



# A MEMORIAL ADDRESS

On the Life, Faith and Character of the Late J. Ridgeway Haines.

Delivered by Dr. L. L. Lamborn, in the Independent Church, Alliance, Ohio.

I have never felt it my mission in life to settle or unsettle men's religious views. I am not an evangelist of either religious doubt or certainty. All religions spring from the same original central concept in the heart of man.

There is something divine in man and it is possible for the human and divine to meet. This inherent concept is the last analysis of all the religions the world has ever known. A man's life on this barren globe of earth is gauged by grief, swept with sorrow, and stained with tears. I would not rob any man of a single solace that lightens life's heavy load.

If it makes a man happier, soothes his sorrows, and will ease the pain of dying, I would have him sail his craft on the river Ganges, by the sacred city of Benares and live and die in the faith of Buddha.

If he believes Mahomet is God's only prophet, let him turn his face to the East in prayer, pilgrimage to Mecca, and shout the name of Allah.

If he feels there is a loftier beatitude in adoring the gilded minarets of the city of Jerusalem, he can moor his barge of faith on the placid waters of the Jordan and chain it to the Rock of Ages.

If he craves a Gospel written in the vernacular of the twentieth century, in the idiom of reason, and the dialect of the heart, he can look aloft and see morning breaking of a new pentecostal day.

I know so little about life, death, and destiny, that the personal pronoun "I" will not occur in what I say to-night.

When the record of a man's existence on earth is closed and death writes "Final" in his Book of Life, it is customary for the living to review the master features of this life. This practice is of great antiquity. When an ancient Egyptian died his body was placed on the shore of the nearest lake with a boat ready to carry it across for burial. Forty-two judges sat to hear accusations against his conduct in life. If serious charges were sustained the body was denied sepulture, which was regarded by Egyptians as the most terrible punishment that could be inflicted. History says Egyptians lived preparing for this crucial ordeal.

Mozart, the great musical composer, wrote his own requiem. Men write in conduct their biographies while they live and file them in the Pantheon of the world's moral forces when they die. Their biographies are minutely written. Science says a pebble cast in the ocean disturbs every atom of water and helps to shape a wave upon the farthest shore. A whisper trembles all the ether that enshrouds the earth and undulates forever.

Musk was mixed with the mortar in building St. Sophia's Mosque in Constantinople, a thousand years ago, and its corridors to-day are redolent with the perfume of musk.

We still stand in the shadow of a good, kind, noble man. These simple, humble words have something mystic in them whose gold-like touch makes kings of men. Their home in their hearts as great as the world, as great as ever sung at the grave of any Caesar.

Alexander the Great offered a painter a fortune for a portrait that would hide an ugly scar on his face. In painting the life and character of J. Ridgeway Haines there is no scar to cover. The deceased was not a great man in the sense the world accepts that term. His feet were not of fire nor was his path among the stars. He stood like other men with his feet in the mud of earth. Men sweep to greatness through clouds as black with storm as ever scurried through the sky. The need of greatness is poverty, exile, and martyrdom. These are the garlands Fate hangs on the foreheads of those who challenge Fame.

Savonarola was a martyr, Milton blind, Homer a slave, Bunyan imprisoned, Hudibras starved in a garret. Bacon survived in a prison. Tasso raved in a madhouse. Socrates drank his cup of hemlock. Christ expired on a cross. Burns mixed the nectar of the gods with the wine of Bacchus and died delicious with the divinest melody a listening world ever heard accented into song.

Reformers always spring from the loins of the humbler class, not from the womb of opulence. It is the industrial arguments that find the greatest foes, not the Jansons. The argosies of the soul are driven toward millennial harbors by the trade winds of poverty and toll. It is the men behind the plow, beams, and the men behind the hoe, who advance the standards of human betterment. The paladin can accomplish what the peer can never do. God always puts a humble man, a laborer, a mechanic, an artisan, a fisherman, on the anvil when he hammers out a star.

A tablet on the island of Elba marks the spot where Napoleon tried to plow. The oxen refused to obey him, and ran with the plow across the field. Napoleon could stop rebellions, guide revolutions, drive kings as scullions from the battle fields of Europe, dip his sword in blood and mark out boundaries for new empires with a hand that never trembled and a heart that never faltered, but he could not plow with a yoke of oxen. It is the common people who have put their shoulders to the world's stalled wheel and given humanity a hitch up the hill.

Shakespeare, Spinoza, Confucius and Christ were from the lower strata of society. The deceased was more than great. He was wealthy in the gifts of good—full of love and lovely charities. He sprinkled sparkles along the gloomy paths of life. He gave a holiday to every eye he met. The windows of his soul looked southward and were ever open to the strongest light; this made

and traitor" carved on his tombstone, infidel to a church at peace with sin, and traitor to a government in conspiracy against liberty.

He helped John Brown carry his heavy cross over the flinty road from Harper's Ferry, by the way of a Platte court, to the Calvary of fame. He joined the chorus of the song of four million freedmen when they danced their jubilee of liberty on Lincoln's radiant proclamation.

He believed God apportions punishment according to the intrinsic demerit of the wrong. That man during his brief hour on earth is environed with temptations, and lingering vestiges of a degenerate ancestral Adam, to sentence him to eternal torture for heinous shortcomings would be so wicked as to quiver the lips of a vengeful devil. It is little short of blasphemy to charge endless torments for man on a God of measureless mercy and limitless love. "Forgiveness" is the divinest word that ever fell from the lips of man; pardon must awake the holiest emotion that can thrill the bosom of a God.

The deceased may not have been orthodox in all the details of creedal faith; Eve and the snake—Jonah and the whale—Lot and his wife of salt—Elisha and the bears—Joshua and his horse—Samson and the foxes, wrapping a tress of auburn hair, and swelling it to fill a corset with a woman's loving heart, damming innocent, unborn, untold millions because Adam bit a scabby apple, he regarded as mythoplasms—legends started in the young world's sunrise—marvel myths of an infant race which priestcraft has dramatized into serio-comedies for pulpit acting.

The immortality of man was firmly fixed in the chance of his soul. It was knowledge with him—not a matter of the heart's desire—not an epic of joy—a lyric for pain—a psalm for sorrow—an abstinence for trouble, or the anodyne of dreams, but a demonstrated fact.

Orthodoxy should ask for the gleams of the Jasper walls of the New Jerusalem are actual hieroglyphs of his coming home and the whirl of wings in his soul are pinions fledging for a homing flight and the heart's portamentos of eternal life are like an unending song rehearsing its trills and quavers in a robin's throat.

There is a finger pointing man with the imperiousness of a signpost, from off this star-strewn, storm-swept hill of earth to some ideal home where cloudless skies and rosy mornings lie swooning in the litanies of perfumed June. If eternity is but the cemetery of the centuries—the catacombs of ages—if there is nothing for man beyond the grave but the moaning winds of a starless night, walling their way through the dark caverns of a story heard the bell's sound the alarm rush on your Paul Reveres, and arouse the race from its age-long trance! For man is cheated, deluded, betrayed, and God has deceived his confiding children, and lied to a believing world.

The promise of eternal life dates back to that far off time when Evolution rounded the promontory of oblivion, dawned a golden daybreak, touched a brute now called man with a spark of Godhood and a passion for eternal life.

The deceased believed it possible for disembodied spirits to communicate with mortals. If this is true it solves the mightiest problem that ever convulsed the world. It transmutates scruple into certainty—doubt into fact—cables and bridges over the river of death to the morning land.

All beliefs and all religions are founded on real or pretended communications with the spirit world. Orthodoxy should look with endearment and not disdain on a working theory that seeks to anchor the basis of its faith to a demonstrated fact. Orthodoxy asserts immortality; Science says it is the only working theory that can ever prove true. Every prayer offered implies spirit correspondence between the living and the dead. Ignorance of psychical laws, with morbid or mercenary credulity, have doubtless prompted much pseudo spirit phenomena. Commercial Christianity is as great a fraud as commercial Spiritualism. From the treason of Jude to the rock that will crow on the millennial morning, imposture has gambled and will gamble in the vestments of Christ, and masquerade in the name of the son of Mary.

But the spurious proves the true. A shadow proves both the sun and a substance. A thirst for eternal life implies there are living waters to slake it. Six hundred Christians needs pounding the ear of earth with theologic rattle, distorted echoes of a God of credulity, folding in his arms a warring world.

The golden calf was a grotesque symbol of Aaron's God. Ingersoll's rhythmic rhetoric would have been the sweetest music ever heard by man, if Faith had but sung Hogue's witching alto in the lyric of a future life.

Spiritualism may be a flash from the lightning on the pilot of the soul's destiny, revealing a vista of its fate. Gleams of immortality do shoot through the brain like arrowy star-beams dance in the halls of hope, like rainbows in Niagara's spray, and are as confirmation of a future life as the voice of angels. There is a light in the soul.

"That glimmers in the darkness across the river's foam, That leads us to our friends in the dear-est land of home."

Talmage says the partition between this and the other world is thinning every day. Theodore Parker said Spiritualism is more likely to become the religion of America than Christianity was to become the religion of the Roman empire in the second century. O. B. Frothingham said Spiritualism in its higher forms is destined to be the religion of the civilized world. There is not a nation, race or tribe on earth without their altars, however rude, or their religion, however crude. All people, in all ages, have had a religion commensurate with their intelligence, and their deity has always had the form and attributes of its worshippers.

A just and honest God is the noblest conception of the human mind. All ages have had their dreams, visions, apparitions, ghosts, ghouls, prophets, chiefs, gods, devils, goblins and gleams

of a future life. Religion is the nerve center and pivot of the soul.

There is some mysterious occult force that weaves its wiles around men's idle hearts, reaches high tide and overflows in happy halcyons in Methodist camp-meetings, and baptizes Quakers with its divine aura in the pulseless hush of their silent meetings.

A meteor struck the John Brown statue, erected by Horace Greeley, on the battle-field of Ossawatimie, in Kansas. Scientists analyzed a portion of it, and found a metal that was never known on earth. They named it Hellum. It was flung by some bright star in its lightning light within the boundaries of the earth's gravity.

There is a magnet that does not belong to earth. It has been treated in the crucible of thought—analyzed by the mightiest metaphysicians of all ages. It dissolves only in the mystic menstruum of some great creative solvent. It is lustreless in the cold starshine of earth but blazes into incandescence when touched with Prometheus' fire. A diamond holds a sunbeam flashing from its heart. Man has in the socket of his soul a spark of God's eternal flame—a spark of Hellum, that belongs to another world.

It takes stout hearts and strong arms to hew the primitive forests and break the prairies for an easier life, and a higher civilization to follow. The race has just been lifted into a knowledge of the stupendous energy, and multiplied uses of electricity. Brown and Quantrell are ever fighting for broader human betterments on some receding Kansas border. St. Johns are ever straining to lead the race to loftier levels. Progress suffers Bull Run and Bunker Hill before it reaches Yorktown and Appomattox.

A hundred thousand years have been spent in man's unfoldment, supplemented by two thousand years of Christ's illuminated theology, and spirit intercourse, it is claimed, is just here, like pale dawn when it comes to wake a world of white against the crime of slavery. On his way to the gallows, in sight of his waiting gibbet, a slave mother held up to him her negro baby, saying, "Marsa Brown, here's one ob de children youse tried to free." Brown pushed back death, halted destiny, dignified a rope, to caress emancipation cut in ebony. That salutation started the rivets in the chains of American slavery.

Christ and Buddha divide the world's religious devotees between themselves. Men kneel and rise, sing and shout, toll and mull, smile and die, blessing these dead men's names.

J. R. Haines was born on the 24th of December, 1822, and died on the 6th of September, 1899. He came on this earth with the blis of a winter, and left for the morning land on the crest of summer.

In the progress of the arts, science, and the development of religious thought, his seventy-eight years of life spans the mightiest epoch the world has ever known.

Men are not deathless until they die. Men live in bronze, marble and sublime words, and the spirits of their work are the gods of the living. The deceased was a moral hero; with smokeless, noiseless powder he charged against the Malakoff of every wrong. His mission in life was to advance the standards of civilization up the mountain's side, eye toward the Utopian tops where the gods dwell and the lightnings play. The deceased was a practical, a moral, a noble, a sublime, a god-like man. His life was a revolving light on the highlands of the future, luring men to kinder deeds, nobler aims, holier charities and loftier purposes. With convictions in his conscience, gold in his heart and silver in his hair, he bravely traveled from the spring of life through radiant summer with its dust and dew, and into the autumn, when death, the fate of all, with its sable wing fanned his face to pallor, and softly whispered, "Come your carriage waits."

He passed into spirit life like December into May, through a mist of April tears.

May faith and philosophy smile a salve to the heaving heart of her, who with the heroism of a wife's devotion, helped him carry through life its heavy burden. Death is the last act in the tragedy of life; it is a benediction, when through it a weary, worn pilgrim, on this barren globe of earth, gains a restful, starlit home.

He should remember that:

It requires a night of darkness, just to make the day complete, And behind each wall of trouble waits a benediction sweet; Then remember, as you struggle up the hill, though steep it be, That beyond its Alpine ruggedness lies a land of light.

Each scar received in fighting for the cause of truth and right Shall be a badge of honor on the breast of Honor's Knight; The world may have its burdens, and its griefs and tears untold, But if there was no cross of sorrow there could be no crown of gold.

That wicked, cruel world that reads and tears the heart must now be said: Farewell, Uncle Ridgeway—listen! an echo from across the river's gloom whispers, "Not forever."

# MENTAL HEALING MADE EASY.

Dr. Paul Edwards, the Parisian healer, who recently won great fame by treating Mme. Calve, the opera singer, and Lile Fuller, the serpentine dancer, has come to London, England, for the winter, and has just privately published a book explaining his methods and telling how anyone with a little practice can cure most of the ailments of his friends.

To a representative of the Chicago Times-Herald, who called at his rooms in Baker street, he presented a copy of his book, entitled "Mental Healing," and spoke of his methods and cures as follows:

"My method is this: I stand before the patient, then back away a few feet and raise both hands level with the patient's face, but not necessarily looking into his eyes. I advance upon him and then sweep the hands down the whole body as though searching his frame with an intense determination to purge it from all pain. This is repeated two or three times, and it is seldom that the patient does not go away free from pain.

"Lile Fuller, who was one of my patients, used to say, 'I feel as if electrified.'

"Of course a chronic case of twenty years' standing would need more than one visit, but with those who come a few times my failures are very few. All sorts of afflictions were cured, except of course surgical cases, though even then I could drive away the pain. I was especially successful with affections of the heart and lungs and with diseases of women."

"Lile Fuller was in danger of losing her sight. She came straight from me to her Crystal Palace engagement, and her cure has been permanent."

"Mme. Calve, the vocalist, burst into tears in my consulting-room. 'Oh St. Paul,' she said, 'I shall never sing again.' But she did after I had treated her."

"Mlle. Cleo de Merode was another of my patients."

"Camille Flammarion, the famous astronomer, was much interested in my power, which he at first suspected to consist of waves of electricity similar to those of wireless telegraphy. But he brought down a neometer, with which he tested me for two hours in order to see whether I could exercise any magnetic influence upon it. He proved that I could not."

"Another scientist, Professor Stebbins, thought it might be explained by light emanations from my hands, and he took dark and flash light photographs of my hands, which showed that they were not right on. And so the secret of this power remains a mystery."

"I make no charge of any kind, and many of my patients give nothing. But I must live, and there is a bowl in which offerings may be placed. It has been stated that I am a rich man, making a good thing out of this. The fact is I don't own a dollar, and I am only anxious to go on with my work of healing."

"In Paris, of course, I aroused the hostility of the doctors, and I was prosecuted for illegally practicing medicine. After a long inquiry I was entirely acquitted by the tribunal."

"It is quite a mistake to suppose that I am practicing a religion here. That altogether outside my work. I am a healer, and I found the most brilliant people in Paris in my consulting-rooms. Several princesses came, besides dukes and duchesses, and I was earnestly solicited to go to Smyrna to treat a pasha there."

"I shall spend some time in London, and have no doubt I shall find opportunities of usefulness."

Here are the directions Dr. Edwards gives for becoming a healer, in his book just issued. Urging the importance and value of mental healing he says:

"A mind charged by will when sent upon its flying mission will perform prodigies of good. It will search out a patient in a foreign or distant land and heal him of his ills. Distance or substance will not impede its progress. It is the free gift of all persons, and they are expected to cultivate it for the good of our common race. We find the lower order of animals cultivating it for the purpose of existence, while the snakes even go so far as to become expert in mental concentration, thereby charming their prey. The cat and lion often use their minds to appear and then hide, and why cannot man, with his nobler aim, turn mind to his lasting benefit?"

Then Dr. Edwards proceeded to give plain directions on how to banish pain and disease. He says:

"Go to work and heal your sick ones. If there is a headache, or a toothache, or a pain in the back, or a pain in the arm, or a pain in the leg, or a pain in the chest, or a pain in the stomach, or a pain in the head, or a pain in the feet, or a pain in the hands, or a pain in the fingers, or a pain in the toes, or a pain in the joints, or a pain in the muscles, or a pain in the nerves, or a pain in the bones, or a pain in the skin, or a pain in the hair, or a pain in the nails, or a pain in the eyes, or a pain in the ears, or a pain in the nose, or a pain in the mouth, or a pain in the throat, or a pain in the lungs, or a pain in the heart, or a pain in the liver, or a pain in the stomach, or a pain in the intestines, or a pain in the bladder, or a pain in the rectum, or a pain in the uterus, or a pain in the vagina, or a pain in the breasts, or a pain in the arms, or a pain in the legs, or a pain in the feet, or a pain in the hands, or a pain in the fingers, or a pain in the toes, or a pain in the joints, or a pain in 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SATURDAY, DECEMBER 9, 1899.

## \$50,000,000.

### That Is the Amount Owned by the Romish Octopus.

According to the Chicago Tribune, there is in this city \$50,000,000 worth of property free from taxation, owned exclusively by the Roman Catholic church. What a deadly hold the Roman octopus has on the affairs of this state!

#### Who Made de Fence?

The colored preacher, in telling how God made man of clay, and "set him agin de fence to dry," was interrupted by some thoughtful parishioner with the inquiry, "Who made de fence?" To this outburst of skepticism came the response: "No more such fool questions, for dey'll spile any system of religion."

The "higher critics," better designated as honest critics, are revolutionizing the Holy Scriptures, by a careful examination of them.

All but four of the Epistles of Paul were rejected long ago by zealous students as spurious, and not the productions of Paul. Romans was one of the four which was accepted as genuine. Will the reader be so kind as to open the sacred volume at Romans 16:22 and read:

"I, Tertius, who wrote this Epistle, salute you in the Lord."

If in the body of the so-called Shakespeare's plays were found the words standing out clear and distinct, "I, Francis Bacon, wrote this play," would any person attempt to controvert his claim? By what rule of rhetoric is the positive declaration of a divine scribe to be interpreted by contraries?

Tertius is believed to have been one of those Benedictine monks, skilled in letters, who flourished in the beginning of the 10th century, and wrote the Epistle for the papal hierarchy, to supply a long-felt want, particularly to defeat the Protestant revolt.

Some of the Bible commentators have tried to wriggle out of a very awkward dilemma, by suggesting—"Paul may have written this epistle in Syriac, and Tertius may have translated it into Greek;" but Dr. Adam Clarke says:

"The words are, 'I, Tertius, wrote,' not translated or interpreted or copied."

It was a practice of ancient authors to credit their productions to distinguished persons of the past, to the end what they wrote should be the better received. Anything from the unknown Tertius would have no influence with Luther and his coadjutors; but from Paul it was hoped the rebellion would be arrested.

Bear in mind until Luther's time, save a few pretended extracts from the sacred volume, and the history of Hannah and Samuel, little or nothing was really known by the commonality of the Holy Bible. Though ordained priest in 1507, it was not until about that time Luther first saw a copy of the Bible. Plautus and Virgil till then constituted his library. It was brought to his attention while he was warring against certain monastic customs. If the truth was known it is very probable portions if not all of Paul's Epistles began to make their appearance at that time, their object, to silence the Reformer, who began, even then, early, to show he had a will of his own, which would not submit to ecclesiastical restraint.

Having found who wrote Romans, it may be well in this connection to turn to the concluding words of the other Epistles, commencing with I. Corinthians, and learn it was written, not by Paul, but by "Stephanas, and Fortunatus, and Archaeus, and Timotheus;" that II. Corinthians was written by Titus and Lucas; that Ephesians was written by Epaphroditus; that Colossians came from the pens of Tychicus and Onesimus; that Hebrews was written by Timothy, and that nearly all the Epistles are credited to other persons than Paul.

#### "There Is No Death."

A number of our subscribers have made inquiry about the book, "There Is No Death," by Florence Maryat. We are sorry to say it is out of print. We have on sale, "The Dead Man's Message," by the same author. Price, cloth, \$1.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per dozen.

now going on in regard to a creed for the N. S. A. had not occurred before the late assembly of that body, instead of subsequently, for it is easier to prevent unwise action than to correct it after it is consummated.

The Progressive Thinker, through both its editorial columns and many of its ablest correspondents, pointed out the great danger of complicating matters by joining too many issues in its declaration of principles. The wisdom of that counsel must now be apparent. Spiritualists come from all the churches and have a large following of those who repulse Christianity, because they believe it only a reconstructed paganism. They are a unit on the subject of a continued existence, and of the ability of those who have entered the new life to communicate with loved ones yet clothed with mortality. This is their bond of union. All additions are instruments of discord and disintegration.

No declaration of belief by any body of persons however numerous, can compel assent to an obnoxious faith without resort to violence. An individual may believe in an "Infinite Intelligence," but he has no right to foist that belief on another. They who recognize such an abstraction so soon as they begin to inquire into his attributes will find there is a conflict of opinion among themselves.

A society may add to its numbers for a time those who want to worship a god, but in doing so they must drive away those whose judgments repulse such an assumption. Majorities in such cases do not count with freemen who have sufficient independence of character to do their own thinking.

Priests manufactured gods so plentifully ages ago that there were thousands of them. Every leaf that fluttered in the breeze was moved by a god. There was not a single process of Nature, however grand or minute, over which a deity did not preside. The woods were vocal with their shouts; the birds sang in their praise; and the fishes leaped from the waters in their superabundance of joy, and to testify of their love for the passing god, invisible to human eyes. The people, in token of their admiration for some favorite of the heavenly host, sacrificed the first born of their flocks and herds and of their sons to gratify his voracious appetite.

All these were grand old times, when Moloch, with outstretched arms heated to redness, welcomed the eight day old baby boy to his loving embrace, whilst fond parents looked on with gratification, conscious they had contributed their share towards appeasing his wrath; for they had learned he roared in the thunder, howled in the storm, and sighed in the breeze, and they feared to increase his ire lest he should convulse the globe in an earthquake shock.

Though the gods, so abundant in the long ago, with the N. S. A. have dwindled to a single Intelligence, it will be just as well to let that one continue outside of creeds and national constitutions; for mortals can neither add to his power, diminish his fame, contribute to his pleasure, nor abort a single purpose his Infinite will has determined to execute; on the contrary, we will remain the unknown sphinx he has ever been, whether recognized or not by puny man, his works alone ever revealing his goodness, his grandeur and his glory.

#### What Jesus Would Say.

We apprehend the Atchison Globe, from which we frequently see extracts, is not orthodox. Remarking on "What would Jesus do?" late a subject by some pulpitist in the Ladies' Home Journal, the editor says:

"No one knows what Jesus would do, but it is a settled fact, he would not write for the Ladies' Home Journal. It is also settled that his contribution would not be accepted if he wrote, for the reason his teachings say nothing about the necessity of pillow cushions, and the life meeting the husband at the gate."

The editor might have said with force, instead of playfully, judging by what his romance biographers said of him. Jesus would not denounce slavery, nor pronounce a "woe" on the slaveholder; he would be silent as regards polygamy, even if the custom was universal; he would not object to easy divorce laws; he would not punish for adultery, but would tell the criminal "Go and sin no more;" he would not oppose wine drinking, nor prohibit the manufacture of the intoxicant; he would not address the people so as to be understood by them; but he would say:

"He that believeth [that I am the expected messiah] and is baptized shall be saved; but he that believeth not shall be damned."

#### Catholics Believe in the Raging Fires of Hell.

Rev. J. C. McCourt, C. S. P., preached to a large congregation in St. Mary's church, in California, recently. He chose for his text: "Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers, gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn."—Matthew xiii:30. In part he said:

To believe in hell, to believe that there is a place where men are punished in everlasting flames, is old-fashioned and obsolete. The world has rejected it. Protestants explain it away and make those flames, if they exist, a mere agreeable warmth. Well, Catholics know better than that; we know as an awful fact that God, in His justice, has a place where men suffer forever, where the worm dies not, where the fire has no kindly blaze, as we know it here, but black, formless monsters hold in horrid embrace the writhing, struggling souls which are burned forever but not consumed. Every sense, every part of the body, receives torment and its own pang, unceasing, unrelenting, endless. The eyes behold visions of burning; the ears hear terrible voices; the feelings are racked and tortured. Those members which have especially sinned on earth receive punishment becoming their evil deeds; the false tongue is scarred and dried; the malignant heart is withered and torn, and the feet which have trodden the paths of sin are burned with stinging flames. Fire, horrible fire, is everywhere, burning on and on forever; yet, great and awful as are the torments of the senses, they are as nothing with those of the mind.

Think of the above horrible picture in this, the 19th century. It could only emanate from the Romish octopus.

#### "Helioelectric 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.

say. Death, which held the world in thrall for ages, is now moribund—that is, death-struck. It is a pleasure to quote his own words:

"There can be little doubt that Death was king throughout medieval Europe, and that he did not reign but governed. The power of the church consisted in large measure of the appeal it could make to this motive. The institutions of the clergy, priests, indulgences, and dispensations were in the most intimate connection with the financial side of the church's organization. \* \* \* The greatest and most Christian poem of the Middle Ages deals entirely with the life after death, and we can see from Dante how vividly a man's fate after death is connected with any survey or reminiscence of his life in the vulgar world. Death and the Devil rule over them all; and even the most modern of the medievalists, Villon, expressed his sentiments in fullest detail in his last will and testament."

"With us of the modern world all this has changed, or is changing. The church in all its sections is devoting its attention more and more to this life than any other. Death is no longer regarded as a King of Terrors, but rather as a kindly nurse who puts us to bed when our day's work is done. The fear of death is being replaced by the joy of life. The flames of hell are sinking lower, and even heaven has but poor attractions for the modern man. Full life here and now is the demand; what may come after is left to take care of itself. Death is disappearing from our thoughts."

Without following the writer verbatim, still he goes on to say in substance: The mass of men no longer attach any importance to the subject of death. The whole problem is ceasing to touch in any vital way the ideals and thoughts of men. There are signs of this everywhere. The increasing popularity of cremation is one of them. More significant is the disappearance of hell from popular theology. With the disappearance of hell the divergences of creeds lose much of their significance, so we have toleration which often wears the garb of indifference.

And so the world jogs on and the people move with it. Christianity, considered as a stepping-stone between barbarism and modern civilization, may be viewed with some complacency, and its attempt to govern and punish crime with after-death penalties, and reward for good deeds with front seats in Paradise, possibly served a purpose with the ignorant masses to whom such fabrications were preached; but with education diffused very generally among the people such teaching and threats of terror have become subjects of mirth.

#### As the Doctor Views It.

With a large amount of current medical literature constantly falling in our hands we cannot avoid noting the general trend of the medical profession as regards religious matters. An editorial in the December number of the "Medical Brief," under the head of "Intuitive Religion," has some ideas worth reproducing. We extract and unite detached sentences:

"Every man, however his nature may be warped, or crusted over by conventional customs, has an intuitive perception of right and wrong, an instinctive recognition and appreciation of truth, justice, honesty and charity."

"Cultivation of a man's spiritual nature affords him a source of enjoyment which a man spiritually undeveloped does not share, just as cultivating the love of beauty—the esthetic nature—opens the mind to a new world of artistic riches and delights."

"A man whose higher nature has been developed for seeing all that is beautiful and good in life, is a better and a happier man than the 'finite and finished' man. Such a man revolts at the cast-iron precepts of theology. He cannot believe that Heaven and Hell are places. He feels they are conditions."

"Theology is the handwork of man, ever at war with the teaching of true religion."

"It has often been remarked that the best men in a community—the industrious, honest, temperate, kindly, charitable, public-spirited—were often the least religious, in the sense of church-going. And why? Not because they have no religious nature, but because they are disgusted with theological cant and hypocrisy."

"Theology offers nothing to satisfy soul-hunger. Theology is not progressive. Men are returning to their intuitions for religious guidance. Experience has shown that natural law dominates the universe. If they break any such law they will certainly catch the penalty. If the best man and the worst man each take a lethal dose of strychnine both will die. If a man breaks a financial law by spending double he makes, he is soon bankrupted in credit and capital. The same laws operate in every department of life. A broken law means an inevitable penalty."

"When the world escapes from the trammels of decaying theology enough to fully realize it can never escape that strenuous natural justice, which is inexorably meted out to all law-breakers, we shall have reached the highest point of civilization."

May all kindly influences hasten the consummation of that glorious period.

#### An Improbable Story.

"And the whole earth was of one language and of one speech."—Gen. 11:1.

Language is the variant sounds produced by the vocal organs, by which the possessor makes known his wants to his fellows. Capable of an infinity of sounds each people separated from its neighbor has devised a language peculiar to itself to make known its needs. Philologists distinguish many thousands of languages and dialects now in vogue. If we are to accept this Genesis account of an attempt to build a tower whose top may reach into heaven, then "The Lord came down to see the city and the tower the children of men were building." Finding but one language, after advising with his associate Gods, he confounded their language, so they could not understand each other, and he scattered them abroad in all the earth. His purpose was to prevent the completion of that tower so the sons of men could not scale heaven and become as one of them—the Gods.

This was a device of the priestly historian to account for the diversity of language; but would it not lower our estimate of the Divine mind to believe he resorted to such a subterfuge to defeat the genius of man and prevent his scaling heaven? We apprehend the "Infinite Intelligence" of the N. S. A. would formulate a more feasible method to prevent the usurpation of his throne than did the author of this Bible story, for we can't believe "the Lord" had anything to do with it.

## A Most Remarkable Book Concerning the Existence of Man, and All Things, and All Being.

It Was Written By Materialized Forms at the House of J. H. Pratt, Spring Hill, Kansas, William W. Aber Being the Medium.

"Reading the Vail" is pronounced by Col. R. T. Van Horn, of Kansas City, Mo., as a most remarkable work. That Col. Van Horn is fully competent to judge, we will say that he has been a member of congress for four sessions, an editor of a leading daily, and a profound thinker along scientific lines. He says:

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Faraday. There are numerous others giving a few lucid and most masterly, and many suggest or dissertations on scientific, philosophical, religious, theologic and occult topics—'from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions."

"In addition to this mass of messages, there are in the book about sixty illustrations—44 of them portraits. These were drawn by a form standing out in the room at a desk, the form or personality to be sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary."

"What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Paine and Michael Faraday are of the kind in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves."

"The Spiritualist press and its contributors are just now discussing a number of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the kind of the original of the medium imposes upon communication."

#### A Compromise Proposed.

The "Truth Seeker" says the poem which appeared in these columns on the 15th ult., entitled "St. Peter's Mistake," was from the pen of Dr. W. A. Croft, and originally appeared in its columns, and should have been credited to that paper, whereas it was credited to "The Messenger."

The Progressive Thinker discovered the poem in The Messenger, of St. Albans, Vt., was pleased with it, copied it, and supposed it was doing the fair thing in crediting it to that journal, for it bore no mark of being original with the "Truth Seeker," says it was a good thing, and was worthy of that journal."

Having made the amende honorable we trust in this case, we have a parallel one against the Truth Seeker. A short article, original with us, appeared several weeks ago in the Truth Seeker, credited to the Agnostic Journal, or some other paper, instead of The Progressive Thinker. It was, of course, an accident; and as Dr. Macdonald is not wont to push with his horn, we made no note of it. Suppose, brother, we call the matter balanced, and hope our exchanges will not hereafter copy each other's articles without credit, and mislead those of us who are always careful to do justice in copying from other papers."

#### Confirmed by Statistics.

A learned scientific investigator has just made the announcement that "The older a church and the more orthodox its sect, the more it stimulates the religious instincts at the expense of its morals."

The truth of this statement is obvious to all who study the statistics of crime. Roman Catholicism is the oldest of the Christian sects, the most orthodox, and it greatly leads in the number of its convicts in the penitentiaries. The various Protestant sects show a pro rata diminution in criminality as their age decreases. If Spiritualism can be classed with the religions it is the youngest, the most heterodox, and the freest of criminals of any of them. They expect to pay in person for every infraction of the ethical code; while the orthodox sects expect Jesus to satisfy offended justice, because they believe in the efficacy of his atoning blood.

#### The God Idea.

Some twenty years ago one of our now lady patrons, then a member of one of the orthodox churches, and a teacher of distinguished ability, became convinced that the God idea and hell theory had no foundation in nature. She had written a volume of poems full of beautiful thoughts, and had placed it in the hands of a printer for publication. As she reflected she saw a material defect in her work—she had given too great prominence to the dweller among the clouds, so she withdrew the sheets from the hands of the printer and proceeded to eliminate every reference to that imaginative personage found therein, including every suggestion of immortal pain for mortal wrongdoing. It has been our pleasure to read many of our friends' productions since their emanation, both in manuscript and print, several of which have appeared in these columns, and we have no hesitation in stating that the "god-less production" would be a valuable acquisition to our literary literature.

The author is a Spiritualist, far advanced in years, with a brain as clear as a silver bell, and her pen is as sharp as it tipped with diamonds; wonder how she likes an "Infinite Intelligence" added to her creed?

#### Materialization.

We have published several articles lately in reference to materializations, for and against. Nothing can be gained at present by extending the discussion. We have about one bushel of articles on hand treating the subject from various standpoints. They must give way to matters of more general interest.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

## Fifty Years of Earnest Devotion to the Cause of Spiritualism.

When an individual has devoted fifty years of his active life to Spiritualism, he is certainly entitled to recognition in a substantial way, and Spiritualists should take an especial interest and pleasure in honoring such a person. In this connection we allude to Hudson Tuttle, of Berlin Heights, Ohio. For half a century he has taken an active part in promoting the philosophy and phenomena of Spiritualism with his voice and pen, and some of his works have been translated into the various languages of the old world, and now it can well be said of him, that no other one person has made a deeper impression on the world for good than he has. We have inaugurated this plan by which each year one of our leading workers can be especially selected to whom contributions in money will flow in one unceasing stream during December and up to and including January 1st of each year.

Mr. Tuttle is now about seventy years of age, and in a great measure incapacitated, on account of his declining years, from the performance of severe manual labor that has fallen to his lot during the last half century. Although his physical strength has greatly failed him, his mind is more brilliant than ever, and his best work remains yet to be done. If each one who reads this notice (aggregating some 40,000, perhaps) will send him even one dime each, the sum will amount to \$4,000, making one exceedingly bright spot in the life of this illustrious man. We ask our subscribers to inundate Mr. Tuttle with letters during the time alluded to above, and let him know that Spiritualists are not ungrateful. Send him a small sum if not able to send more. Even a DIME each will amount to a magnificent sum. Send him something, however small the amount, in honor of his fifty years of service in behalf of our glorious cause. Send all remittances direct to him at Berlin Heights, Ohio. One gentleman to whom we submitted the plan offers to give \$25.

## 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.

greater is its coincidence with the ancient Latin versions. And he thinks the Codex Bezae may be older than the Vatican Codex. The latter codex came to light in the year 1475, the Vatican library being then only twenty-five years old. But no practical use was made of the Vatican Codex until 1857, when a translation of the New Testament from the Codex Bezae was published. The Codex Bezae is said to have been procured by Bezae from the Benedictine monastery at Lyons, in 1562, and presented in 1582 to the Cambridge Library. It has the Greek and Latin in parallel columns. Prof. Edwin Johnson, in his "Pauline Epistles," says of this codex:

"It is a work of a French Benedictine, ignorant of Greek, and so poor a Latinist that, in one instance at least, he has coined a Latin word out of the French."

In answer to my inquiry about the French-Latin word, the Professor says it is *sonis*, "cares," from the French *soins*. I have consulted two copies of Beza's Latin Testament. The only passages where such a word is used are in Luke and Mark. I turned first to Luke viii:14, and this is the reading: *London edition of 1773—Quod autem in spinas cecidit, ille non vidit, et non profecit a sollicitudine vitae, et non profecit a sollicitudine vitae.*

New York edition of 1821—*Quod autem in spinas cecidit, ille non vidit, et non profecit a sollicitudine vitae, et non profecit a sollicitudine vitae.* et non profecit a sollicitudine vitae, et non profecit a sollicitudine vitae.

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**Works of Thomas Paine**

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By means of natural selection, or the preservation of favored races in the struggle for life. By Charles Darwin, M.D., F.R.S., F.L.S., &c. This book, a grandest achievement of modern scientific thought, has been translated into more than thirty languages in English, has been translated into almost all languages of Europe, and has been the subject-matter of reviews, pamphlets, sermons, and other voluminous of age. Most of the great scientists of the young fully support his position. The book is now being issued as part of the complete works of the author. For sale at this office. Price \$1.00.

**A. Schopenhauer Essay**

Translated by T. B. Saunders. Cloth, 75 cents.

CONTENTS: The Will; of Life; Consciousness; Maximism; Religion and other Essays; The Literature; Studies.

"Schopenhauer is one of the few philosophers can be generally understood without a comment. All his theories are drawn directly from nature, to be suggested by observation, and to interpret world as it is; and whatever view he takes, he makes it his purpose to justify it by facts."—The Critic.

This characteristic endows his style with a freshness and vigor which would make him a favorite with our readers, and we have no hesitancy in recommending it to that of Germany."—"New York Tribune."

For sale at this office.

**Longle's Beautiful Song Book**

For Public Meetings and at the Home.

Contains the following songs with music:

I'm thinking, dear mother of you. We may grow old, but I'll never forget you. You've given me good times yet to be. The land beyond the sea. They are waiting at the portal. When the dearest mother calls her children home. Ours are the grand jubilee. My mother's tender eros. Dear mother, my darling, my treasure. In the garden the roses never fade. In heaven we'll know each other still.

For sale at this office. Price 25 cts.

**THE GOLDEN ECHO**

A New Book of Inspiration Words and Music.

For the use of meetings, lyceums and homes. By Tucker. These beautiful songs have already sold over 100,000 copies. It is hoped they will be heard in every land. Price 15c; \$1.50 per dozen.



## GENERAL SURVEY.

### Miscellaneous Notes of the Work and the Workers.

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

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

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

### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Liotype 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 on white paper, 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.

The Grand Rapids Spiritual Association wants a speaker for two or three Sundays in December. Address John Dixon, Secretary, 114 S. Division street, Grand Rapids, Mich.

G. H. Clark writes from Lansing, Mich.: "Allen Franklin Brown, of Texas, has been with us since the 5th of November, and to-night closes his engagement of sixteen lectures for one society. He has done a good work here. He is a first class able speaker."

"The Spiritualists of Elmira, N. Y., were given a rare treat in intellectual good things at I. O. O. F. hall, by Mrs. R. W. Barton, who held her audience spell-bound with her inspirational lecture and wonderful tests, which were recognized by all. The local Spiritualists are very anxious to secure her services for this city, but she lectures the next two weeks in the city of Rochester, and they are fearful the latter will capture the prize. Mrs. Barton came here from Williamsport, where she has been for a short time. Her home was for years in Minneapolis, Minn.—Elmira Telegram."

The Band of Harmony, auxiliary to the Church of the Soul, will hold a bazaar next Thursday afternoon and evening (Dec. 7), in the Le Moyne building, 40 Randolph street, room 618. The bazaar will open at 3 o'clock p. m., and show musical programs has been arranged for the evening. Lunches will be served throughout the entire time. Last year's bazaar was a great success, and it is expected that the success of the coming one will be even greater. All are invited to attend.

Prof. W. M. Lockwood has an engagement at Cleveland, Ohio, during December. The Spiritualists there will relish his scientific lectures.

Wm. E. Smith and wife write from Clinton, Iowa: "Boots and paper received for which we owe you thanks."

Lyman C. Howe writes from 813 East Washington street, Syracuse, N. Y.: "I engaged here for one month, and the tide is our way just now, and they have extended the engagement to the end of December. Our audiences have quadrupled in two weeks, and still growing. I expect to serve the Grand Rapids Society the Sunday of January, 1900. Maggie Waite will be here, I understand, to the end of January. A lively interest is apparent, and if no breakers get in the way, Syracuse may have a resurrection."

I. W. Hatch writes: "The Hull-Covett Debate will give me much of the best of reading, thanks to your liberality. I shall prize it very highly, and it will be a grand companion for those excellent books that you have been sending me, and that make quite a nice little library of themselves. I hope to add others to them in the coming years. If you continue to carry out the Divine Plan as successfully as you are now doing, I hope always to remain a subscriber to your valuable paper."

Carrie F. Weatherford has found it necessary, she writes, to change her plans for December, and has accepted a re-engagement with the West Side Society of Cleveland, O. Her work there is especially appreciated, the improvisations and photographs and readings proving especially satisfactory.

G. W. Kates writes that the missionary meetings in Minnesota held by his wife and self in Lambert, Marshall and Wheaton, were very largely attended. At Marshall, they lectured in the Salvation Army hall; at Wheaton, a hall large enough to hold an army, and at Lambert, where the people came, could not be secured about two hundred persons being turned away each night; so the Wheaton society will soon build a temple, for which a lot is furnished free and \$500 subscribed soon as the call was made. The Temple is assured, and so is our cause in Wheaton."

Dr. C. W. Hidden, of Newburyport, Mass., has closed a successful three months' engagement with the society at Providence, R. I., and at last accounts was in the midst of the national excitement attending his campaign for the mayoralty of Newburyport. He is running on a straight no-license ticket. Dr. Hidden is deeply interested in temperance work. He was recently elected Chief Templar of Mountain Hill Lodge of Good Templars, on installation night was presented with an elegant regalia. The Doctor will return to the Providence society in February.

Irene M. Dobson writes: "I desire to give my thanks to Mrs. Emma Nickerson, Mrs. M. D., Mrs. L. Sanders, Mrs. Connors, Mrs. Bell and Mrs. Schnitzer, for their disinterested help in holding my meetings during my illness. My meetings at 3243 Wabash avenue, have been a success from the start. I give thanks to God for the ability to again attend to my work which is the ambition of my life."

Mrs. Marian Carpenter writes: "I have been obliged to cancel Grand Rapids and other engagements, on account of ill health. My address will be for the winter at Lewistown, Mich. Permanent address 58 West Columbia street, Detroit, Mich."

Married—At the residence of Rev. Nellie S. Baude, of Detroit, Nov. 25,

Miss Mary E. Walker, of North Ridgeway, N. Y. The bride was a very beautiful creature. At the conclusion of the ceremony the guests retired to the dining-room where a bountiful collation was served to the friends and the congratulations of all concerned. The happy couple left for the East Nov. 27, where they expect to make their future home, accompanied by the good wishes of a host of friends.

F. D. Smith writes: "Saturday afternoon, Nov. 25, about twenty-five people assembled at H. F. Coates' rooms, No. 2641 Indiana avenue, to witness the spirit painting of his spirit guides. The canvas was set up in the dining-room where was thoroughly examined by all, and pronounced free from paint. It was then placed upon an easel in view of the entire audience. After some music the work began, and face after face appeared upon the canvas, until six perfect faces were seen. Now this was done in the light, the canvas not leaving the eyes of the sitters at any one time. When completed and examined it was found to be truly a work of art. The time consumed in the painting of it was one hour and twenty minutes."

Geo. W. Kircher writes from Louisville, Ky.: "The People's Spiritual Church have just closed a very successful month. Our fair was well patronized by all of our societies here and we were able to give a very fine lecture. We will give them a helping hand to pay for our temple, Mrs. Virginia Barrett, of Indianapolis, Ind., who has been with our society the past month has done a good work and deserves much praise. Mrs. Barrett is an excellent lecturer, and a good, honest little woman. We will have with us for two weeks in December, Mr. and Mrs. Hatfield, of Detroit, Mich., two of the best mediums and so far we will guarantee our little temple will not accommodate the friends of our cause. Mr. and Mrs. Pettibone visited our city last fall and gave some excellent seances, such as materialization and slate-writing in the light."

The Herald of Iowa, Kansas, says: "Mr. Metch Willoughby who lives in Moran, does business in La Harpe (he is an undertaker) and frequently drives home after dark. The road he usually follows leads past the Moran cemetery. One night recently as he was passing the cemetery he suddenly became conscious of another person in the seat beside him. On closer examination he found the other presence to be a Mr. M—, a former neighbor of his, whose body Mr. Willoughby had buried in the cemetery. He was just passing. Too much astonished to speak, Mr. Willoughby stared at his sudden visitor who seemed to be trying to say something, but apparently lacked the power to do so. The apparition, Mr. Willoughby says, remained in the seat for some ten minutes, and then disappeared as suddenly as it had appeared."

Mrs. Maud Lord Drake writes: "Will you kindly announce in your paper that I am located at No. 2841 Olive street, St. Louis, Mo., for the month of December, where all mail can be addressed me and from which place I will answer all calls for lectures and seances. I left Cripple Creek two months ago and left a new society in a prosperous condition and under the management of sincere and able Spiritualists, out of which the cause has come strong additions to our ranks and much good to the cause."

Henderson Lindley writes from Washington, Pa.: "I live at Washington, Pa. I heard some talk about Spiritualism, and made up my mind to honestly investigate. I got a medium to hold a meeting at my home, and I was so much pleased with his forcible argument, pleasant demeanor, and truthfulness that I concluded to have Mr. L. M. Oles hold another meeting. Will you call me an investigator, and not what you could call a Spiritualist. I must say that he is a wonder as a medium."

Mrs. Georgia Gladys Cooley, pastor of the society at 77 Thirty-first street, writes: "Mr. Hartley has the wrong date for our fair. It is to be held December 14, instead of January 14, 1900. We're pretty swift out here at No. 77, but not quite that far ahead."

After January 1, 1900, Mrs. Georgia Gladys Cooley will be able to fill week-night engagements within a reasonable distance from Chicago, giving lectures and spirit messages. Also open for camp-meeting engagements for the coming summer. Address 98 Thirtieth street, Chicago, Ill.

H. H. Scoville writes: "Miss Thomas' meetings in Hygeia Hall, 404 Ogden avenue, continue to attract large audiences, and new faces are seen every Sunday. Great interest is manifested. Both meetings and circles are marvelous, and the number of converts that she has made in the last few weeks. More than two hundred have joined her class for development, and half at least of the number have testified to having received proof in their own homes of spirit return in that time. Her subject of the evening was Free Spiritual Meetings, and was very entertaining. She said that Spiritism is a deception throughout the country had deteriorated from year to year until they scarcely exist. She quoted a few verses from the 17th chapter of St. Matthew where Jesus said to Peter, 'Of whom do the kings of the earth take customs or tribute: of their own children, or of strangers?' Peter said to him, 'Of strangers.' Jesus said, 'Go unto him, and say, I thank thee, son of David, for thou art the Son of David, and thou shalt find a piece of money: take it and give unto them, for me and you.' She also used the parable of the prodigal son to illustrate, saying numbers of societies who have heretofore charged at the door, have consolidated and are now free, and I rejoice that they are grown to the eating husks; have arisen and are on their way to the Father. And I hope every Christian Spiritualist will receive them, as the father did his son, and clothe them with a robe of righteousness; put rings on their fingers, and make merry, for they were dead and are alive again. He was lost and is found. After the lecture she gave something like fifteen tests, all to the satisfaction of the audience, and every one remarkably true."

The New York World of November 15 says: "Mrs. Logan, regarding her composition after a time, talked with the President for several minutes, and when she left the White House, appeared to be suffering much less keenly than when she arrived. Mrs. Logan said she was present at the department day to learn where her son was stationed. She told Secretary Root she had a premonition that something had happened to him. 'It may appear childish,' said she, 'but I am confident that some injury has befallen him. I have endeavored to shake off the feeling of depression, but it is impossible.' Secretary Root assured Mrs. Logan that her son was well and in good health, and showed her on the map of the department where his command was stationed. Mrs. Logan left the department relieved, but far from satisfied. Even while Secretary Root was assuring her that her son was in good health he was dead. Mrs. Logan intended starting a Christmas box to her son to-day."

Sallie B. Higgins writes from Philadelphia, Pa.: "The Progressive Thinker has for years been a friend to the oppressed and a tonic to the weary. It

has blended with its pages some of the most noble and highly attuned words of our grand and noble workers. The possibilities of its progress is too well demonstrated by the glowing testimonies of its merits, throwing in prominence as it has, and reaching so many homes throughout the length and breadth of this fair earth. Its appeals are vigorously adopted by the close contact made in providing sufficient reading matter to establish its claim in every home. To me it has been a brain stimulant, that has thrown into the background the ancient passages written by good and wise men, and led in advance all the way to the present. I have been able to find a clear, pure, crisp, and always connected with the needs of the people; a journal that will live in the minds of its readers forever."

Mrs. E. P. Frallick writes about the Waverly Progressive Spiritual Society, of Waverly, N. Y. Mrs. Helen T. Brigham, of New York, was on a trip west of late, and stopped over for a day and night, Nov. 16. She gave us a fine lecture, subject, 'Is Man Depraved by Nature, or by His Daily Life?' All were well pleased with her discourse. 'The subject for a poem was "True Worth and Higher Aspirations," which was exceptionally fine, and I wish it could have been preserved as it fell from her inspired lips. Mrs. Brigham or any other good speaker who is coming through here will kindly let us know. We will give them a welcome and entertain them, and if given time, advertise a lecture and give them the collection. We are too poor to hire a steady speaker. Mrs. E. P. Frallick, secretary, 528 Clark street, Waverly, N. Y.

Secretary writes: "Nothing succeeds like success. 'The Sunflowers,' of 77 Thirty-first street, demonstrated that music to their own satisfaction at their masquerade last Friday night. Over 200 people were present and about 80 in costume. Mrs. Cooley was generalissimo of the forces, seen and unseen. Everybody was in good spirits, whether masked or not. Coffee and sandwiches were served during the evening. Those who got next to the coffee and outside of the dance will kindly let us know. Several noticed it. Mrs. Cooley, on being taken with having been in mask as Red Riding Hood, denied the charge, but some can make affidavit they saw her change from pink to red, as well in force as in costume. All had such a good time, that another masquerade was at once demanded. Perhaps 1900 will be a very merry one. The New Woman never fails to grasp, at least in dancing, and to call out the new and old man. The Christmas present buying fair will start promptly on time at No. 77, 2 p. m., Thursday, Dec. 14, 1899 (not Jan. 14, 1900, as was published in the last issue of The Progressive Thinker) and will continue until the 15th of December. Supper served from 5:30 to 7 A. I. friends and well wishers are commanded and expected to come and eat and buy, till they are full and their purses empty. No excuses accepted. A programme of song and story is on taps for the evening. Costs nothing to get in—much to get out."

T. O. Brown writes from Wheaton, Minn.: "I and Mrs. G. W. Kates just finished a course of lectures for our society, on November 28. If our people were ever awakened from their material slumbers, they are at the present time. Their lectures were simply grand. Talk about an old-time Methodist revival stirring up the people would be no comparison. Mrs. Kates' psychometric readings from the platform were correct, although some did not recognize them. She continued to read a few hours after they found them all true, after having time to remember. Spiritualism is now discussed on every street corner, as well as in every home. There were at least one hundred and fifty people turned away every evening for the want of standing room. Our orthodox brethren cannot freeze us out. We are now holding a subscription list to raise funds to build a spiritual temple, and in a few hours had over \$500 subscribed, and before another November rolls around we will have a church of our own."

Phil H. England writes from Montreal: "I have just received the two books, Occult Life of Jesus, and The Next World Interviewed. I thank you very much for your generous present."

"Portia" makes the following timely suggestion: "At this time of the year our thoughts naturally turn to Christmas, and the gifts we propose to bestow upon our friends and acquaintances. It occurs to me that a subscription to The Progressive Thinker would be a fitting gift to our friends of liberal thought. If one cannot afford to give a year's subscription, why not send six or even three months? Those Spiritualists who are in the habit of sending truth and progress but are barred out from platform work by home or other duties, would thus aid the work in a substantial way. Many do not know of our belief except in a vague way, or have a distorted idea of it. Seen through the influence and medium of The Progressive Thinker, its practical and spiritual advantages are made manifest."

Maggie Waite has been re-engaged for the society at Syracuse, N. Y., until January 1, and will not be in Indianapolis in December. She has accepted an open for engagements during the months of February and March, and can be addressed until Feb. 1, at No. 304 S. Crouse avenue, Syracuse, N. Y. Frank T. Ripley has closed a successful engagement at Louisville, Ky. He goes from there to New Orleans, La., for December and January, where he can be addressed."

C. W. Stewart writes from Marshalltown, Iowa: "I am here filling an indefinite engagement. I may make this my headquarters for the winter. I desire engagements for week evenings during the winter in Iowa."

N. M. Thomas writes from Swisshaven, Pa.: "Enclosed find \$1 for The Progressive Thinker for one year. I am very much in sympathy with the fundamental teachings of Spiritualism, and believe that communications can come from the spirit side of life, but I have been unable to establish a connection so much during the past ten years that I have no faith whatever in slate-writing, materialization, or any physical phenomena whatever, and I am astonished to see it upheld and advertised through the papers. I know to a certainty that even the messages given on the platform by the 'test mediums' so-called, are made up to suit the occasion. Nevertheless, I am interested in Spiritualism, for I believe it to be the only religion which teaches the natural and reasonable outcome or future of this life. I am a firm believer also of inspirational lectures which appear in your interesting paper from time to time, but I am thoroughly disgusted with the fraud which is everywhere countenanced by the societies that I have entirely withdrawn from associating with or attending them." While Brother T. voices the sentiments of many who have been the victims of fakirs, yet genuine slate-writing and materialization, and other physical phenomena are very common among Spiritualists generally, and are produced under such

conditions that no one can doubt their Spirit pictures are now produced in broad daylight in this city with the canvas constantly before the writer, and the medium not being able to write in a dark room, and the writing is produced under equally as favorable circumstances."

M. L. Schaeffer writes of an incident at a funeral in Chicago: "When Mrs. Schaeffer was preaching the sermon, while in a trance, the spirit of Mrs. Dowling stood out the right of the casket in which her body lay, with her left hand resting on it. Peaceful and happy did she look. There were Jews, Catholics, and Protestant neighbors present. They were very much pleased to have the privilege of witnessing a Spiritist, funeral service."

Silas Beaman writes from 2222 Prospect street, La Crosse, Wis.: "I will be glad to answer calls to lecture on Phenomena and Spiritualism. Discovered based on absolute knowledge rather than opinion—three to six lectures in a place. By the kindness of Dr. Sanderson I am still a reader of The Progressive Thinker, which seems more than any other paper, to be the national exponent of Spiritualism."

## EASILY GULLED.

### A Clairvoyant Under Arrest.

JESSE TOURVILLE ADMITS TELLING FORTUNES BECAUSE IT PAYS—THINKS A CHARM MADE OF BAKING POWDER BROUGHT HIS PRESENT TROUBLE.

Jesse H. Tourville, the fortune-teller who was arrested on complaint of Mrs. Mattie Eberlich, 678 Milwaukee avenue, who said she had paid him \$500 for a charm which proved worthless, made a confession in the jail regarding his bogus profession. His brother Chester, a clairvoyant, was arrested Wednesday night, and when Jesse stood at the police station to see him Thursday night, he, too, was arrested. Yesterday morning Chester was discharged because Mrs. Eberlich said she had given him no money, but Jesse was claimed by the sheriff, who had an affidavit charging the prisoner with swindling by making pretenses to fortune-telling. GIVES SECRETS OF THE TRADE.

Jesse Tourville discussed his "profession" as follows: "There's a fool born every minute, and you can't tell who he is. Caseyville, Ill., says that there is no law to protect fools and idiots, and those are the people who pay for charms. I do not know as I ever saw Mrs. Eberlich. I had so many patrons who bought charms that I cannot remember them all. But they cannot punish me for selling charms. You can buy them in department stores and in any jewelry store you want. I have a mounted rabbit's foot. The only difference is that I am a little higher priced."

"I started out as a palmist, but most of the customers wanted to be 'gulled' more, and so we accommodated them. If they wanted spirits we could make them, and all of our customers were well satisfied with the spirits of the dead. I was furnished. Most of the women wanted charms. They think if they have charms they will be all right. I could make any kind of a charm they wanted. Some of them—wanted charms to make certain men fall in love with them. That was the favorite charm. Then the men wanted charms for business, horse racing and other things."

MAKES CHARMS OF ANYTHING. "I would make a charm out of anything—dirt would make as good a one as any. Just fill up a little sachet bag with anything and tell them to wear it next to their hearts or about their necks and it would work. I made some out of baking powder because I had nothing but baking powder. I guess Mrs. Eberlich got one of those."

"I never liked to deal with ignorant people. I wanted the smart kind, the ones who thought they knew more than I did, and I could do business with them. Besides, they have more money. One trick is played when the client wants to settle about a case of death. When the spirit comes out of the cabinet have the client place a diamond ring on its finger. That works well, and the client, or as I say, the 'sucker,' seems perfectly satisfied that the dead relative has the ring. That is a good trick and is easy."

CANNOT NEGLECT BUSINESS. "When my brother Chester was released this morning he said he was going back to the rooms at 595 West Madison street and take care of our patrons. We have such a large business it cannot be neglected."

His brother, 28 years old, small, dark, and a member of the spirit world, is a brother of the well-known St. Louis family. His brother George in that city is a special agent for the Wabash railroad. The case will be heard December 5.—Chicago Record.

To the Editor:—The above is only one of many specimens of charlatans and frauds in this city. This young man, had he not confessed, would have received the cordial endorsement of hundreds of gullible old men and women, and they would have pronounced his communications genuine, and they have bitterly denounced those who thought otherwise. There are several places in this city where such 'spirits' are manufactured to order to please the insatiable gullibilities.

SPRITUALIST. Calm Words From a Delegate.

To the Editor:—My first visit to the N. S. A. in Chicago, was a great pleasure and blessing to me. I had known Spiritualism for twenty years only as possessing but little to commend itself to a life of devotion. But I saw such light and glory and harmony among the delegates that inspired me to new views.

I have read so many criticisms of the acts of that convention by persons who were not there that I want to say to them I am sorry you were absent and thus lost the true spirit of the work in which I have been so much interested. I have no faith in the power of the spirit side of life, but I have been unable to establish a connection so much during the past ten years that I have no faith whatever in slate-writing, materialization, or any physical phenomena whatever, and I am astonished to see it upheld and advertised through the papers. I know to a certainty that even the messages given on the platform by the 'test mediums' so-called, are made up to suit the occasion. Nevertheless, I am interested in Spiritualism, for I believe it to be the only religion which teaches the natural and reasonable outcome or future of this life. I am a firm believer also of inspirational lectures which appear in your interesting paper from time to time, but I am thoroughly disgusted with the fraud which is everywhere countenanced by the societies that I have entirely withdrawn from associating with or attending them."

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## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

### BORDERLAND, LONDON, ENG.

#### THE STATE OF SUICIDES AFTER DEATH.

The teaching of the Roman Catholic church on many subjects is curiously confirmed by the investigations that have been made in the invisible world, which the authorities of the church, for the most part, disavow. This is especially the case in relation to the teachings of the church as to suicide. The modern apostles regard suicide much as did the ancient heathens, by whom suicide was regarded as an honorable method of cutting the Gordian knot of existence. Suicide, in fact, like divorce, is one of the subjects upon which the teachings of the church and the theories of philosophers come into sharp collision. It is worth while knowing that so far as the testimony from the Borderland is worth anything, it at least decisively is in favor of the view of the Catholic church.

A member of the Psychological Research Society has sent me the result of his investigations, in the course of which he received communications purporting to come from three persons who have laid violent hands upon themselves. He writes:

"I have, in the course of my researches extending over a number of years, received three such distinct after-death communications. They were received in the ordinary course of investigation, carried on with no predisposition of mind or judgment, and in each case several years after the death of the persons from whom they were asserted to emanate. With the first of these three persons I had had little or no intercourse in life; the second I had known well and personally; the third had been an entire stranger to me; I had never before heard his name in my life."

"Two imparted to me information respecting their past earthly life, which subsequent inquiry has shown to be correct, but of which I could not possibly have had any knowledge at the time. All the three, although communicating at intervals of several years, agreed in their statements respecting their condition and surroundings in the new life after physical death."

The following brief summary represents the substance of the information conveyed by these super-normal means. "All the three suicides expressed the most sincere and bitter regret at the rash act by which they had prematurely terminated their earthly life. They declared that by their premature separating their untrained and undisciplined souls from any and every elements, they had introduced them into conditions of life to which they lacked the power of adapting themselves."

"They emphatically asserted that physical death had wrought no kind of change or transformation in their respective characters and individualities, and that it had in no wise impaired or facilitated their mental or spiritual faculties of mind or of soul."

"All the three declared that they were in darkness and isolation, able only to hold converse with those laboring under similar difficulties and moving in the same sphere. They were painfully earnest in their requests that the substance of their statements might be made more widely known, more especially to the knowledge of persons laboring under the fatal delusion that physical death constituted the end of being, and all the three begged that earnest and frequent prayers might be offered on their behalf, and that their friends might at once be put in possession of the disclosures thus made respecting these and other private matters."

Comment is offered upon the very remarkable statements, but it is felt that they are worthy of the thoughtful attention of all unprejudiced minds, and more especially of those who are already convinced, on other grounds, that the veil which hides from us the unseen world is occasionally lifted."

A CASE OF TELEPATHY. In the Zeitschrift fur Spiritismus, in a recent number of which is given an excellent portrait of Sir William Crookes, we find the following: "Sir Leo Coln relates that, one evening, when he was studying Homer, with his comrade, Fritz M., during the winter of 1894, he saw Fritz suddenly turn pale, and look around him in great fright. 'Listen. Dost thou hear her?' he exclaimed and fell into a swoon. On regaining consciousness, he stated that he heard the voice of his sister, who was then seven leagues distant from him, crying for help. Next day the news arrived that she had been skating, that the ice had broken under her, but that she had quitted the place through fear. The accident happened at the very time her brother heard her cry of distress."

CHRISTIAN SPIRITUALISM. As we have already mentioned, the Baroness von Wey, who, in conjunction with the Baron, Countess von Wey, is a prominent figure in the Christian basis, is contributing to the Revue Spirituelle, of Paris, some beautiful communications received from the spirit world, under the title of "The Seven Spiritual Spheres Between the Sun and Earth." They take the form of dialogues between a seer and an adept named Augustus.

"Remark, my dear friend, that the life of Jesus teemed with spiritual facts. It was nothing less than a chain of supernatural (rather supernormal) manifestations. He spoke to Moses and Elijah on Mount Tabor. This was a spiritual fact, and the apostles saw luminous apparitions conversing with him. Jesus chased away evil spirits, He cured the obsessed and the sick. And what of the appearance of the dove, when John baptized him; and of the voice which spoke to him from the clouds? Jesus read the thoughts of others, and after his death he returned in human form, conversing and even eating with his disciples. He communicated his power to his apostles, and they transmitted it to their disciples by the laying on of hands; which is nothing more nor less than magnetizing. Therefore Spiritualists who follow these examples are the true disciples of Jesus."

UNIVERSAL TELEPATHY. In a communication received from Swedenborg, and published in La Survia by Mme. Ruffina Noeggerell, the Swedish philosopher makes the following striking statement: "The universal fluid or astral light, establishes a constant communication between beings. This fluid is the vehicle of the transmission of thought as, upon your earth, the air is the vehicle of sound. It is a sort of universal telephony which brings the worlds together, and permits the inhabitants of space to correspond with these worlds. The fluid of each of you is a modification of the universal fluid."

THE GOSPEL OF BUDDHA, According to Old Records. Told by Earl Cairns. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 64 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

Our western brethren will no doubt scoff at this highest and most sublime idea in the Brahmanical scriptures, but we are anxious that they cannot so easily laugh at the scientific exposition of the matter, we therefore take the liberty to quote an eminent scientist of

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CHRISTIAN SPI



# QUESTIONS AND ANSWERS.

This department is under the management of

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 the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Pardon has to be omitted, and the style becomes thereby as terse, and all things to be depicted. 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 favor.

NOTE.—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers and advice. I am able, the ordinary courtesy of correspondents is expected.

J. T. M., Vancouver, B. C.: Q. In automatic writing when W. T. Stead's hand was controlled by "the form," as we say, is it known what was the psychological condition of the controls at the moment, or did they have a desire to communicate such ideas as Mr. Stead, or anyone else. Or if his "spirit control" acted as proxy for those persons, did she or he explain that fact?

A. Mr. Stead unequivocally believes that he receives communications automatically through his own hand from friends in mortal life, and more remarkably, they give these communications to him without any knowledge of so doing. He gives no "borderline" many instances, and appears to think it does not require comment or explanation.

Mr. Stead came to Spiritualism without any training therefor. He accepted it intuitively, and with the sanguine ardor he has manifested for every cause he has espoused, and perhaps came to a hasty conclusion. It is in harmony with the well known laws of telepathy, or mind-reading, that a person may impress his thoughts on another in sympathy, and as a spiritualist, he is having a physical ear, there is no obstacle to carrying this process further and communicate exactly as would a disembodied spirit. This, however, would require a knowledge of the fact on the part of the person giving the communication, and an exceeding activity and intensity of thought. No passive, unconscious mental process strikes the spirit ether with sufficient intensity to be received by another distant mind, however sensitive. It is only by active thought, impressions, or quite another thing from receiving by movements of the hand, which still further complicates the explanation.

Such messages given to Mr. Stead were without doubt written by a controlling spirit, who for some reason did not choose to allow him to know the facts. The term "automatic writing," was, we think, introduced by Mr. Stead, and unfortunately, as misleading. He used it to avoid saying "spirit writing," the very idea he believes and wishes to convey. Automatic, means self-moved, or in animals, movements of reflex action beyond control of the will. Mr. Stead does not claim that his hand writes characteristic messages, or those containing subtle knowledge of itself. He can not be so illogical as to believe in the "sub-conscious self," which is so much wiser than the conscious self, that it can become its teacher. He does not believe in this "sub-conscious" assumption for he believes his hand is controlled by spiritual beings.

A hand controlled to write by spiritual intelligences is no more automatic than the pen which it holds. The pen would not write if not guided by the hand; and the hand would not write if not guided by a spirit. The term has been introduced into the vocabulary of Spiritualism, and has an euphonious sound to those who do not desire to say spirit, or would leave their opinions in the fog of conjecture.

A. C. Sioux City, Iowa: Q. I have had several experiences, wherein I have seen myself, as it were, independent of my body. This self is differently clad at different times. I can see through it as a thin vapor. What am I to infer?

A. That you have had a clairvoyant experience, which may or may not be repeated. Should you cultivate this faculty by giving an hour, set apart for that purpose, you will soon find if it is a permanent possession, and by use it will constantly improve.

B. J. Outline: Q. It has been reported in the papers that the statistics of crime showed that 38 years ago there was only one criminal out of every 5,000 during that year, and that the year 1898 showed one criminal for every 700 people for that year. Is this correct?

A. Such assertions are constantly repeated with the assurance of demonstration, and are accepted unquestioningly. Yet they are assertions in support of which there are no reliable statistics. The term "criminal" is so vague in meaning that of itself it vitates any inference from the crudely recorded statistics of crimes.

It may be stated without reservation or qualification that the sum of all crimes committed grows less with the advance of intelligence and civilization. The criminal is more sure of detection, the records are more fully kept, and hence it appears that crime is increasing.

Harry Collier: Q. About a year ago my wife and I began sitting with planchette and obtained writing in a short time. It gave messages to anybody and everybody. We had a band of three Indians and many of my friends. After a time all my relatives ceased coming, only the Indians remained, and they would answer in no other way than "yes" or "no." Now they have quit "going" and we can get nothing, and I feel lost without them. How shall we recover our lost gift?

A. By commencing anew, forming a circle, with two or more new members, and entertain Indian influences. The medium should be able to dictate who shall and who shall not influence him.

If he cannot be made to stand on dangerous ground.

In this case it required the union of the relatives and Indians to communicate, after a time the former finding that the Indians pushed them away and allowed them only brief messages, departed, and the latter then found that they were unable to influence their subject.

Mrs. C. Parish, San Francisco: Q. Can material substances as ribbons, handkerchiefs, etc., be carried by spirits into the spirit world?

A. This correspondent is too wise to believe it possible for spirits to carry physical matter to their world, and she asks the question to furnish a reply to those who do. The claim has been made, but it is in conflict with the basic laws of spirit existence. Physical matter cannot be carried or remain in the spirit spheres.

Student, Idaho: Q. It has been published widely that near Nampa, Idaho, in boring an artesian well, an image carved from volcanic rock was brought up by the sand pump from a depth of 320 feet. It is said eminent scientists have computed its age to have been nearly 150,000 years. Is this computation reliable?

A. It would be a pleasure if I could prove by unimpeachable data that man existed at such remote times on the American continent. A careful study of all the evidences has confirmed the theory that he became a resident of this hemisphere in comparatively recent times. The circumstances of the finding of this image are not well stated. It may or may not have come from the depth claimed, and the growth in thickness of strata in the western valleys cannot be measured by growth elsewhere under entirely different conditions.

Granting, however, that this image was found, and at the depth claimed, the estimate of its age is only a guess made with most insufficient aid. Thus the account which was published says that the drill first penetrated 60 feet of soil, then 15 of lava, 100 of quicksand, 6 inches of sand, 130 of quicksand, 15 of clay, then clay balls mixed with sand, then coarse sand in which the image was found. It has been observed that lakes of Scotland should six inches in 100 years, and from this it is calculated that the aqueous deposits below the lava bed of clay and quicksand at that rate would require 49,000 years. The 15 feet of lava might be from a single eruption. The 60 feet of soil represents at the average growth of an inch in 100 years, 72,000 years, or altogether 121,000 years, and the deposit of the image. The deposit of soil at the rate of an inch in a century is from the rate of increase observed in the valley of the Nile, and as inapplicable as would be Noah's flood. This 60 feet of soil can not mean vegetable mould, but a surface deposit.

The depth indicates great antiquity, but a "calculation" from such imperfect data can be no more than a wild guess.

## LET US HAVE PEACE.

Don't Vilify and Abuse Opponents.

I have been an interested reader of articles in *The Progressive Thinker*, pro and con concerning the action of the N. S. A. in late convention assembled, in trying to express through a declaration of principles the ends, aims and purposes sought by Spiritualists. It is a well-known fact that for several years past there has been a growing conviction on the part of many that it would be for the best interests of the new philosophy to adopt better methods than have prevailed in the past, and this without any idea or purpose to christianize the new movement or interfere in any manner with the right of private opinion.

That any human being could formulate a declaration of principles that would satisfy all, no one expects. I notice that much that has been said hinges principally upon a definition of words and terms, whether we shall or should acknowledge an infinite spirit, a universal intelligence, a supreme overruling power, or as Prof. Lockwood would state it, an inner ruling principle based upon the eternal principles of nature, the latter in my judgment being the far better statement. But because others cannot see it in light it does not follow that they wish to "lose" a creed upon the great body of Spiritualists to which they must subscribe or forever remain anathema maranatha, and I am ready to admit that I am so obtuse that I cannot see the connection between the action of the N. S. A. and the introduction of God into the Constitution. Allow me to say that in my judgment it is not an evidence of superior intellectual attainment or spiritual unfoldment to ascribe unworthy motives on the part of such as honestly differ with us in opinion and who have the good of the cause at heart as much as their calculators. One would suppose from reading the communications of some of our correspondents that the action of the convention was final, whereas it is only a trial trip and can be amended at the next session, or expunged altogether.

The world continues to revolve upon its axis and around the sun, and all the operations of nature seem to be carried on as before, notwithstanding the declaration of creed, as some insist upon calling it.

That all have the right to an honest expression of opinion, however much they may differ, is conceded by all, but they have no right to vilify and abuse others for an equally honest opinion. The great bugbear of "Rev." seems to create in some the same feeling that the flaunting of a red rag would create in the bovine and they seem to think that Spiritualism will go to the demitison box unless the prefix is eliminated.

Personally I have no use for it, though possessing a certificate of ordination, and have never used the title nor permitted others to use it in connection with myself.

It has however been very helpful to many of our speakers and media, as in many instances they could not respond to calls were they obliged to pay full railroad fare.

If in honestly striving to arrive at better methods for the propagation of the principles of Spiritualism, we have made mistakes, would it not be better to seek to rectify them in a fraternal spirit than to impugn unworthy motives upon the part of opponents? Let us have peace.

WILL C. HODGE.

Important Notice.

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-meeting to be held in August. The singers must be capable of reading music at sight, and have a repertoire of music suitable for all occasions. Spiritualists will be given the preference. Address: MRS. E. J. KNOWLES, Chm. Com. on Music, Mt. Pleasant Park, Clinton, Iowa.

## MRS. MARY LIVERMORE, The Eminent Universalist, Is Converted to Spiritualism.

In the Des Moines Leader, a few days ago, was a reported interview from the Boston Post, of the conversion of this Christian lady, noted temperance worker, famous advocate of Women's Rights, whose husband was the celebrated D. P. Livermore, a Universalist clergyman and editor.

I would not give the whole account as published, but thinking some of you alert progressive thinkers will have, ere this gathered it in, I content myself with calling attention to one feature which greatly marks Mary's remarkable confessions. Among her proofs "was an actual talk I had with my husband some months after his death." This was "just after Mr. Livermore died in July last." "The most convincing proof of all," she says, was that "actual talk."

"This convinced me, and now I am a Spiritualist." Her strange and most inconsistent statement after this frank avowal is, "I do not call myself one." "Why not, oh Mary, why not?" "I do not call myself one, as I do not wish to be associated with the charity and odious characters, many of whom profess the doctrine. I abominate this class of people, who purport to be priestesses of the higher life and whose vile characters are vile and conduct worse."

A greater blunder the Christian world never committed in its fight against Spiritualism than its assault on character. It is a boomerang, wounding the Christian more than the "sinner." How about those who purport to be priests, clerical guides, shepherds "of the higher life," yet whose characters are vile and conduct worse, thousands of whom have committed crimes that would make a devil blush? Yet Mrs. Livermore has nearly all her life associated with them, and passed the ordeal unscathed, of course. I never did like a Pharisee, and am always suspicious of a saint.

I do not think history proves that for the good and for the upbuilding of our grand and glorious cause, we should have had a constant quarrel with those who should stand at the helm ready to guide our little, frail barques, that are out on the sea of investigation, almost ready to be engulfed by the storm of opposition and party differences? If a code of principles will help those who are weak, the dear, strong minds should be willing to "lay down the cudgel and say amen." But I have found out in my short experience that those who pay the least, are the ones who stay at home most when there is a work to do, are the ones who do the most kicking and fault-finding with those who are willing to carry the burden, to the best of their ability.

I cannot understand how we can grow mentally, morally, or spiritually when this kicking is constantly going on. It does seem that there is something grander, something more beautiful to give to the world. We are ever ready to criticize the Christian world for wrong-doing, but fail to see that as Spiritualists we are treading in the same old judgment track. Oh, let us get out in the sunlight of an all-wise Power, whether it be God, or Infinite Intelligence. What is there in a name? The roses lying at our feet are roses by the same. We are expected to reach the heights and change his name, being nothing else but a new birth, that opens to him another sphere of existence and activity, where his life is most likely to be continued in the same direction it followed here. It can therefore be neither safe nor advisable to erect the structure of a creed of Spiritualism on the frail foundation of spirit communications, which not always are truthful and very often contradict each other.

But if Spiritualism is a school of philosophy, it does not need a creed and in fact could not accept any. For philosophy, like mathematics, astronomy, chemistry, etc., is a science progressing by means of a method of investigation and experimentation, which gradually unveils the mysteries of nature and existence, with no claim whatever to have arrived at ultimate truths, as human mind itself is progressing, developing, growing or evolving, and consequently at no stage of its progress can be in possession of perfect truth.

Spiritualists then should patiently follow the path of careful investigation and research, remembering that the tenets of Spiritualism do not derive their validity from any creed, but that their roots spring from the bottomless depth of personal experience, and that consequently their foundation will be stronger or weaker in the same measure as that experience is richer or poorer.

HOMO SAPIENS.

THE ANGEL VISITANT.

I felt one friendly hand clasp mine in greeting, From out a careless, haughty world of pride; I looked and lo! your eyes, mine own were meeting And through them opened Heaven's portals wide. You drew me with your own sweet charm of vision To seek beyond earth's ken, and looking there To catch bright glimpses of the life Elysian. Unshowered by the earth's dark clouds of care. You spoke, and from my arms the graves were riven That bound me fast to earthly lust and greed. And all that 'gainst my baser self had striven Was there to help me in that hour of need. And then, your mission done, to realms of beauty, My wakened soul beheld your upward flight To speak to other souls of love and duty. To span the darkness of earth's deepest night. CORA R. HERMENTWAY, Campbellsville, Wis.

This belief, he or she immediately seems inspired with the desire for somebody's wife or husband. This class is the band of Spiritualists who are uncharitable as to accuse Mrs. Livermore of a desire for somebody's husband. Suppose she did lead the way for many other ladies and kissed General Grant! It was a sisterly kiss and never injured Grant, although the example reverberated down the years and hurt Hobson!

Sister Livermore says "in spite of these drawbacks there is a great movement coming." The Spiritualist influence of St. Paul is working and thousands of refined, educated people are spiritualists at heart, but have not the courage to come out openly and say so.

The church which encourages them to practice this hypocrisy will reap a harvest of deceit, stand on the rotting ruins of pseudo respectability, maintain worship, hypocrisy and superstition. May it continue to crumble be my wish.

When Mrs. Livermore gets over her fight of the new associates she will discover that "odious characters" need not sully her pure and noble womanhood. She will be able to say courageously, as thousands of Spiritualists have said before her, "It's not catching in our faith!"

I offer this defense from the heartfelt conviction that Spiritualists will compare favorably in morality with their Christian traducers. Church circles are brimming full of slanderous gossip against all who have an intellectual conviction opposed to the Christian religion. Does Mrs. Livermore fear its impact any more?

Courage, Mary; defy those who!

W. F. JAMIESON, Correctionville, Iowa.

## "LET US HAVE PEACE."

An Earnest Plea for That Commodity.

I am truly glad that at least a small portion of the Spiritualists are willing to accept the principles that the N. S. A. thought best to adopt, believing it for the good and for the upbuilding of our grand and glorious cause.

Why is it that there must be a constant quibbling among those who should stand at the helm ready to guide our little, frail barques, that are out on the sea of investigation, almost ready to be engulfed by the storm of opposition and party differences?

If a code of principles will help those who are weak, the dear, strong minds should be willing to "lay down the cudgel and say amen." But I have found out in my short experience that those who pay the least, are the ones who stay at home most when there is a work to do, are the ones who do the most kicking and fault-finding with those who are willing to carry the burden, to the best of their ability.

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## THAT DECLARATION

Establishes the Fact of Our Extreme Piety.

At last, Spiritualists have a declaration of principles, (or rather a declaration without principles!) We are no longer a class of people, if anybody dares insinuate to the contrary, let us bring a suit for slander; those principles will surely win in the courts. We can also make wills, and if we are Reverends, can "dead beat" our way on the railroads.

We rejected the Declaration of American Independence, which, in fact, is in harmony with our extreme piety. The Christian religion, teaching monarchy, absolute and despotic, in church, state and home. Therefore, as the National Convention desired above all that we should be thought of as good and stand well in church circles, it did the proper thing to repudiate a document so clearly inimical to the form of government prescribed in that good book dictated by "Infinite Intelligence."

The story of the resolutions from all over the country attests the disappointment felt by the thinking, scientific class of Spiritualists, who are the bone and sinew of the cause.

What is to be done? This bastard is not ours, and we can not afford to adopt it. If we could get on the suggestion of Sister Watson (by the way, sister, I enjoy reading your articles; they have the clear ring of the emancipated woman), and appoint a special session to strangle the brat, it would save further humiliation. It is to be hoped for the credit of Spiritualism, that the Next National Convention will do away with the present declaration, and substitute in its stead a more com-

prehensive one, a declaration that shall not only affirm that there is a future life, but how we stand on those vital questions that are everywhere agitating the minds of reformers; especially the question of woman's rights, for on the freedom of women depends the uplifting of humanity to a plane of existence where the spiritual and moral faculties will predominate, and the animal shall be the servant, not the master of man.

Experience teaches the value of concessions; and policy is not to be ignored; but the National Convention was not justified to the extent of sacrificing a principle, by substituting belief for knowledge. We have always maintained that our philosophy—or religion, as some are pleased to call it—is founded upon demonstrated truth, has a scientific basis; and in this respect differs from all other religions which are founded on superstition, tradition, miracle. Therefore, to say that we believe, is an orthodox assertion that savors of ignorance. Let us affirm what we know and leave it to the orthodox to preach what we do not know.

JOSEPHINE NORRIS, Lamar, Mo.

## A CREED OR NOT?

What Is the Basis of a Creed?

The National Spiritualist Convention which some weeks ago held its annual session in this city, considered it advisable and practicable for Spiritualists to adopt a creed. While such a step might have been wise from a legal or financial point of view as an expediency, there still remains the question unanswered whether it is favorable or not to the growth and evolution of Spiritualism. We must remember that a creed is a system of dogmas or doctrines founded on revelation. We never heard of astronomers, botanists or electricians subscribing to a creed, because they deal with facts of experience, studied through experiments, and do not derive their theories from any alleged or pretended divine revelation. Science discovers laws and theories by the study of facts. Religion adopts the statements and tenets that constitute its creed, because they are supposed to be revealed through prophets or great leaders. Which one of these two ways should Spiritualists follow? The answer to this question depends on whether Spiritualism is a school of philosophy or a religious sect. If Spiritualism is philosophy, Spiritualists can have no creed, as science is creedless, but if it is a church they must have a creed.

Suppose Spiritualism is a sect deriving its tenets from revelation through mediums. Well, what is the nature of this revelation and what does it teach? This question might be answered by reference to a statement recently attributed to the well-known French astronomer Camille Flammarion. This celebrated authority informs us that he has communicated, or rather believed he did so, with the spirit of Galileo for a number of years and received from him information regarding planets and stars, which at last he found to be erroneous and misleading. Does not this untruthfulness of the alleged spirit of Galileo prove that spirits are not always truthful, neither do they always know more than we know; they can and do err just as we do? And furthermore, why should they not? Why should not for instance, a spirit who has passed his earth life in ignorance and deceit continue to do so in the next life at least for some time? Death does not change his nature, being nothing else but a new birth, that opens to him another sphere of existence and activity, where his life is most likely to be continued in the same direction it followed here. It can therefore be neither safe nor advisable to erect the structure of a creed of Spiritualism on the frail foundation of spirit communications, which not always are truthful and very often contradict each other.

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