the evidences of Supreme but I don't believe He has the form of Intelligence in Nature. Such eminent man nor any form." Man has form bescientists as Wallace and Fiske find ev- cause he is finite-because he is enidence sufficient to convince them of closed by boundaries and limited in

There is a strong argument in favor | thing outside of him, but the Universe

The following are the first two artion because of the many objectionable to many minds. Let us consider these, 1. We believe in Infinite Intelligence. We do not find in these articles a "Cre-2. We believe that the phenomena of ator" nor a "Great First Cause" which It is self-evident to every Spiritualist universe be born from intelligence ac-

in some form always existed and al-

yet useless differing is just what Na-

past or present or future, either in his- to arrest and punishment for cruelty to fory, in science or in philosophy. Is animals, and rightly so. No one can for this true?. Is it true that every part of one moment pretend that it does a way to have death inflicted upon it in such a cruel manner. If it becomes necessary to end the life of an innocent animal, mercy requires that it be done quickly and if possible without pain. Torture in such cases is unpardonable.

And yet the laws, or if you prefer to say, the Infinite Intelligence in Nature is doing this heartless work somewhere better stated than by Pope in these im- in the Universe every day, every hour, every moment of time-a work which willing to do this. I hope all others hard day's labor does not prove that "All are but parts of one stupendous no intelligence endowed with pity will do the same. It is the bane of society is based upon justice at all, but could possibly do or even contem-Whose body Nature is, and God the plate without feelings of horror, and without uttering an indignant protest if done by another.

Again, Justice as an attribute of Infinite Intelligence is omitted. The question now is, is it omitted from Nature? Is it or is it not an attribute of Infinite Intelligence? Let me ask a few questions for the reader to answer and earth, in the skies or in the spirit thought will put the matter plainly before us. Is Nature impartial in its treatment of two children when it brings one into existence with evil tensystem and brain. The converse of dencies predominating, entailing althis statement is also true, that wher- most endless misery upon it, while an-

We may be told that it is the result is also found. It seems to be a uni- of the law of heredity and prenatal inversal law, true in the spirit world as in fluence and that not Infinite Intellithe material, that mind does not exist gence but the parents are responsible or at least does not manifest or express and to blame. But back of that is the expression and the quality of the brain and prenatal influence just and fair, Is it just to a child that it should be . If this is true, the second article in compelled to suffer because of the sins

one condition and that condition is, that | Again, was it justice to me that I was the universe is an animate, organized not consulted as to who should be my form with a nervous system and a parents, inasmuch as my future joy or brain. Swedenborg, if I mistake not, misery would largely depend upon who believed this. He believed the universe my parents might be? Again, is it fair and the soul which filled it were proto- that an infant shall be incapable of types of man's body and soul. In that having a voice in deciding what its edcase the universe is an organization of ucation shall be, when its whole future | Making Cemeteries of Our living tissue and nerves and all the or-life depends so largely upon its early

These difficulties in Nature and many possible from what our senses teach us others like them were recognized by of the psychic world, that this can be the ancients more than three thousand true. Before leaving this point, let me years ago and the theory of reincarna- ney comes to the fore with an expres- The world pays for what it thinks it ished the sketching, he said: 'That is all Suppose a human soul could be made Nature of the imputation of injustice, braces everything which touches bu- lates and potentates, churches, creeds, to enter and exist in a marble statue, but this theory to my mind does not re- man weal. I desire to call attention to, and ceremonies, immense armies and Could that soul give expression to the move the difficulty, but only pushes the and in an especial manner, emphasize navies, huge distilleries and breweries, eyes or the face or any part of the difficulty further back into the past. the great need of an awakening to the palaces of prostitution and houses of statue? Only on one condition, that And even if it did remove the difficulty drug habit of our people. The medi- ill-fame. the marble be transformed into flesh and justify Nature, it is not a demon- cine habit is clearly a twin sister of suand blood with a pervous system. Cer. strated fact though it has been in the perstition to the religious habit. The these are right, because people are tainly the same condition would be re- world many thousand years nor is cry and the question in the world of ad- willing to pay for them and support quired if it was a tree or a body of there any probability that it ever will vertising is about "purifying the blood." water or a rainbow instead of a marble be. Even if it should be proven it only The assertion follows that the swallowstatue in which intelligence might be covers a part of the injustice of Nature ing of some more or less vicious nos--not the whole of it.

Again, "God of Love"-"Father in tice as it operates in Nature it can hardly be considered as possessing love from impure food, or from food lack- fruit of other people's genius and labor. because love must include both these. When a cyclone a few years ago laid a | duction of blood? nects with the nerves is unknown, but | third of St. Louis in ruins, the editor of | the Christian Leader in commenting into human food, are more or less disnects with no matter except by the help | upon it said in substance "the laws of Nature are merciless-absolutely with-Of course it may yet be discovered to out mercy. If there is a God of mercy, through unorganized matter but when above the ordinary forces at work in refuse from a still-house, without exer. privations and died in obscure dwellwe state that it does as a matter of Nature?' I think the Christians gener- cise in the open air; fed on food which ture, we make an assertion unsupported | fit to express them in the laws of na- | man food. by and in violation of the known rela- | ture. He keeps them in reserve to use I wish now to take up the other side fere with Nature as occasion required, reasons which appeal to my mind in mercy by special act. In this case He

on special occasions. He might interone is left free to believe or not to be-

Finally, belief in a personal God is We look at our watch and wonder at know but know that it knows. If it thinks, it must be able to realize to itself, "I am a thinking being." A dog

time and space, because there is some-

word, self-consciousness is the one thing

it has no shape no form. Personal intelligence can exist either finite or infinite, but form belongs alone to the finite. Intelligence, either finite or infinite becomes personal when it becomes self-conscious. But self-consciousness being left out of our Decla-ration of Principles a personal God is left out. For this let us be thankful.

At last after some four years of

inhering in law is intelligence. Possinot know and I cannot make up my mind. And as the evidence is not all in yet, I think it wise to wait.

The objections I raised in the first part of this article I cannot answer. I wish I could. I hope some one of my readers who can will do it for my personal enlightenment.

Let us not forget this fundamental truth: That it is not the God-idea which makes Spiritualism a religion and the best religion on the face of the earth. It is not that idea which makes it a ration to a higher life and the sweetest thousands of human souls. If any one, even a judge, says or thinks that Spiritualism, independent of the Godidea, is not a religion in the highest and best sense of that much-abused word, all the worse for him and for his crude ideas of religion and religious truth. I cannot help but pity him and all who think with him. To my mind very much which stands to-day and has for ages stood as important religious truth is but little else than gross superstition. It is humiliating that in order to be considered as having a religion we must adulterate our demoustrated principles by mixing with them mere theories which further evidence and enlightenment may show to be but superstition. Is religion actual truth, proven to be so, or is it mere belief?

But there is another fundamental truth equally as important which must not be forgotten. It is this: If Spiritualists are to be organized at all Spiritualism and has worked infinite upon artificial values. mischief in every city and town that if It is possible for a man to live and one cannot have his own way in every- enjoy life fairly well without ever hearown ideas; he will kick in the traces and refuse to draw.

In polities I vote and work with that party whose platform of principles comes nearest to my own ideas, but I never yet have been fortunate enough to find a party whose principles en- sonable remuneration and a comforttirely suited me. When I accept an able, pleasant position in life. As the office under our government I swear to matter stands it is quite the reverse, support the constitution although there may be something in that article of whose truth I may be more or less in doubt.

I think it would be egotism and obstinacy in me to say that the Spiritualist body must make a platform which shall exactly suit me. I ought to be willing and I am willing to abide by the decision of the majority. Our platform is good for this year only. Another year If it has error let us trust to the majority to see the error and make the necessary change in the proper way.

A. J. WEAVER.

Stomachs.

To the Editor:-In the Progressive for what it wants." Thinker, of November 18, Wm. E. Bontrum will purify the blood Humbug! Blood is life, the product of the food heaven"-is omitted. If Infinite Intel- | which is taken into the stomach. Is it | lisher or a giant publishing firm whose ligence is destitute of mercy and jus. reasonable to expect through the pro- only genius consists in having money cess of digestion pure blood to come and a cunning capacity for reaping the ing in the elements vital for the pro- It is not true that genius or excellence

Many of the animals whose flesh go

While men and women make cemeteries of their stomachs, into which go the fractional parts of animals, some of which were full of disease when slaughtered, and all more or less-on the way to putrefaction, sooner or later trouble is liable to come, and doctors or

drugs cannot help. Before closing I want to get in word about Dr. Dowle. This is my way of looking at it. Dr. Dowie is at the the time can be devoted to the acquireextreme of one end of the line, the stition, pure and simple, dominates the

whole "caboodle." Richmond, Ind.

"Wedding Chimes. By Delpha Pearl Hughes." A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price \$1. For sale at this office.

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"Nature Cure." By Drs. M. E. and them to the tender mercles of the Rosa C. Conger. Excellent for every stronger ones. of the first two articles of our declara- is infinite-it has no outside, therefore | family. Cloth, \$1.50 and \$2.

To the Editor:-With mingled feel-

At Variance With True Spiritualism.

ings of surprise and indignation I have work the N. S. A. has adopted a plat- just finished reading an article by form-half of which is a creed, for "Credo" in your issue of November 18. creed as understood in every Christian I am surprised that anyone who is a sect, is simply a belief. It would suit | reader of Spiritual literature and probme better to have nothing in our prin- ably a believer also in spirit existence ciples but demonstrated facts and the after the present life, should entertain moral truths which those facts sub- such ideas totally at variance with the stantlate. I would have no beliefs. To teachings of our philosophy. If Spiritdo that we must leave out the God ualism or spirit communication with question entirely for that is only a be- mortal teaches any one thing more than another, it is the truth of the universal Whether there is Infinite Intelli- | Brotherhood and Sisterhood of Hugence is an unsolved problem. The | manity. I am indignant because this question is not whether the universe is principle of truth is entirely left out in ruled by chance or by intelligence. All | the article I wish to answer. The only parties are agreed that it is ruled by conclusion I have been able to arrive at law. The question at issue is, whether after carefully reading the article is this: "Credo" evidently wishes to conbly there is; possibly there is not. I do | vey the impression that all reform advocates, however sincere they may be in advocating the various reforms which they believe are necessary to human welfare, are simply "fetich doctors and voodoos," and their self-sacrificing efforts are a waste of time and energy. What a lot of wasted efforts have been put forth if this conclusion of "Credo" is based on actual facts! Washington, Jefferson, Paine, Lincoln

and all others who have helped to establish a republic on the principle of equal justice to all, special privileges to spiritual help to hungry souls, an inspi- | none, are to be included in the list of "fetich doctors and voodoos," because and most precious thing on earth to in their day and generation and in their own way, they were "political apothecaries" and the "wretched and unfortunate" received help from them. Yet if we are to believe what "Credo" says, it is useless for any reformer to advocate his theories at the present day. Many said the same thing when the anti-slavery agitation commenced. Was that agitation useless? I think "Credo" will admit it had its effects upon the history of the colored race. Why may not some great agitation yet succeed in ameliorating the condition of the poor white slaves, some of whom "Credo" admits are making shirts for the horribly inadequate sum of 15 cents per day? It seems to me that "Oredo" utterly ignores the fact that the value of any man or woman's labor should be based upon the usefulness of that labor to society at large. Patti may receive \$1,500 for a single song, but can "Credo" prove to us that she really earned that amount. Because society into a working body, each must yield is willing to show "favoritism" and more or less to the opinions of others. give one woman \$1,500 for a song and There is no other possible way. I am her sister woman only 15 cents for a

thing and make all others bend to his ing Patti or any other prima donna sing, but it is hardly possible to move around among one's friends and neighbors without a shirt.

> If usefulness to society created values (as it should) the shirtmaker's avocation would of all others bring a rea-

> Socialism or nationalization of industries would change the situation so thoroughly that artificial values would be destroyed and labor would receive its just reward.

"Credo's" "swayed-back mule," if valued for its usefulness would average up far better than Ormonde, Iroquois, or a thousand of their kind. A horse or mule worn out with hard labor on the farm, on the street or in any useful occupation, deserves better care in the shape of good food, a warm and clean stable and everything comfortable than the racer or trotter, whose only occupation in life is to punder to the gambling propensities of men and women. Here again, however, the situation is entirely reversed. Any old shell of a barn or most places, but the horse of artificial is seemingly, substantially correct. value on the race-track must have the best of everything.

I again quote from "Credo:" "The world is eager for excellence. It pays

I would like to amend this by stating: tion was by them invented to relieve sion of thought which covers and em- wants. It thinks it wants popes, pre-

> them. On the other hand many of the world's grandest geniuses, men and women, have died in poverty, the earnings of their intellects, brains and artistic powers going to enrich a pubsystem. Genius seldom reaps the re- vision a little farther, and not denounce ward of its labor, as the spirits of many | those who have seen these materializaeased before slaughter. I once saw 999 of the world's grandest poets, painters, tions, as closing their eyes to reason fine-looking steers in one lot, chained inventors and authors could testify if and swallowing everything that purin the stalls where they had stood for they so desired. Many of these have ports to come from spirit life. ings while their works have lived after has been crippled by capitalistic combinations which cut the throat of industry and reduce men and women to the present state of affairs is the nationalization of industry and nature's bountiful resources, and when knowledge. It is absurd to assert or this is done work of a congenial character can be found for every ablebodied man and woman. A few short hours per day will suffice to do all necessary labor, and the remainner of

ment of knowledge, the study of science, art and nature? "Credo" again says: "The prosperous do not complain." Here again he makes a grave mistake. The gamblers on the Stock Exchange and Board of Trade have all been prosperous at some time "From Night to Morn, or An Appeal | or other, yet if they cannot continually to the Baptist Church." By Abby A. pile up wealth they complain. And yet Judson. Gives an account of her experi. they have no great genius or any great ence in passing from the old faith of her points of excellence about them. They parents to the light and knowledge of are simply living on the sweat of other its own existence. It must not only spirit, and is well adapted to place in have not sown. Wealthy merchants the hands of Christian people. Price who have everything that heart can desire or money procure, are always complaining when trade is light, very few of them are willing to retire from business when they have enough to carry them comfortably through life and make room for a younger man. The more wealth they have the more they want and the less they care for

> the condition of others. Honesty is not always rewarded under our competitive system, but sharp-Old Records." Told by Paul Carus, ness, which is another name for cunning and trickery, always succeeds. The fact that, "all men are not created equal in opportunity because of ancestral conditions, is the very reason

> > why society should make amends as far as possible to the weakest by giving them a helping hand instead of leaving

as a lion, but unless some protection is thrown around the lamb, the lion will take care it does not enjoy that right

Society as it exists to-day is governed

by the law of brute force. The lions

have the right of way and the weaker

animals must take the consequences. The time will come, however, when this law of brute force will have to give way to the higher law of brotherly love and social co-operation. The teachings of the higher intelligences all tend to show that selfishness is the greatest of all crimes, or is the incentive to all

other crimes.

There is an easier and shorter road to happiness than we have hitherto been traveling, and that is to give our brothers and sisters elbow room in the journey of life, instead of crowding and crushing each other in our mad desire to get a front place in the ranks. Chicago, Ill. WM. E. BONNEY.

MATERIALIZATION.

"Reporter" Criticised and Experiences Related.

In The Progressive Thinker of Nov. 18, 1899, one who signs himself "Reporter." declaims against materialization, and takes occasion to say, "Now here is a feature or phase of Spiritualism that has long been a dividing line between the philosophers and the class of Spiritualists who close their eyes to reason and swallow everything purporting to come from the spirit world." This is rather hard on "the class of Spiritualists." They must be the veriest dupes and idiots, if his criticism is

What one sees under the most absolute test conditions is not closing his eyes to reason. I saw, years ago, in San Francisco, a whitish spot on the floor by the side of the medium who was in full sight of twenty or more men and women. My first thought was that the medium's handkerchief had fallen from his pocket; but the spot grew larger and soon presented the form of an Indian in full dress, with beads on his moccasins and fringes on his leggins, and turkey feathers fastened by a red band about his head. His features were plainly visible and characteristic of his race. He shook hands with me and others, executed a war dance, and disappeared in the manner of his appearing. How it was done, no one pretends to say. The medium did not move. No Indian could have been concealed in the room; there was sufficient light to discern the features of every one present.

and among total strangers, at a seance a materialized spirit came to me, called me by my given name, as she had thousands of times while in the body, gave her name and repeated the last words in her dying moments which no one heard but myself. She appeared outside of the curtain not ten seconds after the medium had gone into the cabinet, robed in pure white, while the medium was dressed in black.

In "Rending the Vail," recently published, on opening it at random, I read: "The form of a child dressed in the garb of a little girl stood at the left side of the cabinet front while at the right side was one of the appearance and garb of a man. Sometimes the child would appear in the cabinet door, while two male forms were visible at the writing desk.

"Spirit Denton standing at the left side of the cabinet, took the trumper and asked for a subject, and this proposition was made for a theme: 'Professor, since passing to the spirit life, do you find the cosmological genesis and unfoldment theory of Laplace to be

"Spirit: 'Laplace hardly goes so far back as the genesis, but from his starting point—the period when the solar system was one flery mass-his theory stable is good for a working horse in of the unfoldment of the solar system "This seauce gives us the picture of

little Nellie, one of the medium's cabinet controls. Nellie stood in the cabinet door while an artist at the northeast angle of the cabinet, did the sketching; and when the artist had finfor you, now.' This sketch is a good representation of Nellie as she appeared to the circle during the sketch-

ing." This book of over 500 pages, is full of like records, made in seances held open If "Credo's" claims are correct, all to the public for years, and attested by the sworn statements of as many of the circle and visitors as could be reached. "It is inconceivable," says our critic, 'how such a trick has been believed and nursed by reasoning and analyzing

men and women." It is inconceivable from the standpoint of our critic, but the facts remain. nevertheless. The "tricks" are facts that no denunciation can change, and what else can those do who witness them, than recognize them? It might is always rewarded under the present | be well for "Reporter" to extend his

E. J. SCHELLHOUS.

As to Materialization.

In The Progressive Thinker of Nov. tion True?" "Analyzed From a Strictly Common Sense Standpoint." The writer mere machines. The only remedy for evidently has never investigated this phase of mediumship, or the conditions assume that a thing is impossible, when that very thing has been positively proven and unmistakably demonstrated over and over again in the presence of competent witnesses. If "Reporter" will take the medium into his own parlor, arranging details of the seance himself, and have only present those whom he has invited, and with whom he is well acquainted; lock his doors himself, take his seat outside of the cabinet, the medium sitting by his side also-

to a full form, and handle this form and converse with it for several minutes, then witness the dematerialization of said form—all this in his immediate presence, the medium all the time sitting entranced in a chair in plain view, he will begin to wonder if the impossible is not after all a possibility. One thing is certain, if he is in his right mind he will never again doubt the fact of full form materialization. All this, and much more, I have seen and know whereof I speak. W. CAPPS, M. D. Grand Junction, Col.

Music gives a foretaste of the imma-A lamb has just as much right to live I teriality of the future life. - Gounod.

Don't Neglect Your Kidneys.

They Are the Most Important Organs of the Body.

man, working properly?

Is that great human engine, which de- twenty-four hours, forms a sediment or cides the health of every man and wo- settling or has a cloudy appearance, it is evidence that your kidneys need immediate attention. Bright's disease, which is destroying more human lives than any other dis-

ease, may be stealing upon you. The symptoms you have noticed are the danger signals nature sets to show. that the track of health is not clear. Take Swamp-Root, the famous new discovery, whose fame is being heralded by grateful men and women, saved from untimely graves by its immediate and marvelous power over diseases of the kidneys and bladder. Especially in cases of Bright's disease is Swamp-Root winning new friends every hour. Swamp-Root succeeds because it

Every man and woman, no matter how healthy and vigorous, would profit by taking Swamp-Root every now and then as a preventative, and thus absolutely forestall kidney and bladder

Swamp-Root is the triumphant discovery of the eminent kidney specialist, Dr. Kilmer, and is used in the leading hospitals; recommended by skillful physicians in their private practice; and is taken by doctors themselves who Sallow, yellow, unhealthy complexion, have kidney ailments, because they Urine, cloudy, milk-like or stringy; rocognize in it the greatest and most successful remedy that medical science Painful, scalding sensation in passing has ever been able to compound.

If you have the slightest symptom of kidney and bladder trouble, or if there is a trace of it in your family history, Obliged to go often during the day, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail immediately. without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to. All fagged out, run down, sleepless say that you read this generous offer in The Progressive Thinker.

Swamp-Root is for sale the world over at druggists in bottles of two sizes and two prices-fifty cents and one dollar. Remember the name, Swamp-Root, and the address, Bing. If your urine when allowed to remain hamton, N. Y.

Expressive Words of Appre- "come out of Nazareth." ciation.

ble and Never Suspect It.

staring you in the face, every day;

Weak, sluggish circulation.

dark in color or offensive.

nights and discouraged.

ney trouble.

Are symptoms like the following

Puffy or dark circles under the eyes.

Dull, heavy headaches, dizzy, tired

Feeling of oppression and apprehen-

Restless, irritable and hard to please.

If you have any of these symptoms

take the advice of one who has made a

life-study of just such diseases and look

well to yourself, because you have kid-

undisturbed in a glass or bottle for

feeling, faint spells, irregular heart.

and get up many times at night.

Pain or dull ache in the back.

PEKA, KANSAS.

Spiritualists should know their paint- from this lady. ers, like Tissot, Max and Blake; their I write this for no other purpose than poets, like Blake, Mrs. Browning, Long- to call attention everywhere to Mrs. fellow and Goethe; their prophets, like Payne's "wedded voice and verse" Hugo, Virgil, Amos and Ruskin, and when singing: their philosophers, like Zollner, Fichte, | We shall meet, yes, we shall meet F. F. Cook, Charles Beecher and J. R. Where life will grow complete and Buchanan.

But most of all should we know and make sing, our singers, our musicians, like Ole Bull (who sang on the violin) and Wagner. For the singers see first | And: and know best the coming of the dawn; "We shall rise, yes, we shall rise they first see The New Day and the To view the hills of paradise, rich red rose of Dawn; they are the And on that bright celestial plain watchers on the towers of the heights | We all shall live and love again." and will first tell us of the waning night, the rising dawn, the glorious day. Browning sang:

"Let others reason and welcome: 'tis has heard her at the camp-meetings, or we musicians know." Coleridge tells us that "wherever you peka Spiritualist societies.

meaning also." is music everywhere," and again of most magnificent song. passion and sincerity make it mu- Missouri. sical."

worlds material, and with all the past, which Goethe so loved. all the future eternities. It touches every human interest, as Dr. Beecher has seen so clearly. Therefore Spiritualism is musical whenever it becomes wise enough to know its own.

And therefore Spiritualists should eagerly look for, expect and welcome their singers. If they will do so, there will be vastly less scandal about pretenders, and shames about shams and "frauds (so-called) and all the ugly, undeveloped things that so infest the sweetest places and the purest.

If we will know our best and employ them as our exponents, the ground being so occupied, then the "fools will not rush in where angels fear to tread," and all the dissonance and controversy about "exposures," "frauds," "humbugs" will cease.

It is the immature, the "vealy" Spiritualism that brings so much discredit on us from time to time. We need most of all a sober enthusiasm; zeal not without knowledge. Let Spiritualists call for the best, and reward it too, and there will be far more heavenly harmony, more service of song, more charity; less strife, less controversy.

It is for no other purpose than to call the attention of Spiritualists every-Where to one of these singers who has were unfavorable for obtaining positive | never put our cause to shame, but has wherever she has gone, "won golden opinions," that I write you this basty I call attention to Mrs. Laura B.

Payne, of Topeka, Kansas. She is a Spiritualist. This, first. She is the autits aid, and us a means or developing mediumship. thor of one of the very sweetest songs of all the world: "Speak to Me, Darling; O, Speak, Love," and of the music: in which song and music she has The Psychograph is an invaluable assistant perfectly spoken the intense grief of a bereaved wife and the longing for one Formation of Circles and Cultivation inet, the medium sitting by his side also outside of the cabinet, and in the presence of fifteen or twenty people, two forms part the curtains and stand for a minute or more in plain view of everyone, in a fairly good light, arrayed in white, and hold a conversation plainly heard by all in the room, his skepticism will vanish.

Again, if he will hold a private seance with some good materializing medium, and be invited into the cabinet, and the campione forms a luminous spot on the carpet glowing with universal love, that no longaph. It is very simple in principle and constructions of the responsibility of some sould be about the carpet glowing with universal love, that no choraph. It is very simple in principle and constructions of the proposition of many other range and be an account of the carpet glowing with universal love, that no constructions is the respect to several statistics of the first the traveler, "which might confirm, or make, or shake a faith" (as Byron puts it.); the bereaved being at the time "agnostic"; knowing nothing of our faith and knowledge, the last result of all the ages. She is the author of many other songs, with music, of no less note, which have been sung for the last eighteen months with universal satisfaction to great audiences in this city, and in the campiment of the carpet of the proposition of the carpet of the proposition of the carpet of the word from the traveler, "which might glowing with universal love, that no chograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiral the sneers too common against Spiractive than the one now in use. I believe it will generally one hearing them has ever attended in the one now in use. I believe the senerally supersede the latter when its superior merits become known."

pleces twice every Sunday, for more than a year, before audiences in the Church of the Good Spirit, of this city, under the auspices of the Kansas State Spiritualist Society; and by her singing has brought many and many and many a wayward one in; and being in, has THE WORLD BEAUTIFUL the great claims of that system of philosophy and life which produces such song and such faith with knowledge. She also appeared before the Kaw Valley camp-meeting last year, and the Delphos camp-meeting this year and

rendered her songs and music in such a manner that our cause was greatly honored, and the "unbelieving" wondered that such a good thing could Your own columns can testify as to

the high philosophy of her fine poetry. I desire to call the attention of the pub-ATTENTION ESPECIALLY CALLED lic to this lady that as many as possi-TO LAURA B. PAYNE, OF TO- ble may hear her. I would that the whole Spiritualist world could hear the Nothing is more important than that very joy in song of pure Spiritualism

And on that bright celestial plain We all shall live and love again."

I am not alone in my estimate of this

to any of the members of the three Toand a sentence musically worded there I trust that this communication will is something deep and good in the be the means of causing many to secure

singer's powers. Write to anyone who

to themselves the very great pleasure Carlyle says: "Go deep enough, there of hearing Spiritualism in some of its Dante's Divine Comedy: "The essence | I ought to add that Mrs. Payne was

and material of the work are them- for a number of years one of the very. selves rhythmic. Its depth and rant best school teachers in Southwestern After her husband departed this life,

Now Spiritualists have the deepest she went from the very depths of agthought of the ages; aye, and the high- nostic doubt and despair into the marest, more; the broadest thought of all velous light and beauty of a living Spirthe world, concerning itself, as it does, I tualism, so that the love of it now with all the past economies of the "constraineth her" into the song and worlds spiritual as well as of the service of that same great Spiritualism E. E. CHESNEY.



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SATURDAY, DECEMBER 2, 1899.

An Unpopular Profession.

The New York Nation, an old and conservative journal, has this to say of "The Clergymen of To-day." We have only room for a brief extract:

"In the readjustment of social opin- If this be the case, instead of this supion which has been going on during the nosed decay of religion being a sign of last generation or two, few changes are the decadence of human nature, it more striking than that in the popular feeling towards the ministry. Taking American society as a whole, there can be no question but that popular regard for the ministry has much declined. Among educated people, none of the socalled learned professions is held in so slight esteem, or is made the target for so hot a fire of criticism. It has not always been so. Within the memory of men now living, the position of the minister was one of peculiar social distinction, while the respect and reverence in which he was held were practically universal. * * *

"With few exceptions, the civic functions of the minister have been reduced to near the vanishing point. His counsel is now rarely sought on important public questions. His sermons and addresses on political subjects seldom make much of an impression, while his suggestions of reform are apt to be of the visionary and impracticable character which provokes contempt. If there be a particularly specious political or economic fad rampant in the community, he is very likely to get entangled in it. In short, he is out of touch with life, aside from the stream of daily struggle and need, in the world but not of it."

With general sympathy for "the under dog in the fight," yet as regards the clergy who have been

ignorance, or outlined by time-servers, "Dealing damnation round the land," we feel much as did the schoolboy great truths of the new day. He does towards the village bully, when he shouted, "Hit him again. He has no the frauds of the past, and is quite as friends." The priesthood have cursed the ages with their frightful preachare made known to him, and his judging; but their power is passing, notment is convinced they have a substanwithstanding their zealous efforts to tial foundation. It matters not by what the contrary, and their reign for evil name his church affiliations are known, will soon be over. or whether he has any, so long as truth,

"Infinite Intelligence." Our Brother Blodgett, in The Pro-

gressive Thinker of two weeks ago, in sustaining the N. S. A. creed, as gards Infinite Intelligence, says: "Let those who do not believe in an

Infinite Intelligence, try and show it does not exist.'

May we not suggest to our good brother, that the burden of proof is on the party affirming. The opposers of "We believe" are never called upon to prove the negative. Agnostics do not deny the existence of a Supreme and Overruling Intelligence. They simply say, "We don't know," and wait the evidence.

The design hypothesis in regard to a God is the strongest argument ever advanced by believers; but that is fallaclous; for it rests on precisely the same logic employed by the advocates of a flat earth: "The earth rests on a rock; the rock rests on a turtle's back, the turtle is supported by another rock; and so on to infinity. The postulate: "There can be no design without a designer," then who designed God? gets us in a labyrinth from which there is no | endless hell or redemption therefrom by | curate, is not without interest. It seems

Ask a Brahman: "Who made Brahm?" and he is ready with his answer. "Indra." But who is Indra? "He is the supreme, self-existent intelligence that called all into being. He is active no longer, but is lost in his own contemplation.'

The Progressive Thinker has no issue with its readers on the God question. It notes defects in arguments and passes on most gladly to consider those great questions which are demonstrable to our senses.

Forgers Still Busy.

The Syrian Patriarch of Antioch, who was lately in Paris, is reported to have brought with him two very interesting manuscripts purporting to be of the second century, lately discovered in the Metropolitan Library of Mosul, a city on the upper waters of the Tigris. The first of these precious documents is entitled "The Testament of Our Lord." The second contains "Precepts and Commandments of the Lord.'

It will be in harmony with precedent for these MSS, to be bought at a big price, then translated into European languages, and the country flooded with new Gospels, few stopping to inquire into their genuineness, or how they chanced to find their way into the | ness, and their great knowledge of facts | Arts. library named. So long as forged Gospels and ancient literary productions our paper has attained its elevated are in demand, so long there will be position with the reading public. persons to produce them, just as there has been ever since the Christian system came into being, and just as Joseph Smith found the Book of Mormon when | Error and the final triumph of the no wanted to found a new church.

Brave Words from a Brave Teacher. A late discourse delivered in Messiali pulpit, New York, by Rev. M. J. Savage, his subject, "Religion, a Superfluity or Necessity?" has the ring of genuine silver, and deserves a world-wide read-

cited Mr. Moody's statement some time

ugo, to the effect that of the seventy

millions of people in this great country,

not more than thirty millions ever

enter any kind of a church. He quoted

President Ellot, of Harvard, as saying,

People do not attend church now as

regularly as they used to," from which

statement Rev. Savage is led to inquire:

"Does that mean religion is some-

thing civilized man gradually out-

grows; that is something appertaining

to the childhood, the superstition, and

the myth-making epoch of the human

Rev. S. answers his own inquiry by

"The intellectual ideas which have

been associated with religion in the

past—the rites, symbols, ceremonies,

creeds-cease to satisfy the brain of the

world; and, therefore, this particular

And the popular concept of a God,

such as is usually proclaimed from un-

educated and unthinking orthodox pul-

"I could never quite understand why

I should admire something up in the

sky for which I should only have indig-

But don't let us condemn the Doctor

yet; for we believe he is a D. D., but he

is not in the advertising business, so

does not attach those cabalistic letters

"I believe, if it is true the people do

not attend church so much as they used

to, it is because the church has ceased

to represent something vital, something

they can believe, something they can

love, something they can worship,

something which seems to them worthy

their manhood and their womanhood

means an uplift and advance of human

nature. It is no disgrace to a man to

outgrow a partial and an unworthy

view of things, no matter how much it

may have been reverenced in the past,

provided he goes on to the admiration

and acceptance of something that is

"The man who dares to think and

study a little knows perfectly well that

this Bible, grand and noble as it is, is

not an infallible book. Knows the

creeds of the great churches are not

final statements of religious truth. He

knows however much they may have

served the world in their time, they do

not square with the free scholarship of

the present age; they do not represent

the best thinking of the churches for

which they still stand. Any man who

chooses to study these things, and

think, knows there is no body of priests

on the face of the earth who has any

secret knowledge of God or of his ways.

He knows there is no church that has

a monopoly of any divine revelation to

be doled out according to the will of its

authorities to meet the supposed needs

That society or church is a fortunate

one which has such a brave and fear-

less teacher as the Rev. M. J. Savage to

direct its thought. Tied back to no

and truth only is promulgated from his

Amended.

their old creed "We believe," etc., into

a platform or declaration of principles.

"The essential principles of the

Universalist faith are the universal

Fatherhood of God; the spiritual au-

thority and leadership of his Son Jesus

Christ; the trustworthiness of the Bible

as containing a revelation from God: a

certainty of retribution for sin; the

This declaration supplanting the

Winchester creed adopted in 1803,

which was under consideration at New

Haven, Ct., in 1895, was carried by a

vote of 132 against 10. The change was

slight and seemingly unimportant. The

and the Unitarians is trivial, and we

see no good reason why they should not

unite and form but one body. Neither

the triple-headed God theory, the

resurrection of the mortal body, and

yet are firm believers in immortality.

Very many of their clergymen are Spir-

A Kindly Mention.

A very recent letter from an old-time

journalist of more than forty years'

acquaintance, a frequent contributor to

these columns, whose articles are en-

joyed by all our readers, and who was

late a governmental official, thus kindly

mentions our greatly esteemed con-

tributor. Wm. H. Burr, Esq., of Wash-

"I have known W. H. Burr, Esq., for

many years. There are very few more

candid-minded men, and rarely one

whose scholarship and authorities are

more exact and reliable. He has almost

accuracy, and a thousand times more

reliable than C., with all his books and

membership in dead-letter societies."

As before stated in these columns.

The Progressive Thinker has just cause

to be pround of its contributors. Most

of them are far advanced in years, and

are the ablest and most independent of

which they generously furnish, that

Let us all discard personalities, and

push on the noble work. It is a glorious

one, ultimating in the destruction of

their laymen.

final harmony of all souls with God,"

in words following:

nant contempt if I met it on the street.'

type of religion is passing away."

pits, called forth this sentence:

to his name. He says:

better and finer.

of the people."

the better for his teaching.

work as reporter in the New York World, gives some very interesting ining. This independent speaker, writer formation in straightforward and lively and thinker always gives a new immanner. When we have stated that the petus to thought, and makes the world churches were not well sustained, we have been referred to the seeming pros-Rev. Savage does not place a very perity of many, high salaries, etc., and high estimate on the opinions of majorioften this has been compared with the difficulty Spiritual societies experience ties. He said a majority vote in favor of a religion, of architecture, or of in maintaining meetings. To such critmusic, would, in the opinion of most les we commend the following clear experts, condemn it, and rightly. He statement of Mr. Danforth:

Wm. E. Danforth, as Pastor and Re-

porter. Mr. Danforth, in his explanation of

why he left the pulpit in Chicago for

Since I resigned many of the brethren in other churches have come to me. They say: "Danforth, what are you going to do?"

I answer: "Newspaper work." They say: "What, leave the ministry? We can't allow that. You are too good a man in the ministry to be lost from it."

I say: "Thank you for the compl ment, but I can't exist with my family on air and water, especially Chicago air

I resigned because I had only a few cents left in my pocket, with salary due me from the church as far back as the middle of June. I was at the end of my credit with the grocer, butcher, landlord and gas company. The church treasury was worse than empty, because there were a lot of other things owing besides my salary, and the other people wouldn't wait. They would take their goods away if not paid.

I had no goods to take away except ing my time, and I had to take that, as I saw the church couldn't raise any thing adequate for several weeks. I heard the wolf's lone howl at the door.

Sometimes church people with the best of intentions go away on summer outings and forget about the support they have promised to the church. Nearly all churches, like the poor babes, have a hard time getting through the summer. Some die.

The pathetic story of preachers and churches has yet to be written. They have faults enough, hypocrisies enough, and the world is sometimes cruelly just in its jibes, but if the world could see the sorrowful side, and know the heroic struggles of some who really believe in God and love him and humanity, the world's scornful laughter would frequently be turned to tears.

There is no struggle in history so full of pathos as the struggles of the minisminister is beset on one side by economic conditions, personal and public, gaining the truth. while on the other side he must hold up the standard of unselfishness, selfsacrifice and the riches of heaven.

I have heard men say, "It is easy for ministers on five thousand a year to preach to us about self-sacrifice." Such salaries are generally plous frauds. They are named in the calls, and that is about the last the minister hears of such figures. The minister must spend about ten years in preparatory school college and theological seminary. He must spend about five years more getting his "experience." Then he is called to manage a concern requiring as much executive ability as would be required to run a railroad system in which the president would have no power to compel the projectors of the system to pay stock subscriptions or assessments, with more than half the public riding without price on the cars and everybody at liberty to direct the administration, if not wreck the trains.

The worst punishment that could be visited on a critic of ministers would be to make him undertake the ministry

This is not my story alone. Thou sands of churches and ministers all over the country would give you

Practical Jesuitism.

columns of the same.

creed formulated in an age of gross Rev. Vincent Zalenski, late of Chicago, and one of the leaders in inhe points the way fearlessly to the stituting the Independent Catholic church in this city, now under the not hesitate to expose the errors and supervision of Bishop Anthony Kozlowski, was found on the 10th of free in accepting new truths when they November in his room in Philadelphia in a dying condition. The circumstances surrounding the "Father's" death indicate he was assassinated. Acting on that presumption Bishop Kozlowski has gone to Philadelphia to head an investigation. The local Polish churches to which Father Zalenski belonged are reported greatly excited because of the death of their priest, who The Universalists at their late they claim was murdered by church Biennial Convention in Boston amended

Whether the truth will be reached we cannot know, but the evidence is conclusive that assassination is one of the modern methods Jesuitism resorts to to get rid of troublesome members they cannot otherwise control. These Independent Catholics are making severe encroachments on Papacy in this country, among a large class of the foreign element, and something desperate seemed necessary to arrest the movement. Later investigations, it is hoped, will show whether the death of Father Z. was a church method to get rid of an obnoxious recalcitrant, or otherwise. Later information intimates the dead Father was pushed down a long flight of stairs, and that his injuries were fatal. His body was brought to Chicago

difference between the Universalists for burial. Yankee Joker Abroad.

A story on the fraudulent conferring worships a vengeful God, believes in of degrees is told in the London Post, the fall of man, total depravity, an which, while it may not be strictly acvicarious suffering. They both reject a chimney sweep took proceedings against an Edinburgh man for debt, and in the course of his evidence the sweep mentioned that his name was "Jamie Gregory, LL. D." The followitualists in fact, as are multitudes of ing colloquy ensued between the wit-

> "What, doctor of laws or letters? And where on earth did you get that distinction?"

ness and the sheriff:

"It was a fellow fra' an American university, and I sweepit his chimney three times. 'I canna pay ye cash, Jamie Gregory,' he says, 'but I'll make ye an LL. D., and we'll ca' it quets.' An he did."

The D. D.'s. LL. D.'s. and numerous other honorary titles, have become so common in America with persons whose literary attainments do not harmonize with them, we do not wonder the foreign press makes sport of us. The title Doctor of Laws, applied to a passion for historic research and one who cannot translate correctly a single sentence in Latin or Greek, and who is not educated in either the com-Ph. D., Doctor of Philosophy, granted by a University after a full four years' course, he having previously gained the America's thinkers. It is to their kind- | collegiate degree of A. B., Bachelor of

Buddhism In America. A Buddhist temple is about being erected in San Francisco. That denotes progress. But how will churchmen express it? Several missionaries are in

PAPER HAS GONE UP.

But The Progressive Thinker Has Not.--Still \$1.00 a Year and Books at Less than Cost.

No alarm need come to our patrons over the rise in the price of the paper upon which The Progressive Thinker is printed. We anticipated such fluctuations, and with the continuation of its present patronage and the additional inflow that always comes at this time of the year we will pull through with the Occult Library at its present rate and The Progressive Thinker as it was established. Don't be alarmed, but give us a day's work in soliciting occasionally.

An Odorous Term Defined,

An old writer defines "Literary Skunk" as "a person who forgets that the most learned and careful scholars are liable to be misled by the statements of earlier scholars; and instead of correcting such blunders by a state ment of facts and citation of authority, abuse him, drawing largely on the fish market for terms of reproach."

Writers of books are mortal and liable to error. These errors are gladly corrected in revised editions, if attention is directed to them. Every treatise of prominence on law, on metaphysics. on ethics, science, religion, the Bible itself, has passed through a multitude of corrections, as have all books which have survived the ages, and been deemed worthy of preservation. Our accepted English Bible, so late as 1769, was quietly revised and corrected. Grammatical and verbal errors are still corrected by publishers without special

If a writer knows no more to-day than he did vesterday, or a dozen years ago, there would be no errors to correct, unless he has outside help. Instead of prevarieating, misrepresenting or fraducing others for seeming blunders in says: iry and churches in society to-day. The logic or fact, let us, in the spirit of the real scholar, aid the mistaken writer in

They Weep.

Mission societies, representing the Congregational, Methodist, Episcopal, Baptist, and Presbyterian churches, met in New York a few days ago, to consider the recent action of the Japanese government which prohibits religious teaching in the schools of Japan Secretary Cobb of the Reformed church presided. It was stated the Japanese government must, either recede from its position or the Missionary Boards of America and Europe must abandon their educational work in that country. It was conceded the condition was critical, but it was hoped union schools,

The Japanese should remember Hawait and its shringage of population under Christian rule, and then the usurpation of its government by the sons of the missionaries, finally the extinction of the native government, passing it over to a distant power, to the end that the subjection of the native population should be complete.

supported by private funds, would be

If Japan would consult its best interests it would not only exclude sec-

A Corrected Appellation.

Some good Christian brother has become disgusted with the name Sunday, because of the fact that it was so named by its Latin equivalent, and was devoted to the worship of the sun. The Christians simply absorbed it, as they did their Christmas day, from Roman paganism. They now want to write it from its purpose and made a day for sin, it will hereafter be known as such. Preachers will be particular to observe this in all their announcements for Sinday services.

A Graceful Rejoinder.

pioneers of her sex in medicine, heard a young physician deliver a fierce distribe against opening the doors of house; mine is not."

Spiritualistic Libraries.

What a grand advantage to the cause

of Spiritualism would be the instituting of Spiritualistic libraries in every town where there are even a few Spiritual- doing an immense amount of good. ists. Five, ten and fifteen-cent collec- The gift of suitable books to it is a gift tions at private circles will soon raise enough money for this purpose and not large, and is appreclated. be felt by anyone! The eyes of many people have long been closed in prejudice to anything like investigation of use every endeavor to create a public cating our cause. There are millions of the phenomena. They want something sentiment in favor of all needed rethey can enjoy at their own fireside, form, and to use an influence against and to put something logical, something beautiful, with now and then a hint to- of medical liberty, and the practice of ward home circles, private investiga- capital punishment; also to sign and tions, etc., into their hands and get circulate petitions against the perpetuthem interested, their own souls will do ating of these and kindred evils. the rest. It is well enough to establish in connection therewith a free reading room, although many people are too date of local societies taking up the anmuch afraid of an injury to their nual collection for the N. S. A. from the popularity, in the smaller places, where | Sunday in November, to the third Sunmon or civil law, is certainly a missit, the dogmatic prejudices run high in all day in February as it is believed that even if applied by a bogus College or societies, to be seen in a Spiritualist the latter date will be better adapted to University. And the same is true of rendezvous. Such persons will often the work, and to the convenience of the read on the sly and become interested. Slyly or boldly, we must have people read more and think.

> "Human Culture and Cure, Marriage Sexual Development, and Social Up Dr. Austin's life, story of the heresy building." By E. D. Babbitt, M. D. trial, copy of the charges, the heresy LL.D. A most excellent and very value sermon, the scene at conference, and able work, by the Dean of the Collego Dr. Austin's full address defending his of Fine Forces, and author of other im- views on Spiritualism at the London portant volumes on Health, Social Sci. Annual Conference at Windson, Can.," ence, Religion, etc. Price, cloth. The letc. Price 25 cents. For sale at this For sale at this office.

Toanksgiving Proclamations.

The Progressive Thinker has often spoken in criticism of the stilted Thanksgiving Proclamations which are annually ground out by the President and echoed by state governors. As a religious institution it goes without saying it has no desire for its continuance; but Thanksgiving is vastly more than a religious observance. In its original acceptance it was the reunion of families, the social gladness which made it the day of days. Now we have drifted into other times when we no longer believe in a personal God directly attending to us and greedy for our confession of servility; it is a farce for the head of a great nation to call on all citizens to attend church and give devout thanks for the blessings received from this Divine Ruler.

Gov. Rollins of New Hampshire, has broken away from the stereotyped proclamation, and his ideas are most commendable; so fresh and suggestive that they merit preservation as a model for all governors in the future. He

home our dear ones for the observance | municate with unseen spirits," said | the orthodox creeds, then how can he of this beautiful custom, and let family reunions be held around all our hearthstones. Let the morning of this glad day be devoted to services of praise and thanksgiving for the bounteousness of the harvests and our general prosperity and the afternoon to deeds of brotherly kindness and loving charity, visiting the sick and needy, sending flowers and delicacies to the hospitals and bringing the joyousness of the day to the inmates of our charitable and reformatory institutions. 'Give back the upward looking and the light' to some sorrowing soul, 'rebuild it in the music and the dream,' even if it be but for a

Most admirably he remembers the children:

"Let the evening be devoted to the children, who always seem so much nearer to God than we older ones. Make merry in the good old ways. Roll back the burden of the years. A day thus spent will not only be a loving service to God, but a blessing to others and a benediction to ourselves."

Files of Spiritualist Papers.

To the Editor:-The last national convention of the N. S. A. instructed the trustees to complete the files of all the spiritual papers and magazines if postarian schools, whether public or pri- sible-all that have ever been published vate, but those who would teach them, in the interests of our cause. Complete also closing her ports to the importation files of The Progressive Thinker, the of intoxicants and the so-called social Light of Truth, the Better Way, Golden diseases common to Christian countries. Gate, and a few others have already been secured. The Banner of Light. from 1872 to 1899 is complete, but a few copies of each year's issue of the Banner of Light, from 1857 to 1872, are missing. Will the readers of these lines who have copies of the Banner of any date between 1857 and 1872, kindly notify the undersigned, stating the year and number, and the price asked for

This request is also extended to any and all having complete or partial files Sonday. Our brother Burr, always of the spiritual papers antedating the critically correct, and knowing the uses Banner, or contemporaneous with its of the day, proposes to amend the pro- early years. The Progressive Age, Herposed amendment by substituting Sin- ald of Progress, the Spirit of the Age, day. Those in favor of amending the the Age of Progress, and the Spiritual amendment will say Aye. The motion Telegraph are no longer published, and having prevailed, and no one con- it is desirable to have copies of them tradicting, Sinday will hereafter be the in the archives of the N. S. A. As many designation of the day known to have veteran Spiritualists have undoubtedly been set aside by Constantine as sacred | preserved copies of these publications, to the sun, but having been diverted and can supply the missing numbers if they are so disposed, we make this appeal in behalf of the N. S.A. and solicit gifts of the papers, or the privilege of purchasing them at a reasonable price. The N. S. A. should be the repository

of all historical documents of Spiritualism, in order that future generations | broad-minded judge." may be able to determine the exact | Similar expressions were heard on all Dr. Emily Blackwell, one of the truth in regard to the rise and progress of Spiritualism.

All friends of the cause are therefore earnestly requested to lend their aid to the good work of securing files of all the profession to women. When he the spiritual papers for the N. S. A. It ceased she asked: "Will you please tell is hoped there will be a prompt reme one reason why they should not sponse to this appeal from all sides. practice medicine?" "Certainly madam; Write to me at once, stating what pathey haven't the muscle, the brawn, the pers you have on file, their date and physical strength." "I see, sir. Your number, in order that the N. S. A. may conception of a sickroom is a slaughter | soon have a paper history of our movement in its library.

At this time I would again also solicit from authors of spiritual and liberal works, who have not yet contributed of copy of the same for our shelves. This library is circulating its literature among all classes in this section, and is of much value to the community at

By vote of the last convention, it was requested of Spiritualists at large, of societies, and of the spiritual press to compulsory vaccination, the restriction Kindly allow me to state in closing

that the vote is passed changing the societies. MARY T. LONGLEY, Secretary N. S. A.

"The Heresy Trial of Rev. B. F. Aus-

SPIRITUALISM

Court Says, Is a Religion,

OREGON JUDGE RULES THAT ME-DIUMS ARE GOSPEL MINISTERS -MESSAGES FROM THE UN-SEEN ARE LEGAL.

Spiritualists and those interested in Spiritualistic affairs are exceedingly enthusiastic to-day over a legal ruling that mediums are ministers of the gospel of Spiritualism, and as such are on equal footing with the clergy of all Christian religions.

This ruling was rendered in a case where two mediums were under arrest for violating a city ordinance.

Many of the leading lights in psychic circles in this city expressed freely their opinions on this evidence of judicial broadness and toleration. Among the more prominent of those who expressed their views to an Evening Journal reporter were the Rev. Frederick P. Evans, a Spiritualist minister, regularly ordained and preaching daily the tenets of his faith; Mrs. L. S. Cadwell. a medium of recognized standing and ability among those who seek communication with the spirit world, and J. W. Fletcher, the noted psychist and Spiritualist, than whom none is better known among local Spiritualists.

ARREST FOR FORTUNE TELLING. The decision which has met with such approbation was rendered by Justice Hennessy, in Portland, Oregon. While the ruling was occasioned by an arrest for fortune telling, it went far beyond that somewhat trivial phase of the mat ter and entered into a disquisition on the general rights and standing of Spir-E. E. Collins and R. A. Stitt were ar-

itualists, mediums and clairvoyants. rested in Portland for violating an ordinance recently passed by the city council, which ranked mediums and clairvoyants with phrenologists and fortune tellers, and as such required them to pay a goodly license fee. The prisoners' attorney argued, however, that mediums are simply ministers of the gospel of Spiritualism and, therefore, exempt from license. Judge Hennessy took a like view of

the matter, handing down an extended decision in which he dwelt on the fact that all Christian religions believe in the "communion of saints," and that, to his mind, the tenets of Spiritualism fully agreed therewith.

Judge Hennessy, "that is their religion, and they should be permitted to follow to have endowed us with the sense of The judge thereupon discharged the

defendants, amid intense excitement and repressed applause, for the court room was filled with Spiritualists. Women and men crowded about the Judge after the rendering of the decision, each auxious to shake his hand and murmur a heartfelt "God bless you!" In discussing the matter to-day the

Rev. Frederick P. Evans spoke with a knowledge born of personal experience on the scene of the recent arrest. Mr. Evans was for many years associated with Spiritualistic work on the Pacific coast, and the ruling of Judge Hennessy impressed him with peculiar empha-"I have lectured and given many

manifestations in Portland," said Mr. Evans, "but entirely without molestation. However, I am rejoiced to learn that my co-workers were so promptly and properly relieved of the embarrassing restraint put upon them. Judge Hennessy's ruling is a credit to a broadminded man. Spiritualism is, of very truth, a religion of the noblest sort. It is growing in strength of following daily. In my clerical work throughout this city I have ever been accorded the utmost courtesy. However, one never knows what the future may bring | pel. forth, and I am glad that Judge Hennessy has established so excellent a precedent for the guidance of his fellow jurists."

A CONSTITUTIONAL RIGHT.

The Rev. Mr. Evans has officiated recently at the meetings of the First Association of Spiritualists, held thrice every Sunday at the Tuxedo, Madison avenue and Fifty-ninth street. Among those who have heard his discourses with deep interest is J. W. Fletcher, an adept in the faith and a Spiritualist of years' standing. Referring to Judge Hennessy's decision, Mr. Fletcher said "If I mistake not, the Constitution of

the United States expressly provides that every man shall worship God in the manner that to him seems proper. I am a Spiritualist, and I worship God through the exercise of my Spiritual istic belief.

"The report of Judge Hennessy's ruling mentions 'fortune telling' as a phase of this belief. Such a term is unjust and undignified, for surely communication with the unseen world and the receipt of advice as to the future from those who have gone before should not be so characterized.

"I am in thorough sympathy with this decision, and I am glad to learn that the matter was adjudicated by a

sides among the followers of Spiritualism, and it was evident that Mr. Collins and Mr. Stitt were regarded in the light of martyrs who had suffered for a noble cause.-New York Evening Jour-

The Progressive Thinker. For one moment glance over each

page of The Progressive Thinker, and observe the exceedingly large amount of reading matter-about 50 long columns! No other dollar Spiritualist paper published to-day affords such a their books to the N. S. A. library, a large, and varied amount of reading and pointed letter to Bishop Hortsmann. matter. From the first to the last column the interest will be maintained by leading minds. To furnish so much reading matter is very expensive, hence we ask each one to reciprocate in our behalf, and try and extend our circulation among those Spiritualists who at the present time take no paper advosuch residing in the United States. Besides, paper has advanced in price rapidly, yet we do not propose to raise the subscription price to The Progressive Thinker. The winter months are upon us, and now is the time to act.

Star of the Magi. The last number of the Star of the

Magi, Dr. N. E. Wood, editor, 617 La Salle Avenue, contains the following articles: Occultism, a lecture by Dr. T. I. Betiero: Reincarnation: Is Sleep Ever Dreamless?; Editorial notes 'and comments; The Sun is Vivid Blue; Significance of the Cross; Wireless Telegratin, M. A., D. D. Giving a sketch of phy. Published monthly; terms \$1 per

"Edith Bramley's Vision." Vivid de-

MY REASONS

Leaving the Orthodox Church.

It was after several repeated at tempts to reconcile science with theology that I was finally compelled to give up such futile attempts in the future. The logic and proof in favor of the religion of joy and eternal progress, as against the religion of pain and superstition, is so overwhelming, that I cannot understand how any thinking person can remain in the old rut.

The following, in brief are some of my reasons for leaving the old creed: 1. The disagreement between nature and theology. Eminent geologists have demonstrated through scientific calculations that the whole period since the beginning of vital phenomena on the surface of this globe is not less and is probably more than sixty millions of years. The Bible says it was created six thousand years ago. Think of the

Further, the laws of nature urge us to use our brains, to think, to reason, because only by doing so can we gain knowledge, discover truths, keep in good health, and so acquire happiness; it is by this very reasoning that we can be true to the great natural law of eternal progress, and this reasoning to be logical requires some proof. While the orthodox creeds, especially the Catholic, urge us not to investigate or reason upon the subject, but believe and accept their blind theology without any sound proof.

2. The various nations having different gods and different saviors, as Buddha or Mohammed, all this shows that the present Christian religion is noth. ing more than a relic of pagan superstition, or the past belief of man while in a semi-savage state. 3. The utter injustice of the God of

the Bible. This Bible prophesies that but a small number of the multitudes will be saved, while the great majority. are to be damned forever. The creeds call him Omnipotent, Allwise and a Benevolent Creator, and yet attribute to him the most awful cruelties imaginable. Think of the demonic cruelty of a god creating the majority of mankind for the very purpose of damning them forever. If he is benevolent, then under the circumstances he cannot be capable of saving mankind from eternal suffering, and therefore he cannot "If these people believe that by using be omnipotent; while if he possesses "Let a special effort be made to call a piece of blotting paper they can com- the infinite power attributed to him by be benevolent? And yet he is supposed justice and benevolence. There is something seriously wrong about this whole

> There were three different things that assisted in holding me so long to the old illogical belief: 1. Miracles. On studying psychology,

> observing phenomena, and reasoning from cause to effect, we find an explanation of the apparent miracles performed in some of the orthodox creeds. The explanation is that the mind has a greater influence upon the body than is generally supposed. It is the faith. through the creative power of the mind, that performs these apparently miraculous cures after all'other methods have falled. It is nothing more than a law of nature.

> 2. O. S. Fowler's (apparent) phrenological proof of a personal God through the organ of veneration. I have since discovered that such an assertion is entirely without foundation. It is an erroneous hypothesis because from observation it can be easily seen that infldels have just as good a development of veneration as Christians, for instance, the noted infidel, R. G. Ingersoll, had a better development of that organ than most ministers of the gos-

> 3. Code of morality in the orthodox creeds. I used to think that if the restraining influences of Christianity were taken away from the different civilized nations, crime, dissipation, and vice would finally destroy the whole race, same as the ancient Greek and Roman races. Naturally it seems that way to the Christian, but on looking up statistics on the subject we find that there is less crime in infidel communities than in Christian. The most notorious countries for crime are Italy, Mexico, Spain, and other so-called Catholic countries, where the old Romish creed is rampant, and this is the first and oldest of the Christian creeds. and which has retained the most of the

pagan rites and ceremonies. It was the founders of the Catholic church that compiled the Bible and destroyed all evidence tending to disprove their teachings. It was nothing more than a conspiracy of those selfishly desiring to acquire power and hold the people in abject subjection that originally caused the foundation of the socalled Christian religion.

It can be hardly expressed what great joy and satisfaction one experiences in being rescued from the old-time superstition. On deep reasoning upon the great laws controlling this universe we cannot help but realize that the grand doctrine of eternal progress and happiness is the only logical conclusion of this earth life, and in order to acquire the most happiness or advance the most rapidly and keep from degenerating we must have love for our fellow-man, we must consecrate our lives with good deeds, and we must avoid vice and every bad act. It is only when fulfilling all these conditions that we can gather the sweet fruit of a noble and a good JOS. NEUWORTH.

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

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurance Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15 cents.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. Price. 25 cents. For saie at this office.

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

"The Commandments Analyzed. By scription of a Jesuit spirit conclave, w. H. Bach." The Commandments are together with interesting corroborative not only analyzed, but contrasted with testimony. Price 15 cents. For sale at other Bible passages, showing great incongruitles. Price 25c.

MANIFESTS WONDERFUL POWER AS A MEDIUM

ASTONISHING STORY OF COM- whom we call dead communicate MUNICATION WITH THE UN. with us. SEEN WORLD VOUCHED FOR BY

A WELL-KNOWN AUTHORESS. sort of spiritualistic telephone between jury of fair minded and intelligent men. the world of the living and the world of the dead. Renders of the Herald cannot have forgotten the story of her equal note.

Miss Lilian Whiting, of Boston, is the latest person to come forward with a story showing that Mrs. Piper has at least supernormal, if not supernatural powers. Her story follows in her own words. It is hardly necessary to remind the readers of the Herald that Miss Whiting is a well known literary I returned, too sad to linger in Europe, woman of Boston, whose published with the intention of going to Honolulu, works include an excellent biography of Mrs. Elizabeth Barrett Browning, and who is now putting through the press what promises to be an equally known Chicago editor and Mr. Sandexcellent biography of her intimate friend, the late Kate Field. She is a woman of sane and wholesome mind. whose intelligence and whose veracity are unquestioned. The facts of the story are vouched for by herself and by others under whose notice they

Mrs. Piper lives in Arlington Heights, Boston, with her husband and two daughters, the latter aged fifteen and thirteen. She is a woman who in her daily walk would command no special attention. About thirty-eight years of age, neither short nor tall, neither blonde nor brunette, neither handsome nor homely, she is just an average woman, a good mother and a good wife, like thousands of other American matrons. She possesses common sense and a common school education, but she is neither scholarly nor what you would call highly intellectual. She impresses every one who meets her with as to the nature of her gifts; you cannot doubt her possession of them.

CONTROLLED BY SPIRITS.

In her normal state she herself has no consciousness of the possession of these gifts. She has no remembrance of what happens in her rare abnormal moods. The story began: It is the bystanders, not she, who tell

passing into trances, during which her her chief and residuary legatee brought body apparently passes under control of to her room two men whose names unseen personalities, who use her organs of speech, or write with her hand, ration included a business transaction and show an intimate knowledge of of which I had never heard or dreamed. the facts in the lives of the sitters! whom Mrs. Piper never met beforewhose very names are unknown to her. Often she has startled these sitters by | tee-an entire stranger to me-called. revealing to them facts of which they | unexpectedly, and after some prelimithemselves had never had any cognizance, but which subsequent investigation has proved to be true.

Professor Hyslop and Professor Hodgson both began their investigations as skeptics. Both had made a special study of what is known as Spiritualism. Both had become convinced that the average mediums are commonplace frauds, and that even the rare exceptions who are not conscious humbugs possess merely telepathic powers which are easily accounted for on a natural basis. Both had exposed the trickery of hundreds of mediums and explained away the pretended supernatural powers of others. Yet it was these men, so gifted by nature and by special study in the line of psychical research, who were conquered by Mrs. Piper. They came, if not to scoff, at least to expose. They found themselves convinced against their wills.

PROFESSOR HYSLOP'S ORDEAL.

It was professor Hyslop who subjected Mrs. Piper to the most searching father. He bade that father relate to Piper (I being in my home eight miles him facts that had happened before the away) and wrote: Professor himself was born. The father poured out a flood of anecdotes. He she wants them." mentioned names and localities. Some, but not all, of the names were recognized by Professor Hyslop. The locality covered an area of one hundred and fifty miles square in two Western and I made Miss Field write it over two awhile to refresh myself, and then we search in the realms of truth, that ev. some invisible intelligence. States. Professor Hyslop devoted his or three times, but this seems to be all went to the temple and heard a ery day brings its lessons for a higher entire vacation to visiting the entire lo- what she said. So I send it to you, but callty in order to verify the anecdotes of course it is nonsense." by living witnesses. He has recently returned. I saw him at his home in 148th street the other day. Beyond the general assurance that he had met with some startling corroborations, he would say nothing in advance of the publication of a report to the Society for Psy- morning during the winter of 1896-1897, chical Research, upon which he and as he continues to do, with occasional

Professor Hodgson are now engaged. exceptions. As Miss Field was by way Professor Hodgson for several years of coming to him very frequently, and has been what may be called Mrs. sometimes almost daily, this gave a Piper's manager. It is through him great opportunity for certain tests. My that appointments for a sitting must be own sittings hardly averaged more than made. But since last June the sittings one a month, as Dr. Hodgson can spare have been held only at rare intervals very little of the time for private sitand for a very few people. Among the ters, Several very striking things ocfavored is Miss Whiting. Professor curred in the way of Miss Field's re-Hodgson informed me last summer that lating to Dr. Hodgson matters of my all this was done in accordance with daily life, my work, movements etc., positive instructions from the spirits which were strangely accurate, and who had control of Mrs. Piper. They which I must not here draw upon, as explained that the indiscriminate ex- they will appear in Dr. Hodgson's own perimenting with the medium should record, which when it is published will cease, as she was "a battered and worn be one of the most interesting documachine" and needed a vacation for re- ments of the century. Passing over pairs, which they would duly make.

of the public view.

tive:

distinguished scientists of the day in what it meant, and if it were an affair Germany, France, Italy, England and of romance. America.

fessor William James, of Harvard, as you know," she added, a trifle im- of the Roralsh confessional, as proved Its president. Richard Hodgson, LL. D., patiently. "You know, I assisted Pro- by the sad experience of many wrecked is its secretary and devotes his entire fessor Bell to introduce the telephone lives. Price, by mail \$1. For sale at time to its work in original research. in London." Professor Sidgwick, of Cambridge Uni- I knew this only vaguely. She added versity, England; Professor Oliver some particulars, and I returned home Thomas Paine." Contains his celebrated "Who are These Spiritualists and Lodge, of Liverpool; Professor Hyslop, to renew my search among her papers- "Age of Reason," and a number of let. What Is Spiritualism?" A pamphlet of of Columbia, are only a few among the which had been given to me for blo- ters and discourses on religious and the 40 pages by Dr. J. M. Peebles, the well- For sale at this office. Price, postpaid. many eminent men who have publicly graphical use-only to be completely clogical subjects. Cloth binding, 480 knews author. Price 15 cents,

As one can best relate his own story I purpose now, by the courtesy of the Herald and the kindness of Dr. Rich-Mrs. Piper has come to the front and Hodgson, to relate a few facts that again. She is the Boston medium who, bear upon this subject. Nearly all of numerous men and women of the high- them are capable of absolute proof, and est intellectual attainment believe, is a could be so corroborated before any

INFLUENCED BY KATE FIELD. Within the three and a half years that have passed since the death of the bril marvelous powers which was printed liant Kate Field my days have been full last June, nor the corroborative evi- of experiences for which no conceivable dence presented by such men as Pro- explanation can account, save that she fessor Richard Hodgson, of Cambridge is living under conditions that permit University, England, now head of the constant communication between her Society for Psychical Research in this and myself. Much of this is telepathic country; Professor James Hyslop, of and not infrequently so relates itself Columbia College; Professor William to actual occurrences as to offer a James, of Harvard; the Rev. Minot J. strong probability, if not actual proof, Savage, D. D., and other authorities of of its reality, but these I shall mostly pass over in favor of the more objective communications through the trance writing of Mrs. Piper, though preceding this by an instance of the telepathic

Miss Field's death occurred suddenly at Honolulu on May 19, 1896. On that date I landed at Liverpool. In August where her body lay in the vault of a friend awaiting the finding of her will and the action of her executors, a well ford Beatty, of New York. With the definite intention on my part-and one disastrous to me in its interpretation of my work, I was aware of Miss Field's suddenly saying to me one night: "Lilian, do not go. All you want will

come to you here." I accepted the counsel. Within two months Mrs. Dole, the wife of the President of Hawall; Mrs. Castle, the wife of William Castle, of Honolulu; Miss Anna Paris, a daughter of missionaries, born in Hawaii, who had never before been in America, and a young lady Hawaiian born of American parentage, who had married a gentleman of Lowell, Mass.-within two months I had seen and talked at length with each of these four ladies, who told me all that I could have learned by taking the [librarian] and the trustees, they con-Journey.

WORD THROUGH MRS. PIPER. It was on October 24, 1896, that, by Mr. Hodgson's kind arrangement, I had her good faith and honesty of purpose. the first "sitting" with Mrs. Piper since You may hold what opinion you choose the death of Miss Field. After writing some personal expressions Miss Field wrote, through Mrs. Piper's hand, an explanation of the will she had made. With characteristic vehemence she alluded to some comments that had been made, and then asserted her desire to tell me why the will was so devised.

One day at the Victoria Hotel in the weird stories which have made her New York Mr. — brought — — to my room," and the essence of the All agree that she has the faculty of story was that the gentleman who was were prominent in finance and the narand which explained the nature of her will as only fair and just under the circumstances. Soon after this the leganary conversation, remarked that he would like to tell me, in consideration of my devotion to Miss Field, why she left her estate as she did.

He proceeded with the story. When he had finished I took from a drawer the record written through Mrs. Piper's hand, of which he had no knowledge, and handed it to him to read. The details in every particular cor-

responded to the narration he had just After the finding of Miss Field's will It was decided by her executors to have her body brought for cremation in San Francisco, and to consign the ashes to Boston, that they might be committed in the Field family plot in Mount Auburn. Suddenly finding that I should be in Chicago, I wrote to the executor in Chicago asking if I could not have the urn consigned to him in that city and permit me to carry it to Boston.

This letter I wrote and sealed in the solitude of my own room, no one having the slightest idea of it. Within two or three days-and I think it was the next day-Miss Field ordeal. He called up the spirit of his came to Mr. Hodgson through Mrs.

> "Tell them to give Lilian the ashes if Returning to Boston in the afternoon, Mr. Hodgson sent me this message in

a note, saying: "Of course there is no sense in this,

Does not this indicate that Miss Field

had read my letter to her Chicago executor, or my thought in writing it? PERSONAL EXPERIENCES.

Dr. Hodgson went to Mrs. Piper each what might almost make a volume, let It was for this reason that Mrs. Piper | me come to one occurrence that pehas for the last five months faded out culiarly lends itself to public narration. On May 19, 1896, there came to me Here follows Miss Whiting's narra- from Miss Field's executors some articles of her jewelry, among which was Recently Professor Hyslop, of Colum- a ring engraved within "January 14, bla, aroused wide interest by some nar- 1878." My first meeting with Miss ration of his experiences in com- Field had been in October, 1890, and I municating with friends in the Unseen had no conceivable idea as to where she through the organism of Mrs. Piper, the had been in the January of 1878. My trance medium, under the auspices of next sitting with Mrs. Piper was fixed the Society for Psychical Research. for June 5, and I felt very curious to Phillips.-Lilian Whiting, in New York The leading members of this society in- | see what Miss Field would tell me of | clude numbers of the most learned and this inscription in the ring. I inquired

"Oh, no," sne wrote. "It marked a Sir William Crookes succeeds Pro- matinee telephonique-the telephone, grading, impure influences and results

declared their convictions that those baffled in finding any data bearing on pages. Price \$1 For sale at this office. sale at this office.

prised by hearing her say to me, not audibly, but falling on the inner sense: TOLD WHERE PAPERS WERE.

"Lilian, there is another trunk of papers. Ask Mr. Benty for another trunk."

until one August day, when I was sur-

Now, I had been in Washington the preceding January, when all her effects returned from Honolulu, and had unpacked and arranged all that came and all that had been left stored, and had, as I believed, brought home with me all the manuscripts. Still, I followed the sions. But this continual friction, body as well as a physical body? Is direction, and Mr. Beaty replied:

papers, and, supposing you did not which, we often discover, unlocks the for forty years been a student of Spirwant them, I sent them to my sister in | door to truth. Indianapolis. I will have it sent on to I

t was Kate Field's dlary for 1878. | convention. Previous to that it was de-These diary entries corroborated the clared that such could not be made; yet | who once inhabited physical bodies. assertions made through Mrs. Piper's | we have them. hand in every particular save one, and of this one I only obtained the corent month of November.

A VERY RECENT INTERVIEW. I asked Miss Field where she obtained the ring-whether Professor Bell

gave it to her. "No," she wrote. "I bought it and had it engraved myself." The diary records made no allusion to

the ring. I wrote to Professor Bell, who replied that he knew nothing about it, which negatively confirmed the statement of Miss Field. Thus the matter rested until October 29 of this autumn, when I came to learn the address of Colonel William Reynolds, in New York, who had been closely assoclated with the Bell telephone matter in London and had accompanied Miss Field and her friend Miss Herring when Miss Field went to Osborne House, Isle of Wight, to sing to the Queen through the telephone. Writing to Colonel Reynolds, I told him of Miss Field's assertion (through Mrs. Piper) that she bought the ring, and asked him if he knew. Under date of "No. 11 Broadway, New York City, Oct. 31, 1890," Colonel Reynolds wrote:

"* * * I can assure you from my own knowledge the statements made purporting to come from Miss Field are absolutely correct. I know where she bought the ring and why that date was engraved upon it."

One more instance and I must conclude. Among Miss Field's papers was a long letter by Edgar Allan Poe to her father, Joseph M. Field. I had decided letters, all of which I gave to the Bos- i ton Public Library, where, by the courtesy of Herbert Putnam (then stitute, with the manuscripts of her comedictas and a photograph of her portrait by Vedder, a "Kate Field Memorial Department." Just before I had finished collecting these to make the gift, on an August day of 1897, I was suddenly aware that Miss Field said

"Lilian, I want you to give the Poe letter to Mr. Stedman.' Now, I did not know at the time any reason for this choice of Mr. Edmund Clarence Stedman beyond the fact that he was one of her most valued friends. I sent the letter, however, and under date of August 20, 1897, Mr. Stedman wrote me, saying:

"* * * As for the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me. Well, I have Poe's best daguerreotype and a famous Poe manuscript, and I need just this memorial complete. So I am incontinently resolved to keep it."

I had not ventured to tell Mr. Stedman that I believed it to be Miss Field's own direction, and he may learn here for the first time.

LECTURING TO SPIRITS. In any attempt to select reliable instances from a vast and constantly accumulating mass of evidence one is the victim of an embarrassment of riches. In my own experience the objective communication through a medium has linked itself with a thousand mental and actual experiences and occurrences. No one sitting is isolated from the currents of daily life. Miss Field narrates her experiences in her new condition with the same keen and brilliant humor that she often did when was doing, she replied:

"I have been lecturing of late, and my audiences were far more intelligent and clear headed than I ever had in your world."

Again, she said, "I have been writing a history of my experiences since came here, for distribution among the denser spirits."

On June 21 and 22 of this summer had two consecutive sittings with Mrs. Piper, and on the second of these I asked Miss Field to tell me-as typical of life in the unseen-just what she had been doing from the hour I left her the day before until I was again at Mrs. Piper's. She wrote:

"I was rather tired after talking with and then I said, 'I must look into earth

about." "And did you see?" I asked. "Yes; you were sitting by the window, with your lap full of my letters."

"And I said to you, 'Lilian, I do not come alone, but I bring a friend with

VISITED BY ROSA BONHEUR. "And who was it?" I questioned.

about her." Last summer, when in Paris, Mile, Bonheur had invited me for a day at her chateau, and a picture she had sent me as a surprise was hanging on my wall, and the day before I had been writing of her to her friend and legatee. Miss Anna Klumpke, an old friend of

mine. "After that, then, what did you do?" continued: "I had a period of repose," she said, "and this morning I have been at a musical convention with Addle Phillips.

We are composing some music." Adelaid. Phillips, the great singer. was an intimate friend of Miss Field. and they were always much together up to the time of the death of Miss Herald.

"The Priest, the Woman, and the Confessional" This book, by the well known Father Chiniquy, reveals the dethis office.

"Religious and Theological Works of

And the Chips Continue to A Church Member on Spirit-

THE FRICTION OF THOUGHT IN REFERENCE TO THE N. S. A AND A CREED.

erodoxy, of materialism and Spiritual-If it were not for friction of thought | lieve that death ends all. Are there we should be apt to take many things for granted and rarely come to concluwhich The Progressive Thinker holds

I will here parrate a few well-authen-

Some 20 years ago Mollie Fancher of

tleated instances which to my mind are

New York City, was run over by a

street car. She was badly mangled.

She was paralyzed in her body and all

her limbs except one arm and hand.

She became totally blind-her eyeballs

shrinking away. She was a member of

a wealthy family and she had the most

-skillful medical treatment. Without

physical eyes she soon began to see

she described street scenes and occur-

rences at a distance. When the mail

carrier brought a bunch of letters she

In the state of lowa, several years

ago, I was well acquainted with David

spired, and knew the exact moment his

out of his trance, called his sister with

I know a Methodist lady, a Mrs. Sor-

cerel. Her husband was a sailor. One

something unusual. Her husband stood

near the bed. He said he had, some

told her full particulars, gave some di-

rections as to the education of their

later the ship arrived and her state-

ment as to the time of the accident

with all particulars was verified. No

one who knew the lady doubted the

I personally knew a Mr. Sullivan.

once an engineer on the New York &

Erie Railroad. He was a truthful man.

On three different occasions, while run-

inner ear telling him to shut off steam

and stop or reverse his engine. In each

instance his obedience to the voice

averted what might have been a terri-

ble accident. He declared the voice to

I know of an instance where two

gentlemen were riding in a railroad

car, occupying the same seat. One had

long been a clairaudient. A voice

spoke to his inner ear to move his seat

and do it quickly. He obeyed, and

urged his friend to do likewise. A few

minutes thereafter the axle of the car

broke, came up through the floor and

crushed to fragments the seat they had

I could give several other instances

If it be heresy to believe that the

world of spirits closely impinges

upon this, then I am a heretic. If it is

superstition to believe that sometimes.

when conditions permit our departed

loved ones can and do come very near

to us and can impress us for good and

warn us of danger, and stimulate our

good resolutions, then I am supersti-

tious. John Wesley believed this and

tier, Longfellow, Socrates, Bryant,

Holmes, Lincoln, and hundreds of other

illustrious men and women of ancient

and modern times. Harriet Beecher

"The Dead Man's Message," an occul-

have prepared her to write this romance.

which will be found-laden with gems

picked up in the course of her investi-

gation and studies. Cloth \$1. For sale

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ture's finer forces are here garnered

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taining beautiful illustrative plates.

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vances in Spirit-life." "The Evolution

should be read by all. Sold at this of.

just vacated.

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fice. Price 25 cents.

this office.

truthfulness of her statement.

to be correct in all its details.

proofs of this statement.

It is very evident that some disturbance has been created by the declara-In due time the trunk arrived, and in I tion of principles at the recent N. S. A.

Some who were there went away in the child's mood of "I won't play any roboration on the first day of the pres- more with you, so now!" One says: "To this have we come after fifty-two | years of preaching cause and effect, progressive unfoldment, form and force without beginning or ending and the spiritual sequence necessary to develop structure." And what is it all about? Mr. Loveland says: "Infinite nonsense." It seems to me that many have thought but little of anything but the phenomena, and therefore can neither believe in Infinite Intelligence or know what religion means.

For years and years have the recruits of the church declared that the Spiritualists did not believe in anything; all | entire contents. Her friends arranged they cared for was the delusion of be- an easel upon which she could paint. lieving that the dead came back. Is She executed many beautiful pictures this the condition of the Spiritualists? and drew portraits. She instantly rec-Do they only agree upon this so-called delusion? Do we not believe in the in- | before they spoke. She said she fretelligence of all life in the vegetable, | quently saw and conversed with her mineral, animal as well as human mother and other friends in spirit life. kingdoms? If we do, then where did it These facts and many more are authenbegin and when will end? If that can- | ticated by hundreds of eminent and not be answered, is it not infinite? | truthful persons, and her whole inter-"Progressive unfoldment, form and esting history was reported by Judge force without beginning or ending and the spiritual sequence necessary to de- the World's Fair at Chicago, which is velop the structure," says Mr. Kates. What better meaning than this can lingers in an emaciated physical body.

be given for infinite intelligence? But | For a dozen or more years she has eathe can think of form and force without | en but a spoonful or two of soup per intelligence. I cannot exclude the lat- | day. She is a member of the Presbyteter, else why is structure so varied? rian church. What draws and rejects atoms? Does force without intelligence do this? Not an outside but a within intelligence. If Newton, a consistent member of the this is denied, how do we account for Christian church. Once when 200 miles thropomorphic God; to still another, "the supreme principles of nature." These are the different conceptions, and out of these what will serve best to convey to the world, not "to our ene- | He both heard and saw all that tranmies," as has been stated, that the Spiritualists, as a whole, have done some thinking and are of sufficient strength to be heard upon the philosophy of life. Can we only agree upon the source of our phenomena? If there is something else that Spiritualism has found, we should state it and let the world know that we have been misrepresented. Shall it be "the supreme principles of nature," or "Infinite Inteligence?" The committee decided upon the latter and it seems clearer to many | coast of China and was drowned. He minds, therefore less liable to be misunderstood; though Prof. Lockwood's terms would easily express to a thinker | daughter, and vanished. Several months

what we mean. The orthodox judge, court and jury we have with us, who sit in council upon the Spiritualist. Principles of nature to them means agnosticism and the Spiritualists' plea at the so-called letter to go with them and to make my | bar of justice is not always recognized. And if a Spiritualist resents being represented to believe in-not an Infinite Intelligence, I fear he would be more at | ning a fast train, a voice spoke to his home with the agnostic, who qualifies

his belief with his "I don't know." The objection is made to the golden rule. If there is any one who should agree that that rule is the rule of right, it is the Spiritualist. Mrs. Watson says: | be that of his spirit mother. "Do the right" is the better. Observation proves that if one is in doubt regarding the right, to do as he would have others do to him will quickly make it clear.

To admit that "if all humanity were on the highlands of a true, clean, noble, just, altruistic life, the rule would yield good results" is the revelation that there would be no need of the rule. But if "the great majority of mankind here. Once, when I asked what she are in the quagmire of the lowlands of living," is it not high time to begin with that majority to inculcate by example the golden rule How shall we ever reach "the highlands of a true, clean, noble, just, altruistic life" if we do not follow the above rule? But the point is, do the Spiritualists believe in this? Then if they do not as a whole they are no better than the pitiful failures of the result of the church. Unfoldment of the soul is the test of this rule of right, and the unfoldment goes on in | so did Joan of Arc, Victor Hugo, Whitproportion as we exercise it. Is it for the Spiritualist to declare that it cannot be lived and we have become a weak set of "I can'ts" spiritually? And this after the uplifting of the veil, after the | Stowe declared that she deserved no teachings of exalted souls, after the credit for writing "Uncle Tom's Cabin." you so long, and I walked in the garden knowledge we have found from re- for every line was dictated to her by great lecture by a very brilliant man on | life here and now! Upon the first state-'Light.' He discussed its composition, ment that a thing is good comes the and a great many scientific people were | practical application of the statement. there. Then we came home, and I sat If Spiritualism denies the application down talking to my father and mother, of this rule in every department of life and that, too, every day, then we are life and see what Lilian Whiting is not spiritual nor have any idea of becoming so; and we had better hide ourselves under another name that will

Doten. In this volume, this peerless! poet of Spiritualism may be read in her treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily convey our disbelief in either infinite printed and bound. Price \$1. intelligence or finite intelligence, and the world will understand our predicaromance by Florence Marryat The ment. author's wide experience in Spiritualism and her study of occult science

Mrs. Watson suggests that a special session "be called to strangle the puny thing" (the so-called creed). It would seem decidedly queer that a "puny thing" could not be allowed to die a "Rosa Bonheur," Miss Field replied. | natural death, but must demand an im-"She was attracted by your writing posing array of warriors to slay it at once. Surely this is zeal without logic or consistency. Why not try now to exexercise some of the golden rule and keep cool, find out what we do think we know, and know what we believe; be kind with thought and pen to the committee whom some condemn, doubting but that others would have been just as liable to criticism. And by another convention perhaps the Spiritualists as as a whole will agree upon some representation that the church, the press and the public generally will find at sight worthy of respectful consideration, instead of the body being called a straggling lot of believers in nothing. upon whom the church doth sneer and

> the courts condemn. CORA FORBES BROWN.

"Commentaries on Hebrew and Christian Mythology." By Judge Parish B. Ladd; LL.B., of the San Francisco Bar. This book is of more than ordinary valne 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 fust humanity. Medical men especially, and what is needed on the subject. Paper. 75 cents. Cloth, \$1.50. For sale at this

The Southern Cassadaga. This November day is one which may well be called perfect. At the Southern This is an age of orthodoxy and het-

windows are open, the sun is shining, a ism. Millions believe that we shall live faint breeze is funning the earth and after death, and millions profess to bethe mercury stands at 75 degrees. Nature has done her art well toward any evidences outside of the scriptural making this place one of the most atstatements that we have a spiritual tractive in the State of Florida; situthere such a power as clairvoyance? ated as it is on the highest land in the "Certainly there is another trunk of in store for its readers, is the key by The writer believes there is. I have linke regions of the state, covered with a growth of fragrant resinous pines, and no malarious swamps to breed disitism, of trance mediumship, of clairvoyance. I am not superstitious, but I and almost continual sunshine by day am thoroughly convinved that there is -what is there to hinder this camp a real tangible world invisible to all exground from being one of the most cept the clairvoyant, peopled by those

> fact is universally admitted. There is no place in the South better situated for a permanent winter home -not a better protection from la grippe, pneumonia and kindred diseases which belong to the extreme winters of the North. Just far enough inland that the effect of the sea breeze may be realized without the annoyance of the chilly winds, sand flies, mosquitoes, and other disagreeable insects so common to the coast. Nature has done her part well toward making this spot one of the most attractive in the state of Florida. and it only needs the hand and brain of man to complete the work.

healthful locations in the world-which

would, before they were opened, tell The outlook is favorable for a larger from whom they came, and repeat their attendance at the camp-meeting thau for several past seasons. Letters of incottages are being engaged. The meeting of this season will commence February 4, 1900, and continue six weeks. ognized persons coming into her room This place was selected as a center for winter homes, as well as one adapted to psychic and spiritual culture, and we hope that not only those who feel an interest in advancing our cause in the South, but those of every sect and belief who desire a beautiful, healthful spot in a warm climate will come, A. H. Daily to the psychic congress of build homes and sojourn with us for many months during the cold weather obtainable in pamphlet form. She still of the North.

We also hope that Spiritualists coming south will not wait for meetings to | us to inquire what kind of a life it is, commence, but come early and join with us in making this place an ideal home and spiritual center. There are quite a number already on the ground, others will be here soon.

to include this with her other autograph ligence? To one it is "nonsense"; to an- the voice of his child calling him. He place is not void of social life already. with the croup; he heard his wife give | Will open the Hotel Cassadaga, Decemorders to summon a physician; he saw | ber 1. Last season's experience proved the doctor arrive; he saw the medicine | that they are most successful caterers, administered, and knew what it was, and know how to please their guests. Experienced northern cooks supply their tables with delicious food, and the

child drew its last breath. He came prices are always reasonable. E. M. Spencer, of Orange City, Fla., whom he was stopping, recorded the | will put in a stock of groceries which entire vision which subsequently proved | will supply the campers with everything needed.

Scott Hodgkins, superintendent of grounds, will erect a new building for night she seemed to be awakened by groceries, and is fast putting the grounds in order. The Marion Library is one of the athours before, fallen overboard on the tractions of the place, and much inter-

esting and progressive literature may be found there. Some of the best talent of the Spiritualist rostrum has been secured. J. Clegg Wright will be with us during the entire session. His course of private lessons is well worth a trip to this place. Mr. Wright will also give private sittings. His ability as a lecturer, logician, teacher and orator is unquestioned.

Everybody knows and welcomes Carrie E. S. Twing, who also will be with us from first to last of the meetings. Mrs. Twing is not only one of the most effective speakers, but she is one of the finest writing mediums. Many persons are looking forward to a seance with her when she arrives.

J. O. F. Grumbine has been engaged for several lectures and a course of lessons, but we learn with regret that he has been disappointed in other Southern engagements which may change this part of the programme, but we still hope to make arrangements for bls coming, and will duly inform the public

Mrs. E. L. Brewer is a comparatively new worker in the ranks of Spiritualism. She is a fine medium and an interesting speaker, full of enthusiasm and love for the cause. Mrs. Brewer contemplates making a permanent home in Florida, and we expect her on the ground soon.

Mrs. J. Clegg Wright will give lectures upon art and historic readings, which will be very interesting; she will give lessons in painting in oil, portrait painting, flower painting, and all styles of crayon work, etc.

Pierre L. O. A. Keeler has promised to come for three weeks during the meeting, but the exact time has not yet been set, but due notice will be given. Comments are unnecessary as Mr. Keeler is universally conceded to be one of the best slate-writing mediums in the world. The Southern people are most anxious to see him, and we already have a goodly number of sittings engaged for bim.

Effie Moss, materializing medium, will be here during the entire season. She "Poems of Progress." By Lizzie has given general satisfaction at this place for the last three years. Many letters are being received asking if she varied moods, "from grave to gay, from | is to be here, to all of wihch we answer, lively to severe." It is a book to be Yes.

> J. Randall Sunderland, medium for physical manifestations and independent type-writing in the light, will also be present. Nellie E. Keenan, palmist, clairvoy-

> ant and test medium, will give sittings at her cottage on Denton street. Dr. Sellen, of Chicago, magnetic and mental healer, will be here. Several other trance, test and healtention of coming, and the outlook is

> that there will be more good mediumistic talent represented here than ever before. and fancy articles for the fair which is to be held in the pavillon during the

hope all who feel interested will make some article for this sale, and the same who would desire to make a study of may be brought or sent to Mrs. A. M. Romanism and the Bible. The historic Spencer, Lake Helen, Fla., as she has facts he states, and his keen, scathing the general supervision. The best route from the Middle or Western states and Cincinnati to Lake her method of teaching the principle of Helen and the camp is the Queen and Crescent route. It is something more many brief narratives and anecdotes.

than 100 miles shorter than any other nearson, Gen. Pass. Agt. Q. & C. Route. Cincinnati. Ohio. I shall be most happy to answer any

questions concerning the camp and coming meeting. EMMA J. HUFF, Lake Helen, Fla. Cor. Sec'y.

"Harmonics of Evolution. The Phil. osophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Hunuey. A work of deep thought, carrying the principles of evolution into mamp. new fields. Cloth, \$2. For sale at this Succession "The Spiritualism of Nature." By For sale at this office.

KAUWO INC INVIN. | LAKE NELEN VAMP, TLA, | VILL WOILL AT A TIME It Seems to Be the Plan of

> Some. THE QUESTION OF LIFE HERE Cassadaga camp ground the doors and

AND HEREAFTER CRITICALLY EXAMINED.

To the Editor:-Through the columns of your paper, I desire to ask the prestdent of the California State Spiritualist Association these questions: Where are we and to what port, maybap shoal are we drifting? A short time ago was present at a meeting in San Jose when a lady stated in substance that ease, very little fog to create dampness, to her mind, it was enough for us each to attend to the duties of this world without looking forward to a spirit world and to a spiritual existence Knowing something of the stand this lady has taken in the past relative to earthly and spiritual matters, I could forgive and overlook in her what I could not in one who poses as a Spiritualist.

You can understand, then, my utter amazement, my blank astonishment, when the president of the State Asso. ciation arose and with great energy endorsed in full all that the lady had said; reiterating that one world at a time was sufficient for us to attend to; that if we but attempted to attend to it well and with any degree of completeness, we would find it more than enough! that if the spirit friends had anything whatever to give us, they would impart it to us without our seeking either them or it in any manner whatever, since quiry are daily received, and rooms and | there exist the instruments through which they can reach us; that further, when Spiritualists arrive at that point where they think and talk more about this life and how to get along in this world, "this hall and hundreds of others will be filled full at every meeting."

> I wonder if the president stopped to think how these statements would look over his signature, and what must be the conclusions of those who are investigating the philosophy and the phenomena of Spiritualism, both of which teach us that so-called death is life. If this teaching be true, how natural for where lived and under what conditions it is maintained?

Can we give the investigator any knowledge of spirit and spirit life by trying to tell him how to make the most meetings are held each Sunday. A Woof this world and earth life? Why the the varied conceptions of Infinite Intel- from home, about midnight, he heard | man's Olub has been organized, and the | necessity of the raps which came to the little Fox sisters? Why spend time and money to publish Spiritual papers giving messages purporting to come from our spirit friends? Why the existence of a single medium if we have no need to inquire into the future life and into the conditions of our friends over there? Why all this, indeed, if not to lead our minds, our thoughts, our hearts, from this world to the highen more beautiful, more sublime realm of spirit?

If the investigator asks for proofs of spirit life and communion, can you give them to him by exhorting him to attend to one world at a time?

Mr. President, how many societies can you expect to organize this year and how much harmony do you think you can inculcate into the next State Convention by promulgating such doctrines and trying to palm them off on the people for Spiritualism?

Spiritualism has taught us of life beyoud the grave and that we may rely on many of the things given us through our mediums. I know of no one who is more completely tied to test mediums than you, Mr. President; no one who claims more strongly than yourself that the public can only be satisfied by test mediums occupying the platforms. Are we to understand by this that you would have only information relative to physical existence given us by the controlling spirit? Yet the lady you coincided with maintained that we had no right to call on our spirit friends for anything, but that we should wish them Godspeed on their journey, entreating them not to hamper their pleasure by any thought of our earthly ife and environments.

Is this the foundation upon which you, as president of the State Association, expect the whole structure of Spiritualism to rest? But you say ours is a free platform. Let us analyze this and see what a free platform means, Would you allow a Methodist to preach the Methodist creed? or a priest to teach Catholicism? or would you repeat Your action at the State Convention and invite an Agnostic, a Materialist, an anything-for-money man to teach an audience of Spiritualists what then shall do and say? We do not like to see one occupying the position of president of a State Society jeopardizing our

standard in any such way.

To us a free platform means where a Spiritualist or investigator may ask of another questions pertaining to spirit life and existence; where each may be free to express his ideas, not as infallibilities, but as he or she understands and comprehends the matter ever keeping in mind that Progression is the watchword. Now, if by promulgating such doctrines as you advocated of Sunday, November 12, you can fill halls to overflowing, resign at once as president of the State Association, get out of the ranks of Spiritualism and advertise the meetings under their right name. Do not, in the name of Spirit ualism and in the remembrance of those who, in the past, have made it possible for us to enjoy to-day our spiritual freedom, attempt to hold any such meetings under the banner of true Spiritualism. San Jose, Cal.

The above is the number of the present issue of The Progressive Thinker, ing mediums have announced their in- 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. The ladies are busy making souvenirs | your subscription. This number at the right hand corner of the first page is adsession for the benefit of the camp; we of Progressive Thinkers issued up to vanced each week, showing the number date. Keep watch of the number on the tag of your wrapper.

"Right Living." By Susan H. Wixon The author shows a wise practicality in ethics. She illustrates her subject with which render the book more interesting of Man." Two papers, given in the in. line from Cincinnati and the Northwest and more easily comprehended. It is terest of spiritual science, by Michael to points in Florida. Full information especially adapted for use in Children's Faraday. Price 15 cents. For sale at | will be given by addressing W. C. Ri- Lycoum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it Floth \$1. For sale at this office.

"Thomas Paine: Was He Junius?" An interesting pamphlet by Wm. H. Burr. Price 15 cents. For sale at this

Send a sample and receive a Diagnosis of your care

Successful Treatment of Any Disease depends upon a doctor's knowledge of a rationt's complaint. Write to-day. DR. C. D. SHAFER (The Water Doctor). 127 Garneld pl:, Cincinnati, O.

GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

CONTRIBUTORS:-Each contributor Lalone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-Beving 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 large audiences. New members are 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.

L. L. Bair, of Findlay, Ohio, sends us a club of subscribers. We have a large circulation in Ohio, probably larger than all the other Spiritualist papers

The Grand Rapids Spiritual Association wants a speaker for March. Ad-Division street, Grand Rapids, Mich. George F. Perkins will answer calls for lectures or circles within reasonable distance from his address. Will also attend funerals. Address 3829 Vincennes avenue, Chicago.

The Chicago Chronicle says: "Last August Mrs. Herman Dalke, of Center, a small town ten miles north of Appleton. Wis., died under mysterious circumstances. Shortly afterward her children, Mary, aged 14; August, aged 8. and Antonio, aged 6. also died. The peculiar circumstances surrounding the deaths caused a lot of talk and the name of John Dalke, her brother-in-law and a cripple, was mentioned unfavorably. Then a queer disease attacked stock in the neighborhood and several head of cattle died. This caused great excitement and the German settlers of the vicinity accused young Dalke of witchcraft. The cripple, instead of denying the reports, claims he has supernatural powers. The neighbors threaten to lynch him. Witch doctors' have been appealed to and they throw out dark hints of young Dalke's powers and his possible connection with the exciting events at Center."

Wm. Birney, president of the Secular League, Washington, D. C., writes: "The poem, 'St. Peter's Mistake,' published in your paper of November 18, 1899, is from the pen of Dr. Wm. A. Croffut, a member of the Secular League of this city. The doctor is a wit, an orator, and a pungent writer. His poem was delivered first before our League. Do give him credit for his satirical talent." Thomas H. Hartley, secretary, writes:

"An immense audience greeted Dr. J. M. Peebles and Mrs. Georgia Gladys Cooley, at the First Church, 77 Thirtyfirst street, on Sunday last. Dr. Peebles spoke for over an hour upon his travels in Egypt and Palestine, carrying all of his hearers along with him to the extent that one could almost feel they were walking over that historical ground. The appreciation of the audience was simply marvelous, as was easily proved by the frequent bursts of applause. which greeted the learned Doctor. Mrs. Cooley followed the Doctor, giving a large number of spirit messages in her usual clear-cut style, to the delight of all present. A number of strangers received tests of a most convincing character. She closed with improvising a grand and most touching poem, upon subjects given by the audience, which elicited great applause. The hall was packed, not even standing room, long before the opening hour; and many were turned away, not being able to gain admission. We are sorry, but the meetings begin promptly at 7:30, and those desirous of obtaining seats must govern themselves accordingly. The people of 77 are delighted with their prospects for a good winter's work, and much enthusiasm is being manifested by the members of the church, as well as outside friends, in the Fair, which is to be held at 77 on January 14, 1900, afternoon and evening.

J. W. Dennis writes from Buffalo, N. Y., that there are four societies of Spiritualists (all doing well) in Buffalo at afternoon at 3 o'clock, at the home adpresent. First, the Queen City Society, dress, 3829 Vincennes avenue." holding meetings at corner of Court and Main streets, in A. O. U. W. hall; second, the First Spiritual Church Society, at the corner of Jersey and Prospect avenue; third, the Buffalo Spiritual Society, in Metropolitan Hall, 551 Main street, and the Buffalo Spiritual and Psychic Society, at the corner of East Eagle and Cedar streets.

Clara Stewart writes from Stevens Point, Wis.: "Will you kindly state that I have been appointed state agent for Wisconsin, and wish to hear from all who are interested in the work. I will answer calls throughout the state; also

funerals calls." John A. Cooper, of Nashville, Tenn., says he would not be without The Progressive Thinker for \$50 a year.

Brother Tefft writes from Downing. Wis.: "Mrs. Clara Stewart has been at our place, two and a half miles from Downing. She gave two lectures in our school house, and one at Mr. Lyman's, in Downing. I think her lectures are fine. She does not pretend to be a test medium, but she gave some good tests. She is a good, pure woman."

Arthur Groom writes: "I beg on behalf of the First Association of Spiritvalists of Philadelphia, to give you a brief report. We opened our meetings in October and engaged Dr. N. F. Ravlin for the last four Sundays, having received favorable reports of him. We have had W. J. Colville for two seasons. Dr. Ravlin made such a good impression on the opening Sunday, that the board decided to retain him for three months, which he accepted. A sublic reception was tendered Dr. and ers. Ravlin on November 15, which far

address by Capt. Keffer, the president, and an address of welcome by Mrs. M. E. Cadwallader, vice-president, and music and dancing formed the chief features of the evening. Prof. Bacon's comic songs took immensely. Ice cream and cake were served, and a general good time enjoyed. Great credit is due the Helping Hand Society in co-operating with the association in getting up the reception. Dr. and Mrs. Raylin recelved a very cordial greeting from all present, and were made to feel very much at home. So great has been the interest awakened in our meetings, that the board has unanimously decided to request the Doctor to remain with us until June 1, 1900. He is speaking to coming in, and consequently our finances are being strengthened. The doctor is also having great success in his private work. We all feel we have the right man in the right place, for he is a credit to any platform,"

C. H. Mathews writes from New Philadelphia, Ohio: "Among all the wordy animadversions in The Progressive Thinker on the unfortunate 'creed' business, as voiced by the N. S. A., none hits the nail on the head so over fifty years, must come to the front -co-operate in a spirit of brotherly and sisterly love; attack the social as well as the religious snares (as the fabled Christ did), that are the crying evils of our 'Christian civilization!' When the people 'ask for bread do not give them a stone.' Reverse the present system of individualism and exploitation for a better one of brotherly love and co-operation. 'Do justice, love mercy, and walk humbly' with 'Infinite Intelligence, wherever he she or it may

The Journal of Lansing, Mich., says: "Rev. Allen Franklin Brown, of Texas, who is in the city doing work in the interests of the First Society of Spiritualists, is one of the ablest speakers in the cause of Spiritualism, and his addresses by inspiration are excellent. He spoke at the Spiritualist Hall yesterday morning and evening, and will hold meetings Monday, Tuesday, Wednesday, and Friday evenings of

Brother Afferbach writes from Eden, Pa.: "We have been holding meetings here in Duffield's Hall, every Sunday evening. We have the hall rented for a month to come. Mr. James B. Pooley is the medium. Myself and daughters furnish vocal and instrumental music. dress John Dixon, secretary, 114 South | Our meetings have been well attended, and we feel quite encouraged."

Mrs. Kate Stiles, at Wilkes Barre, Pa., tells of her conversion as follows: "At the age of five years, my mother was taken away by death, but from that time up to my eighteenth year, while not a member of the church, I continued regularly to attend services and the Sunday-school, and was to all outward appearance and purposes in sympathy with the church work, but yet I could never subscribe to their creeds and doctrines and as years went by I analyzed more closely the dogmas of the church. One day, however, I heard a voice speak to me and it said, 'Write.' I arose, as though bodily compelled to do so and securing a pen, seated myself at a table when the pen began writing. I say the pen began writing because my hand moved without any volition of my own but as though it was guided by an unseen power. became very much interested at once; my brain was very clear and it was not of my own volition I wrote. The message purported to come from my daughter, my father and various friends, and of course interested me, but yet I could not believe it was what it claimed to be. Every day for several months my hand would thus be seized and made to write. I. of course. in time became very much interested and began to believe it might possibly be what it purported to be, the control of decarnate spirits. One day my hand wrote this message: "We shall write no more." I was surprised and asked why, and the answer came: 'Because we wish to develop your internal powers of clairvoyance and clairaudience and if you depend on what is external through the writings you will not develop those faculties. From that time on I began to see clairvoyantly and hear the spirit voices as they spoke to me. This proved to me the power which caused the writing was outside of myself, as I was anxious to continue it but could not from that time. From the mental phase of mediumsnip I began to receive physical manifestations, such as independent drawings, writings, etc., until to doubt the existence of spirits would be equiv-

alent to doubting my own existence." Mrs. Clara Lewis writes: "The Beacon Light Spiritual Church services are increasing in interest each Sunday evening at 40 E. Randolph street. In the absence of Mrs. Perkins, who has been unable to be present for several Sundays, by reason of her broken arm, Mrs. Mullin, Mrs. Sears, and Mrs. Bonney have rendered good service, in speech and spirit communications. Mr. Perkins sings, speaks and gives tests and readings at each meeting. A larger hall to accommodate the increasing audiences is under consideration. Nov. 22 was a lively day at 3829 Vincennes avenue, where all the afternoon and evening people were coming and going and all was merry as a Christmas day. Mr. Butterfield gave gave an interesting entertainment with his phonograph. Luncheon was served, and everybody seemed happy. Come again friends, and cheer up these faithful workers. There will be a circle every Wednesday

Rolla Stubbs writes: "Mr. and Mrs. G. W. Kates lecture for the Minnetonka Spiritualist Association, Minn., December 17 to 23. Friends are requested to attend. Mr. and Mrs. Kates are doing anxious to retain its friendship, and, a good work for the state association. They are having large audiences wherever they hold meetings."

Mrs. H. M. Travers writes "Miss Mattle Woodbury has been stopping in and ask it to again show its smiling structed there by E. E. Chesney, in an Sherwood, Mich., for a few days. She face at my domicile." came here a stranger to all and has proved herself a fine medium-genuine to the core; not one speck of deception | Every Sunday there are four meetings do we find in her. She has given us held here. Mrs. L. N. Claman is doing some beautiful tests that were simply a good work here and has good audiperfect, finding articles about the ences every Sunday afternoon and house belonging to those of our loved | night at 1016 Grand avenue. My perones that had passed to that great be- manent address here is 801 E. 15th yond, and their names, thus clearly street, Kansas City, Mo." demonstrating to us that no power save that of spirit power could have helped her. I am happy to recommend her to those who desire to hear from | do not see how you can give such nice loved ones through a true medium. She | books, with the best paper that was is trance and clair voyant."

olis: "Here goes again. I like your style | books," well enough to do it some more. May you grow fat and kick the shackles off of every poor soul enslaved by error and superstition. Two dollars are enclosed. You may send me the Next World Interviewed and the Occult Life of Jesus, as advertised. Let the balance go to extend my subscription as long as it will. I don't believe the man Jesus ever lived, but no matter. I wish to see what the book contains. If I don't like it I will pass it on to some one who may."

O. D. Brown writes from Providence, exceeded all expectations. Opening R. I..: "Sunday night, November 19, i is a central position, having all the re- Bacon."

Profe P. R. Thomas and M. L. Verrill held their usual meeting in America Hall, 266 Weybosset street. A large au- this plan will help on our glorious cause dience was present and enjoyed the va- in this part of the country."
rlous manifestations, which consisted H. H. Scoville writes: "The meetings of remarks and readings by Prof. Verrill, and ballot-reading and cabinet seance by Prof. Thomas. Music was produced by spirit power on several instruments. Spirit pictures and written messages were handed from the cabinet and spirit hands were shown. These seances are given under strict test conditions, the medium sitting outside of the cabinet between two people taken from the audience, and with clasped hands in the light. These medlums are working to build up the cause of Spiritualism, and after staying in Providence about three months, will journey westward, and will accept engagements from societies. They can furnish references in regard to manifestations and character. These seances will be given under any test condition which a committee may de-

Mrs. C. C. Sosthelm writes from this city: "I received my two books, the Occult Life of Jesus, and the Next World Interviewed, all right, and squarely as Alonzo Coons, of San Pedro, | thank you very much for them. I think Cal. Spiritualism, if it is to continue to | they are splendid. I have read the pabe a power for good, as it has been, for | per every week and think it is the best Spiritualist paper published. I don't understand how Spiritualists will do without it."

P. Miller writes: "The Spiritualist As sociation of Dunkirk, Ind., engaged the services of Dr. H. C. Andrews of Jonesboro. Ind., on the 14th and 15th of this month, and he delivered two very fine inspirational lectures and platform tests. Dr. Andrews is one of the best workers in the field. His poetry is equal to that given by any lecturer of to-day. His tests are very convincing, He should be constantly employed His permanent address is Jonesboro Ind., Box 135."

Isaac Perry writes from Electra, Fla. "Wanted, Spiritualist men and women with some means, to live in a Spiritualist home. A good home for the homeless. Address me, with stamp." F. Corden White will serve the so-

ciety at Titusville, Pa., for December.

He has the month of April open. Address him at 71 West Spring street, Titusville. Pa. He has just finished two months of successful work at Bradford. Pa. Mrs. Dr. Hilligoss, who has been serving the First Spiritual Church of Lima, Ohio, for October and November,

has been engaged for the balance of the season. Dr. Hilligoss is serving the remarks. Mr. Shank then announced Temple Society at their home in An. a public trumpet seance to be held at

E. Maud Boritton writes from Franklin. Ind.: "The home of Mrs. Frances Ruddick, our noted independent slatewriter and physical medium, is at present having a great spiritual awakening. Never was such an excitement over anything ever known here before. Last Sunday evening one hundred people tried to gain admittance to a seance at her home and every night the streets and sidewalks are crowded with people for squares around, and great crowds stand at the windows and doors to listen and try and hear the whispers and voices of spirit friends. A good lecturer could do well here while the interest is so great, and a good society could be organized."

Sarah Stone Rockhill writes from Alliance, Ohio: "Last Sunday evening there were held in the Independent church, of which our brother, J. Ridgeway Haines, was an active member. memorial services in memory of the life and character, and our loving appreciation of the noble and beautiful life of our arisen friend. A large and appreciative audience listened with rapt attention to the glowing words of the address which was delivered by one of his life-long neighbors, Dr. L. L. Lamborn. Beautiful and appropriate solos were rendered by the sweet singer, Maggie Pettit Potter, also a neighbor. Mr. and Mrs. E. W. Sprague commence a three months' engagement with our

society next Sunday.' Max Hoffman writes: "I have returned to the city after a very successful trip through Iowa and the camps being away from the city since May. I will be pleased to meet the friends at my old home, 988 N. Western avenue. Notice will be given through The Progressive Thinker of the opening of the Church of Unity, in the near future, if my engagements do not interfere with my doing so. The Progressive Thinker is a welcome visitor in a great many homes in Iowa, and the people who read

it are the people who think." C. H. Newton writes: "I wish to say that I am a free thinker from the ground up, as I am a Unitarian by belief. I often make the expression that I am not afraid of hell nor high water. Please send to my address, The Progressive Thinker.'

Correspondent writes from Owosso, Mich.: "Mrs. Dr. Allen, of F.int, Mich., served the society five Sundays. She is a good speaker and an earnest worker. November 5, Mrs. Amanda Coffman, of Grand Rapids, Mich., began a two months' engagement with our soclety, this being her third engagement

Mrs. Nellie K. Baker writes: "I have street, N. W. been receiving a caller for a long time, and now the calls have ceased, and I thought perhaps you might exert some influence in my behalf, if I appealed to you. This caller came, regular, and was ever as trim and neat as a pin; newsy and entertaining without being gossipy. The last time it called it extended its hand for a few pence to buy more new clothes and food. Now, this caller is worthy of the best, and I am Mr. Editor, if my erratic friend should wander into your sanctum, please speak a good word for me and present the enclosed \$2.35 and my compliments,

J. M. White writes: "The spiritual work in this city is growing rapidly.

J. F. Harney writes: "I received the Occult Life of Jesus, and the other book, for which accept our thanks. We ever printed, for so small a sum. We P. S. Mackay writes from Minneap- now have three of your premium

> D. Edson Smith writes: "Some weeks ago the Spiritualists of Los Angeles sent invitations to all the Spiritualist societies in Southern California to send delegates to Los Angeles on Nov. 7, to confer regarding a permanent campmeeting association to include the seven southern-counties of California. The meeting was held last night, officers elected and foundation steps taken to complete the incorporation of a body of representative Spiritualists to create and maintain a permanent camp-meeting near the city of Los Angeles, which man is the trust of giving counsel.—

carrying out of such a scheme. I think

not only a credit to her, but are creating a lively interest in our philosophy. The afternoon meetings and the circles following them have grown to the full capacity of the hall. The evening meetings are crowded, so that those who come later than 7:30 have to stand, and it is creditable to her that they do stand for two hours or more, which no one would do. if not interested. As a the writer has never seen her equal. She never in her public meetings gives a test to any one she knows, always selecting strangers, and I have yet to see an instance when she failed to convince them of the truth of spirit return. Her subject Sunday evening was "The Handwriting on the Wall,' and its application to the present conditions of mankind, more especially the English and their American cousins, and was remarkably well handled by her control, ending with the request to date her, and watch the next two weeks for the fulfillment of her prophecies, if they might be called such."

Harry J. Moore writes from Muncle, Ind.: "It is with pleasure that I inform you of a successful engagement, which we completed a few weeks ago, with Mrs. Carrie F. Weatherford. Her meetings while here were well attended and her work highly appreciated. In her business dealings she is more than fair, and did more for us than any medium in our employ heretofore, and I can cheerfully recommend her to any F. P. Wilmarth writes from Spring-

field. Mo.: "The Hovey Society of Spir-

itualists met in G. A. R. hall on Commercial street, as usual at 2:80 and 7:30 p, m. November 19, and at the 7:30 meeting proceeded to elect officers of the society for the ensuing year as follows: President, F. J. Underwood; vicepresident, J. M. Mitchell; secretary, F. P. Wilmarth; treasurer, John Shank. After the election of officers, the worthy president addressed the audience for a short time and then introduced C. W. Steward, who delivered a lecture which will be food for thought for the coming week. After the lecture Mrs. George Griffen gave some fine tests from articles, and messages from our spirit friends. All tests were recognized. Mr. Darr then made a few night, November 20, Mr. George Griffen, trumpet medium. Mrs. Griffen is a materializing medium, and they came here from Chicago well recommended, and they desire to settle here this winter. The Hovey Society wil endeavor to hold most interesting meet ings this winter and cordially invite all who come to our city to come to the meetings and introduce themselves to any of the officers, who will be glad indeed to welcome them. Brother C. W. Steward has sold his home in Spring dale, Ark., and has come to Springfield Mo., hoping to find a location for business as well as a home

Mattie E. Hayden Writes from Shelbyville, Ind.: "I came to this place a week ago and found some earnest souls. They organized a society. I will be here for another week. I shall be glad to hear from societies or friends wishing to organize. I will go anywhere for car fare and entertainment."

Schenectady, N. Y., is said to be a good locality for a trumpet or slate- | to you. writing medium.

Mrs. J. J. Whitney, trance, test medium and medical' clairvoyant, of San Francisco, wishes to notify her patrons business.

Geo. W. Renner and wife, mediums for full form materialization, trumpet and light physical manifestations, can be addressed for the next two weeks at 2219 Market street, Wheeling, W. Va.

Mrs. Alice Baker, psychic and trance medium, writes from Cleveland, Ohio: "I am delighted with The Progressive Thinker: it brings us help and light each week. Every Spiritualist should take it. We are holding parlor meetings every Tuesday evening and forming a psychic class which bids fair to success. The beautiful truths of Spiritualism are fast finding their way into the minds and hearts of our best people in Cleveland. Will answer calls for lecturing. Address me at 16 Willard

Mrs. Lucille Drumm writes from 474 Main street. Dallas, Texas: "Will you announce through your columns, that any Spiritualist societies in or near Austin, Tex., or Houston, Tex., wishing to engage a test medium. I would be pleased to correspond with them. Our cause is progressing slowly but surely

in Texas." John A. Johnston, trumpet medium is now located at 623 West 63d street. Seances every Wednesday evening. J. C. F. Grumbine lectured for Rev. Mr. Millas, Sunday, Nov. 26, in the with the Owisso society. The audience | Ryder Memorial Church, Chicago. He | counterfeited; than there would be in | God. It attempts to heal the estrange- has a word to say on what I feel is the is serving the First Church of Wash ner in which she sets forth her ideas. | ington, D. C., during December, and | A new interest is awakened. On Sun- will be in Brooklyn and New York durda evenings our hall is packed to the ing January and February. His addoors."

doors in Washington, D. C., is 806 Tenth

dress in Washington, D. C., is 806 Tenth

E. W. Sprague and wife will serve the Philadelphia Spiritualist Society for the month of December. This is the fourth engagement they will have filled for this society. Their services as speakers and platform test mediums can be secured for the month of January, 1900. and the months following. Address for ecember, 517 North 7th street, Philadelphia, Pa. Home address, 618 Newland Avenue, Jamestown, N. Y.

Alice L. Kane writes from Topeka, Kansas: "The Church of Good Spirit, a state society holds services at 11 a. m. on each Sunday, at its hall, 722 Kansas avenue. We are entertained and inable and scholarly, manner. The service also embraces inspirational poems and songs. A Ladies! Ethical Aid has been organized as an assistant to this Church. An evening lecture is given by Mrs. E. E. Hammon; also tests. Services well attended. The Progressive Spiritual Union, holding charter No. 221 of the National, with Mrs. H. Crone, as pastor, holds a conference and tests meeting at Lincoln Post Hall, every Sunday at 2:30 p. m., which consists of music. short talks, and tests by mediums present. The cause of Spiritualism is marching forward in Topeka, slowly, but surely."

Byron D. Stillman has just received copies of his new song, "Baby Faces," from the New York publishers, and in now ready to supply those who wish copies at 25 cents. It describes baby life, with a lullaby chorus, and is espe cially adapted for spiritual entertainments and meetings. The front page has a beautiful picture of baby faces. Send for a copy to Byron D. Stillman, 6118 Drexel avenue, Chicago, Ill.

I am always afraid of a fool; one can not be sure he is not a knave.-Hazlitt. The greatest trust between man and

CONVINCED.

Seances With Mrs. Maggie held by Miss Thomas, in Hygela Hall, 404 Ogden avenue, every Sunday, are Vestal.

> By request and with pleasure I write you an experience which I had last week with the trumpet medium, Mrs. Maggie Vestal, of Dayton, Ohio, who is in our city at present holding seances with great success. Being a non-believer in it, and a news-

paper reporter, I expressed a desire to

a friend of hers who was also one of test medium she has no superior, and | mine, to be present at one of her seances. Through our common friend, we were given a private sitting. There were four in the room beside the medium. The young lady who went with me put the trumpet to her ear first, and after she held it four or five minutes her father, who had passed away less that a year ago, spoke to her, and though she had come with her mind set not to hear anything, she heard. Although I didn't believe, I wanted to hear, and after the young lady had talked a few minutes, I took the trumpet and put it to my ear. I had my mind on my father, husband or mother as who should speak, if any, and in the order in which they are named above. No sooner had I taken hold of the trumpet, before it was put to my ear, was heard by all in the room, distinctly, "Hello, sister," in a child's voice. asked her name and she told me the name of a sister, who was not more than three years of age when she left this earth and passed away before I was born. In an instant I was convinced it was not the effect of my thought, for I had no idea of her. She told me of the other members of the family who had left here, and a great deal about their conditions where they were. Then she told me my father wanted to speak to me.

> and how some in whom we were interested would come out in those deals. My mother talked to me, told me what a beautiful home she had, how lovely why, and all she would say about it was, "Oh, my daughter, my daughter." Then she told about her work, how everybody had their work; it was all progression, nobody idle. My baby, who passed away when very young, was in her care, she said, with her, was me that our father was a teacher of progression; that our brother, who had | passed out before either of us were born, was farther advanced than any

He told me considerable about certain

business conditions and circumstances,

My husband talked some little time to me of matters of private interest. The brother spoke for a minute, but we did not seem to have specially common interests. I was anxious to talk to my sister. She censured me for not letting her come to me. I asked her when she had made any manifestations. She described exactly an incident which had occurred two nights before, telling me what she did, and then what I had done, at which she laughed. She told me in what way she would make her self known to me again, which she did. We talked on various subjects, so that I conversed with one or another of my loved ones for almost an hour and a half, which I am told is unusual for a first trial. But these are the facts. promised to write and state them

of them.

To-day I went to a meeting at the Spiritual Lyceum, at which Mrs. Vestal gave trumpet tests. I was called for by my sister, who told me at 11 o'clock that she has removed to 1104 Market | to take a pencil and paper and write, street, corner Turk, into more spacious | and she would come to me. I did what offices to meet the requirements of her | she told me, and have written this letter, which I send to you.

> As to Mrs. Vestal, she is a marvel, so sincere and earnest in her work and yet so jolly. She meets with great success here and is making many friends. A power is coming to her very strongly, which she never had until the last few days, the power of clairvoyance. She described with great accuracy to-day, those say who recognized the scenes described.

> From here Mrs. Vestal goes to Buffalo, N. Y., to hold trumpet seances, which she can conduct in daylight as well as in darkness. REGINA M. JOHNSON.

Muncie, Ind.

Logical and Phrenological Relig-There is no dictionary definition of

this word extant which is entirely conclusive: for there is constant evolution in language as in everything else. Some are severely criticising the modest little declaration of principles recently It has always failed, as it always will, adopted by the N. S. A., because religion was recognized favorably. There is certainly as much dogmatism in the one who scorns that word on his own definition, as there is in the one who glorifles in his own definition. There is no more logic in wholesale denunciation of a God. Religion is interested in the of religion, because it is sometimes duties and obligations man owes to gett has to say. Thank God, some one denouncing any other good thing be cause it may be abused.

word religion, I recognize as religious posed church creeds. In fact, the world's greatest literary lights are of worshiped God as the Soul of Nature, than I have for that of any of the Popes of Rome, who worshiped God as a King of Kings and Lord of Lords. I know, of no more sincerely religious man of modern times than Robert G. Ingersoll-if you will accept my definition of religion. But I expect some will smile when I call the humanitarian goodness of his noble life, religion. We shall have to recognize terms as they are, as the conventional usage settles and accepts them; therefore we need not waste time in useless controversy over a mere verbal matter. If there is anything good in religion-and I think there is-let us try to find it; it belongs to us as it does to others.

It is a beautiful thing to have a fine symmetric development of the perceptive and reasoning faculties of the mind as exhibited in a full forehead and illustrated in scholarship.

It is not a good thing to utterly ignore the function of the coronal of the brain and leave it to atrophy while we stimulate the action of the base of the brain, developing, experience and acquiring knowledge of material things, in their outward forms; all of which fall short of spiritual development, which comes through the psychic senses, and is governed by the upper part of the brain under its soul action.

Spirituality, when attained, will recognize religion in its genuine purity. knowing the wheat from the chaff. J. MARION GALE.

Quilcene, Wash.

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very in. at this office. Price 75 cents.

SPIRITUALISM A SCIENCE, NOT A RELIGION

Reason Supreme--Fundamental Principles of Spiritualism--A New Science of Existence. A Trenchant Article by Hudson Tuttle,

been estimated, from two to three hundred thousand media. Of these a very large proportion are mere wonderworkers, ranking side by side with the medicine man of the red Indian, the rain-maker of the negro; and the dancing Dervishes of the Orient. There are | Leading strings are good in their place. several millions, more or less, of Spiritualists, many of whom are wonderseekers, furnished by the wonder-workers with acceptable phenomena. These have not outgrown the influence of preconceived religious beliefs and opinions. and the waters flowing from the fountain of miracles is yet sweet to their taste. They readily substitute "thus sion of that organization. There never saith the spirits" for "thus saith the yet has been a convention which so Lord," and in place of special providence, the special interposition of spirits.

watered from this fountain, fanaticism, croak of a frog in a marsh, the voice of superstition, bigotry, intolerance, spring the Atlantic Ocean. up in rank luxuriance, and pollute the It may be, to a few, a fine thing to air with their poisonous odor. This is have spiritual leaders, a creed, a religto be expected. When the pioneer ion (to get passes on), churches and pasclears away the primeval forest, and tors, and a censorship to examine lays bare to the sun the dank and oozy speakers, writers and media, to find out soil, shadowed from the light for ages. If they are of the spirit, and diploma from the turf warmed by the rays, them at so many shekels a head. When spring worthless weeds of surprising this beautiful condition is reached growth: indicative of latent vitality then it will be proper to have spiritual which under culture will yield abund- bishops and a spiritual pope, and go ant harvest of golden grain. Exquisitely beautiful are the ideas of

immortal life and its infinite evolution. yet when conjoined with ignorance, it has caused the most awful suffering recorded by history. Belief in immortality has been seized with unflinching hand by the priesthood, and its history has been that of religion written with fire and blood on the plains and mountain sides of the world. In its persisteverything was. While talking to me ent struggle for light, to escape the she broke down and cried. I asked her | bondage of the brute side of human nature, the dungeon has been excavated, indescribable engines of torture constructed, and the fair face of nature made hideous by cross, gibbet, fagots' smoke and the blaze of cities, while they have so zealously patterned after? those slain in conflict have turned apdoing so well. Her special work was to pealingly to the affrighted heavens. care for babies who passed into spirit The belief in immortality up to the ists and Unitarians and the Adventists, Temple Society at their home in An. a public trumpet seance to be held at derson, Ind. Home address, 1236 Main his home on Jefferson street, Monday Fourteen were with her. My sister told mankind. Immertality has been given whip-row, and if there is a pull on the man that he may be held by a grasping line, they will be first to be snapped bepriesthood and their avenging God after

> And what of this? Very much, indeed. It conveys the lesson that reason must not be surrendered, and individuality must be maintained. If not, not to be confined in an isolated organmeasurable loss.

> THE FUNDAMENTAL PRINCIPLES of Spiritualism held in common with all because the rude scaffolding ambitious religions, being the ones on which fa- hands are constantly building, as connaticism has its strong hold, it is not stantly fall of their own weight. It has remarkable that it has developed a made unparalleled advance despite the rank growth in the waste places of the scafford builders who have striven to new soll. Rascality and ignorance have help, and the opposers who have openly foined hands in its name, and shameless obstructed. Its energy is from within sensuality dragged its fair garments in and it reaches and attracts because it the dust. It has borne grossest char- has the bread of life the soul imperalatanry, quackery, deception, villainy, tively needs. folly and the foul brood of vagaries SPIRITUALISM IS A NEW SCIENCE springing from the passions when first quickened by thought, yet unguided by reason, until any cause less vital would a new moral, intellectual philosophy,

swarms of petty individualities have It throws open a field hitherto unexdisappeared like clouds of summer flies. plored, wherein the old methods of The grand truth of immortal life, the thought are useless, even damaging; assuring consciousness of the commun- | where new methods of research are to ion with our departed friends, lose be invented, in short the science of nothing by the baseness of those who spirit created from its foundation. A' would present them. The whisper of wealth of material has been accumuundying love from the other side of the lated. History, the natural sciences, grave silences the cry of the seekers for the dreams of metaphysicians, the The fanatical element is rapidly disappearing. It is found that the spirit

world through mediumship have not furnished a royal road to learning, which may be attained at a bound. It does not propose to ransack the globe for buried treasures, mineral deposits. and engage in police duties. It does not propose to place mankind in leading strings. It is better for man to struggle, in self-sustaining contest than be carried forward by the assistance of others. Better though he stumble, than to be led.

Ever since the advent of Spiritualism, for full half a century, there has been a prolonged effort to organize Spiritualism into a religious movement. for Spiritualism

IS NOT A RELIGION.

ing, religion is the forms, observances, etc., which are imposed by the worship ment of a lost soul and restore it to right side. (When I say God, I mean

With sect comes proselytism. This is young in the field, but I believe in juspossible for a belief. Beliefs forster or- tice, and I believe a kindly letter to the ganizations for the express purpose of N. S. A., if there be need of reproof. proselytism. If the church can make would be more like true Spiritualism Alkali Bill say he believes in Jesus, than a tirade of slurs and insults, and I half a minute before the vigilante com- firmly believe that all reforms will mittee pull on the rope, his soul is come through Spiritual Spiritualism, launched into paradise. Proselytism and not Material Spiritualism. And I has no place in the new philosophy of for ohe shall do all that lies within my,

But those who have just cast off the old garments of creed feel the want of something, they know not what, and hence the constant effort in "convencouncils of old, by "resolutions" to from Matter Through Organic Prostatement to let the world know what | For sale at this office. we believe as Spiritualists!" is the cry. Well, the world has no imperative claim, and Spiritualism has fairly ad- By Dr. Paul Carus. An excellent study vanced these fifty years without a of Buddhism; compact yet comprehencreed, and notwithstanding the creed- sive. Paper, 50 cents. Cloth, \$1.28. makers. It has had to carry spiritual For sale at this office. "churches" and "ordained pastors," and structive and valuable work. It should of "Reverend." but it has always old pottage.

There is in the United States, it has THE OLD BOTTLES WILL NOT HOLD THE NEW WINE.

Knowledge will never take up the rattle-box of blind belief pleasing to babyhood. What is dead and effete had best be left as dead or given decent burial, not galvanized into aping life. with the nursing bottle, but are out of place when too long retained.

Any organization that attempts to give Spiritualism a creed, thereby, writes its own death warrant. An or ganization may report resolutions expressing the sentiment of the majority. for the time, but it is only the expreswell represented the Spiritualists of this country, as to make its unanimous voice an expression of their ideas. To When the hot soil of ignorance is affirm this would be like claiming the

> before the world respectably with a full-fledged religion and all its regalia. Then it will be necessary for some of the "leaders" to concoct a Bible, with a book of "Invocations," and hymns. and all shall be in good church form and highly respectable. Should a "pastor" want a "pass" he will be able to get it, and should any one "bequeath." there would be a "religious" body ready to receive it. As this has happened once or twice in the past fift, years, it is readily understood that the necessity is pressing.

> With all this accomplished, Spiritual. ism becomes a religion, but have the promoters of this scheme won respect-Will they not find that their religion will take them no farther than the fag yond where they will not even hear the sound of laughter.

> SPIRITUALISM IS FOR THE EN-TIRE WORLD.

then the current sets toward a mael- ization, patterned after the antiquated strom, escape from which is only religious orders. It is too universal in through unspeakable suffering and im- its extension to become lost in the swarm of religious sects.

Let us not mourn over the impossible. nor consider the great work a failure

OF EXISTENCE.

have sank in irretrievable disgrace, and its foundation is as deep and wide Yet has its pure light, uncontami- as the stream of humanity. It is not nated shone clear as a star, and the for a day, or a century, but for all time. dark and revolting dogmas of theology, furnish the blocks and columns of the vast temple of spiritual science-not religion.

Only within the past few years have the grand generalizations in the physical realm been reached, and these open vistas, interminable and tantalizing, of unknown depths beyond. Of the spiritual realm scarcely has a daring foot yet crossed its border. No Kepler has stated its laws; no Darwin generalized its facts, but they are to come, and as the spiritual transcends the material, will the results be more glorious. Yet there will come out of it

no religion. To me Spiritualism has a significance so broad and deep that individual opinions and personalities are of little moment. Its advent sought not our aid. and its mighty tide will thrill the hearts of generations long after our little efforts in its behalf are forgotten.

Thanks God.

I have just read what Brother Blod. God. Spiritualism begins by declaring Universal Good.) I was not a delegate As I read history and interpret the the whole scheme of salvation false; a at the convention, but was present at cruel, soul-blasting lie. In its deepest nearly all sessions, and heard the dis-

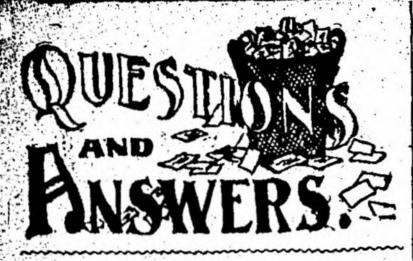
people many thousands who have op- sense it is the Science of Life, and it is cussion on the declaration of principles. plain that its acquisition can be gained I agree with Sister Severance in reonly by observation and reflection in gard to this life; and really feel that this class. I have more veneration for the same manner proficiency is gained our principles should show people the the religion of Alexander Pope, who in other provinces of knowledge, and it necessity of living a righteous life here would be as much called for to organize and now, but I can see no reason for a society on the problems of Euclid, or slurring the N. S. A. just because they the truths of moral philosophy, as on did not carry out to a letter what I feel the facts relative to immortal life. Re- I would like. I think the N. S. A. did ligion as a system of faith-not facts- remarkably under all the circumcan proselyte, that is make "believers," stances, and if they have erred, instead for belief with it is all in all. How can of putting them up for a target for all Spiritualism proselyte, when it regards to fire at, why not try to help them corbelief, unless founded on evidence, a rect their error. I find as a rule, those childish delusion? How can it put who do the least for the cause have the forth a creed, even if sugar-coated, as most to say, and those who are equiped "resolutions," or "statement of belief?" | with the armor of distance would no As "beliefs," such statements are a doubt, like some of our brave soldiers. farce, and if axiomatic they do not re- hide behind a tree in a face to face batquire endorsement by any organization, the. Really the pen is mightier than more than that two and two are four. | the sword in more than one way. I am power to aid the N. S. A.

MRS. C. H. MULLINS.

"Origin of Life, or Where Man Comes tion assembled," to age the church From." "The Evolution of the Spirit faintly copy the creeds concocted by as- cesses, or How the Spirit Body Grows." sembled bishops. "We must have a By Michael Faraday. Price 10 cents.

"Buddhism and Its Christian Critics."

"The World Beautiful," By Id an had its teachers dishonored by the title | willing. Most excellent in their 1.gh and plevating spirituality of thought. have a wide circulation, as it well ful awakened sufficiently the progressive works 1, 2, and 8, each complete in italls the promise of its title. For cale element and escaped being sold for this wif. Price, cloth, \$1 per volume. For sele at this office.



This department is under the man-

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

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 | man and one woman, a natural manthe most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby asrecated. 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 ad- idiocy or lunacy. dress must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE. pected.

J. W. B., Lyons, Wo.: Q. Is the condensed milk sold in the market pure? Can it be prepared at home? condensed milk. The greatest care is ideas which will assimilate them. taken to have the producing cows of the milk. There are other brands of life indefinitely. How many "Messiahs that such is utterly unfit for food, and | erage life of this class is shorter than of made a criminal offense.

in which rapid evaporation takes place sel to the degree of concentration re- of Christ! quired, gives a product disagreeable in odor, taste and appearance.

"Cooked" milk is preferable to uncooked, because all disease germs and ferments are destroyed. The temperature need not be raised above 160 degrees if prolonged for an hour, and should not go above that point, or the peculiar taste of boiled milk will be

Especially in summer it should be thus prepared for children.

Medium, Oriskany Falls: Q. If I unment is not favorable to paying mely paid?

entirely unlike any other labor with all declarations would be creeds. with the departed is too priceless to be | tended. I confess that I was fooled. place in trade, and ought not to be brothers, for the creed is imposed. could hear from her beloved child. Twice she paid him, and on applying be freely given.

-student of the history of religions, and | stead of forward. Another step backthat is the unselfish devotion of the advocates. The contrast with spirit mediums is too often to the latter's disad-

The religious teacher went forth without expecting earthly reward. The followers of Jesus, as portrayed in the in all religions.

dragged by the Alexandrians through the elders imposed upon my head. the streets till dead; James the Elder beheaded by Nero.

cause, of self-sacrifice, a tithe of which | courts and elsewhere, so as to hold being brought to the support of Spirit- | property devised by will, as well as the ualism by its leading minds and medi- | half fare proposition. I am ashamed um exponents, would place it in the and humiliated that there should be the front of all the religious and moral systems of the world.

Simon Emery: Q. (1) There have been a great many men claiming to be Messiahs, one in every age of the world. Have there been any women making the same claim, except. Ann

Lee? (2) Is the doctrine of cellbacy true? (3) What of Dr. Cyrus R. Teed, who calls himself "Koreish," and claims to be a Messiah? He is, as he claims, an professed Spiritualists, in many, many

incarnations appeared as Christ? (1) Ann Lee is the only one who gained a prestige worthy of mention, and a following. She claimed to be a messiah, and that Christ through her made his second appearance. Although her life was questionable, she advocated a celibate life, and made it obligatory on her followers. It was to bring that immortality lost by living

the carnal life. Her death did not shake the faith of her followers, and the dozen or more Shaker communities or "families" in this country witness her influence as a Messiah. (2) The story of Adam and Eve, as

told in Genesis, embodies the early attempt of man, in the childhood of the race, to account for the existence of evil. It came by Eve's yielding to the promptings of passion and alluring Adam to share her fate. Evil came into the good and perfect world because the first man and woman acted in accord with the organization given them by their perfect, all-wise Creator! Hence the spiritual should scorn the passions. and the life of the devotee be removed even from temptation. As indulgence entirely falled to produce any distinc- at this office.

brought sin and death into the world, a celibate life may counteract the doom of the first pair, and give back immortal physical life. This is such an ancient belief, it

reaches back to the child-men of primitive ages, and is fossilized in the folklore of nearly all people. Nothing can be more contrary to right views of life, and the knowledge of the laws of correct living. There is of itself, no merit or gain in a celibate life. There is no especial morality or religious gain by it. It is a perverted, narrow and distorted view of life and its obligations. On the other hand the science of man teaches that as a spiritually endowed being, his spiritual nature should hold his animal nature—the appetites and passions in obeyance. In

ner, and hence the right and moral course of conduct. Yet marriage must not be regarded, as Paul taught, but as a temple of chassertive, which of all things is to be dep- | tity, of love that means the self-control and mutual self-denial-for true love

short, celibacy is an unnatural manner

of living, Marriage, the union of one

asks for no sacrifice. A celibate life is one of utter egotism and selfishness. It reaches out no further than its own well-being. It shuts out the light of love; it destroys benevolence and charity; it ignores the sweetness of mutual affections, the sunlight of home, the laughter of children.

They who have practiced it are object lessons of its harmfulness in distorting the character, either in the direction of

(3) If "Dr." Teed is the 43d reincar nation of Abraham, the old patriarch must have been a dull fellow, and what Christ can gain by living again as Teed, become excessively large, especially let- is a question only reincarnationists can solve. That such a man, utterly ignorant of science, a charlatan and pretender, with an assurance, egotism and "cheek" unparallelled in the history of pretenders, should have a following in this age, is a sad commentary on its claims for enlightenment. It is only accounted for by the fact that there are always a few who fall behind, the inheritors of the ignorance of a past age. A. There are brands of strictly pure | ready to be gathered in by one who has

Teed and his disciples are celibates. healthful, and cleanliness in the care | and by this means they are to prolong which the reverse is true, and the have promised this to their deluded folmortality of infants fed thereon shows | lowers, and statistics show that the avthe manufacture and sale ought to be | those who are not! He not only has a new religion, but a new explanation of The process of condensation is not the universe. He reverses the supposed complicated, yet requires a vacuum pan | order, for we live on the inside of a hollow sphere! Scientific men are sneered at a temperature not exceeding 160 de- at as fools; only one man knows it all grees. Simply boiling in an open ves- | and that man is Teed, the reincarnation

CONFESSION.

By a Venerable Pacific Coast Spiritualist.

To the Editor:-As I am nearing my eighty-second year, and cannot expect to see very many more. I wish to make a somewhat frank confession. For derstand rightly, the Question Depart- | nearly fifty years I have been a constant advocate of organization of the diums. Is it not just that they be fair- | Spiritualists, and a true statement of basic principles. But I have been an A. Most just that the laborer receive | undeviating opponent of creeds, and his wages, and that reward be given | must confess that I may have been sefor the time given. Yet mediumship is | vere on those who have affirmed that which it is compared. No medium can have believed that a creed would be tell before hand whether the seance impossible of acceptance by Spiritual will be satisfactory or of any value. ists, and have had perfect confidence in It may be all that is required or noth- the repeated affirmations that no such ing. To have the power to commune thing as a creed was desired or insold in the market. It really has no was not as sharp as some of my

made a profession. I have in mind a I have for years pointed out that the noted medium, one who was so far as great danger of all new movements tests go, genuine, who demanded five | was incorporation of some of the dollars from a sorrowing mother before | falsities of the old. Hence the increashe would give the scance in which she ing practice of imitating the church by using the effete forms of prayer or invocation in our meetings has created in the third time, she not having the fee, me supreme disgust and sorrow. The he cruelly turned her away! He was a King's English and grammar are hormedium but not a Spiritualist. Most ribly mangled in the process. But I sincerely do I believe, and it has been have not heard of any of these praying half fare for the Rev. Mrs. or Mr. A. B., the N. S. A. would make such an asserthe constant teachings of the spirit lecturers ever doing it in private, nor world, that the highest and best medi- inculcating the New Testament method umship must be free. Its reward must of praying in secret. It is bringing the old into the new. It is corrupting our There is one feature which strikes the | Spiritualism. It is going backward inward is the assumption of the title of Reverend! This is to get half fare on the railroads. I have to confess that l did, for a short period, avail myself of the half fare proposition, but it was too much. I prefer to paying full fare to having the appellation of Reverend narrative, furnish examples paralleled | attached to my name. I have a repugnance to all these handles. I have Their "Lord" sent his disciples out as I allowed Professor to be used because it beggars. "without purse or scrip." is mine of right, having been appointed Their wants were few, and they asked | Professor of Intellectual and Moral only for their daily bread. They were | Philosophy in an Eastern academy over not promised high salaries, or places of lifty years ago, but would long ago honor, but martyrdom and the promise have repudiated it but for the fact that was fulfilled. They shrank not from it preserves me from being called Revtheir fate but bravely went to their | erend, which is legally mine, also, as ! tasks. It is written that Mark was i have had the hands of two bishops and

But I never expected to see a body was murdered by Herod: Peter after of professed Spiritualists adopt a creed "manifold sufferings for his Master, I must confess to shortsightedness in died;" Andrew was crucified: Philip | that respect. I most seriously misdied a martyr; Bartholomew preaching | judged the power of heredity, or most to the Albanians on the Caspian, was | sadiv misjudged the honesty and upflayed alive and crucified; Thomas suf- | rightness of those who assumed to repfered martyrdom; Simon and Jude resent the movement. It is more than were murdered in Persia, and Paul was | hinted that the real reason for the promulgation of the creed was to attain Such is the story of devotion to a respectability and standing in the least possible foundation for such an insinuation. But I am fearful that it is true. I know that one State Association has one article on the God question that the author admitted was intro-

duced for a similar reason. I abhor such hypocrisy. Rather let | creed. all the money devised to into the hands of rapacious heirs, and pay full fare to the end of time than to thus truckle to the superstition of the church. I confess to surprise and grief that so many incarnation of Abraham, who after 43 | ways, are seeking to curry favor with the old church, are highly offended if a genuine Spiritualist lecture is given and the time-honored falsities of Chris- By Charles B. Waite, A. M., author of been many, which P. woh't undertake to tianity are exposed. So blind are they "History of the Christian Religion to detail. that they do not see that Spiritualism | the Year 200," etc. A condensed stateand Christianity are opposites. One or | ment of facts concerning the efforts of

> never harmonize. I must confess to shame and regret at | 25 cents. For sale at this office. the general ignorance of our people, and lecturers as well, of the present status of the Old and New Testament literature. Of the Higher Criticism they are profoundly ignorant, and the most lamentable and discouraging feature in the case is that they have no de-

sire to learn the facts in the case. And The Progressive Thinker is the only one of the Spiritual papers that persistently seeks to show up the falsity of Bible claims and Christian

pretenses. But most of all, I confess to the most profound disappointment and discouragement over the general indifference of professed Spiritualists to the Babbitt, LL. D., M.D. This comprises teen beautiful, soul-inspiring songs, great question of social reconstruction. the last part of Human Culture and with music, by C. Payson Longley. The Spiritualist movement has almost

THE HOME GIRGLE

To the Editor:-Beginners in the in- The spirit artist then said that they vestigation of Spiritualism should be on the spirit side would try and fulfill

most wonderful.

other. His portraits now are of the family as Mrs. Whitehead's sister. something wonderful.

that evening, and bring two lady trumpet, and by the spirits controlling friends of mine, and go with him to at- Mr. Brower and Miss Whitehead. tend the seance that evening at the This is the first independent picture Frenchman, had promised to try and be able to paint the portrait of some paint an independent portrait. Of spirit friend of any one chosen out of a course I gladly accepted the invitation. promiscuous audience, so it will be hearted family, where we were made which it is painted to be placed in a to feel at home at once. The circle con- dark box, and kept in full view of the sisted of twelve persons on our side, audience, and to be completed while A piece of card-board 5 x 7 inches was Mr. Brower is giving other tests to the tacked to a long board and set up by a audience. Southern California is greatdresser on one side of the room, while ly blessed in having such mediums as we sat around a table in the center of Geo. H. Brower, John W. Henley, the room. When the light was extin- Maud L. Von Freitag and others. guished the room was absolutely dark, the windows having been darkened.

tive and marked effect in advocating

practical brotherhood; or in inducing

any movement to secure its establish-

ment among men. And I can see no

rise above a mere sectarian effort to

place itself alongside the religious or-

be understood.

Everything points to this result.

more potent the sect.

greatly encouraged to hold circles in their promise to patilt a portrait withtheir own homes, by the experiences of out using mortal hands; that they Pittsburg, Pa. I began my work the the Whitehead family, of Los Angeles, might not be able to finish it, but would first Sunday in October. I found the Cal. A few months ago they were bit- try. Several pastels and a giass of terly opposed to Spiritualism. Now water had been placed on the dresser. of September being taken by Miss they are its most enthusiastic support- We joined hands and began singing, Gaule, who always draws a large house, ers, and are rejoicing daily at their but were soon stopped by the spirits, newly found happiness. They sit ev- who said they found that in order to ery evening, and take great delight in accomplish what they wanted to they est and anxious to give to the members listening to the words of fellowship would have to entrance two others in and people who are interested that from friends in the spirit world, the circle besides Mr. Brower, who was which will not only convince but eduthrough the mediumship of Miss White- already entranced, and was now being cate as well. I know of no society that head. Their circle consists of Mr. and used by the guide to talk to us, and is better officered and which strives to Mrs. Whitehead, an adult son and Miss Whitehead who was in a deep | do its duty more than the Pitisburg sodaughter, and two intimate friends, and | trance. In a few minutes Mr. White- | ciety. Mr. Stevens, the president, is the medium through whom they were head and Mr. Stowe were also en- never absent, nor the secretary, Mr. converted to Spiritualism, Geo. H. tranced. We then sang for about ten | Knight, as well as other officers of the Brower, and sometimes one or two minutes, when the spirits requested us | society. The Ladies' Aid meets every to bandage the eyes of the four en- Thursday afternoon at three o'clock. This Geo. H. Brower is the best all- tranced persons; to light a lamp in one | One hour is spent in a thought exround medium I ever met. Any skep. corner of the room, not turning it above | change, similar in character to the one tics may bring their sealed and sewed the brass cone, and hold it up to the at Lily Dale. Then one hour or more ballots to him, and never letting the card board and see the progress that by the different mediums present in exballots go out of their hands, have the had been made. We saw the outlines | ercising their mediumship. Mrs. Gallballots read with all the names therein, of a face, head downwards. The light lard is doing a most excellent work as a never a quibble, never a mistake. But was extinguished, we joined hands and psychometric reader, and I note with his best and most natural gift is the sang another ten minutes, when on pleasure a decided growth since last painting of portraits of departed lighting the lamp, we saw the picture | winter. Mrs. McFarland as a clairvoyfriends. His ability in this direction is greatly progressed, the hair painted in, ant is doing a good work for the Aid. and a star in the forehead. At the ex- Mr . Lynch, a magnetic healer and His mother tells me that when he was piration of the third ten minutes we clairvoyant, is usually present and aids only six years old, and playing on the were told to go into a room two rooms by the exercise of his powers. Mr. carpet, he would beg for paper and removed from the seance-room) and Scott, a young medium, yields to his pencil, and would amuse himself for light a lamp and carry the picture in controlling intelligence, also a sister of same time; and this unqualified asserhours in drawing faces. And soon these there, and we would then find out who Mrs. Bowers, whose name I have for- tion stays with us and does us much faces were recognized as good portraits the picture was for. It was at once gotten, demonstrates with her medium- harm the balance of our days. Even of deceased friends of one and an- recognized by all of the Whitehead ship, by sensing the presence of the after later experience and more mature highest artistic merit, and when the This was a finely executed portrait, the same, poetically. Then the ladies etrability is the exception and not the conditions of his mind and surround- and the coloring was faultless, all done- serve lunch, and while away a couple | rule, this old idea persistently rises up ings are favorable, the speed with in absolute darkness, so far as mortal

minutes' time. intelligent young man about 24 years by spirit hands, the zither floating in to the society. old: After showing me that he could the upper part of the room, or resting readily tell me any names and ques- on top of some of our heads. Names tions that I might secretly write, he in- and messages were also received from vited me to come to his house early departed friends, both through the fall.

Whitehead home, at which time and that Mr. Brower's spirit artist has place his artist guide, Mr. Ozo Vande, a made for him. But he promises soon to I found the Whiteheads a very warm- readily recognized, the card-board on

Da ADSON SMITH. Santa Ana, Cal. .m.d.

promise that the present movement will Has No Need for Either of

ganizations of the time. According to the meaning of Religion as used by the Christian Church, Spiritualism is not is the heading of an article by Edwin only not religious but it is emphatically A. Nash, in The Progressive Thinker, irreligious. And the great purpose and No. 520. Spiritualism is not a religion; effort, from the first, has been to over- it is not a creed, and we do not need a throw what is popularly termed Re- declaration of principles. Mr. Nash ligion. Genuine Spiritualism will for says that the Bible is the Spiritualist's ever carry on this iconoclastic work. I book; he further asserts that part of it do not pretend there is not a sense in is good, but the other part would be a which religion may be affirmed of very unsayory morsel to present to any Spiritualism, But it is so utterly unlike one. Well, I differ from Mr. Nash; I the church article that it needs careful say it is not the Spiritualist's book; and definition and explanation in order to I say like the hungry lad, "I want the The creed of the N. S. A., however, If I believe in the Bible, I take the enpaves the way for a religion in har- tire book or else I cast it aside. I am mony with the church. We can now a lover of free thought and free speech, have prayers and worship of the most and I for one uphold Mrs. Clara Watson orthodox pattern. We can go into in her assertion on "That Sacred Book." court, and swear, with a good con- I admire her pluck and hope to have science, that we are truly religious. We the pleasure of meeting Sister Watson

can beard the railroad officers, and at some future time. coolly hold up our creed and demand | I never anticipated for a moment that as legitimately as any other Reverend. I ton to declare to the world that Spirit-And when the Reverend clergy are nalism is a religion and that they begiven chief seats in great celebrations, lieve in the Christian's God. I have we can walk with them, to the im- always been under the impression that mense gratification of our human | Spiritualists were a progressive people. vanity. People never willingly surren- but judging from the recent convention der power, place or money if they can held in Chicago, according to the adophelp it. The Reverends, and those who | tion of certain articles, it appears as aspire for the title and its perquisites, though they (Spiritualists) are making will be active the coming year in a laughing stock of themselves, when getting a delegation next year to con- they announce to the world, "We be-

tinue the status quo. And, if other lieve in Infinite Intelligence. State organizations follow the example | Spiritualism is a demonstrable fact. The East is radiant with the light, of California and make all its ordained | As to a "God," I cannot answer pro nor Reverends delegates to their annual con, for when a person is asked the meetings, the whole control of the question; "If there is a God," and he Spiritual movement will pass into the says "I don't know," I think he is wise. exclusive control of a clerical order. As to our heaven and hell, why, they

It has been very fashionable for Spir- on this side of life. itualists to ridicule Christians for their I don't believe in prayers; I will go subserviency to their priesthood, but Brother Nash one, to sit or kneel down there are no people, outside of the and pray with his Bible in his hands, Catholic Church, more completely dom- for a meal of victuals when he is very inated by a superstitious subserviency hungry, and see if "God" or the "Dear to pretended spiritual authority than Angels" will be kind enough to bring it the Spiritists. No Protestant clergy to him. I never had a prayer answered control their people so thoroughly as in my life; I always had to toil for mediums do the Spiritists. This everything I ever obtained. I was a powerful influence will be used to its Roman Catholic before I joined this utmost extent to perpetuate and render beautiful truth. It was through the For these and many more reasons I join Spiritualism. I feel like whipping can see no promise that Spiritualism, as myself to think I have lived in ignornow tethered with a creed, will rise ance and darkness these sixty years, above the low plane of selfish sectarian- and now, only now, I have got my eyes ism to the lofty level of universal lopened: I have only investigated within brotherhood, and a united effort to selthe last four years; it didn't take me cure the same to the race. Altruism twenty-five or forty years to become and Sectarianism are irreconcilable op- convinced of "spirit return." I spent posites. Hence, I confess that I can time and money; the mediums did not see no chance for real Spiritualists to come to me: I had to go to them rework for the great purposes of human gardless of distance: Have gone to the uplifting only by a united and vigorous best mediums regardless of price. effort to overthrow all creeds and all would accept none other but the cream sectarian organizations that want a of instruments; but I have been asked When I started to flivestigate, I in-

"Atlantis: The Antediluvian World." By ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history. It is intensely interesting. Price, \$2.

J. S. LOVELAND.

"A Conspiracy Against the Republic." the other must go down. They can church leaders to get control of the government. An important work. Paper,

> "The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this rolling, in which questions of great in incidence to the race are discussed frum the standpoint of an advanced social sefermer. Price 50 conta meeting to be held in August; 1900. For sale at this office.

> "From Soul to Soul" By Emma Rood music at sight, and have a repertoire of Tuttle. Lovers of poetry will find gema music suitable for all occasions. Spiritof thought in poetic diction in this hand. | unlists will be given the preference. some volume, wherewith to sweeten Address MRS. E. J. KNOWLES. hours of lelsure and enjoyment. Price \$1. For sale at this office.

> "Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Cure. Paper cover, 15 cents. For sale Price, by mail, 20 cents. For sale at

To the Editor:-"Bible Spiritualism"

whole thing or none;" so I mean to say,

are simply conditions we make while

passing away of my wife that I came to time and again by my many friends to escort them here and there in different cities to investigate. I am thoroughly convinced, but I would not take a thousan dollars to convince anybody. tended to sift it down to the bottom. which I did, and a more skeptical per-

son I doubt whether you could find in many States. My experiences have PEHX LE FORT.

Important Notice.

Detroit, Mich.

It may be of interest to the musical public to know that the Mississippi Valley Spiritualists' Association desires, and is now ready to contract for the services of a quartette of thoroughly competent singers during the camp-The singers must be capable of rending .. Ch'm. Com. on Music.

"Longley's Beautiful Songs." Four-

Mt. Pleasant Park, Clinton, Iowa,

grocers.

Mich., will receive a free sample.

FIELD NOTES

From an Earnest Worker,

I have not sent any report to your paper of the society and work here in society doing a good work, the month Pittsburg being no exception.

The officers of the society are as earn-

The last Thursday in the month there is an old-fashioned social, with entertainment, which has been started this

The ladies are busy in getting ready for a three-days' fair the 5th, 6th and 7th of December, and each night there is to be an entertainment, each one different from the other.

Mr. Stevens has been very busy in raising funds for the N. S. A., and when the report is published, I am sure you will all be pleased. The society desires to say to the many people who have assisted it, as well as to the many speakers who have exercised their mediumship in its behalf, that it sends greetings to one and all, and that Spiritualism is gaining ground here in Pittsburg, and that the prospect was never better for a good season's work. I am glad to say that Mrs. Fannie Hughes has at last given up all other kinds of work, and is now devoting her time to her mediumship. She is located at 2016 Forbes street. She has been quite ill. but is much better.

I have started a lyceum; though it is small, yet I am in hopes it will live. What we lack is workers, and if they would only come to the rescue, then a goodly lyceum could in time be estab-

. The work is calling, calling as never before, and there is a broader field each year, and my soul is made glad by the signs of the times. Pittsburg, Pa. G. H. BROOKS.

TRUTH AND RIGHT.

The world is seeking for the right. For conquest over ills and wrong: Time's swift current bears along The old crafts of Superstition's night.

Old systems are toppling to fall. And new ones rise as in a day, With warmer impulses and sweeter

And to the world for justice call.

Man craves the bond of fraternal wills To succor hearts in distress.

To find a heaven of happiness Where each to each the right instills. The tyrant greed our homes despoils,

And robs the treasures of men, And these conditions of strife have

The bane of manhood's honest tolls.

But the voice of Justice soon will rise. To break oppression's iron will. Man's inner conscience yet will thrill To Love's monitor that never dies.

The new dawn rises from the Past. The old is dying, it cannot last Before the noontide of Truth and Right. BISHOP A. BEALS. Summerland, Cal.

A Century Club.

A club has been organized in New York City, every member of which has pledged himself to do the best he can to bell and duplicate it in the ear, nor the with contempt by personal friends, for live one hundred years. Dr. Wiley, of the Agricultural Department, of Washington, D. C., is the president of the club. Such a club ought to be organized in every city, for centenarians are getting scarce. The cause is without doubt the excessive use of meats and the neglect of cereals. It has long been known | producing no sensation would result in that vegetarians are longer lived than are meat eaters. Dogs are old and rheumatic at ten, and die at fourteen, whereas the donkey is still frisky at forty and easily lives to half a century. The nut-enting Indians of Southern California still live to the age of 130 years and more. Meat shortens life by hardening the arteries, which produces old age prematurely and death from apoplexy through rupture of the brittle arteries. This is the natural result of the of mind. Without that substance accumulation of uric acid in the body. Meat contains uric acid in great quantities. The general disuse of cereals is litions which must be in consciousness lution's finer forces? due to the increasing prevalence of before we know them, therefore there amylaceous dyspepsia, or starch indi- is no mind or spirit, only consciousness gates have rolled as far as they will. if gestion, which is the natural result of states. And the total skeptic tells us they must now pile up and start a new the use of half-cooked cereal foods. we have no criterion to say these con-creed-bar in evolutions mental stream Starch must be dextrinized by dry sciousness states are not hallucinations, cooking at a temperature of 300 degrees and no answer for them has been to render it readily digestible. Halfcooked starch causes sour stomach, seems not likely to be. flatulence, bloating, colic, anemia, head-

ache, weariness, neurasthenia, intes- a nexus, possessed by God, by spiritual water muddy. While the earnest stutinal catarry, and numerous other evils. I and physical things, and by every other ideat of nature's finer forces, buoyed The characteristic quality of the thing, we see not how one would affect lightly along by the recent freshet of Battle Creek Sanitarium Health Foods | the other or have any knowledge of scientific knowledge, will glide by their is the cooking or dextrinization of the other things. Given the nexus or a lonesome little bar with perfect imfarinaceous elements. It is this thor- substance common to all, the thing punity after having meandered through ough cooking which renders toasted seems reasonably plain. Say in the the net work of far more formidable bread more digestible than ordinary case of light and heat from the sun. bars, which stud the stream above. bread. This crude and imperfect meth- Certain noumenal states or conditions of Whoever heard of a scientist getting od, improved upon and perfected, has Being in the sun, duplicated in ether, stranded upon a creed-bar? Whoever produced a series of health foods, which by that in the sense nerves and brain, heard of a body of scientists demanding are more digestible and nutritious than | finally in the spirit permeating taking a declaration of principles? What sigany others found upon the market. up the same motion as the brain with nifies the name Spiritualism? It repre-The chief of these is Granola, which is | which in life it is associated. Knowing | sents but a practical part of the knowlunexcelled for brain and nerve-building in the spirit, we know it as in brain, edge we crave and must possess ere we qualities. It has a rich, nutty flavor sense nerves ether and sun, and know can comprehend our true course; our that is so much enjoyed by the athlete | absolute or noumenal truth as in all the true environments, or our probable desand invalid, and can be assimilated by locations. the stomach of the dyspeptic as well as If a spiritual system of existence may

Readers of The Progressive Thinker | see no occasion to go very far to reach who will send the name of a grocer, who does not sell Granola, to the Sanitarium Health Food Co., Battle Creek,

A 250 BAMPLE BOTTLE FOR 10c. DOCTORS INSIST that their patients use "5 DROPS" for

EWANSON RHEUMATIC CURE Co.: When I wrote you for a sample bottle of "5 DROPS" my wife was suffering terribly from Rheumatism and was very discouraged, as I had tried everything the doctors prescribed, even sending her to Richfield Springs, etc. My doctor is very much surprised at the progress my wife is making, and she is so well that she refused to keep her seamstress and is now doing her own sewing. The doctors insist on her taking "5 Drops" and assure her that it is now only a matter of a few days and she will be entirely cured, and as we are tion and praise.

very well known here, the "5 DROPS" is receiving considerable atten-P. E. PRICE, Jersey City, N. J. Oct. 13, 1899. SWANSON RHEUMATIC CURE Co.: I suffered terribly with Kidney Trouble for years, and after using less than two bottles of "5 DROPS" Iam now entirely well and I give "5 DROPS" the praise for my cure. I could not find anything that would give me the slightest relief until I tried this remedy, and I recommendit to everybody as a permanent cure for Kidney Disease. MARY A. CARBAUGH, Black Gap, Pa. Aug. 22,199.

(TRADE MARK) 5 DROPS, is the most powerful specific known. Free from oplates and perfectly harmless. It gives almost instantaneous relief, and is a positive cure for Kheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, La Grippe, Croup, Siceplessness, Nervousness, Nervous and Neuralgic Headnehes, Earache, Toothache, Heart Weakness, Dropsy, Malaria, Creeping Numbuess, etc., etc.

30 DAYS to enable sufferers to give "5 DROPS" at least a trial, we will send a 25c sample bottle, prepaid by mail, for 10 cts. A sample bottle will convince you. Also, large bottles (306 doses) \$1.00, 6 bottles for \$3. Sold by us and agents. AGENTS WANTED in New Territory. WRITE US TO-DAY. SWANSON RHEUMATIC CURE CO., 160 to 164 Lake St., CHICAGO, ILL.

Natural Philosophy Shown to would be unnecessary if God is in all Be At Fault.

One of the first lessons we learn in natural philosophy is that two bodies cannot occupy the same space at the spirit and giving communications from | thought have convinced us that impenof hours or so in social converse until and obstructs the view; we find our which his pictures are executed is eyes could determine, and in thirty time for the evening session. The even- selves despite our better judgment seek. ing session consists of a short lecture, ing different places in which to locate I called on Mr. Brower yesterday at After examining the picture at the then as many psychometric readings as things that can be and are in the same 7121/2 E. First street, Los Angeles, Whitehead seance we went back into possible. These Thursday night meet. space at the same time, and because we where he lives with his mother, and the seance-room and spent an interest- lings are usually well attended, and are can't find the requisite space perhaps found him a very genial, unassuming, ing hour listening to music on the zither | a source of help in more ways than one | we abandon a profitable line of thought—a line of thought tenable if the two things may be in the same space, untenable otherwise.

The law of impenetrability is heretical anyway, for it is especially stated that God is in all things, and all things in him, and in him all things move and have their being. If God is the rule, then impenetrability is the exception; if impenetrability is the rule, then God is the exception, but not the only excep. Freely Offered to Lamenting tion. Some of the other exceptions are liquids, gases, ether, spirit, and the diverse other systems of existence of which just now we know nothing.

Impenetrability only applies to what we call solids. And what are solids? What do we know of them? Well, we call two bodies solid when they won't occupy the same space at the same time, and then take the fact that they won't do it as proof that they are solid. The law of impenetrability is therefore that two bodies that won't occupy the same space at the same time simply won't, and that is an end to lt. When a body that is solid to other

bodies like itself is saturated with water, that solid comes near occupying the same space at the same time, On a cold day the air penetrates our clothes and person with rather an uncomfortable facility. Perhaps it does so at other times but giving no inconvenience, it has not our appreciation, Science has ether persisting in all space regardless of whatever other cules which form its foliage, blossoms, thing may be in any space at any time, and seeds; and ignores all other mole-Indeed science says of ether what bibli. cules. Each species of animal life is cal people say of God: It is in all things, endowed with approximately the same and all things in it, and in it all things rate of vibration, which causes each move and have their being.

to hurt or that interferes with their oats; or the horse to be endowed with conjoint persistence in the same space the habits of the dog. at the same time with solids. We Hence like the different varieties of should remember that it is only neces- vegetation, in attracting their like of sary that one of the things be devoid plant molecules, which form their follof that "solidity" which interferes with age, blossoms, and seeds, this mortal, joint occupation, the other may be solid this culmination of all below, this comas adamant. Two such extremes in no plex sensitive organism, which as a spewise interfere with each other's exist- cles, comprises every note due the vegence or movement. Except when there etable and animal kingdoms, attuned to is such connection as that existing be- varied higher mental waves and tween the physical and spiritual man | thought molecules; each mortal memduring life; which connection is sev- ber, as indelibly attuned to certain ered at "death" and some claim to classes of thought molecules which form sever it temporarily in trance. In certain lines of belief, habits and chareither event the spirit passes out of the acter, as are the different varieties of physical into a spiritual system of ex- vegetation and the different species of istence which may then persist in the animal life, each attuned to its unvasame space with the universe or any rying course. other solid or thing. Neither would interfere with the existence or movement be trained to disguise their species of the other and perhaps neither would traits; mortals may be educated to live know of the presence of the other.

However, the fact that two bodies may occupy or be in the same space at | erased. the same time is not proof that either one is void of a certain order of what we call solidity or substance. Liquids and gases have solidity or substance. If the ether has not substance it would be unaffected by the sun and we would These facts in nature, are verified to not have light and heat from that source. If the air had not substance it would not take up the motion of the heat motion in the stove produce that speaking of the wonderful spirit phenerve condition from which we have the sensation of warmth or comfort Finally the spirit must have body or substance, otherwise these diverse motions of external physical things would

not affect it through the senses, and no knowledge. If God or Being has not certain order | few who are attuned to the same of body or substance then nothing else has, neither physical things nor spiritual things, nor any thing whatsoever. Without that substance which is God or Being, physical things are merely a group of such properties as solidity. color and so on, which must be in the mind before we know them, therefore there is no physical world, only states which is God or being, spirits are merely groups of thoughts, emotions and voforged in any philosophical shop and their own kind-those who have been

the robust. Sold in pound packages by persist in the same space and time with the physical without interference, we center of the universe, and necessarily, as they think, furnish the omniscient

God with quite a number of angels to keep him posted and the omnipotent God an equal number to execute his commands. All of which expenditure things and all things in him. Indeed it would seem that his omniscience and omnipotence should serve every purpose even if omnipresence is denied him. Evidently this theology has not got away from their old lesson in natural philosophy and apply the same rule to God and heaven that they do to a rock and log of wood: Each must have its own space. We are concerned about these theologians lest they make a doleful mistake. According to our idea hell is down toward the physical and beastly, while heaven is up out of these things in the direction of the spirituella and God. In that event every planet and star should have a small bell at its own center, but we would expect the big camp-meeting to be held at the center of the universe If this proved true the sermon the parson has prepared for delivery on his arrival might not fit the

Home, Tenn.

CONDOLENCE.

F. J. RIPLEY.

Spiritualists.

Whilst thousands of independent investigators who have affiliated with Spiritualists are lamenting Spiritualism's untimely end as an educational factor. I wish to offer a few thoughts of condolence to those who have learned to walk alone.

The incontrovertible fact established through the philosophy and phenomena of Spiritualism has enlisted an army of recruits from church ranks who, weedlike, have overrun and choked out the ploneer thinkers.

A great variety of plants may for a time thrive upon the same plat of land, but each variety will insist upon yielding its own variety of products, or remain barren. Each Variety of plants being endowed with its own specific rate of vibration, it invariably selects and attracts that class of plant molemember of said species to attract from With ether and God on the other side approximately the same mental wave: devoid of impenetrability, and liquids thus endowing each member with apand gases on this side showing little of proximately the same traits and habits. it, it is not difficult to conceive that We are all so familiar with this result spirit and other systems between the of vibratory force or law, that we nevtwo extremes have not impenetrability er expect the wheat stock to produce

Members of the animal kingdom may above their true nature, but the fundamental note of either never can be

These are facts in nature, which that grand old patriot, Thomas Paine. overlooked when he prophesied that his Age of Reason would revolutionize all christendom within a few short years. thousands of honest, truthful Spiritualists, whose word would go as gospel on any other subject; when reproached

nomena they have witnessed

The many who read this short article will ignore the demonstrated facts contained herein; upon the same principle, and for the same natural reasons, that the dog-fennel plant ignores the molecules which form the lily; while the thought-wave with the writer will accept and assimilate these truths. So the world wags, ever has wagged, and ever will, so long as nature's forces decree mortal species, the initial combine of all lower life. Then why should we expect mortals, attuned to the belief. that a dead Jesus is subdivided into millions of fractional parts, and each part still monkeying around earth-plane catering to the whims of some devotee. to make a very brilliant student of evo-

If those soggy, Christ-soaked dele--let it be so, the sooner the better, for their 8 x 0 bar, will only catch those of rolled along on the bottom of the stream Indeed, without something in common, by the passing current, and kept the

Give us a clearer knowledge of nature's modus operandi. Give us a grander manhood and woheaven, or hell for that matter. Certain man hood, resulting in a higher mentaltheology, however, has heaven at the inheritance; and they are welcome to VAN WILLITS. all other isms. New Boston, Ill.

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be of interest to many, and therefore tives and friends. ask for space in the paper I find quite | Mrs. Seacrist's life was devoted to her generally read for my answer.

wants to know how to proceed.

from your nature the selfishness which their bereavement. has in a measure been yours, manifested by your opposition to one seeking to learn of truth.

Second, see that your life and charac-

tice and purity of thought and action. tice and purit lyof thought and action. When you have thus prepared a way B. F. Poole, Clinton, Iowa: for the presence of those in the higher know that to succeed one must use sense and judgment; therefore, at no time and under no circumstances whatever be led aside from truth by believing in or countenancing anything from the credulous, tell you of obsession by dark spirits, and of the potency of charms, love potions, etc., etc. Nonsense! Mediumship is something beyond the superstition of the Middle Ages. Those who deal in such traffic know nothing of the science of psychic held sacred and holy.

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ance with the above and sitting daily for the visits of spirit friends.

JULIA STEELMAN MITCHELL.

A Card from the Secretary of the Nat'l Spiritualist Lyceum Association.

N. Evanston, Ill.

To the Editor:-I am desirous of ob taining the name and address of every Spiritualist Lyceum in the United States. I know of no way to do this except to ask through the columns of the Spiritualist papers that the secre-tary or some other officer connected with the respective lyceums in the country communicate with me. There is important work on hand on the part of the N. S. L. A., and it is to the interest of the local lyceums that their representative write me.

MATTIE E. HULL. 72 York street, Buffalo, N. Y.

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

Mr. E. W. Turner passed to eternal progression in spirit life, October 14, 1899, aged 57 years. He was an ardent Spiritualist for forty-two years, and president and speaker of the Mahoning Valley Association, and was an exemplary man in every respect. Funeral service, October 16, at his home, two miles from Newton Falls, Ohio, by E. W. Sprague, of Alliance, Ohio. MRS. S. J. RUSSELL.

Passed to spirit life, by being accidentally killed, in New York State, Mr. James Gordon, aged 48 years, son of Captain E. and Belle Gordon, of Montrose, Pa., a suburb of Pittsburg, Pa. Mr. Gordon was a member of the Pittsburg society, and a Spiritualist of many ING SYMPTOM. years. There is but one son left to Mrs. Gordon, and he with his mother feel this loss very deeply. The funeral was very largely attended at the mother's home, October 4, Rev. Mr. Henderson of the Methodist church, a life-long friend of the family, and the writer assisting in the service.

G. H. BROOKS.

We have to report this week the bereavement of our Brother Eugene Miller, by the passing of his little daughter Cora I. Miller, to the higher life, from Winsted, Conn. She was a bright little maiden of twelve years, and her letters were a source of great comfort to her father, and her release a sudden and unexpected blow; but he has that comforting knowledge that although she only budded in mortal life, she will blossom in spirit and that she is not gone, but can still be with him with love and comport. Not lost but his darling still. JESSE H. BICKFORD. Pinar del Rio, Cuba.

13, and was buried on Friday, Nov. 17, in the evening. at Royer's Ford, Pa. She was a member of the Philadelphia Spiritualist Sodevoted and consistent Spiritualist. Thomas conducts. Miss Lizzie Harlow, of Haydenville, Mass., and Mr. Samuel Wheeler of Philadelphia, delivered the funeral address of friends and acquaintances.

THOMAS M. LOCKE.

Passed to spirit life, from Alliance Ohio, November 14, 1899, Alvira, wife Among the many letters coming to me of Jacob Seacrist, aged 52 years and 3 Nature, will hold services every Sunbearing questions pertaining to the de- children, ten of whom she leaves bevelopment of mediumship, I occasion- hind, together with a devoted husband, enue. ally receive one, the reply to which may a loving mother and many other rela-

husband, her children, and her home. Before me is a letter from Texas, by She was beloved by all who knew her. a woman who tells me that she for The last year of her life she was years opposed the investigation of the blessed with the "gifts of the spirit," spiritual phenomena on the part of her and saw and conversed with her spirit Hall, 40 Randolph street. Services at husband, but that now, he having en- friends, which was a great source of 2:30 and 7:30 p. m. tered spirit life she is very anxious to satisfaction to herself and friends. The consoling facts of Spiritualism will In the first place, seek to eradicate help to sustain this sorrowing family in

E. W. SPRAGUE.

TESTIMONIAL.

I received your Melted Pebble Speclife, earnestly and prayerfully invite tacles and Magnetized Compound. My them to your side, at the same time eyes are improving; growing stronger every day. Accept my grateful thanks. MRS. H. BUGBEE.

N. Pomfret, Vt.

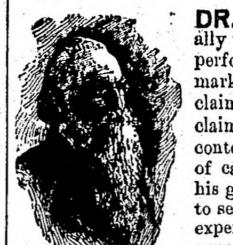
For ten cents I will send by mail, a taught by superstitious would-be 4-oz package of my Magnetized Comteachers who, in order to extort money pound, for sore or weak eyes. Once used you will not be without it. Ad-B. F. POOLE, Olinton, Iowa.

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phenomena should be presented in a The Universe." What Force Is. m.; also weekly meetings Thursday manner to invite the attention and re The Beginning of Creation. What Mat- evening the 14th, at Schiller Hall, Wells spect due its importance. One hoping ter Is. The Creation of the Earth. street, near North avenue. to become a medium must see to it that The Beginning of Life. Immortality. all work is such as will place it above The Substance of Its Environments. ridicule or suspicion; to this end the Psychic Science. What the "Soul of true medium labors, and thanks to the Things" Is. Song of Psyche. A pamph- m., in East Lodge Hall, People's Insti- truth alone, will be pleased with it, and angel world, we have many such work- let by L. M. Rose. Contains 71 pages of tute, corner Van Buren and Leavitt well repaid by its perusal. For sale at ers in our ranks. One may attain to interesting matter. Price 25 cents. For streets. Sunday- school at 2 p. m. this office. Price, cloth, \$1.25; paper,

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PSYCHIC TREATMENT The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the 'Soul-Cure' of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit power? But as the regular medical profession grew stronger, it became so proud, so strong and tyrannical that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician who has the courage to investigate and use, in conjunction with his | Send name, age, sex and leading sympmedical knowledge, the laws of the higher arts of healing.

MAGNETIZED MEDICINES cines, these being preparations from roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get the benefit of his healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases.

Locke, N. Y., Nov. 1, 1899.—Dear Doctor:—Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so too. Very truly, ALMA HALLADAY.

Putnam, Conn., Nov. 3, 1899. - Dear Doctor: - I continue to gain in strength | person should have access to its coland am feeling so much better than I did in July, -am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, MRS. L. N. DRESSER. Millers, N. Y., Nov. 3, 1899.—Dear Doctor:—I can feel the psychic treat-

ment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, Marcellus, Mich., Nov. 5. 1899 .- Dear Doctor: - I am feeling well. I could hardly imagine I would ever feel to well again. I never realized so strongly

your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours.

IF IN DOUBT as to your true condition, if your physician has failed to help you, it will cost you nothing to obtain a complete and full diagnosis of your case. In addition to the diagnosis, he will send to each lady writing him as below, "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and also that practical booklet, "Woman." No wife or motherishould be without it. Write at once, STATING AGE, SEX, FULL NAME, and LEAD-

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Sunday Spiritualist Meetings in Chicago.

The Open Door of Life Spiritual Soclety holds meetings at 2:30 and 7:30 Mrs. Mary Hamor Buckwalter, wife p. m., at Star Lodge Hall, No. 378 Westof Mr. J. H. Buckwalter, passed to the ern avenue, between Harrison and Polk Mr. and Mrs. William Lindsey. higher life, on Monday evening, Nov. streets. Mrs. E. N. Warne will lecture

The Christian Spiritual Society hold meetings in Hygeia Hall, 404 Ogden ave-

The Church of the Soul holds regular services every Sunday at 11 a. m., in at private residences: which was attended by a large number | Kimball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sundayschool in the same place every Sunday at 9:45 a. m. School of Psychosophy established in connection with the church.

The Spiritualistic church Students of Milwaukee avenue, corner Western av-

Services at 7:45 p. m., conducted by sale at this office. Price, 25 cents. Mr. and Mrs. William Lindsey.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel

become a medium in order that she Mrs. Flora Russell furnished the music | Church of the Soul, meets at Room 608 may communicate with him, and she at the funeral, and the writer officiated. | Handel Hall Building, 40 Randolph St., Price 25 cents. For sale at this office. every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of programme. All are welcome.

> Forty-third Street Christian Spiritual | "History of the anguisition." Every 4308 Cottage Grove avenue, each Sun-

The Spiritual Fraternal Society holds its Sunday service every Sunday at 2:30

Sunday evening at 8 o'clock.

The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at Cooley, pastor. Open doors.

third Sunday of September, at 7:30 p. at this office. Price, 10 cents, postpaid.

The Temple of Health and Psychic First/Spiritual/Bemple, 620 North Review, J. M. Peebles, editor and pro- Clark street, Lake Shere hall. Lecture prietor. A monthly journal, eight or and tests by Mrs. Lucille De Loux. twelve pages, published each month in Special demonstrations in thought Battle Creek, Michigan, and devoted to transference by Dr. Rarmer and Wm.

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

The West Side Spiritual Society has consolidated with the First Eclectic Society of Spiritual Culture, and are permanently located at Van Buren's Opera House, Madison street and California avenue. Services at 3 and 7:45 p. m. Judge Maguire assisted by other good speakers from time to time, will lecture. Mr. Grupp, psychometrist.

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Send in notice of meetings held on Sunday at public halls.

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> The Infidelity of Ecologica talem A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the mo-Band of Harmony, auxiliary to the lecular or spiritual hypothesis of na-

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"History of the finquisition." Every by Moses Hull. A compound of the two pamphetizen of our country should read this lets, "The Irrepressible Conflict," and "Your Answer or Your Life;" with important additions, making a book of 160 pages all for 25 cents. This book contains meetings will be held in Kenwood Hall, citizen of our country should read this day. 3 p. m., conference and tests; institution known as the Inquisition. 8 p. m., lecture by Dr. A. Houghton; The animus of Ramanism against all the times, that every one should have. tests by H. F. Coates and others. All institutions, beliefs and parties not in All About Devils. are invited. Good music and seats free. conformity with the ruling powers of the Gross Park Spiritual Society the Romish hierarchy is plainly shown meets at 1785 N. Hoyne avenue, every in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhumen atrocities. It is for p. m., at their hall 326 Wells street. sale at this office, and will be mailed Jesus was only a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testa-

ment were under the same conditions that mediums Man the Microcosm-His Infinite and require to-day; and that the coming of Christ is the re-turn of it muship to the world. 48 pages. Price, Celestial Relations and Spiritual Powers. Of this pamphlet by a Spiritualist 10 cents. both services. Mrs. Georgia Gladys of thought and experience, Lyman C. The Spiritual Birth, Goodley Pouter Ones deems of Death of Livermore, a most competent judge, The Beacon Light Spiritual Church te is of the delight and benefit to her will begin Sunday services, at 40 East, husband and herself in reading it. The Randolph street, (Handel Hall), the booklet, by G. B. Stebbins, is for sale The Quarantine Raised.

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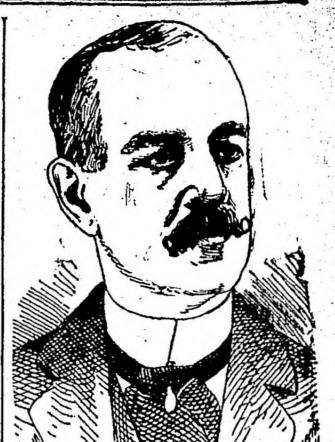
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