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SCIENTIFIC REFUTATION OF AGNOSTICISM AND ATHEISM

The Closing Address Delivered at the Zoo Park Camp-Meeting, Springfield, Mo., by Charles W. Stewart.

thought as he has watched the tragic play of human life; he who, listening to the "roll of the ages," has partially measured the value of the eternities, love.

Thought as he has watched the tragic play that the world for nineteen centuries, two and the world loves permission, and the world for nineteen centuries, two get more out of a machine than is put and the world for nineteen centuries, two get more out of a machine than is put and that processes cannot be reversed, things would now be absent from the into it. Natural law is only the necessary mode of existence, and does not measured the value of the eternities, love.

God."

The world for nineteen centuries, two and that world love stand as a negation to atheism. "From into it. Natural law is only the necessary mode of existence, and does not be reversed, and that Darwin was the result of all earth. Atheism, and the host of warring sary mode of existence, and does not be naturalist. True, and that was Christendom into contending and conplaces little value upon the narrow views of average minds concerning the world's great problems.

No true critic allows prejudice to abide in his judgment of men or the acts of men. The critic should always enter into co-partnership with a noble charity, knowing that "with what measure ye mete it will be measured unto you again.'

It is this spirit that I would invoke in attempting to deal with the ideas held by some of the loftiest minds of who, like the great Robert G. Ingersoll, were the embodiment of love, kindness and good-will for humanity; men whose souls were incapable of harboring hatred in any form save of that which they deemed a falsehood or a shamsomething detrimental to the welfare and progress of the human race.

For thirty years Mr. Ingersoll was a target for the malicious denunciation ers of the world, bound together by that | rotundity. freemasonry of manhood which rules supreme in the realm of true gentility, and whose password is love of truth.

The arguments of such men can as to effectually put them out of court. sent his ship around the world. Abuse is not argument, and few are so

the following language in the North

"It is the especial work of the church in these days to teach a true and an intelligent, as opposed to a delusive and obsolete view of religion. True religion like true liberty, demands an eternal vigilance on the part of its defenders. We cannot withstand the skilled arms of modern antagonism with the bows and arrows of medleval warfare, nor will the mud ramparts, which alone were possible in darker ages, hold out entific skepticism. I hold that no defense of religion is possible which does not co-ordinate its doctrines with truths taught us by God's other revelations in science and history. No one can be a champion of belief who does rian theories which are only permissi- make you free." Not slaves. ble or possible as individual opinions;

advancing generations."

skepticism. are products of a transitional age. Luther did not cause the Reformation, but was caused by it. German common sense revolted at the subtleties of theology, and the rascality of indulgences, and this revolt found a

mouthpiece in Luther. The onward march of Progress is the fint of the Eternal God, and all history is but the record of man's futile attempts to check or stop that progress. No man makes destiny, but destiny creates the man and every great epoch develops a leader.

"Careless seems the great avenger, History's pages but record

One death grapple in the darkness 'Twixt old systems and the Word. Truth forever on the scaffold. Wrong forever on the throne,

Yet that scaffold sways the future And behind the dim unknown Standeth God within the shadow,

Keeping watch above his own." ·These great leaders are men of genius. They crystallize the nebulous thought of the masses and make it effective. Modest and unassuming yet brave and heroic. Jesus was the embodiment of gentleness, yet in the name of justice he drove from the Temple the 1 it must reach this class ere it can hope are motion, heat, light, etc. For could desecrating money-changers, and standing face to face with the time-serving hypocrites of his day he dared to tel them the merciless truth.

"Dare, and again dare, and forever dare!" said Danton, when the French Revolution was rending asunder the inthat stamps the hero in all ages, and

law that action and reaction shall for- donable one, and is really a protest ever be equal. Ever since Constantine against the assumptions of the ignorant paganized Christianity, making it a past concerning the personality of kingdom of this world, dogmatic theology has been constantly in evidence. rect and logical in denying anthropo-Creeds have torn asunder and divided morphic personality to the Infinite; as mankind into factions, and instead of all such deities are creations of the the angelic song, "Peace and goodwill human mind. theological differences.

shall all men know that ye are my man's eternal struggle in well as of preceding centuries. Men | disciples, if ye love one another." How | Cause. all the creeds of all the sects dwarf and | Paul told the Athenians that "in Him shrink in the presence of these words, we live, move and have our being." But the blinded world forgot the for- Newton said that God ought not to be and law, together with the whole promula of Jesus, to wrangle over the worshiped in the form of anything. Sir cess of evolution, and the problem is ignorant theories of monks and priests William Hamilton said that a God not solved. Evolution is only an in- that all science goes to show that manformulated into dogmas in the darkest understood would be no God at all, and quiry into the how of nature's work, mind—conscience, individualized intelliglory, and it accompanied the emages of the world.

past-Constantine theology and its Deo." Dean Mansell said: "To speak attendant darkness came. Philosophy, of an absolute infinite person is simply of bigotry, yet during all that time he buried with the mangled form of to use language to which no mode of never lost his temper, but preserved a Hypatia in the fifth century, had slept human thought can attach itself." serenity of character which rendered a thousand years and it awoke in the Canon Westcott says: "For us, per- mensity of space to the jayous intensity gence is back of all law and all activity. portals of eternal day. And rising like harmless the missiles of his foes, and lafteenth century, invigorated by its sonality is only a name for special limadded thousands to the number of those long repose. The ancients were cog- itation exerting itself through will, and in a maiden's heart, or the matchless think that science is dissipating re- death, it raises its voice above the who, widely differing from him in opin- nizant of the form of the earth, for we will implies the idea of resistance. But ion, still admired the nobility of the yet have the arguments of the early as applied to God the notions of limitaman; enabling him to number among Christian fathers, by which they sought tion and resistance are excluded by the his personal friends the leading think- to refute the theory of the earth's antithetic term Infinite." These lofty

world he inhabited. All are familiar accept it. never be answered from what Dean with the struggle between Columbus Zophar, in the book of Job, asks the Farrar calls the mud ramparts of and the priests, which ended in his question: "Canst thou by searching find medieval theology. Hundreds have triumph and their overthrow. Magellan out God; canst thou find out the attempted it, but their efforts were so saw the earth's shadow on the moon, Almighty to perfection?"

obtuse as not to be able to distinguish the Heavenly Bodies" appeared. In Astronomy and chemistry have reached between them. Yet atheism and even 1600, Bruno was burned for teaching that stage of perfection that they have theories of special creation, For, after of the same essential nature—this agnosticism can be refuted, not by the that there were other worlds beside demonstrated the oneness of the uniology but by science. And when the this. Lipershay discovered the lens in verse. Fraunhaufer discovered specologians abandon the Don Quixote 1608, and two years after Galileo was trum analysis. The spectroscope has methods of the past and accept the im- imprisoned for proving that Bruno was been so perfected that a ray of light proved weapons which science places right. And when forced to forswear from the sun or the remotest star in within their reach, they may be able to his knowledge he shouted "Still it space reveals the presence of the same refute the negations of modern skep- moves!" That shout still echoes amid chemical elements which form our the starry spaces, and will continue bodies and the earth we inhabit. This until the moral motion of the world proves the chemical unity of all things. shall equal its physical motion and the The latest thought of some of the highlast relic of barbaric superstition shall est scientific minds is, that the so-called

vanish from the earth. Luther, the rebellious German monk, Being, Eternal Oneness. and it gave the world Protestantism. Balfour Stewart, in his "Conservation From Luther and Erasmus to Voltaire, of Energy," shows that the universal and from Voltaire to Ingersoll, the energy is eternally persistent and spaces have been filled with the Hook- changeless. That while it may be corers, Owens, Gibbons, the Humes, Dar- related into motion, heat, light, elecwins and Huxleys of England; the tricity, etc., yet it is the "same yester-Rabelais, Charrons and Montagues of day, to-day and forever." And now, France; the Goethes, Haeckels, Helm- the most advanced scientific minds are against the tremendous artillery of sci- holdts of Germany; the Danas, Grays, taking the position, based on the Fiskes and Copes in America, until the mutability of matter, that matter itself very skies re-echo with the reactionary is but the visible and unstable expresprotest against intellectual tyranny! sion of an invisible and eternal energy And yet, strange as it may seem, we as cause. Or in other words, the infind Protestants intolerant. Is there visible is the positive side and the visidanger in the light which Luther kin- ble is the negative side, so to speak, of only now here, but it was in the cosmic dulgences. Dean Farrar says: "In the not keep abreast of the times. If the | dled? Did not he make mistakes? | the same thing. Which is only assert- | nebulae also, as the cause of his present church chooses to stand or fall by the | Was Wesley infallible? Did Campbell | ing that the spiritual is the real through doctrines and commandments of men reach the highest round in truth's lad- all nature. A thought perceived by which she has sometimes held to be in- | der? Who shall limit the right of pri- Bishop Berkely in the last century, only fallible; if she clings with inflexible ob- vate judgment? Jesus said: "Ye shall to be ridiculed then by pseudo-scientists stinacy to sacerdotal and sacramenta- know the truth and the truth shall but verified by Prof. Huxley in these consciousness. Consciousness is always sisted to the last the advancing knowlif she attaches as much importance to Luther's, against one particular creed name for the unknown and hypotheti- of his organism, so long as it is normal, apostolic succession as to spiritual con- or error, but against all creeds and in cal cause of states of our own con- and it is only when there is an secration; if she determines to abide by | favor of universal mental liberty; and sciousness? And what do we know of abnormal action of his heart, lungs, or have tried to preserve when it was exploded systems of exegesis, whether this was but an extension of Luther's that "spirit" over whose threatened ex- digestive apparatus, that he becomes borrowed from the rabbis, the Alexan- idea. Had Jesus been on earth in tinction by matter a great lamentation drians, or the 'Fathers,' her days are Ingersoll's day he would have found a is arising like that which was heard at numbered and her institutions will be champion and defender in the eloquent the death of Pan, except that it is also trampled down by the hurrying feet of agnostic. He said: "To that grand man a name for an unknown and hypothetiwho had the courage to die for what he cal cause or condition of states of con-These words, from one of the noblest, believed true, I bring my homage and sciousness? In other words, matter and man's breathing, heart action and purest of Christian ministers, together my tears." Why then the hostile feel- spirit are but names for the imaginary with the cases of Prof. Swing, Dr. ing toward him during his life? Be- substrata of groups of natural phe-Thomas. Dr Briggs, and many others, cause his arguments were as deadly as nomena." indicates that theology of an antiquated gattling guns against the semi-pagan And with this agree Fiske, Leconte, type is powerless before scientific theology which still holds human souls and Caley, who has been called the in bondage. His great soul went out in Darwin of English mathematicians, Robert G. Ingersoll and all such men | nity to those who live in fear of the | who says: "I would myself say that the hideous gorgons of superstition. He purely imaginary objects are the only They are effects, not causes. Martin offended priests by saying that he did realities, in regard to which the cornot know that there is a God. If this responding physical objects are as made him a bad man, then the old shadows in a cave. And it is only by basis for all mechanism? Did man cre-Greeks who had thirty thousand gods means of them that we are able to deny must have been exceedingly good men. the existence of a corresponding physi- to his hand in nature. Invention and

> that we have the proper number! It was Prof. Huxley who invented the straight line." word "Agnostic," to designate the class who neither affirm nor deny the exist- lege, says: "The physicist also, is | ence of Delty, but suspend judgment on coming to see that his principle of the is always uncertainty. Mani-reasons. that subject, holding that science is conservation of energy in its various limited to secondary causes, and that manifestations is a new and startling final causes are beyond man's powers proof of the fundamental philosophical of investigation. This is true. The principle of self activity. Energy manfinite cannot comprehend the Infinite, ifests itself as motion, heat, light, elecbut there are certain inferences of tricity, chemical action, sound. Each feet, and is the only perfection. God reason and logic which compels us to form of its manifestation is transmuta- did not, then, reason out the plan of who ever tried to make this sad old feel that there is an Infinite Being, and ble into others. The self-active cycle is creation as an architect plans a house, world happier and better, refused it seems to be the mistake of both complete." And what is this self-active. atheists and agnostics to ignore those Eternal Energy, but the Eternal God unavoidable conclusions.

Science is classified knowledge of of Spiritualism, "in whom we live, Nature and her laws, and it is here and I move and have our being; even as your here alone, that the battle between be- own poet (Cleanthes) hath said, even lief and unbelief must finally be fought. we are his offspring. Religion must become natural before it | More than that. Ask the scientist the can become scientific, and it must be question, What is energy? His answer come scientific before it can reach the is, "I do not know," and the same anlogical, practical scientific mind. And swer will be given when asked what to refute any cardinal form of skep- man answer these questions he would ticism. That this is being done, a host answer in the affirmative Zophar's secof splendid minds in the ranks of in- ond question. "Canst thou find out the vestigators bears witness.

Science has already established the found God, but so long as man is finite fact that there are no isolated phe-land God is infinite, the uncaused cause nomena in nature. That each phe of all that is will be hidden from mortal justice of ages. It is this power to dare | nomenon is related to every other phe- vision. nomenon, not only in the infinite past, I Another mistake of the skeptle and

Nature has decreed by inexorable The mistake of the atheist is a par-

to men," the earth has been deluged | Persia had her Ormuzd and Ahriman, with the blood of millions on account of Egypt her Isis and Osiris, Judea her Yahveh, India her Brahm, Vishnu and angled triangle was more or less than | cold, no clothing or building; so that | absence discord. "And now abideth | stead of blessing the race, have become The creed of Jesus was a simple one, Siva, Greece her Zeus, Rome her the sum of the squares of the other two we can easily show that the best in- Faith, Hope, Love; these three; but the instruments of torture in the hands of and as beautiful as simple. "By this Jupiter, but they were all the result of sides. All this is true as stated by the tellect of to-day could become a troglo- greatest of these is love." It was the avarice, greed and selfishness, so that

the highest consecration to religion But the natural reaction from the would be an altar inscribed "Agnosto Christian minds only differed from the With the revival of ancient learning modern agnostic in this, that they accame the desire to know more of man's cepted the inference of the unknown environment and his relation to the Infinite, while the agnostic does not

chemical primates are but different ex- life, and carried it through ages of geo-

words: "For after all, what do we know | localized, while intelligence is diffusive. | edge of mankind. They have become Ingersoll's protest was not, like of this terrible matter except as a

superstitions. It is highly important of straightness, then it is meaningless | eternal principles to new uses. to deny the conception of a perfectly

President Butler, of Columbia Colspirit of Jesus and Paul, of all religion.

Almighty to perfection?" Science has

materialist is what is called the all- will, there is, in the multiplicity of Jesus said, "If I be lifted up, I will criticism of creeds and shams, was in sufficiency of the laws of nature;

Prof. Tyndall said that "we find in have been taught to look upon with how do you reconcile the presence of opprobrium, the promise and potency of disease, of crime, of accidents, and all every form and quality of life." This is the matter with the infelicities of nature with the infelicities of nature with the sea upward, until refined and purified they float in fleecy clouds where the rainbow is born. Draw them as the flower is drawn when it turns its for higher conditions for the race, all injects for a particular true statement.

and Eternal Energy from which all things proceed." Given matter, energy and never approaches the greater mystery of the why.

a white-hot cosmic vapor in the im- aim, but that administrative intelli- and welcomes the arisen spirit at the of a mother's love, the thrill of passion | Herbert Spencer says: "Those who | the fabled Phoenix, from the ashes of eloquence of an Ingerson? Science can- ligious beliefs and sentiments, seem un- De Profundis, and shouts, "Oh, grave, drink and be merry, for to-morrow we not, the materialist dare not ignore the aware that whatever of mystery is where is thy victory." It thrills the to break the chain of logical sequence. but the law of his mentality, and is dinary perception saw perfect simtherefore but the instrument of his plicity, it reveals great complexity; mind as an administrative power.

or it; too, is the instrument of administrative power. Here is the dividing line, the point of divergence between ly bounded, cannot bring in among completely saturated with vituperation and placing faith in that shadow he | Science has answered the first part of the theist and atheist. It sp-called law themselves the activities beyond the this question in the affirmative, but the is but a blind necessity, then the ever bounds, which therefore seem uncon-In 1543, Copernicus' "Revolutions of last will forever remain unanswered, upward struggle by the syrylval of the sclous, though production of either by fittest, is a greater mystery than all the other seems to imply that they are all, special creation is like the rule of necessity that we are under to think of cancellation, only a short cut to evolu- the external energy in terms of the inrecognize mind as cause,

chemical evolution? And when chemical evolution had produced monadic a human brain, how did blind necessity again shift the pulleys introducing the third great department of mental and your theory of the method, but matheir output ever greater than the It will not do to assert that there is as much downward as there is of upward tendency in evolution. When the scales are equally balanced they stand at a

level, and the fact that man is here neg-

atives that theory. And the upward

progress which produced man is not

conscious of their existence. Yet their functions are certainly presided over by the cerebellum, and therefore an intelligent but totally unconscious action; and dire would be the consequences if digestion were under the sway of the forgetful and imperfect conscious brain. His only safety is from the action of

sub-conscious intelligence. Man's will power guided by his reason, has done many wonderful things, but what great thing has man invented or discovered that has not been copied from nature?. Whence came the meate them, or did he not find them ready But Paul told them that they were too cal object; and if there is no conception discovery are but the application of

I have heard theologians assert that those principles were great ideas of reason realized in nature," but this is absurd, for where there is reason there hence his mistakes-also his progress, for upon his perception of his mistakes his progress depends. That which is the same yesterday, to-day and forever. does not progress, but is eternally perthere is nothing unknown to the Omniscient.

If, as the materialist claims, will in man than outside of man, in which case | Spirituality. an effect is greater than its cause, or. will in man is but the expression in one | How? One in purpose, one in gentleform of an energy or will which outside | ness, one in the greatness of a matchof man expresses itself im an infinitude less love. But the post-Constantine of forms. There is, therefore, in a tree, theologians made the same mistake that a flower, or a world the evidence of a was made by the Pharisees when Jesus more perfect will in nature than is uttered it, and fastened upon him the evidenced by anything man has made, very blasphemy which he repudiated Or in other words, if the works of man | and explained away in the tenth chapare evidence of his possessing a limited | ter of John's Gospel.

innocent and perfectly true statement government of an Infinite Intelli- irisate face toward the morning. Draw of the great Tyndall, has been worked | gence?" I might be permitted to bor- | them as the Prodigal was drawn home over to mean that if we are given matter, energy and law, all phenomena of and answer that I do not know. But I love and forgiveness there. Draw them nature are the bare result of this ma- will reply by asking why the troglodyte as the earth and all its sister planets He who has listened to the surges of bumanity it forever places a fadeless but is related to every fact of the interior beating upon the shores of the finite future as well. It is this eternal for the parent sundant in the sister places a fadeless but is related to every fact of the interior by the finite future as well. It is this eternal win and they are all-did not change places with Charles Dar are drawn and held in their orbits by when that daring spirit is exerted for finite future as well. It is this eternal win and they are all-did not change places with Charles Dar are drawn and held in their orbits by was this sentiment more tersely extended to the surges of bumanity it forever places a fadeless but is related to every fact of the interior by and thus save all of the guesswork of the attraction of the parent sun. Could be a sufficient without an immunent and in this islest places are drawn and held in their orbits by pressed when in the Sermon on the sufficient without an immunent and in this islest places. The drawn and held in their orbits by pressed when in the Sermon on the sufficient without an immunent and in this isle and a trick of the interior by and thus save all of the guesswork of the attraction of the parent sun. Could be attracted to the sufficient without an immunent and in this interior by and the drawn and held in their orbits by pressed when in the sufficient without an immunent and in the state of the drawn and held in the interior by a trick of the parent sun. Could be attracted to the sufficient without an immunent and in the state of the parent sun. Could be attracted to the sufficient without an sary mode of existence, and does not of the stumbling from the troglodyte to sects which for ages have divided the solidarity of the human race. Like exist in the abstract. A stream cannot the naturalist. True, and that was Christendom into contending and con- a golden chain, that idea of the supreme rise above its source. The argument is Deity's method of producing conscious good as far as it goes, but it does not mind. If, as Prof. Bain says, consciouso far enough.
"From nothing, nothing comes," says ment, then intellectual growth is the the materialist. True. Therefore mat- product of consciousness, and whatever ter and energy, so-called, must be in Deity may be, conscious intelligence or some way eternal. And it is absurd to unconscious will, whatever may be his declare that natural law ever had a plans and purposes, we do know that beginning, else sometime twice five were there no disease there would be no were more or less than teh, and the medical knowledge; no accidents, no the highest and grandest factor of hu- brotherhood of man. The wonderful square of the hypothenuse of a right- surgery; no hunger, no farming; no manity. Its presence is harmony, its discoveries that science has given, inmaterialist, yet, says Herbert Spencer, dyte by simply removing the past en- great transformer, Brahm of the Hin- an universal wail of anguish arises 'We stand in the presence of an Infinite | vironments which developed his brain. | doo devotee. It was the veiled Isis of | from the oppressed because of man's

> where there seemed absolute inertness, Natural law is either a blindinecessity it discloses intense activity; and when we remember that the activities constituting consciousness, being rigorous-

and that no agnostic would tolerate!

tion. Both theories are nil unless they | ternal energy, gives rather a spiritualistic than a materialistic aspect to the of the mind, then and then only will By what concurrence of matter, on universe; further thought, however, ergy and law, acting from blind, un- obliging us to recognize the truth that intelligent necessity could cosmic evo- a conception given in phenomenal manlution produce a planetary system, and | ifestations of this ultimate energy can then, just at the proper place, introduce in no wise show us what it is. * * * But one truth must ever grow clearerthe truth that there is an inscrutable out at the World's Congress of Re-Existence everywhere manifested to That moral reaction began with pressions of one eternal, elemental logical changes up to the gray matter in which man can neither find nor conceive either beginning or end."

We therefore see that the scientific method of creation is God's method, moral evolution? I know and accept | and that the theory of the all-sufficiency of matter and law results from a supernature. A deeper investigation leads to quantity or quality of the raw material. | the conclusion that an immanent Intelligence is everywhere manifest.

This error of atheism had its origin largely in the theology of the past. Atheism is another reactionary protest against ignorant assumption and the tyranny of bigotry, and is as natural as was Luther's protest against inchurch there must be progress Churches have been very slow to learn Much of the perplexity surrounding this lesson. They have fought to the this question arises from confounding last for exploded doctrines and antithe idea of intelligence with that of quated traditions. They have often re-Man is totally unconscious of the action | revolutionary and convulsive in the Lives thro' all life, extends thro' all effort to keep things fixed when the their duty to improve. They have kept their earthen vessels closed so that the swelling tide of human progress did but shatter them upon the shore, or, at best, roll them hither and thither with their stagnant doctrines rotting in a dead

> theology." bered kiss imprinted on the lips of the departed. Holy as the consecrated chalice when tasted by the dying. Pure as the snowflake as it trembles in midmen in the very insanity of a bigoted egotism have changed and marred that picture until it has become so hideous a travesty of Divinity that thinking enormities of ignorance. When Jesus worship must worship in spirit and in

verities. Henry Ward Beecher once said that if he believed in the God of Patristic theology, he would say "our fiend," rather than "our father!" Rev. David Swing, one of the sweetest souled men because to reason istro-compare the altogether to accept such a caricature known, to ascertain the unknown, and of his God. And to-day there are thousands of hungering souls thirsting for the waters of a spiritual life, who stand aloof from all institutional religion beman is but the expression of correlated | cause it refuses to abandon the false mutual energy, and that will produces | interpretations of obscure passages of intelligent adaptations of means to scripture made by men who, however the "Critique of Pure Reason," said: ends, then it follows that this correlated honest they may have been, had never energy called will in many is greater in a glimpse of Infinite Love and true

Jesus said, "I and my father are one."

of duty and of destiny. To create a man by any other method old Egypt when the Pyramids were inhumanity to man. would be to miraculously create him. | built. It "wrought the form and features of the Sphinx." It gave old Nothing can be plainer than the fact | Memnon his morning song, as Aurora gilded the Theban hills with golden gence was to be the final outcome of | balmed dead into the catacombs to | creative energy from the nebulae to the await the home-coming of the wander-Why should the universe exist at all? philosopher, and that this progressive ing soul. It welcomes the new-born in friend." The same historian said, Why should there be, through countless | tendency is the work of neither chance | fant to the realm of earthly life, drops ages, a gradual change of energy, from | nor blind necessity operating without | the tear upon the coffin of decrepit age, | monopoly destroyed Italy. This was teleological "end in view." To do so, is taken from the old interpretation is heart of youth when all of life is added to the new. Under one of its roseate morning, and is the silken cord ing by which civilization is built; to In all human affairs, the thought or aspects scientific progress is a gradual that binds together all the sacred en- cast aside the glory and dignity of inidea precedes the action. Map's will is transfiguration of nature. Where or dearments of home. It kindles a sacred tellectual and moral worth. flame upon the altar of a mother's boul when first she clasps her baby to her breast, and it follows the footsteps of a wayward child through all the devious labyrinths of error and of sin. It

> upon the grave of buried love the immortelles of everlasting life! Jesus sald, "Blessed are the pure in heart, for they shall see God." And the great pagan writer. Celsus, nearly two centuries later said, "If, instead of exercising the senses alone, you look upward with the soul-if, turning away the eye of the body you open the eye

you be able to see God." This shows how great souls may reach truths from opposite directions; for Celsus was writing against Chrisalso illustrates the great truth brought | if her commerce becomes dishonest, and ligions, that all religions start from a

point in common. Many atheists and agnostics claim that the word "God" is destitute of meaning. Like all other words, it is a the double oceans which sweep her symbol with which to convey an idea, and their objection is based upon the chines do not operate themselves, nor is | ficial investigation of the phenomena of | fact that the former meaning attached to the word is lost, and it has not yet attached itself to any other idea in their

minds. In his "Universal Prayer," Pope classes all Deific symbols together: "Father of all, by every age, In every clime adored, By saint or savage or by sage, Jehovah, Jove, or Lord."

Pope's description of Deity is so nearly perfect that it would be difficult to improve upon it:

"He warms in the sun, refreshes in the Glows in the stars and blossoms in the | 'Tis but the same rehearsal of the past.

extent, world is moving forward, and they Spreads undivided, operates unspent. God is therefore the immanent spirit of all nature, animating the entire universe as a self-active intelligent energy.

even as the soul of man animates his corporeal body. In view of this, no cult. That when the pessimistic ideas man can deny the existence of Deity of a Schopenhauer gain the ascendency, without denying his own. The atheist, it means that selfishness is dominating bewildered by the vast complexity of | daily life. Jesus of Nazareth was not to blame the universe, denying the moving cause for this. He painted the character of of all that is, is like one who, standing physical, intellectual and moral, or his heavenly Father as beautiful as all in some vast factory and becoming bethe pencilled rays of light can paint the | wildered by the whirr of the machinery, loveliest flower. Dear as the remem- should deny the existence of the engine or the water-wheel.

The agnostic may claim that he suspends judgment; that he does not know, but he forgets that in so doing, he canchanical powers, which served as the air ere its descent to earth, and just as not analyze his own mind. All that he the principle of eternal Equity. But | does know is upon the plane of ideas, and they are unconditioned, and refuse to be subjected to dimensional laws. Man's own mind is an inference so far as the physical world is concerned. Yet men were shocked into atheism at the it is all in all-without it, man is nothing. Paul said none have seen God. said "God is spirit, and they that and it is equally true that no man has seen mind or soul; and if it be true that truth," he enunciated one of the eternal | the human mind is known only through mental phenomena copied through the senses from nature's phenomena, what shall be said of the copy when it denies the original!

The practical side of this great question is of still more importance than its philosophical side. It is absolutely necessary to the welfare of humanity. Prof. Tyndall said that Mr. Buckle gravely erred in seeking to detach intellectual achievement from moral force. "For without moral force to whip it into action the achievements of the intellect would be poor indeed." . The great Emanuel Kant, author of "Two things I contemplate with

ceaseless awe, The starry heavens, and man's sense

In discarding the false in religion it is not necessary to discard the true, and the "Cosmic emotion" that awakens in the cultivated mind grows nobler and grander in proportion to the extent and thoroughness of the mental and spiritual discipline.

Col. Ingersoll, despite his merciless

belong to the category of religious ideas. He said: "I have made up my mind that if there is a God, he will be merciful to the merciful." Only once was this sentiment more tersely ex-

tianity is the Fatherhood of God, and necessarily the Brotherhood of Mantentious factions, that never unite but worth and dignity of man has run for the purpose of anathematizing those | through all the centuries, and in spite who refuse to accept their crude ideas of all the darkness of the past, its creeds and its cruelties, that Star of "God is love." That great Power of Bethlehem has never been eclipsed. Its attraction which binds together the light illumined Magna Charta, and was suns and worlds of space, when the inspiration of the Declaration of wrought out by the law of progress into | Independence. To-day, the hope of the mental and moral force becomes love, world depends upon establishing the

Pliny, in summing up the causes of Rome's decadence said that "all of the ceremonies of religion were abandoned; vice reigns supreme without control; the rocks are stained with clandestine murders, and he who lived without an enemy died by the treachery of a "Latifundia perdidere Italia." Land the result of the worship of wealth and nower.

To abandon the spiritual side of life is to adopt the maxim, "Let us eat. die." To abandon the hope of immortality is to tear down the scaffold-

Mammon worship always has, and always will take the place of the abandoned worship of Delty. It is this very mammon worship that is wrecking the peace of the world to-day. "It has bids defiance to death itself and plants | no head and cannot think; no heart, and cannot feel; when it moves it is with destroying, blasting force, and if it pauses in its dread flight, it perches upon a pile of children's bones to plume its wings for a flight of more sanguinary desolation.' Speaking of the virtues of our fore-

fathers, Dean Farrar says: "If the church keeps the people in their allegiance to those virtues. America will still be the enlightener of nations, the beautiful pioneer in the vanguard of the progress of the world. But if she spread a table for Fortune, tianity when he penned the above. It or enshrine Mammon above her altars her press debased, and her society frivolous, and her religion a mere twilight of willful and self-induced delusion-she in her turn shall fall like Lucifer, son of the morning, and illimitable shores shall only plash to future empires a more sad, a more desolate, and a more unending dirge."

It was such warnings as this that fell from Isaiah's flaming tongue, and the dead nations which serve as the milestones of history, are the solemn reminders of abandoned moral law. Rome in her glory said: "While stands

the Coliseum Rome shall stand; when falls the Coliseum Rome shall fall, and when Rome falls, the world." It was not the Goth and Vandal so much as her own corrupt Mammon worship, that caused Rome's overthrow, and Byron. standing amid the wide waste of the ruined Coliseum, wrote:

"This is the moral of all human tales. First freedom and then glory: when that fails,

Wealth, vice, corruption, barbarism at And history, with all her volumes vast,

Hath but this tale." The idea that I would convey is that there is danger from a materialistic

Man has a threefold nature: the

spiritual, and it requires the full development of all these to make the complete individual, and each department must be equally developed. The body must have proper food and exercise, without which it will perish. The intellect must also have proper aliment and training, but physical development alone, while it may make a splendid animal, will not make a normal human being. Cultivate the physical and mental only, and you may have a splendid specimen of manhood in appearance, and at the same time an all-around criminal, either actual or potential. The moral nature must also be

nourished and trained to produce the highest individuality.

Now, what is true moral allment? Heretofore I have attempted to prove that science is teaching the supremacy of spirit. That the spiritual is the real, and that matter is but its fleeting shadow. If this be true, it follows that if man is a child of nature he also is a child of God. The spiritual man is the real man, and an immortal being. Then the sole object of existence is to develope the individuality of the spirit. As President Butler, of Columbia College, says "that knowledge is of most worth which tends to develope the soul, which stands in the closest relation to the highest forms of the activity of that spirit which is created in the image of him who holds nature and man alike in

the hollow of his hand." Here I ask all agnostics a question so momentous in its grasp, so vast in its scope, that a correct answer will solve the whole problem. Are nature's laws fallible or infallible? Is man the highest result of those laws? "There is reason that the lower forms of life should evolve into the higher, because

(Continued on page 2)

CRITICAL REVIEW OF THE SITUATION.

I was much disappointed in the find ings of the National Association of Spiritualists, on the subject of a declawere expressing much that I wanted to say on the subject, I had pretty nearly made up my mind to remain silent; and biguous—it is more; it is antinomulous, I should have done so but for the articles of Brothers Loveland and Tuttle in The Progressive Thinker of December 2. Talking as they did about "Reverend," let me say that I revere the names of those two narry pioneers in ceptions can go no forther and realizes it by Jesus or Paul would deteriorate duce slate-writing phenomena in his place himself on a level with the mathothers as well, who have done and are doing stalwart work in the uplifting of humanity. But I have no quarrel with them or any other persons on that sub- finite space or time by sections, but we | would accept the good wherever found, ject. Brother Loveland and myself are both reformed clergymen, and I have noticed that now and then this fact is is not infinite intelligence, neither have | There is a religious element in the referred to insinuatingly concerning I a perception by which I can suspi- ranks of Spiritualism or have been himself and other ex-clergymen, and that, too, by some who probably have belief in the matter. Until I can some our failure to recognize the religion of

Brother Loveland.

I don't believe in creeds, and have never advocated them, neither do I believe that Brother Loveland who led off disappointed with the creed presented to the world by our last National Convention, and I shall never have the courage to present it to the world or to ration of principles, giving to the world ingly. an epitome-not of what we believe, able declaration of principles, but I

and others a year ago: 1. Nature is an Infinite Whole. Her tion of things.

2. Man is a spirit, and the change called death is one of the evolutionary Death is a process of life.

dead is a natural process. 4. Death does not change the natural condition of man, but reveals to him 5. The spirit-world envelops this, and

is as tangible as this. 6. The full and most important consequences of life cannot be experienced

natural result of our lives. The greatest fault of this is, it does things that should be said. Spiritualtheir efforts to rise.

As our competitive system greatly inportunity all who are unfortunately incapacitated mentally, physically and otherwise, from sustaining themselves in industrial or other means of support and as competition thus gives some more than is necessary for their comfort and deprives others of the necessities of life, there should be some national co-operative system of industry deprive those who would from monopolizing the necessities of life. If we talk the brotherhood of man and do not carry it out in our principles, and lives, we are no better than the hypocrites in the churches, who talk the Golden Rule in the churches, while doing up their

neighbors the entire week. The world doesn't know of these principles: people will not all come out to hear a lecture even if we can manage to coax some lecturer to go a hundred miles from a Spiritualist community, pay his own expenses and lecture to them, and much of our literature is too prolix to put before them, therefore we favor having something to present them for the purpose of correcting any misinformation they may receive from our enemies.

The creed given us by the National Convention has nothing in it whatever tian religion. that would give the inquirer any idea as to what we teach,

This creed is ambiguous.

many persons who are fully as dull as wards and punshments, the whole mod-I am. Probably it was not made pur- ern church and all their opponents in posely so; the writers of it were talk- infidelity and agnosticism, including ing to the galleries—that class whose many Spiritualists who condemn his bigotry will accept nothing unless some | teachings and claim that he threatened belief is expressed in what no person unbelievers with an eternal hell, to the knows anything about. I remember a contrary notwithstanding. Never once minister came to a camp-meeting a did he tell his followers that they couple of years ago, and heard argu-should go to heaven after death. ments that he could not gainsay and Jesus was a socialist and a Spiritualist. received tests demonstrating com- If Spiritualism is not a religion, neither | times its cost. It should be in every munion between the two worlds and was Christianity; or conversely, if when he left he said he had heard | Christianity was a religion, Spiritual-"nothing about Jesus and him cruci- ism is also. Nor was the philosophy-he raiso, Ind., and she will forward the fied." When people labor so hard to taught so very much different from furnish an excuse for their professed | that now taught by Spiritualists. We disbelief, it doesn't seem to me neces- may be somewhat in advance, but there | three persons will be blessed: Mrs. Wilsary to concede what we know nothing are many of us I find everywhere who about or what we know to be false, are not as far on the upward road as the one to whom you present it, and for their sakes. They affirm they "be- he was. I expect some one will snap lieve in Infinite Intelligence." Intelli- this up. It is all right, and if they have gence is a perception of the relation of not yet found it out, so much the worse things. A dog or a horse has some in- for them. telligence; a man has more; but here is | Paulinity differs some from Christian-Infinite Intelligence-that is an intelli- ity-those people first called Christians ceive how anyone has found out there ably in the same way we do as a matuare indications of higher intelligence. fal consequence of right or wrong do | What Is Spiritualism?" A pamphlet of ized. But Infinite Intelligence cannot thought of a vicarious atonement. His "Heliocentric Astrology or Essentials

then just that much short of being Infinite. But if it is not individualized, we cannot believe in its existence; for we must believe in it separate and Merely a Philosophy. apart from ourselves—we must believe it has power of expression in such way as to show us its superlority over us. For if it has no expression, it is shorn of its infinity. But if it cannot express itself and give us some idea of its existlieve in something of which I can form | but I am sorry there are those who no conception. I cannot conceive of in- place themselves in the vanguard, who the acquaintance of old friends. On getting the limits of philosophical interms of finite boundaries. The mind mony is brought out, showing they there is a beyond, and it knows that its real value. It will not do to descant even after fixing limits to that beyond- upon the prejudices of other people till ness that beyond those walls there is, we obtain a little more love for freedom can't conceive of infinite intelligence in and use it in lectures and talks with any such way. I don't know that there | the people they would do more good. cion there is. Therefore I can have no there, who have been driven out from not always done the best they knew, a how conceive of it, so that my mental- their natures. They want spiritual charge that cannot be made against ity may touch but its border, in some food, and if they can't get it in Spiritmanner, it would not be honest for me | ualist meetings, they are going where

to subscribe to such a creed. If then this proposition is stated as they get in the churches, but poor food a belief or creed, I am shut out, and I is better than no food at all, or the dry in this effort to adopt some declaration shall be obliged to wait till I can grow husks of fault-finding concerning peoof principles believes in creeds. I was to it, before I can honestly hand it to ple who do not agree with us, and of my neighbor to instruct him as to my straining points to create prejudice helief.

Now I am coming again on common novices as embodying the teachings of the and numerous others with reference | nature is a part of our make-up, with-Modern Spiritualism-I would be to God. I am like many others. I, too, out it we should have little of soul left ashamed of it, unless I was talking to have a god (notice, I say "a god") if in us. All our attempts to starve it to an ignoramus. Whenever that word you will allow me the privilege of dedeath by expelling it from Spiritualism "creed" was used by the opposition to fining him or holding within my mind a will only result in self-destruction. a declaration of principles, I had no mental idea concerning him of which There are people color-blind who see idea that any Spiritualist was so super- my auditor or auditors can have no nothing in the landscape painting to ficial as to really believe that we who idea; that is, I believe in infinite or call forth those emotions and sentiwished for a declaration of principles more properly persistent energy men. ments which add so much to the happireally wanted a creed. I supposed it tioned by Brother Weaver, always ness and even the life of those who adwas merely ad captandum, and took it manifesting in higher conditions. You mire it. There are others who cannot as an evidence of the weakness of the might call it infinite life, for I believe appreciate a beautiful piece of music, argument against us, that the real ob- there is no spot in infinite space where | and others who see more to call out ject was to blind the eyes of the cau- life is not, simply because I cannot their admiration in a dirty hog than tious by prejudice. But I now learn comprehend a void anywhere in space they do in a beautiful bed of flowers. that we had professed Spiritualists who or infinity. But if I speak of God | Shall these exclude all who have really wanted a creed, and somehow meaning this, nine-tenths of my audi- these finer tastes from the enjoyment they got the upper hand in the Nation- ence if picked up from the streets, will of their several emotions, because they al Convention and really started their suspect that I am referring to the perproduction with a "We believe!" My sonal creature the clergy talk to and idea was that we should have a decla- about. I therefore use that word spar-

As this infinite energy or life permebut of what we know; of self-evident ates me I cannot pray to it consistently. and established truths (the convention For all prayer proceeds upon the princalled a self-evident truth politics and ciple of one person talking to another voted it down; and no doubt many of and giving some information he otherthem think they have by their votes wise would not have, or drawing from killed an eternal principle of righteous- him ideas that otherwise you could not ness). Prof. Loveland presented what obtain, as a man talks to his neighbor. seemed to me rather the most prefer- There is much that I might say concerning soul agony, soul struggling and have pigeon-holed them so carefully I crying aloud which is only the breakfear I shall never be able to find them. ing loose from former conditions, and is Next to them I like the following pre- almost unavoidable and indispensable sented by Sister Cora L. V. Richmond as a liberation of force, but that is not relevant here; neither are we accustomed to hear prayers of that kind as phenomena is the expression of life, such occur more often within one's energy and intelligence in the constitu- closet or secret chamber than elsewhere. All thought force has a chemical effect in the dissolution of certain conditions about us, as thought is disteps in progressive development. rected energy, but the prayers at our public meetings are mere formalities. 3. Intercourse with the so-called and have no effect either on Nature, God, or anything else.

> Now I come to where Brothers Tuttle and Loveland agree, and I differ from both of them.

I believe Spiritualism is a religion. In denying that it is such, Brothers Tuttle and Loveland are not alone. Many writers, some of them very astute, stand w !h them, and some of 7. Rewards and punishments are the them seem to feel hurt if one refers to its religious aspect. I am not unaware that appeal will be made to Webster's not go far enough. It leaves out many Dictionary, showing that religion is a revering of the gods; but let us rememism must have a purpose in the up- per that Webster's definition was writbuild of humanity, and we should ten by some ecclesiastic, whose consome way give expression to that issue. ceptions were formed by the narrow Men and women are what they are by sphere in which he operated. The environment, prenatal influences, etc., Greek word alegein signifies to have a and are therefore to be pitied rather care. James says: "Pure religion and than blamed for any delinquency as to undefiled before God and the Father is moral character, or any predilection this: To visit the fatherless and widows for wrong doing, and it is the duty of in their affliction, and to keep himself the more fortunate to assist them in unspotted from the world." The word expresses our duties and our adherence to duty; our veneration for the sublime terferes with the carrying out of the in nature; for truth and for all that is principles of equity, shuts off from op- ennobling to our natures; in short it

means worship. And what is worship? The old Saxon word means wordh, worth, that quality in nature which renders a thing valuable, and ship, that state in which a thing belongs. A true man will worship his wife, a mother her babe. We worship the beautiful or the sublime and all that ennobles and uplifts hu- oftener each week, and in this appears that would give all an equal chance, manity. Worship is different from the beauty of our religion. The religsupply all with comforts of life, and homage, in that homage represents the lous nature is fed through the emotionsuperiority, social and otherwise of the all nature conjoined with reason. I be-

> individual to whom homage is paid. There are and have been peoples who were religious yet had no rewards and punishments after death. The Confu- ligion. I regard him as color-blind in clan religion is merely a philosophy and I this respect, and while he knows nothpertains almost entirely to this world, ing of the value of what he loses, we The Hebrew religion had no future life who have this gift realize his awful and therefore no post-mortem rewards | poverty. and punishments, and the God whom they recognized was a human spirit, an apotheosized man and one of a school of recognized gods, several of whom were worshipped contemporaneously with him and by the same people | the Spiritualist press to the liberal peoalso. The religion of the Sadducees | ple asking them to send to Mrs. E. 1 was also another this world religion.

But there is another religion with which we are all acquainted, or profess to be, that was confined in its operations to this life. I refer to the Chris-

Jesus, himself, was a socialist, and sought to better the condition of men and women here and now. He seldom I cannot understand it and there are referred to the subject of future re-

gence beyond the comprehension of all at Antioch probably never heard of of Buddhism; compact yet comprehenother creatures in the universe. I can- Paul. Paul hints some of rewards and sive, Paper, 50 cents. Cloth, \$1.25. not comprehend it, and I cannot con- punishments, but not much, and prob- For sale at this office. Our people hold intercourse with each ing. Paul is made to talk of atone | 10 pages by Dr. J. M. Peebles, the wellother, and convey impressions to each ment, long before the church accepted known author. Price 15 cents. other, because each one is individual- that doctrine. Probably he never sale at this effice. be individualized, for when it is it be- strong argument is Hebrews, and I of Astronomy and Solar Mentality. comes separated from every other in- think I showed in "Christianity as it with Tables of Ephemeris from 1830 to

the language, the collocation of words and ideas were unlike him, and that he never was guilty of such faulty logic. The passages in Romans bearing on the tions. But Paul was a believer in Socialism and Spiritualism the same as was Jesus, and the only reason for giving prominence to the name of Jesus, was because he was the first martyr to the idea and also, because he was the gulding spirit to warn people of the coming destruction of Jerusalem-that they might escape. In that sense he

was their savior. Of course no advanced thinker believes that Spiritualism is any better because Jesus or Paul advocated it, it may be obtained. It is a poor quality

against the Bible. This emotional, this aspiring, this enground with Brothers Loveland, Tut- nobling, this love element in the human can see nothing in them? Again, there are others who cannot understand a fine sentiment, but they see everything in a prize-fight, a horse-race, or some other low, vulgar sport where they meet only the coarse and unrefined element in human nature. But Spiritualism is, or should be, the reverse of all this. It is a science, and more than a science, a philosophy and more, it is a religion; it is a higher religion, a more

refining religion than has ever yet blessed the earth. It is a religion that callls out the best there is in us, teaches us our relations to each other, the union of heaven and earth, unites us with the good, true and pure of all who have gone before. It brings a reunion to every family, by bringing together those who have risen out of the family, with those who yet wait on earth; is that not a religion? It teaches the doctrine of interblending of peoples, thus increasing many fold their happiness. No one is com-

pletely happy in himself or herself. There are elements which they need which must be found in others. Man was not made to live alone. His happiness is increased manifold when he comes within the atmosphere of one of another sex. The effluvia which goes out from the bodies of a lady and gentleman will meet though many feet apart, and so much is the nervous system connected with it, that each feels it is readily as they would a physical touch. This is nirvana to a limited extent, but as they come closer to each other into the marital relations this nirvana is intensified, because one is the complement of the other, and each needs the elements of the other in the perfection of their happiness. But this feeling does not stop here. Isolated from the world this pair would feel a starvation that only society could supply. Brought into society of congenial persons on a high spiritual plane, these persons interblend with the friends there met and their happiness is intensified. They are lost in the society and for the time being the whole society becomes one person. This is still more complete nirvana. This individuality is not lost, but the same nerve fluid passes through all present. Swedenborg calls this heaven, and he says heaven is the image of a man.

Our nerves flow out of our bodies in our emotions, and return to us freighted with all that renders happiness more complete. In Spiritualism we may have this condition of things once or lieve in Spiritualism as a religion; it is little worth to me if it is not. And I pity him who can not look at it as a re-D. W. HULL. Norton, Kansas.

A Splendid Christmas Gift.

Last year we made an appeal through Wilson and get her deceased husband's book, "The Truths of Spiritualism." for Christmas presents, as she was sick and needy. The friends responded nobly and enough books were ordered to help her through the long hard winter, and we are all thankful indeed therefor, and now another winter is needy circumstances. She has more books left and would be pleased to sell them. These books are nicely bound in cloth and contain 400 pages of the records of experiences of E. V. Wilson. one of the most remarkable speakers and platform test mediums in Modern Spiritualism, together with spirit messages and tests, discussions, etc; also a fine portrait of the author, a chapter on mediumship, etc., and is worth many Spiritualist library. Send \$1 to Mrs. E. V. Wilson, No. 1 Union street, Valpabook postpaid, to anyone ordering it. In making this Christmas present son, of whom you purchase the book.

yourself, the purchaser and donor. E. W. SPRAGUE. Jamestown, N. Y.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study "Who Are These Spiritualists and

ated from every other intelligence it is could not have written that book, that this office. Price, \$1.50.

same subject, were probably interpola- What About That Robinson Challenge?

> California, I have been besieged by let- agnostic materialism would there break ters of inquiry, as to the outcome of the chain of eternal law, cause it to fall the \$1,000 challenge issued against me | at the most important point, and tumby Mr. Robinson, and published in the | ble man, the chief work of all the ages Banner of Light in its issue of July 22, of evolution, back into the elemental and I beg space in your valuable jour- | cauldron again, to keep up an eternal nal for a public answer.

I left New York July 17, for San Francisco to spend my summer vaca- scientific world against this. He said: tion and to meet relatives and renew finite space or infinite duration only in seem very much hurt when such testi- August 1, whilst in Los Gatos, I re- quiry, slides from these formula and ceived a copy of the Banner of Light, symbols into what is commonly underruns to certain bounds where its con- were Spiritualists as if the advocacy of dated July 22, challenging me to pro- stood as materialism, seems to me to (Robinson's) presence, under test con- ematician who should mistake the xs ditions, for \$1,000. On August 2, I and ys with which he works his probwrote to the Banner of Light, accepting | lems for real entities-with this further | yet space or time. Thus we grasp in- in our own make-up. If Spiritualists Mr. Robinson's challenge and request- disadvantage as compared with the ed that gentleman to produce a proper- mathematician, that the blunders of the ly certified check with legally binding latter are of no practical consequence, articles of agreement, also asking him | while the errors of systematic materialto communicate with me direct in care of J. B. Lawrence, druggist, 103 West 42d street. New York (which I understood at that time was the city in which Mr. Robinson made his home). My acceptance of Mr. Robinson's challenge was published in the Banner of Light | as the opposite extreme, whose votaries in its issue of August 19.

On September 2, a brief editorial appeared in that journal, stating that Mr. Robinson had written a private letter to the editor suggesting that I should put up a deposit of from \$50 to \$100, as an evidence of my good faith, also stating that he had sacrificed a European engagement for the purpose of meeting

All my friends-and enemies, too, laughed at this ridiculous proposition of a challenger demanding that the challenged party should put up even one cent before, the actual challenger had shown the color of his money, after being asked to do so. Mr. Robinson's re- putting Christ to open shame. quest was so unprecedented that it certainly gave a humorous look to his original challenge, when in fact, all that Mr. Robinson had to do was to communicate to me personally his willingness tend to my end of the proposition. Whilst this was going on I had the pleasure of receiving another challenge in The Progressive Thinker, "An Expectant Hour," etc., and signed by "Psychic Researcher." This challenge was somewhat insultingly personal and the writer was evidently a Robinson man, for he was permitted to to the ocean as it is lashed by the temsay that "I suppose Evans will only run away and live to bluster some oth-

er day." In this challenge Robinson challenged every living phenomenal medium in the whole world. I answered ticle in The Progressive Thinker, statceptance to Robinson's challenge in two spiritual journals, and again demanding that Robinson produce his certifled check for the thousand dollars. My answer was published in The Progressive. Thinker in its issue of Septemof Robinson's challenge appeared in another journal on the same date, with

challenge leaving that city for New York Sept. | celestial fire. Ten centuries hence the 12, and forfelting five proffered engage | dust of the millionaire will have minments, as follows: One to visit Spokane | gled with that of the mendicant, both Falls, by S. M. Denniston; one to visit long forgotten of men. A thousand Fresno, through the editor of the Re- | years are as but one tick of the mighty liglo-Philosophical Journal; one to visit | horologue of Time-and the allotted life Cleveland, by Thomas Lees, et al.: one of man but three score and ten. And to visit Portland, Oregon, and one to this brief period we spend, not in living visit Los Angeles. All these offers are but in providing the means of life: not before me and can be seen by interested | as creation's lords, but as slaves to our parties. On my arrival in New York, lown avarice, the most pitiful passion on September 17. I notified the several that ever cursed mankind. If there be spiritual papers and also placed a personal notice in the New York Sunday if there be no God, then have thy un-Herald, notifying the public of my ar- fortunate fellows the more need of rival. I wrote a brief notice complain- thee." ing that Mr. Robinson or his \$1,000 challenge had not yet been heard form. Several gentlemen offered me backing in sums of from \$1,000 up. Geo. White, the Mendocino cattle king, kindly offered to put up a thousand dollars if | art the light that beams in every star the guides desired it. I take this oppor- and 'tis thy power that tunes to melody tunity of thanking the friends who so the summer winds. Thou hast thy kindly offered to stake their money on | dwelling place on cragged peaks among their belief of my honesty in medium- eternal snows, and in each flowership. But as is is over ninety days since my acceptance of Mr. Robinson's challenge appeared in the Banner of Light, and he has not deigned to communicate with me, to show his certified check, or in any way to approach me on the matter that he challenged me for, I will now wash my hands of the whole business and retire from the scheme planets to the sun, that moves the conthat I have been unwittingly dragged stellations in the realms of space. into. I consider that I have done my Thou art the life, the form, the soul of ing and suggestive work. It will depart to sustain the dignity of spiritual all that live, and even death is but thy light you; it will instruct you, and make phenomena, and hereafter all chal- transient shadow. Within thy shelterlenges will be ignored, no matter by ing arms the soul may safely rest while whom presented. Those who are hon-life's frail barque is wafted to the estly desirous of witnessing phenomena | realm of immortality. can always do so without resorting to the blustering and bluffing methods of challenges. I have accepted so many challenges that have failed to bring the challenger's money to the surface that I am thoroughly disgusted and will en- | Spirit Visits Celestial Abodes ter into no more schemes to advertise bluffers. All that. I have gained for my trouble is a lot of worry, loss of time, and a condition of mind that unfits me for the presentation of the higher phases of spiritual phenomena. Besides, the spirit world is not in sympathy with gambling on spiritual results. But I am only human and have erred in this respect, (as I thought) for the sake of the cause. But neither press nor upon us, and Sister Wilson is again in | public will again find me in this role. ii FRED P. EVANS.

A BATTLE SONG.

We are they who will not falter-Many swords or few-Till we make this earth the altar Of a worship new; We are those who will not take From prelate, priest or code, A neares law than brotherhood-A higher law than good.

We are those whose unpaid legions, In free ranks arrayed. Massacred in many regions, Never once were stayed: We are those whose torn battalions, Trained to bleed, not fly, Make your agonies a triumph-Conquer, while we die.

Therefore down to Armageddon, Brothers bold and strong, Cheer the glorious way we tread on. With a soldier's song! Let the armies of the old flags March in silent dread. Death and life are one to us, Who fight for quick and dead.

-Edwin Arnold.

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AGNOSTICISM AND ATHEISM. (Continued from page 1.)

in each instance it was higher-it was more of life." But when all essences, elements and forces have at last converged into rational mind, the highest, Since my return to New York from | most complex mode of energy, your play of endless, useless failure!

> No wonder that Huxley warned the "But the man of science, who, forism may paralyze the energies and destroy the beauty of a life." This very error of atheism and ma-

terialism is the parent of caste, of class distinction, and leads to the most detestable forms of slavery. As much so believe themselves to be the elect aristocracy of heaven, and the especial favorites of Jehovah. It hardens the human sensibilities so that at last the widow's wail and the famishing orphan's cry for bread make no impression upon them. It ruined the lofty Hebrew ideal, and filled their temple with money-changers. It made Babylon a scene of desolation, and crushed the national life of Greece and Rome. Today it is seeking to erect an altar to Mammon in this, the fairest portion of the modern world. It is this that debases the secular press, corrupts society, makes religion a sham and show,

In political life it places party above principle, putting the voter on a level with mere merchandise. It is the parent of the well-night universal question, "Will it pay," which paralyzes ento produce a certified check for the deavor and quenches a lofty heroism. original amount of his challenge, to It beclouds the Sun of Righteousness have it covered, for I had already ar- and shuts out the light of heaven. It ranged with New York friends to at- | brands every brow with the mark of Cain, re-echoing the cry of the first murderer, "Am I my brother's keeper?" And unless the reaction comes that shall awaken a new enthusiasm for dated August 12, under the caption of | truth, justice. and spirituality. the world will sink again into the obscurity of the Dark Ages.

In the presence of the Eternal God,

as we gaze upon the silent stars, listen

pest, or mark the melting of the moun-

tain chains; as we read the history of men and nations in human records or men and nations in human records, or the history of the earth in its rocky records, how small appear all of the petty affairs that fill the routine of "Psychic Researcher" or Robinson's ar- | daily life, how puerile the mock-heroics of little souls. How small a thing it is ing that I had already written my ac- to boast of accidents of birth or fortune. As the iconoclast Brann once said: "Know ye not that the poorest beggar is an earth-passenger also, and thy brother traveling his millions of miles per day? Where think you? Among the stars. For him as for thee ber 2. Also an article of my acceptance | does Aurora gild the morning, and Apollo hang the evening sky with banners of burnished gold; for him as for the addition that I would even be glad | thee doth Selene draw the limpid to double the amount of Mr. Robinson's | waters behind her silver car around the rolling world, and Bootes lend his a God, be thou his messenger unto men;

> O, Holy Truth! Thou art the life of God, majestic and eternal. While error keeps the soul in chains, binding mankind in dark and noisome prison cells, thou art his savior and his hope. Thou

Thy glory thrills in every music note. and to the rainbow lends its hue and form. Down in the depths of ocean caves and mid the shifting sands of desert plains, thou keepest watch above thine own.

Thou art the power that binds the

A death lately occurred in Indianapolis, Ind., of a man who firmly believed | nished at less by far than their actual good work we are doing for the cause of that he had died before and had seen heaven. Dr. William H. Kendrick, a personal friend of Abraham Lincoln, was buried Wednesday in Crown Hill cemetery, after his family had made a a single cent for the great expense he careful examination to prove that he was to, hundreds of dollars being paid cents. The Progressive Thinker will be was in truth dead. Once before his body was prepared for burial, when the man's spirit suddenly seemed to re-

turn to his corpse. Dr. Kendrick was one of the most famous eclectic physicians in America. and formerly a professor in the Eclectic Medical College at Chicago. He was called to Washington during the civil war, at the personal request of President Lincoln, and took a place on the medical staff of the army. He was stricken in Washington with pneumonia and after a brief illness was pronounced dead. The body was about to be shipped to Indianapolis, when Kendrick suddenly returned to life.

Kendrick said that he had died. He felt his spirit leave his body and pass out of the room through the solid wall. It was met on the outside by an angel. and conducted swiftly through space for an immeasurable distance. It was then taken to heaven by two other angels. There Kendrick saw beauties inconceivable to mortal eyes. He met and talked with old friends from Indiana. He was enjoying celestial glories when the angels again sped away with his spirit, this time returning it to the room in which the shrouded corpse lay. The sensation, he said, when the spirit entered the dead body was not pleasant. The story of this apparent death and resurrection is vouched for by those who knew of the circumstances.-

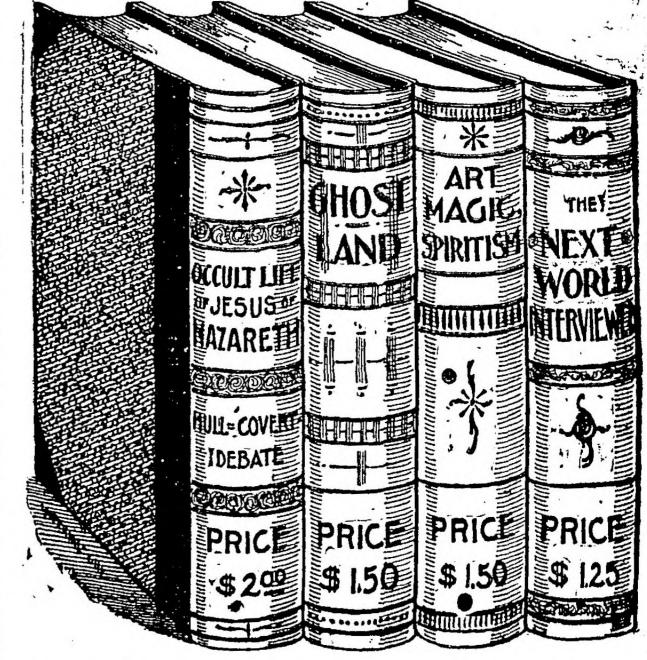
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LIFE AND EXPERIENCE IN SPIRIT LAND THE ROMISH OCTOPUS

A Series of Letters From Spirit Franz Petersilea to His The Papal Blessing a Hoodoo Son, Carlyle Petersilea,

LETTER NUMBER TWO.

Our vibrating philosophers may say, wretch is in one degree of hell and I am "Ah, but the photographer must depend in another. This hell may be the hotour the vibrations of light." Very true. I admit that fact, at the same time the finage is pinned there on the plate and this is memor,—memory of that which it takes many years of earthly time to transpired on earth. Why, my friends,

Anity?
My friends, they are as enduring as eternity itself. If the spirit of man is eternity itself. If the spirit of man is shades; very beautiful in themselves, eternal and immortal, the pictures impressed by time within his soul are also gence. eternal and immortal.

Hearing how to control this medium to write—watching him to see just how he does it, for I want to write a book myself as soon as these letters are finished. So don't mind if I put my fingers in his specific occasionally. We are good friends member of every church in your land wants proof. and he is perfectly willing I should do
so. Suppose I do put in a plum now
and then? All the better."

wants proof.
"O, that w
is the one, gr

I will leave it.

If the soul of man forgets everything connected with his life on earth, where is the Wisdom of his having lived on is the wisdom of his having lived on sons he has learned, by thus tolling, are forgotten as soon as he leaves itsequently, no knowledge of anything—sequently, no knowledge of anything—sequently, no knowledge of anything—sempty shell—a mere shadow—not knowling as much as a new-born babe. But, all, the shanks to higher laws, such is not the thanks to higher laws, such is not the theorem of the other life;" and the great cry here thing goes to waste. His soul makes selves." use of everything which is stored witha thought or an incident fades, disap-

pears, or is lost.

The ethereal atmosphere is the essence of refinement and endureth forever. It is the essence of beauty and fadeth not. One incident more and I am done with the subject for the pres-

Carlyle, my dear son, you remember a time, in the past, when you came very mear drowning. As you lost conscious. A child cri ness of your watery surroundings, or a natural want of its being; and the the panorama of your whole life passed like a flash before your mentality, even to the minutest detail—things you supposed long forgotten, became clear and distinct.

Imounter's breast is there, filled with the requisite supply to the want; and all nature works on this plan. There is no exception to the rule.

Man could not desire immortality—the want of a first passed.

This was owing to the spirit becoming partly disengaged from the body. You were seeing and remembering as being. Man desires food, and the earth spirits see and remember, and if you gives him a supply—be desires raiment, had been wholly disengaged from the and by a natural law he fashions and body, and your soul had really entered obtains it—and there is no want of his the celestial world, these visions, and being that cannot find a corresponding this memory would have been as vivid supply-and after all bodily wants are and bright as the beautiful celestial supplied, his soul cries out for immorworld is brighter and more vivid than tality, and the everlasting beavens the earthly world. So, dear friends, one and all, do not alarm yourselves by the thought that you will forget any-thing of your earthly life on entering loved; tell me if you are happy and conthe celestial sphere. No doubt many tent-do you still love me-do you rewho have led evil and wicked lives member?" and the answer to his cry would like to forget, but this is not vouchsafed to them, for here the worm of remorse dieth not and the fires of soul and in no other way. There is no memory are not quenched. "Yes," says
Robert, "you will find a hell here, sure
as fate. I was mistaken about that
hell. The fires of some of these hells
has lost—the lost friend also remembers are pretty hot I can tell you. I have the friend he has left. The memory of my hand on the head of a poor wretch one coalesces with the other and the this moment, who has crawled to me two souls are joined to each other once for relief from his burning, for a drop more through memory and memory of water cannot quench his thirst or his parched tongue. This spirit, here crouched beneath my hand, was a lib. ertine and a drunkard, and he is burn. remembers a former mishap and has being-burning within the flames of his come wiser in consequence. Memory desires that water cannot cool, and to says. "Now you stumbled here once;

has crawled to me for relief.
""Bob,' he says, 'you told us there was no hell and so I said to myself, 'There is no hell. I can do as I like.
Death ends it all, and I shall soon be dead. Life has nothing for me. and I don't want to live. So I poured the liquor down and debauched myself as much as possible, and here I am Rob ert, and I swear you are somewhat to blame for my condition.'

find out. What would you think of a own way and in their own halls, are lawyer pleading a case, and continually doing a grand work in Toledo. To say know—I don't know?' The judge would be justified in reprimanding you sharply and saying to you 'Go and find out—make yourself acquainted with the details of the case before you stand here talking to me and this jury, trying to clear the defendant, constantly telling us you don't know—You don't know?' The judge would be justified in reprimanding you sharply and saying to you 'Go and find out—make yourself acquainted with the details of the case before you stand here talking to me and this jury, trying to clear the defendant, constantly telling us you don't know—You don't know in the convention was a success is putting the convention was a success is putting the convention was a success. It don't have convention was a success. It don' ing us you don't know-you don't know! You ought to be sentenced for not

some of my work. What shall I do for ual Association, and each of them a this man? It won't do now, to say, I brilliant success! The collections at don't know, for he has told me and I do know. Great God! and I was so well satisfied with my life! Man—man! Tell me what I can do for you. Shall I Spiritualist workers. C. H. Figuers, say to you, as one of old said to the wotest medium, gave tests and messages man of Samaria, 'Go and sin no more?' on Saturday evening, Sunday after-

in the face," and he covers his face with for an operation which must take place. his hands, to shut out the lovely vision, still crouching at my feet; but the mother presses forward; she lifts her son to his feet. 'Look at me, dear boy,' she says in silvery accents. 'I have not You will hear more of our work soon, forgotten thee. I have thus far, been as there are plans for another conven-

hell after the death of the body, for the soul of man is immortal. Youder

dim or wipe it out. If this is true of without memory, a man could not be a earthly photography, what shall be said; thinking, immortal being; he would be of the photographic pictures of eter-nothing but a shade. I know that we have grass, flowers and trees here, but,

My dear Carlyle, Robert G. Ingersoll Think of a mother passing into the celestial world and forgetting the babes she has left behind. I am not a mother, and mine were very much alike, as you but I am a father, and I could no more are well aware, and now that he is here forget my child, left on earth, than I in the celestial life with me, we are could forget my own existence. And, very much attracted to each other. now, my friend Robert smiles benignly There is a great correspondence beas he says, while raising his hand uptween his life line and my own, alward, "When I forget my wife and chilthough I preceded him to this life some dren, then let me become oblivious to twenty years or more. As I have al-all things—let me forget heaven itself ready said, my surprise was very great and all I have learned of immortality on finding that I still lived after the since I left them. Left them, did I say? death of the body. I had not heard as Not I. Not I. Dears, I am only behind much of Spiritualism at the time of my the curtain, that is all. I am standing departure as had Robert. I think if I here by this good friend, just now, had I should have given it much

"O, that we could know positively." is the one, great, wailing cry. That is A few more words on this subject and why the fakirs and frauds are reaping

Now, I should like to give this posiearth at all? Why need he have toiled up through the material if all the lessature and mothers this side of life want to do the same. Friends here desire to tell their friends there all about moreover, what would he be worth as themselves. Children here want to tell a spirit? Certainly his spirit would be their parents on earth of their life here. Idiotic—a perfect blank—no memory of All who have lived and toiled for the good of mankind in general, want to tell

Now when things have come to a pass

in himself. The economy of nature is like this, one can no more stop the rewonderful indeed, for not even an atom suits than one can stop the waves of can be lost within the great whole-not the ocean, or the wind from blowing, or the sun from shiping, or the rain from falling; but, if Spiritual beings had memory of earth and the former lives there, the earthly world might cry forever and the cry remain unanswered. Natural law does not work in this way. If there is a want, or a cry representing a want, there is, and always must be a corresponding supply or answer to the

A child cries for nourishment. It is

felt within him-if there existed nothing to supply this natural want of his await him. He loses his dearest friends by so-called death, and his tearful soul its letters—also by putting a and b tointo raging fury.

"Poor wretch! His hell is so bot he gether be forms a syllable. All knowledge whatever is obtained by the use of memory, and the greater the memory

the more knowledge. Take away a spirit's memory and it would remain a hollow drivelling idiot. (To be continued.)

Ohio Spiritual Association. I have just returned from Toledo, where the Ohio Spiritual Association "My friends, if weeping tears of has held a two-day's mass convention.
blood could do me any good, I would Dr. J. M. Peebles was our speaker, and try to shed them. Not only do I remember all, but this man remembers as well and now reproaches me. Am I guilty or not guilty? Answer me, my soul, and my soul replies:

""Robert, thou art guilty. Behold the consequences of error—in other words—ignorance. You said, 'I don't know, when it was your business to Wyant. Both of these ladies, in their own was and in their own hells are

ture of a surprise, and it did make us

ou ought to be sentenced for not not leel good to have them come.
This is the second mass convention held by the so-called dead Ohio Spirit-

Iknow of little else to say to you—and the man clings to my garments and which was fully recognized. Much weeps. Perhaps your tears will cool your spirit.

"Ah! who is this lovely angel coming toward us? Your mother, do you say?
Oh, my friend, she may be able to help the out of our difficulty."

us out of our difficulty. Ing the liveliest corpse that body ever "O! I am ashamed to look my mother saw. This week I go to the hospital

powerless to save thee, but now I will tion in the near future. We do not instant the like a brand from the burning, and she gently leads away his shivering, cowering form.

"My friends, there is a heaven and a Cleveland, Ohio.

The Primitive Catholic (anti-papal) gives a list of the utter failure of the Pope's blessings and good wishes as expressed in gifts, and the evils that fol-

lowed: "The Pope sent the Golden Rose to Bomba, king of Naples, and in less than three months he lost his crown and kingdom. He sent his blessing to Francis Joseph, emperor of Austria, and in less than twelve months he was defeated at Sadowa and lost his Venetian dominions.

"He sent it then to Queen Isabella of Spain, and in a short time she lost both crown and dominions. He next sent it to Louis Napoleon, or rather to the Empress Eugenie, which is more remarkable still, as she called the war with Germany her war. In less than twelve months France was defeated by Protestant Germany and the emperor had to flee to Protestant England for shelter, where he died in exile; the Prince Imperial fell by the hands of the Zuius, and the papal favorite alone is left to mourn the extinction of that once proud dynasty.
"Mrs. W. T. Sherman got the Golden

Rose as a special mark of favor for her service to the church, and it was too much for her, as she died soon after. The Pope cursed Italy as he had cursed England, and excommunicated King Humbert for taking the papal dominions and making Rome the capital of the kingdom. Since then she has risen from being a cipher among the nations to be a voice and a power in the councils of Europe. He cursed Germany. and she became the greatest power on the continent. The pope blessed the French showman, Boulanger, and in less than two weeks he had to flee to Germany for refuge, and now fills a suicide's grave. The Princess of Brazil. when near her accouchement, requested the interposition of the pope and his blessing on her child. She received it and the child was born deformed. Maximilian was killed three years after being blessed by the pope as emperor of Mexico, and his wife became insane after going to Rome and receiving the benediction. The pope neglected some official business in order to give his special blessing to an English steamer laden with Sisters of Charity for South America, in 1870, and it never reached its destination. Every soul on board perished. The empress of Brazil was blessed but once. She broke her leg three days afterward. It may be remembered that the floating palace delayed its starting from Montevideo to Buenos Avres until it received the assurance of safety in the papal blessing. It then raised its anchor, sailed out of sea, and went down in two unys.

'The Order of Christ' was conferred by the pope on Dr. Windthorst, his great champion in Germany. He died in less than a year.
"August, 1895, the archbishop of Da-

mascus, in addressing the Spanish troops at Victoria, when about to start for Cuba, declared that the pope like a new Moses, had raised his hands to heaven and prayed for victory. We know the result. The Spanish arms, the queen regent, and the king have had his blessings many times. On the last occasion it was at the commencement of the Spanish-American war, and the result was at the commencement of the spanish-American war, and the result was that Spain was miserably defeated, her navies sunk, her forpossessions dropped from her grasp, and the once proud leading state of Europe sank into insignificance; the remnants of her troops returned home ragged, miserable, and sick.
"The Grand Bazar de Charite in Paris

on May 4, 1807, had the papal nuncio to deliver the benediction. It was scarcely five minutes afterward when the building was in flames and nearly 150 of the society ladies of Paris lost

"The late empress of Austria was the recipient of the Golden Rose, accompanied by Leo's blessing. That did not protect her from the dagger of the W. T." assassin.

THE INQUISITION.

As Practised In the Philippines.

THE BRUTISH ROMISH CHURCH STILL HAS THE CRUEL IN-STINCTS OF FORMER DAYS.

Of course everybody knows that moral courage is infinitely superior to physical or mere brute courage. This latter quality is possessed by ninetenths of all the plug-uglies, pugilists, assassins, and thugs who curse the earth, and it is possessed to a much greater degree by many of the most ferocious wild beasts. And yet it is almost deified to-day, by not only the daily press, but by pulpit and church as well. A man will make a dashing charge in the face of the enemy, or be will expose his body (often unneces-sarily) to bullet or sword, and the world proclaims him a "hero." But the same fellow will slink out of sight into his boots when confronted by some moral question, or question of principle. He sacrifices every atom of manliness for the cheap glory of being called "a good fellow," or "liberal in his views," or "not bigoted," or "broad-minded." The world is teeming with such men and women, and the discouraging thing and women, and the discourse to be increasing that the breed appears to be increasing. "Hero-worship" has gone daft, adoring the brute in man and ignoring

the higher part of his nature.

We think our patriotic people—all of us—have been taught a sharp lesson in the infallibility of heroes in the past few weeks. Admiral Nelson and Lady Hamilton taught some of our British ancestors the same lesson—that "a man is a hero to every one but his valet."

A few weeks ago, in an address be-

fore Stanford University, Gen Funston, the Kansas "hero" used these words: "It is a fact that, upto within two years ago, the practices of the old inquisition obtained in the Philippine Islands. I have seen men whose bodies bear the scars from having been seared with hot frons by the friars. Hanging by the thumbs, hanging head down with steel hooks and other similar methods, were used to compel victims to confess their connection with the Katipunan, a secret organization among the Filipinos, whose object was to free the people from the rule of the friars and the Spanish government. In 1896-'97 a wholesale execution of natives took place, the information against the victims having been furnished by the friars, who extorted it by tartive. These facts I have gathered torture. These facts I have gathered from foreigners who have long resided on the islands, and from natives. If one wants to understand the fullness of the awful character of these friars, he should read a book called 'The Philippine Islands, written about seven years years ago by an Englishman, John years ago by an Engisiman, John Foreman, who had been an old resident. Mind you, he was a loyal Catholic, too. There are four orders of friars on the islands. The best of these is the Jesuits, who have accomplished much good in educational work. The others are

narrow, cruel and licentious. They keep mistresses, and the number of illegitimate children of the profess scattered about the island is well-known. It

is a common joke among the natives."

Now no intelligent Protestant who has "read up" on the Philippines or any other Roman Catholic country would for one instant doubt the truthfulness of the above; but in an instant Rome raised a howl that could be heard from one end of the land to the other—frequent and Chappillo locations the race. land and Chappelle leading the pack. And then-what next? Did Rome attempt to investigate to see if the truth had been told, or did she attempt to ex-plain or apologize? Not a bit. She simply hid behind a convenient fence and attempted the assassin act—tried to drive a dagger into successfu on her old method, so successfu on William the Silent and on scores of other heretics."—The Citizen, Boston.

TWENTY YEARS AGO.

An Incident Connected With Spiritualism.

SPIRITUALISM IS A RELIGION.

Twenty years ago, in the preface to an adverse criticism of Professor Henry Kiddle's book on Spiritualism, the editor of Scribner's Magazine wrote as follows:

"For every man interested in the question of immortality, we have the profoundest sympathy. It is a question which has an intense, abiding interest for every thoughtful mind. At this time, particularly, when the immortality of the soul is questioned more sharply than it has ever been before in the history of Christianity, the precious faith of the churches has to be fought for with all the weapons that can be laid hold of. From the fact that there is really no evidence of immortality except the resurrection of Christ himself. and his declarations, many minds have reached about them on every side for everything that offers help. In the desire to know something positively about the matter, modern Spiritualism had its birth and has held its life. It promised to do just the thing that millions of minds desired to have done; so that when it assumed to demonstrate the existence of life after death, it had a tremendous audience in readiness for it. The marvel is that there was a man or woman living who was unwilling to hear what it and its promulgators had to say. That it has millions of believers and followers to-day, is, probably, due less to its real, inherent strength, than to the greedy want which it assumes to satisfy-a want so greedy that it accepts as fact that which only has its

lying semblance.
"We are not among those who regard
what are claimed to be the facts of Spiritualism as improbable a priori. No man can read the Bible carefully without being educated in a belief in Spiritualism. In both the Old and the New Testament we have multiplied records of the communications of spiritual existences, with men and women in the flesh. The doctrine of demoniacal possession is taught with great distinct-ness. The ministry of angels, the re-turn to the earth of those long dead, familiar intercourse with Christ after his resurrection, all are in the line of phenomena claimed as genuine by modern Spiritualists; so that it is not strange that Christian men and women should find themselves educated by the Bible itself into a sort of readiness to receive Spiritualism. It is, or it would seem to be, easy for a Christian to be lieve that visitants from the unseen world are about him influencing his wind, and endeavoring to make them-selves known. That is precisely what they used to do in the olden time. Why should they not do it now as well as

they did it then? "So we are not among those who think it strange that Mr. Kiddle, a thoughtful, Christian man, should give heed to what claimed to be a revelation from the unseen world. We know something of this man, whose book has attracted so much attention not so much on its own account as on his. If we had been called upon to select out of the intelligent men of New York the bardest-headed, keenest-minded possessor of common sense, we very likely should have put our hand upon the shoulder of Henry Kiddle. He has occupied, we believe, for fifteen years the position of Superintendent of Public Schools of the City of New York. He has done this with great acceptance through all administrations, showing enormous tact, decision and skill, and maintaining a most honorable name and fame. None but a first-class man could possibly do for the city and him self what he has done. When, therefore, it was announced that this man had not only become a devoted convert to Spiritualism, but had written and would publish a book upon the subject, it excited great astonishment, and wakened no little curiosity."

In the foregoing the editor of Scribner's Magazine has fairly well stated the premises of Spiritualism so far as they relate to the Bible and old orthodox Christianity, and which are more fixed and immovable than the pyramide of Egypt or the rock of Gibraltar.

Were this not so, they would long ago have been utterly demolished by the combined efforts of Catholic and Protestant Christendom.

Acknowledging as this editor does the invulnerable character of those premises, I am at a loss to understand why as a Christian, he' should be "astonished" at Mr. Kiddle's conversion to Spiritualism and his publication of a book upon the subject. If those premises are false, what becomes of Christianity and the Bible? Are they not likewise false? Can a Christian minister or layman attack modern Spiritualism without attacking also modern and primitive Christianity and the Bible upon which it is supposed to be founded? This is a question which can be answered by yes or no. but for some unaccountable reason the orthodox

church will not answer it either wayaffirmatively or negatively. The editor of Scribner's Magazine pro-ceeds to condemn and fidicule Mr. Kiddle's book because it contains messages purporting to domen from such persons in spirit life as Prince Albert, Jim Fisk, St. Paul VQueen Elizabeth, Henry J. Raymond, Wm.10M. Tweed, Henry J. Raymond, Wm. Mn. Tweed, William Cullen Bryant, Edgar A. Poe. Shelley, Pio Nino, Archbishop Hughes, Theodore Parker, Moses, Pontius Pilate. Byron and others, and which he considers by no means characteristic of those spirits while here empodled. He gives it as his opinion that every one of these communications originated in the minds of Mr. Kiddle's children, who acted as his mediums. Heafurther reacted as his mediums. He further remarks: "We do not mean to say that they have been conscious of originating these communications for many of the developments of trance and semi-trance show that this kind of work can be done without conscious effort. Certainly, if the work was done by a spirit, the spirit is an unconscionable liar, and is not to be believed for a moment. A kespeare such stuff as he is made to utter, is not only a prodigious liar, but a practical joker of the most cruel

Whether or not the communications

were really what they were represented to be, this editor makes no allowance whatever for the mediumship through which they were given. He expects a Mozart, a Bach, a Wagner or a Beethoven to play as well upon a poor

piano as upon a good one.

Uuless Mr. Kiddle has been personally and intimately acquainted with the spirits from whom the communications were supposed to come and had re-ceived evidences of their identity by references to facts, incidents, known only to them and him, he could not possibly be absolutely certain that they were what they were represented to be. Spirits are by no means perfect, truthful, moral and upright simply be-cause they are disembodied. There is no reason why the investigator should not be imposed upon by a disembodied spirit as well as by an embodied one. It is well known to the experienced investigator that his spirit friends have occasionally been impersonated by other spirits whose only knowledge of them and him was gained by being present at numerous seances when they were in communication.

I have very good reasons for believing that I have been in communication with Demosthenes, and yet I am not absolutely certain of it. I do not know that I was, for I was never personally acquainted with that renowned individual. Some other spirit may have impersonated him to me. I can only be absolutely positive of such spirit communications as relate to knowledge in the possession of the communicating spirit and myself alone-not in the possession of the medium or any other in-telligence embodied or disembodied. These are the kind of communications that have convinced the noted recent converts. Profs. Hodgson, Hyslop and James, and the no less eminent Miss Lillan Whiting, of the truth of Spirit-

ualism. The incomprehensible enigmatical seemingly paradoxical, unsatisfactory, unknowable, obscure, mysterious, so-called supernatural character of Spiritualism constitutes no valid reason why we should reject it or cease to study and investigate it. If it was as plain and simple as a problem in mathematics, it would lose much of that peculiar interest which now attaches to it. It is a question whether we will ever know all about it here or hereafter. It is enough now to know that it furnishes us the only positive, unanswerable

proof of a future existence.

SPIRITUALISM IS A RELIGION. I cannot understand why any Spirit-ualist should object to considering Spiritualism a religion unless it is be-cause of a failure to differentiate be-

tween theology and religion. To regard Spiritualism as a religion is not in any sense to endorse the popular theology with which it has been so long associated and confounded. Every Masonic, Odd Fellows and Knights of Pythias lodge is a religious body because their object is to do good to all mankind but more especially to their own members. All churches, not even excepting the Catholic and Lutheran, are represented in these lodges because theology (sometimes erroneously called religion) has nothing to do with them. The religion of Spiritualism is like the religion of every Catholic and Protestant church if the religion of every Catholic and Protestant church is to do good. But the theology of Spiritnalism

is not the theology of any Catholic or Protestant church. Everybody can be free to think and yet be religious. The heretic in theological doctrine can still be religious, can still be good. Ignorance is not the mother of goodness or devotion. Science demolishes the ancient dogmas of the church but does not touch the goodness or religion in the heart of man. Hope, purity, charity, helpfulness, be-nevolence, kindness, love, do unto others as we would have others do unto us, in a word, Humanitarianism is religion but not theology. Why, of course Spiritualism is a religion.

H. V. SWERINGEN.

Fort, Wayne, Ind. LET US HAVE PEACE.

Oh, let us be thankful and live in sweet

peace; let all this warfare of wisdom now cease.

This pulling and hauling is running to seed, And making "us Christians" quite sick of our creed.

It's "Infinite Nonsense" and "Infinite Trash"

Boiled down and ground into a Chris tian-like hash, And now let it sizzle and fry in the grease
Till done, and then eat it, and let us

have peace. Peace and contentment; peace and good will: Peace for the "Christians" who labored

until They got what they wanted, and just what they need, And ask us to sanction, this sickly young creed.

All others in silence have watched the old mill Grind out and proportion this nauseous

Let preachers whose Bibles are still pext their bearts

Prescribe the old potion with mythical parts. No gag-law was ever successfully

made; No platform was ever so carefully laid, But sometime 'twould crumble and fall in the dust, By wisdom dissected; by wisdom dis-

cussed. Yes, let us have wisdom, and let us have peace, And let us have mercy for those whom

we fleece: Yes, let us have kindness and true courtesy On points of dissension when we dis-

Let's disagree sweetly, like flowers in bloom, When each has its fragrance and color; there's room In the universe still for us all, and indeed

There's room for improvement in our little creed. So let us be mindful that all have

To freedom in thinking and freedom to own sweet freedom of thought and of speech, peace, if it please them, and freedom to teach.

DR. T. WILKINS.

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hours; a sediment or settling indicates leading hospitals; recommended by an unhealthy condition of the kidneys; skillful physicians in their private if it stains the linen it is evidence of practice; and is taken by doctors themkidney trouble; too frequent desire to selves who have kidney ailments, bepass it or pain in the back, dull heavy cause they recognize in it the greatest headache, nervousness, irritability, and most successful remedy that medi-plenty of ambition but no strength, ical science has ever been able to com-weak circulation, sallow complexion; these are all convincing proofs that the kidneys and bladder need prompt attention. The symptoms you have noticed are

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SATURDAY, DECEMBER 16, 1899

COL. R. G. INGERSOL Will Deliver a Lecture Through

On Sunday, December 17, Col. R. G. Ingersoll will deliver a lecture through Mrs. Cora L. V. Richmond, at Kimball Hall, 243 Wabash avenue, at 11 a. m. His subject will be, "How it Seems to Be Thought Dead." The Colonel says: The attitude of those in earth life to one who has gone is, to him the most interesting and distressing feature of his experiences at the present time." The hall should be crowded to hear the Colonel. The lecture will be reported especially for The Progressive Thinker, so that our country subscribers can have the pleasure of reading it.

Let Us All Weep. Rev. Acken, Methodist, in a Pittsburg pulpit, his subject "Our National Thanksgiving," told how observant our Puritan fathers were of Thanksgiving day, and how they assembled in their several churches on that day devoted to prayer, and poured out their best libations to God in thankfulness for his protecting care through the year. Then he told of the wondrous change; alleged the present generation had forgotten God; that instead of properly responding to the proclamation of the President places of amusement offer extra inducements to draw the people their way; that in the country boys and men shoulder guns and make for the woods; that football is played, winding up with yells and groans; that even tin horns are tooted to the great disgust of God. "Why," said he, "it would require six congregations to unite to only half fill one church to engage in a Thanksgiving service! Are we less thankful than our forefathers? Have we not a thousand times more to be

thankful for than they had?"

We beg leave to suggest to Rev. Acken that it is possible the people have formed a juster conception of God than did the Puritans; that they cannot believe it will add to his greatness or glory by telling him how good and how worthy be is. Prayers, praises and adulation they have learned are the demands of inferior earthly potentates; but are not coveted by an all-wise God. They have learned that the sacrifice of animals, babies, girls and men, or even humiliation in sack-cloth and ashes, do not arouse infinite sympathy, or turn They have no evidence that he is gratecontrary they have observed the more attention they pay to suffering humanity, and the more they assist in relieving humaan needs the happier the people; so they have concluded to let God attend to his own affairs, avoid tensing him for special favors, and lavish all their surplus resources and virtues in relieving the distressed and fallen, and as a consequence the churches, the temples of priests, not of God, are neglected.

Prayers Were Omitted.

H. C. Bridges, in the Positivist Review, says it was noticed with surprise by English journals, that in the opening ceremonial of the late Peace Conference in session at The Hague, prayer to the Supreme Being was omitted. The reason given for this omission was, "Because there is no Supreme Being on whom all the members of the Conference could unite."

concept of a God. The Mohammedans would be outraged in the worship of a three-headed God, as taught by orthodox Christians. And the various Christian sects differ so widely as to the attributes of his Sovereign Majesty, it is impossible for them to harmonize in their worship of him. Now the Spiritualists come to the front with their probable any body of Theists will

Planets and People.

It is now out-Prof. Ormsby's Annual Prognosticator and Year Book of the Heavens for 1900. It is full of interest. Price \$1. Address him at No. 358 Dearborn street, Chicago, Ill.

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

Tied Back to the Barbarous Past. Now the word Religion comes to the front with Spiritualists, since the N. S. A. has enshrined a God, while Reverend and Priest will properly bear it company.

Like hundreds of other words which Christianity has toyed with, and wrested from their proper meanings in the interest of tyrannic rule, is this word Religion. Originally it was the name of a monkish Order, expressing no moral idea, neither was it in any way connected with faith or devotion; yet by a false perversion it has come to express "the recognition of God as an object of worship, love and obedience right feeling towards God as rightly apprehended."

Rev. Richard Chenevix Trench, D. D. archbishop of Dublin, a graduate in 1829 of Trinity College, Cambridge, an author of great renown, in 1851 pub lished an interesting volume, now be fore us, entitled "The Study of Words." His scholarship, his position in the church, and in the world of letters make his conclusions very valuable and worth remembering. In Sec. 8, Part I p. 276, he tells of "the perversion of the moral sense" as illustrated in the rec ord of that perversion presented in words. Then he gives a signal ex ample in the misuse of the word "religion" during all the ages of Papal

domination in Europe. Quoting his exact language: "A 'religious' person did not mean any one who felt and allowed the bonds that bound him to God and to his fellow men, but one who had taken peculiar vows upon him, a member of one of the monkish Orders. A 'religious'

house did not mean, nor does it now mean in the Church of Rome, a Christian household, ordered in the fear of God, but a house in which these persons were gathered together according to the rule of some man. A 'religion' meant not a service of God, but a monastic Order; and taking monastic was termed going into 'religion.' What a light does this one of mind and habits of thought in those ages.' That then was 'religion,' and nothing else was deserving the name. And 'religion' was a title which might fulfilling faithfully and holily in the world the several duties of the stations, but only to those who had devised such a self-chosen service for themselves."

It seems in the evolution of this word 'religion," its real origin as the name of a monkish Order was overlooked, and its derivation, perhaps improperly, has been traced to the Latin re ligo, to bind back. It has been interpreted as a tying back or binding of converts to old doctrines, ancient creeds, modes of thought and customs. Practically this is the modern meaning of the word with churchmen.

The person who adopts and practices good morals as recognized to-day is not a religious man. He must subscribe to the old-time faith; he must worship a triune God; he must believe the Son and the Holy Ghost are not only parts of, but the absolute Almighty God himself. And he must be "born again," surrender his reason, common sense and mature conceptions of the Divine nature and government, and commit himself to a creed which was for mulated when the race had not really emerged from barbarism.

They who have made the first step backward in adopting a creed do not contemplate falling into the vortex where human reason is surrendered, but there is danger history will be

A Dishonest Missionary,

All sorts of stories, many we fear not truthful, are told on the missionaries. exposing the guile they practice on the unsuspecting savage tribes to whom they are sent to convert them to Christianity and belief in a virgin-born God. Here is an account of a shameful deception practiced on a hungry cannibal chief, by one who was captured for a roast. The missionary was old and thin, says the narrative, and looked anything but toothsome. As he saw the preparations going on to get things ready for the barbecue he pulled up his trousers, cut a slice from the calf of his leg, and passed it to the chief. That wise old functionary examined it, tasted it then passed it to his sub-chief. thence to the cook, butler, etc. All pronounced him unfit for food; that he to enjoy what we earn by honest labor, aside the swift cyclone, the crashing had been too long away from his white thunderbolt, nor the destructive flood, sisters and their yellow-legged chickens; that he was tough and rawboned. With this announcement the captive was set free.

> When safe among his friends the fraud told of his own vileness. He had a false leg, and the choice piece of missionary steak he had sliced as a specimen, was only rubber.

> Is it possible Missionary Societies approve such an artifice to cheat a starying savage tribe out of a good square meal? We trust not. What will they think of our civilization if things are to go on that way?

Coming Conflict at Manila.

A conflict is coming, it is said, over the ownership of real estate in the city of Manila. About three-fourths of all of it within the old and walled city is in the hands of the Roman Catholic friars of the various orders. That these orders, started with vows of poverty, have honest claims to all this property is denied strenuously by Protestant leaders, who only await some overt Each nation and people forms its own action to assert the rights of those whom they believe to be the real owners. Presbyterians are leading in the matter, and have a committee which is gathering evidence to be used at the proper time. There is not, it should be said, any intention to contest the claims of these orders on religious grounds, or with any thought of acquiring the property for Presbyterian Infinite Intelligence. This is clearly a or other Protestant uses. The national new fabrication, which it is hardly government is being watched, but with the conviction that at the right moment it will investigate these claims and make such division as the civil courts deem right. But if no action is taken in this direction a well-informed body of men will be found ready to contest

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

MARKS OF SUCCESS An Arabian traveler Dr Educad Coming in a Tangible Way to

Mrs. J. F. Raymond, of Minneapolis, Minn., sends us a large club of subscribers, and thus the good work goes on in behalf of The Progressive

Stemming Opposition.

Perhaps there is no easier task than to float out on a receding tide, or glide down stream on a swift but steady cur rent. The bird on the wing can make a speedy passage to his destination, provided he can keep aloft in the gale, and t blows in the direction he would

It is headwinds and adverse currents that retard the mariner, perhaps overwhelms his craft. The voyager in the journey of life who holds no opinion of his own, who agrees with everybody, and is content to think and act as the masses do, may drift with them, per chance pass on to an unknown and obscure grave without a single conflict with his fellows.

It is he who has ideas, and is fearless in proclaiming them, who is likened to the bird trying to make his way in the face of the storm, or the ship which would stem opposing tides or adverse

There are persons who seem fitted to watch the weather vane, learn the direction of the popular breeze, then move in the same direction with it. And there are others, opposites, who do their own thinking, who have opinions they will not surrender though all the world opposes. Such is the material of which martyrs are made. It is they who have led in every reform; have directed the car of progress, and have sacrificed wealth and personal ease for the good of their kind. Great social and word so used throw on the entire state | political revolutions are inaugurated and made successful through their influence. The reforms of all the ages are traceable to the labors and sacrifices of such persons. But for them not be given to parents and children, the world would still be groping in

The tyrant names and describes the gods he desires worshiped, and the slave yields ready obedience: he proattain it, while few have the courage to oppose him; he directs the building of churches, and taxes the people for their cost and support; schools are superintended by his subordinates, and teachers are directed what to inculcate in the minds of youth, and woe to him who resists the demand. Modern civilization in an indirect way copies the tyrant's example.

It was Columbus who opened a highway through the sea to a new world: a Luther who stemmed the papal power: a Copernicus who gave us the scientific facts about the solar system: a Bruno who affirmed the universe was infinite and immeasurable; a Servetus who dared deny that a son was eternally with the Father, was that Father himself: and a Darwin who demonstrated all life is an evolution from the microscopic protoplasm, varying in ascending gradations; that it was a Paine with his pen, and Washington with his sword, who gave us national freedom: a Lincoln whose emancipation proclamation reverberated round the globe and released the slave everywhere; it was Ingersoll whose learning, eloquence and wit made ancient religious thought appear

These men were all faithful to their convictions. They met opposition with manly hearts: contended against adverse currents; and faced the political tornados and social cyclones in their fiercest wrath. They triumphed and the world is bettered for their living. Old issues are rapidly disappearing. New ones are coming to the front, and brave thinkers are needed to lead on to lost: victory. Hell with its eternal torture chamber no longer frightens men of thought. Elysium, with its ease, indolence and Houris, is giving place to

an intellectual heaven, and an eternity of progression; the sciences have taken their place in the schools where fables were formerly taught. The myths about an eternity of idleness for a Creator, then aroused to activity and creating a world and peopling it with beasts. and birds, and men, and devils, are the tales of childhood, companions of Mother Goose, Red Riding Hood and Jack the Giant Killer.

Late all there was of life was to so live as to escape hell and gain heaven. Now we live to enjoy the pleasures of being, to partake of the bounties of Nature, to revel in intellectual wealth, and we go down to the grave confident it is not the end of life, but a gateway, awakening into an extension being which has no decay, freed from mortal suffering, with possibilities for the disenthralled spirit humanity is not capable of conceiving.

Would Dog Him Outpor Town. The Truth Seeker reports Col. Havne.

of Brooklyn, as saying: "A Catholic of twenty years' standing told me the other day he never went to church, and gave as a reason, 'I don't go because I know if Jesus Carist went to the cathedral on Fifth avenue to-day the Catholic church would set their dogs on him."

If Jesus was an Essene, as many believe, and Josephus told the truth regarding the members of that Jewish sect, when he stated they wore their clothes until they fell from their bodies, what church is there in Christendom that would not repulse him? The dear Lord would repeat with greater emphasis than when first spoken, "I came to mine own, and mine own received me not"

Small Business.

The Progressive Thinker costs less than two cents a week to subscribers. less than half the cost of a cheap cigar, and yet there are persons who have made it a habit for years to borrow it before it is half read by the real patron. Do they know they wrong the publisher, are unjust to the honest subscriber, and are really censurable in thus filching their reading? It is a fact, notorious to newspaper publishers, that they who read other people's papers, and pay nothing for the privilege of doing so, are the loudest grumblers and kickers of any class of its readers? But for this trait of character it might be desirable to secure a fund to provide worthy persons with their reading matter, but practical observation whispers "caution" when such an idea is suggested.

"The Spiritualism of Nature." By For sale at this office.

An Arabian traveler. Dr. Eduard Glaser, in detailing in a public journal of Munich, discoveries he has made in Egypt and contiguous countries, has THE PROGRESSIVE THINKER ventured to attempt the correction of Bible chronology, to make it agree with certain papyrus rolls that came into his possession, which are apparently genuine. The attention of Biblical scholars must be arrested by his statement. translated and published by the Lite-

> rary Digest, wherein the Doctor says: "The Phenecian power fat the time of the Hyksos invasion of Egypt] was extending its, borders wonderfully aiming practically at the acquisition of a world suprempcy, the traces of this being found in Babyion, in Egypt, in Northern Africa, and even in Southern Europe."

> And then-"Within the limits of this great political upheaval, the Hebrews, who in reality were little more than a Phe-

neclan tribe in their primitive history.

take a natural and easy place." Now here is really an almost accidental narration of a historical fact invaluable to the student of history. sufficiently freed from interested religious instruction to accept it. "The Hebrews in reality were little more than a Phenecian tribe in their primi tive history," should be amended by saying "They were never anything else but a Phenician tribe in any period of their history." Every racial character- report of said proceedings, that they istic, including a hooked nose, black hair, black or brown eyes, was common to both, as was their language, their literature, their folk lore, their characters in writing, their customs, the gods they worshiped, and heroes they adored. And so with their history when divested of fraudulent additions and sectarian misrepresenta-Says Chambers' Encyclopedia of the

lews and the country they inhabited: "The whole land was over-run with robbers and assassins, some of whom professed to be animated by religious motives, while others were mere ruffianly free-booters and cut-throats: the antipathy between Jews and Samaritans waxed fiercer and fiercer, and the latter waylaid and murdered the orthodox Galileans as they went up to worship at Jerusalem."

Mediterranean. They fled to claims his ideas of heaven, and how to almost inaccessible mountains, subsisted by pillage, and built a walled city with underground passages in which to hide or retreat. These subterranean passage ways have been recently explored and described, while large artificial caverus were found directly under the supposed site of the temple, in which it was possible to secrete thousands. The city was formerly known as Hierosyla, "a name implying robbers of the temple," says changed to Hierosolyma, from which in more modern times comes Jerusalem.

Josephus tells us that 1.356,460 of the Jews were killed A. D. 70, by Romans: and that hundreds of thousands were scattered and sold into slavery, and disappeared from history. The Phenecians, a great commercial people, stattered all over the then known world, are wholly lost, but wherever a Semite is found he labeled an "Jew." Is it not true that a learned English' author was correct when he wrote: "The Jews are ignorant of their own history." We own to the fact that we believe it, and that the living representatives of that people have a better ancestry than their own ablest writers have affirmed.

Church Advancement.

The churches in England are moving ahead even faster than in this country. The recent speech of Rev. Guinness Rodgers, before the Twentieth Century Fund, in Manchester, would be considered heretical by the pious here. The following passage is too good to be

with emancipation on its political side as in regard to theology, for there had been an emancipation during the last century greater and nobler than mere political emancipation. When he was at college the students were expected to sing such a verse as this:

"'My thoughts on awful subjects roll Damnation and the dead: What horrors seize the guilty soul Upon its dying bed!'

"The most significant thing was that in his student days they sang verses of that character without being horrified at them-verses which would make the modern Christian's blood curdle. The marvel was how people could think such things; still, a greater marvel was of the authors would be more perfectly how they could believe them; and the greatest marvel of all was how they could sing about them, when they were really things to cry about. That indicated the state of a theology which had sat as a heavy nightmare upon the hearts of the churches, and upon their work in the world. Let them thank God for a freer theology, freer in this sense-that they got an end, he hoped for ever, to the thought that man was to be judged, or ever would be judged. in the sight of God, for mere errors or mistakes in belief, regardless of his spiritual purpose or the general charac-

ter and temper of his life." (Applause.) "Thank God" for this progress, which has taken the churches out of the nightmare of theology. Thank Science. Thank the men who have fought the desperate battle with theology, and conquered. Thank the men who have brought knowledge into the world and dispelled the darkness, and overthrown the hideous creations of superstition. Their labor has made it possible for even preachers to speak as Rev. Rodgers has done. Fifty years ago he would have been expelled as a heretic; a century ago he would have been flogged through the town at the end of a cart's tail and possibly burned. "God" has not prought the change. The preachers and theologians have declared they were infallible, and fought to the death the suggestion of change. They have been the brakemen and have

thrown God's book under the wheels of It comes with poor grace now, for them to claim the honors, and return thanks to God. No. The mighty prog-ress has been outside of the churches and in defiance to them.

We are glad, however, that they, after the battle is won, have the manliness to acknowledge the results, even they with characteristic selfishness claim it is just what they have always desired and combated for.

"Religion as Revealed by the Material and Spiritual Universe. By E. D. Babbitt, M. D., LL.D." A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price, reduced Prof. W. M. Lockwood. Price 15 cents. to \$1, cloth; paper 50 cents. For sale at this office.

THE CREED-MAKERS.

What an Old-time Spiritualist Thinks.

No doubt the creed-makers of the National Association think enough has been said about the declaration and the status of the officers and delegates: I presume I should feel as they do if I had assisted in foisting such an unjust declaration and claiming it to be the voice and will of the millions of Spirtualists of America. Is it honest, or just to put such creed into print as authorized by the great body of Spiritualists, without an

honest qualification? Compare the effort of the N. S. A. with the new Tem ple Society just organized in Chicago with Thomas B. Gregory as preacher, and leader, a recent graduate from the finest, most commodious Universalist church in this great city. See The Progressive Thinker of December 2, second page, under the heading "Ouestion." I hope every delegate of the N S. A. may read and compare the two declarations; the Temple declaration is sensible and stands for something: the N. S. A. effort is a deception and a shame. Brother Kates excused the action of the delegates on ground that they were amateurs What warrant have Spiritualists that weaklings will not rule next year, as they have for the last six years? The only square, honest, just thing for the N. S. A. to do is to put into the coming only represent about one-twentieth of the Spiritualists of America. Will they dare to trust to honesty, the cornerstone of Spiritualism, or will the officers ignore this point, and invite the designation as leaders and supporters. of a deception that will class them as unmitigated frauds? Dr. Gregory's ly extended by his management of the nial, which he so well deserves. Temple society's declaration is not ob- Question and Answer department in He has never shrank from his duty. jectionable even to independent Spirit- The Progressive Thinker. To every He has been a Spiritualist, and nothing ualists, and if a similar declaration had been made by the N. S. A. and the immortal Declaration of Independence had not been voted out of the convenas an up-to-date voice of the convention | Let them consider the task of answer- to place within his reach the means to for humanity's sake, a foundation would have been laid for a general respect for the proceedings, and the asso-

There isn't a shadow of doubt in my mind, if the Lincoln emancipation proclamation had been presented to said have been labeled political, and served as the independence resolution was, as the Kansas City doctor was opposed to everything that even squinted towards | ive Thinker. politics "for God's sake;" no doubt he meant partisan politics, as I think he voted for a number of reforms that are, and ever must be political, so we will excuse the hardshell-Baptist-preacherdoctor, for our own sake.

list a majority of delegates who were qualified by intelligence and experience to do business, and act wisely for the association has blundered, and blun-Josephus: This name was subsequently dered, until it seems to me an ordinary honest Spiritualist must blush and hesitate to endorse such churchly, and thoroughly unreasonable materialistic proceedings The recent Chicago convention was represented by a sufficient number of strong, able men and women to have saved it from stupidity, if the majority had been teachable and ordinarially receptive.

The protests of Loveland, Tuttle, Sar'gis, Weaver and others are timely: the agitation should be continued, and every independent, level-headed Spiritualist should see, and remember that The Progressive Thinker is doing a work that no other journal ever did, or could do, and should be royally susmade itself independent by a course that has been aggressive and receptive. the result is it can be depended upon to stand for the right-for truth and

I have no personal antagonism towards any movement called spiritual, not | his labors. Every noble cause has re- each of the thousands who love Hudson the least, and do not propose to meddle with any of the varied schemes or efforts so long as they do not encroach and involve those who choose to remain on the outside circle; there is room for all to work, reflect, grow broader, "He did not mean to deal so much | climb higher and become strictly honest, in a material and spiritual sense, but there isn't room for hypocrisy and deception in high or low places, expressed or unexpressed. Let us commence at the top-the head center of fraud and deception, let us hold our ambitious leaders to a rigid, just criticism; this is our duty, and in no other way can Spiritualism command atten-

In my paper of Nov. 4. I erred in adding the little word of two letters ("an"). which made the belief in Infinite Intelligence a strong, plain orthodox declaration; I did not knowingly misquote the first article: I noticed Brother Peck's criticism, and make the above correction, but I still think the object expressed by placing that little word "an" between the in and the infinite: they then have a clear-cut God to becourts, and the railroad companies and the N. S. A. would then pass muster, and that was the object and design of the leading spirit of the convention, beyond a doubt.

There is only one course left for selfrespecting Spiritualists to pursue, and that is to repudiate every effort of the \$10.00. schemers for positions, parade, and notoriety, and live plain Spiritualism. The National Association no more represents Spiritualism than the hardshell Baptist church represents Chris-

DR. M. E. CONGER.

Spiritualistic Libraries.

Chicago, Ill.

of Spiritualistic libraries in every town where there are even a few Spiritualists. Five, ten and fifteen-cent collections at private circles will soon raise enough money for this purpose and not be felt by anyone. The eyes of many people have long been closed in prejudice to anything like investigation of they can enjoy at their own fireside, and to put something logical, something beautiful, with now and then a hint totions, etc., into their hands and get them interested, their own souls will do the rest. It is well enough to establish room, although many people are too much afraid of an injury to their popularity, in the smaller places, where the dogmatic prejudices run high in all societies, to be seen in a Spiritualist rendezvous. Such persons will often read on the sly and become interested. Slyly or boldly, we must have people read more and think.

"The Priest the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Roisish confessional, as proved by the sad experience of many wrecked lives. Price, by mail \$1. For sale at

SHALL HE BE REWARDED

Fifty Years of Earnest Devotion to the Cause of Spiritualism.

For fifty years Hudson Tuttle has gaged in active business in that earliest given the best hours of his life to the of all pursuits, that of agriculture. cause of the Spiritual philosophy. Thus he has been independent and en-When we say given, we speak advised- abled to unflinchingly stand by what he ly, for he has always held that spiritual power or favor of any one. His course gifts were above price, and from the has from first to last been consistent. time when he gave seances for physical He has-or his inspirers, for he always manifestations, through all the years of puts them first-advocated a scientific his inspirational writing and speaking Spiritualism, based on a careful obserhe had adhered to his convictions. Con- vation of the phenomena. His work, stantly called on by eager people when "Psychic Science," outlined the path of he first became a medium, and to stand its study; "The Arcana of Spiritualism" for the cause brought sneers and scorn, completes the survey. he received not the least pecuniary rec- It is readily understood that this ompense. While a boy on the farm, he great labor of half a century has not wrote under the guidance of his con- been, nor could be, profitable in a petrolling spirit intelligences, Life in Two cuniary sense. So many demands have Spheres, Arcana of Nature and Philoso- been made on him for books by those phy of Spirit. These were published in who claimed to be unable to purchase, Boston, and the Arcana translated into although anxious to read, that the German and republished in England. small profits have been absorbed, for

of other volumes, and during this time stances cannot refuse. he constantly contributed to the Spirit- It is from these considerations; beon what may be called a free informa- have been pleased and instructed by letter answered in this department, a else. In theosophy, occultism and score receive private reply. For five Christian Science he saw only fragyears he has held this position, and our mentary efforts. We appeal to the spirtion, "for God's sake," but re-endorsed | readers are left to judge of the results. itual brotherhood if it were not better ing questions on every conceivable sub- extend the work he has carried on uniect, often requiring profoundest knowl- aided, than to wait until he has passed into the obscure by-ways of history; regret the lack of support and expresreading of character; advice in the con- sion of sympathy we might have given, duct of life or business, and they will In view of the above facts we appeal

lecturer, and constant calls to officiate something substantial, however small

regarded as true, without heeding the

These were followed by near a score he declares that he under such circum-

ual journals signed and unsigned ar- cause we most sincerely believe that ticles, in volume far exceeding that con- the "Divine Plan" is reciprocal in its tained in his books. Then he carried action, and that the Spiritualists who tion bureau, singly, without the least the inspired pen of Mr. Tuttle, will be pecuniary reward, solely by the help of glad to express their appreciation, that his angel helpers. This has been great- we announce the project of a testimo-

edge of science or the arts, a research to another sphere of activity and then

comprehend at least partially its mag- to every Spiritualist who reads The nitude. Out of it all is sifted the col- Progressive Thinker to express their umn published weekly in The Progress- appreciation of the fifty years of constant labor in behalf of Spiritualism To this must be added his efforts as a on the part of Mr. Tuttle, to send him the amount may be. One person who This would seem to be enough to fill appreciates his services has given \$25; the measure of life to the full, but Mr. if each of our 40.000 readers would The N. S.A. in the past falling to en- Tuttle has held that all this part of his send him only a small sum the aggrelife was recreation; spiritual truth was gate would amount to considerable. Innot given to be made a business of; it undate him, as it were, with letters was free as the sunlight. Hence as he containing a token of your regard. must live and those dependent on him Send all contributions to him at Berlin must be cared for, he has always en- Heights, Ohio, and not to this office.

HUDSON TUTTLE! AMEN!

Ringing Words from the Veteran Worker, Lyman C Howe, Who Hnows That of Which He Speaks,

To the Editor:-I am delighted to see will surely be glad to avail themselves stantial way, is to honor ourselves and Progressive Thinker.

the cause he represents. sistent devotion to truth.

The hundreds of thousands who have profited, directly, from his writings,

a move started in recognition of the of this opportunity to render a personal work and worth of that remarkable equivalent, in part, for blessings reman and medium, Hudson Tuttle. To ceived, and express their recognition of tained. The Progressive Thinker has express our interest in him, in a sub- merit, in the way suggested in the last

Let us make this a glad day for this Every Spiritualist in the world is in- spiritual servant and faithful friend to debted to Hudson Tuttle for services the cause and to humanity. A dime. rendered. Every progressive man and two dimes or a dollar, or ten dollars, as woman is the richer and happier for circumstances permit, sent in from alized benefits from his pen. The sum Tuttle, and enjoy and profit by his of human knowledge and spiritual reve- writings, will make this Christmas time lations to the race is permanently ad- a luminous epoch in the life of Hudson vanced by his life-long labors and con- and Emma Rood Tuttle, and will bless every one who participates in this prac-Your call is timely and significant, tical and deserved benediction.

LYMAN C. HOWE. Syracuse, N. Y.

This Has the Right Ring.

To the Editor:—Having one minute ago read your appeal in behalf of one whom I have for years regarded as one of our brightest lights (if not the brightest) in Spiritual literature. I say yes, of course I will send a small remittance, although I am as poor as a church mouse, and octogenarian at that. Hudson Tuttle has lived and worked for humanity, and as every Spiritualist and liberal thinker knows it, they should feel a pride in promptly responding to your suggestion. How I wish I could make it V. FELL.

Washington, D. C.

PAPER HAS GONE UP.

what a grand advantage to the cause of Spiritualism would be the instituting 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 the phenomena. They want something Progressive Thinker is printed. We anticipated such fluctuations, and with the continuation of ward home circles, private investigatits present patronage and the additional inflow that always comes at this time of the year we the rest. It is well enough to establish in connection therewith a free reading 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.

The new song-book. The Golden

"Human Cutture and Cure, Marriage. Echoes, by S. W. Tucker, has found its Sexual Development, and Social Up way into many homes, and its beauti- building," By E. D. Babbitt, M. D. ful songs have cheered many sorrowing LL.D. A most excellent and very value hearts, which they are sure to do when able work, by the Dean of the College heard and sung. They should be heard of Fine Forces, and author of other imin every home in the land. For sale at portant volumes on Health, Social Schthis office. Price, 15 cents; \$1.50 per ence, Religion, etc. Price, cloth. The

IN THE OCCULT.

Study.

BOY CURED BY HYPNOTISM- not hurt him; that if he obeyed his pa--MUSIC MANIA HAD DERANGED
BRAIN AND CHARACTER OF
GEORGE RUBIN-AFTER FOUR
TREATMENTS A VERY RADICAL

distinct from his would draw more music from his violin. He accepted all these suggestions and his home life was improved. The boy's genius for music is no part of his incipient insanity. It is CHANGE WAS EFFECTED.

professor of Columbia college, has effected, through hypnotism, the cure of George Rubin, the music-mad boy of Strates that mild, or incipient insanity Brooklyn.

George Rubin is an undersized Hebrew boy of 13. He has a sullen face and restless eye. He loved but one thing in the world. That was his vio-lin. He played until far into the night, and the neighbors complained of him as a nuisance. The strains were sweet. By day the neighbors were wont to gather about the house and look admiringly at the windows while he played. But the sound of angel voices is disturbing at midnight, and the neighbors complained. The Rubins had to move. Their new home is at 29 Thatford avenue in Brooklyn.

But there was no resemblance be tween George Rubin and angels except in the sweetness of his playing. Rubin was sullen. He had a violent temper. He was unsocial and never played with other children. He had hallucination a woman's faith in occultism and \$100, that he was being pursued by rats. He | 000. Moreover, it is absolutely true. had wild dreams from which he would One of the men is a large merchant in awake in terror. He was disobedient Chicago, who, by dint of energy and at home and at school. The children brains, has attained a position of feared him and called him "Rubin's wealth and influence in the important silly boy." He was expelled from trade in which he is engaged. The school because he was "incorrigible." His parents had him examined in court equally prominent there, and, besides, as to his sanity. The examiners said is widely known here. Both are about he was not insane, quite. Meanwhile as hard-headed business men as can be he was feared and shuned by all. Even found in a day's walk. his mother found her love for him Two years ago, together with a third time a hospital for the insane would supposed to be oil-bearing. Nothing old proverb says "better wear out than year it was apparently no trouble to undoubtedly have sheltered him had it was done to develop the ground and a rust out." I think it was Watts who raise the means to do the work. No not been for Dr. Quackenbos.

BOY'S STRANGE MANIA.

to the strange case of George Rubin, before mentioned was absent in the The doctor was at once interested in west at the time, but on news of the the boy and treated him at his home, seizure reaching him he telegraphed his 331 West Twenty-eighth street, each wife, who is an exceptionally bright time in the presence of witnesses.

Each time he carried his violin with him and played for the doctor. The tones were strong and pure, round and full. While the boy played his face took on the exalted look of one inspired. I want to do for you."

restless black eyes would not obey the view was correct. The other parties in the library shelves, to the windows, to wise, for inside of thirty days after acto his beloved violin. But his gaze a settlement, which were declined. grew stendier. It sought the carnellan oftener. He trembled. He laughed foolishly. Once his eyelids trembled as tor passed his hands slowly from the later than the first, reached the sand low tone, soothingly.

"I am your friend. I want to help you. Trust me," he said. The words repeated again and again in an even, unvarying tone, had the soothing monotony of a brook.

The boy's eyelids fell. He breathed passed. He was asleep.

"You nervous? You afraid of rats You disobedient? No! No!" said the doctor, and the boy slept on. "There will be no more bad dreams. You will play. Oh, how well you will playwhen there are no more dark thoughts to trouble you any more."

The boy awoke with a start. He shivered, and the old, sullen look re-

The doctor looked at him critically. "Better, but still"-he said. "The hardest case I ever saw. But I shall win. The next time it will be better."

It was. A large diamond hung from the celling, and after looking at it in one hour the boy was asleep. And while he slept the doctor talked soothingly to him and when he awoke he smiled his first smile in many months. The third time there was no need of looking at the diamond so long. Sleep came quickly and the boy smiled while he slept.

"You will obey your teachers now and your mother. You will never strike catter" had actually begun the well the two will not work together. your brothers or sisters. You will play and that it amounted to a complete with the other children, because that test of the very doubtful possibility that will make sunshine in your mind, and the more sunshine there is in the mind the more music in the violin. Don't sit in the room alone, for that brings the dark thoughts."

The boy awoke transformed. The light in his face was reflected in his mother's. She had never seen that happy light on the small dark face except when he was playing his fiddle. Dr. Quackenbos saw the boy for the fourth time last Thursday. "I have not finished with him yet, but I am pleased with the results," he said.

MADNESS OF GENIUS.

The mother, in the poor but clean little flat in Thatford avenue was over-Joxed. George Rubin's father earns small wages in a coffee-house. His 16-

needs of the family of eight. There is no margin for violin lessons for George. And the boy is as musicmad as ever. Abram Pozuiak, his teacher, who says he can take him no further, says the boy will never be cured of his music madness, for it is the madness of genius. He practices faithfully, but he is tired of the mere memories of lessons, the worn music sheets, the exercises that have become as habitual as breathing. Every night the child prays that somehow the "lessons" will come again-the "lessons"

that are his life. The embargo against George Rubin at the school has not been lifted. Dr. Quackenbos intends to intercede with Superintendent Maxwell for the return of the strangely "made-over" boy.

The statement of Dr. Quackenbos is as follows: "I have examined the Rubin boy. He is on the borderland that divides the sane from the insane. He i He crushed the weak without remorse, seems to be a cross between a degenerdrop in favor of normal blood. The boy is the most difficult subject I have He robbed the orphan and he took ever put under hypnotic control. He The widow's mite away, had that inevitable characteristic of But he made the world a better worldthe hatic-lack of the power of con- By dying, yesterday. centration. I have treated him four

times. I secured his attention by suspending a large diamond above his head. He looked at this for an hour be-Is an Interesting Field for fore he was hypnotized. I then gave him the suggestion that he was no longer nervous; that he would sleep without bad dreams; that he really had no fear of the dark; that rats would MADNESS DISSIPATED BY PRO- rents and mingled peacefully with oth-FESSOR OF COLUMBIA COLLEGE er children his mind would be tranquil distinct from it and is his one talent. His mental balance has been restored Dr. John D. Quackenbos, an eminent and he has had the tranquilizing prepcan be cured by hypnotism."-Chicago

SPIRITUALISM AND OIL.

Occult Science Comes to Aid of Well Owners.

PREVENTS THEM FROM ABAN-DONING VERY VALUABLE PROP-ERTY-SEANCE REVEALS AN IM-PORTANT FACT TO WIFE OF ONE-FROM BEING APPARENT-LY WORTHLESS LAND'S PRICE IS NOW \$100,000.

This is a story of two men, a woman, other, who is a resident of Ohio, is

changing to fear. He would have re- man, a resident of Chicago, they befew months since a West Virginia oil | said, company claimed title to it under a plea of some sort and announced its Dr. Quackenbos' attention was called purpose to sink a well. The third man woman, to represent him at a conference with the other two men.

DECIDE TO FIGHT THE CASE.

It took the three only a few moments to decide to transfer the dispute Dr. Quackenbos told the boy he was to the courts. They jointly paid a his friend. "I want to help you," he large fee to West Virginia lawyers said. "You will play better if your and began suit for the recovery of their nerves are strengthened. That is what property and for damages. Their lawyers informed them there was no ques-The boy lay upon the lounge. The tion that their rights would be redoctor held a carnelian before his eyes stored and at the preliminary hearing as I do now. The fact is, beside writand told him to look only at that. The the rulings of the court indicated their boy's will. They roved to the books on the litigation appeared to think likethe case of surgical instruments, back tion was begun they made proposals for Meantime the oil company which had "jumped" the ground had begun drilling a well. The well"came in" dry as a though he was about to cry. The doc- bone. A second well, started a little by every rule of experience and geolog-

boy's shoulders, along his arms, to his thirty days later and also proved dry. finger tips. At the time he talked in a The location of the wells was such that ical reasoning the whole property in dispute was condemned as worthless, excepting one small chance. The two scriptions taken by the various Spirit- than we were when it commenced. I men at once concluded to abandon the suit, since it appeared there was nothing worth fighting over. The woman, softly. The harassed, puzzled look however, objected and the ground of her objection was that she had had a message from "a source-that never failed her to the effect that the property was of great value,"

> REVEALED IN A SEANCE. When asked who it was that could discern what was invisible to old-experienced oil operators she replied. "Spiritualism." The two business men smiled politely and at once offered to transfer their respective interests to her as a gift if she desired to continue the litigation for the possession of a few hundred acres of barren mountain land. She refused the gift, and by dint of much persuasion induced them to defer abandoning the property until after she had visited it, saying another well

> > FINDS A THIRD WELL.

on an adjoining farm was being start-

ed which would prove the value of their

She made a hurried trip to West Virginia and discovered that a bold "wilda slender extension of the known pool | tional Religious Spiritual Association, church. The growth so far is healthy. ran into the property in dispute. The wild-catter was laughed at by all oper- some plan to conduct a training school this year, by the end of the year we ators, including the company which at Maple Dell. I am glad of it. It has will be compelled to find larger quarhad jumped the property. That company, indeed, had informed the Chica- for its support. It promises much more members. By the way, there are to be go men they could have the property | than we can do at Lily Dale. As we, great improvements made in our temif they would abandon the suit. The woman didn't laugh. She returned to | deal ourselves of being fitted for any | The lyceum is developing into one of Chicago, consulted the medium again and reiterated to her associates the well would prove successful. Each one of the two men called the other a fool for standing by a deal which meant throwing good money away after bad, but they had agree to hold on a month longer, and then dismissed the subject from their minds.

Last week the wild-catter's well reached the sand and it responded with year-old brother is an errand boy. I a flow of oil at the rate of 100 barrels a Their joint wages poorly suffice for the day. The value of the property in litigation was instantly converted from nothing into \$100,000 at a conservative

estimate. The two business men are not vet be-Hevers in Spiritualism, but they are to be in West Virginia this week to push the suit harder than ever. Their contestants have already made offers to settle.—Chicago Chronicle.

HE MADE THE WORLD BETTER

He has made the world a better world! He took the widow's mite: He robbed the orphan, in his greed, And ruined men for spite:

To store up millions of his own He made the poor his slaves: Because of him his brothers went Heart-broken to their graves.

The dollar was his god. ate or idiot and a lunatic. with one | And bleeding hearts and broken hopes Bestrew the paths he trod!

He Reciprocates Promptly.

To the Editor:- "We do not propose to advance the price of The Progressive Thinker, but we would urge everyone on our list to reciprocate and send in an additional subscriber and thus lighten the burden we have to bear,"

Hurrah for Brother Francis and The Progressive Thinker! Enclosed please find my new subscriber's money, \$1.25 for the "Thinker" and "Occult Life of Jesus and Hull-Covert Debate. Yours in love and truth. B. F. SLITER. Grand Rapids, Mich.

WORDS FROM AUSTRALIA

To the Editor:-Your invaluable paper at hand, and also the four splendid books which esteem as a priceless treasure. I am delighted to see that in over 15,000 homes these remarkable books may be found. I would be glad to know that they were in the home of every Spiritualist in the world. I cannot adequately express the thankfulness and pleasure I feel at being the proud possessor of these beautiful books. H. R. USHER.

Geelong West, Victoria, Australia.

Prepared for Our Readers by Moses Hull.

Some of us may have too many irons mained "Rubin's sidy boy," and in came interested in West Virginia lands in the fire—may be too busy; but the This year we fed as many more. This

> "For Satan finds some mischief still For idle hands to do."

city said to me one day. "I have always | Mrs. Matteson, who still does as large defended Brother Hull on one ground; a business as ever, put up a "mite box" when I have heard him denounced, I in her office and told her customers have said, Mr. Hull is too busy a man | what she wanted, and something over to be a very bad man; he will never do | twenty dollars were dropped into it any other mischief in this world than Our provisions were nearly all sent in what he does with his tongue and pen, as voluntary contributions. Commit-His sins if he has any great ones, will tees of faithful men and women were be in preaching and writing his honest appointed to take charge of different sentiments."

so much labor as I do now. I never almost no work to make hundreds of worked so many hours in a day, nor hearts glad. We also gave the poor the quite so many days in a week-never took quite so much delight in my work! which was faithfully enjoyed. ing Bible Lessons, preparing discourses, men than those belonging to our and conducting never less than three meetings a week, doing pastoral duties, manuscript of both of which is now in on hand loaded down with good things the hands of the printer. Should I stop for the poor. They put their aprons on for one day the hopper of the printer and went into the temple kitchen and Brother Francis, you've been there!

to have a large sale. I now think I could hardly move. I am desperately shall have to issue an edition of five in love with every one of them! Two thousand to supply the subscribers I or three of our men, too, put on aprons, will have by the middle of February, rolled up their sleeves and worked in and have a few to take with me to the kitchen like beavers. Thanksgiving camps next summer. Besides the sub- is over and we are all more thankful ual papers, I am now at work on the forgot to say, that the city police, both second thousand names on my list.

of Logic," I am preparing as a text- stead of ours. On each occasion they book for our school; it will probably each one saw that the absolutely poor never pay half of the expense of print- on his beat had tickets; and then one

presume that by this time all your read- upon another. There was really no ers know that it has been removed from misconduct on either occasion.

camp opens at Lily Dale, July 15, and festation. After this is done your read-

I perceive that the spirit of the school | On the first Sunday of every month has thoroughly taken hold of the Na- we publicly take new members into our and they have determined to try to, on If it keeps on as it has been thus far my best wishes, and I will do all I can ters to accommodate even our own the teachers at Lily Dale, lack a great | pie, of which you will hear more later. station in life, we do not propose to fit the best, if not the very best in the those who study with us for much more United States. The year 1900 will show than we can do ourselves. We do a wonderful growth in both church and promise those who come to us and are lyceum. Mrs. Hull is the general constudious, and stay with us long ductor of the lyceum; she has been able enough, that we will try to put them on to find good and willing assistants. I the road educationally and psychically | conduct the adult class, which does its to fill some humble position as mediums | main work in the dining-room of the ral aptitude, and patience, industry, de | the main temple. their fellow creatures. .

of work. We are now getting things the material has at last landed and now thoroughly systematized; and we are I am flooded with proofs. The books, genuine workers are being added to our persons waiting for their turn. numbers, Spiritualism stands higher in this city before. Even one of the Con- and is doing much good. gregationalist ministers came to hear the stand with me, and opened the many. meeting with an invocation. His prayer At the close of the discourse he said from her in the near future. he had much food for thought. periment would not prove a success. Now they are convinced that the only

way to build up a permanent society is

-S. E. Kiser. | er settled with them as a leader.

Last year we fed three hundred and fifteen on Thanksgiving Day. This was a positive help to that many of our city's poor; it gave them one day off of their task and their sufferings; it was a greater benefit to the church. We learned with the poet that-

"Mine was an angel's portion then."

public collection was taken; I simply announced what we wanted to do, and asked every one who felt like it to help us. The money was brought forward A leading Methodist pastor in this and put into my hands to do the work. departments of the work; each one did Well, the fact is, I never could stand his or her part faithfully and it seemed benefit of a free entertainment at night,

Never were there more faithful wochurch. They worked for the entertainment until Thanksglving Day, and I am writing two books; a little of the on the morning of that day they were would run empty; and then!-well, worked like slaves all day; it was indeed a labor of love-they enjoyed it My new book on the Bible is destined even when they were so tired they last year and this, gave us as much The other book, "The First Principles help as if it had been their work inor two of them were on the spot all of Speaking of our Training School, I the time to see that no one imposed

Mantua, Ohio, to Lily Dale, N. Y., and | December is a gala month with the is this year to run eight weeks instead | First Spiritual Church. We have Mrs. of six weeks as in former years. Ex- Maggie Vestel with us: She holds a perience has taught us that it takes trumpet seance for the whole audience about two weeks for the students to get at the close of each lecture this month. down to earnest work, that has allowed The seance is in the broad light of day them only four weeks in which to do and in gaslight at night. It is too early six week's work. We thought two yet to say very much about the matter. weeks more added at the same rate of Many, in fact I think I may say all, tuition would be of incalculable value are convinced that she does not do the to those who had not time to wait an- talking. Whether her lips are closed or other year before they resumed their open talking goes on through the trumwork. The traveling expense and pet. Before she gets away from here books will cost as much for a six she proposes to submit to such a test weeks' school as for a school of eight as will put it beyond the possibility of any one to deceive. She proposes to Our school will open on May 14, and submit to allow certain surgeons to close on July 13; we would have run it | plaster her mouth up as they may think a week longer were it not that the best, and then give the trumpet mani-

ers will hear from me again.

and speakers; then if they have a natu- temple while the other classes are in votion and perseverance, they may in Mr. Bach, of Lily Dale, has the job of time become shining lights to some of getting out three Books, that is, the Bible book; a work on primary logic, The First Spiritual Church of Buffa- and a new and enlarged edition of Mrs. lo seems to be doing much better during | Hull's songs. He bought new material the second year of my pastorate than with which to do the work, but has it did during the first. It took much of been troubled to get the material after the first year to get thoroughly in har- purchasing it. I think it, was somemony and acquainted with the methods | thing like fifty days in reaching him;

learning what straight-forward, co-op- Mr. Bach says, will be out on time noterative and constructive work means. withstanding the delay. We will be well and withstanding the delay. We will be well and withstanding the delay. We will be well and withstanding the delay. congregation larger than the previous is still overrun wifn busidess. No one month. We are not merely adding can go to her house in the daytime names which amount to nothing, but without finding from five to twenty

Mrs. Atcheson is still having large the outside world than it ever did in and interesting circles'at her residence; Mrs. Bergman has a very peculiar me not long since, and took a seat on phase of mediumship which attracts

A young lady is being developed in was rather orthodox, but it was good. our house; we hope the world will hear The Progressive Thinker is read and Our people settled their speaker the appreciated by almost every Spiritualfirst year with many fears that the ex- ist in this city. MOSES HULL.

> "Success, the Key that Unlocks it" Paper, 25 cents. For sale at this office. office.

THE SPIRIT BODY.

The Old Indian Chief's Experience.

CRITICISM ON A REMARK MADE

BY COL. INGERSOLL-IN AN INSTANT I HAD BEEN TRANS-FERRED TO ANOTHER BODY. To the Editor:-In your issue of Au-

gust 5, you have a very interesting article from Robt. G. Ingersoll, through Mrs. Richmond. The special point of interest that I wish to refer to, was where he spoke of passing out of the old body. He seemed to realize that he had been given a new body. Had he understood natural law better, he would have known that he had not been given a new body. The body that he saw himself in was his real ego; that was the real self. The body that he had just separated from was only a flesh covering for the body that he saw when he realized that he was in spirit when he realized that he was in spirit life. It is quite difficult for mankind to understand that law. St. Paul tried to explain it to the people of his day. Jesus of Nazareth exemplified it by his work after the crucifixion. The body that he appeared in several times was his Ego—his real self. The same body that had been talking to the people and doing good works. The same body that was nailed to the cross. The same body that healed the sick. But not the same body that was laid in the tomb. The one that Joseph laid in the tomb The one that Joseph laid in the tomb was only the flesh covering. He (Jesus) did not go into the tomb. He said to the two thieves, "This day you will be with me in paradise." Had Col. Inger-soll understood that law better he would not have made that error.

Sometimes we go to what we often term ignorance to confirm our sayings. I never had this question so fully answered in my life as I did by a Sioux Indian chief out on the plains many years ago. This Indian had never been among white people to learn of Spiritualism, and I am well satisfied that no mediums had ever youtward into their mediums had ever ventured into their villages to hold any seances. What he knew, he had learned from his own observation among his people. I wish to speak of this incident to show that even the so-called savage Sloux understand the laws of nature better than many of us do.

About thirty years ago his tribe was ordered to move from the Black Hill country east to the Missouri River, where they could be supplied with government rations at less expense to the

The story that he told me was like this. He said: "While on our way to the river we camped on Ke-ope-ha Creek for the night. I had unsaddled the ponies, put up a small tepee and laid down on some buffalo robes to rest. My wife was busy preparing our supper. My two children were busy at play. I was quite tired and think I must have fallen asleep. When I woke up, I sat up and looked around. Everything was the same as when I lay down a few minutes before, only I had a strange feeling-partly numbed. 1 though. I had taken a little cold. As I looked around I saw two strangers standing near me, clothed in white blankets. One of them spoke to me in the Dakota (Sloux) language. Asked me to come with him; that the Great Spirit had sent them to bring me to him. I did not realize that I was in any l changed condition at all. Everything around me seemed so natural. I spoke to my wife about going. It seemed so strange that they should come to me in that way. I tried to think how, in what way could they take me to the Great Spirit. Perhaps they were crazy men. They asked me again to get up and go with them. I rose up to go to my wife, who did not seem to hear me. When I got up it was without any effort. I could not understand it. I said to myself, I will get up, and I was up. Then I went to my wife, who was a short distance away. I seemed to glide to her without any muscular effort. I never moved so easy before in my life. I put my hand on her and spoke again. I said: 'I am going with these men.' She did not pretend to hear me. I spoke again very loud, and took hold of her. but she paid no attention whatever to me. I thought it so strange. She had never acted so before. I would not go away without telling her about it. I looked around at those strange Indians. They were waiting for me. I looked where I had just been lying. There was an Indian lying there covered with a blanket. I wondered who that was lying there on my buffalo robes. I went

great surprise it was myself. I looked at my hands and body, then I looked at the body on the robes. They were both the same. What did it mean? Were there two Wah-ke-es-kahs? (White Thunder.) Then I realized that I must be in spirit life. Our medicine men often told us about the change to spirit life. Then for the first time I fully realized what the change consisted of." Wah-ke-es-kah told me about his trip to the spirit land and his return, what he saw, etc., which I will not relate low, as I am giving this account to show wherein Col. Ingersoll was mis-

to him and uncovered his face. To my

taken when he supposed he had had a new body given to him. To have your readers better understand it, I will tell you what he said about his return to his body. He said: "These guides told me that I must again return to my body. That I must take it up and go on with the work the

Great Spirit had given me to do. When we came to where my people were encamped I found I had been gone three sleeps. My body was tied up in a buffalo robe as though prepared for burial. My wife and children were crying. As I looked upon that flesh body. I abhorred it. I did not want to again go into it. I wanted to make my wife and children glad. To do so I must enter into that body again, as they could not see me, as I was without this flesh covering. I reluctantly allowed these two guides to put me back in. I seemed to go into a half-sleep for a moment, and wake up and real ze that I was looking through my natural eyes again and speaking with my natural tongue again. My wife was overjoyed to think I was not dead. It was hard for her to understand that I was only out of my body and come back again.'

Perhaps some of your readers may better understand what the change is that is called death, by reading the story of the old Indian. I want to say of this man, that as long as I knew him (some four years), he was one of the most truthful and honest men that ever lived. I will not except any white men that I ever knew. He always had a smile on his face, and seemed ready for the change whenever it might come. Perhaps Lazarus was in that same condition when Jesus restored him to C. NEWELL

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I'm thinking, dear mother, of you. We miss our boys at home. The land of the bye and bye. The good times yet to be. The land beyond the stars. They are waiting at the portal. When the dean ones gather at home. Resting under the daisles. The grand jubilee. My mother's tender eyes. Dear heart come home. Come in some beautiful dream. Where the roses never fade. In heaven we'll know our own. For sale at this office.

RALPH WALDO TRINE.

Each is building his world from within; thought is the builder; for thoughts are forces,—subtle, vital, irresistible, omnipotent,—and according as used do they bring power or impotence, peace or pain, success or failure.—From Title page.

The above books are beautifully bound in gray-green raised cloth, stamped in deep old green and gold, with gilt top. Price, \$1.25. For sale at this office.

A Study of Elizabeth Barrett Browning. By Lilian Whiting,

Author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price 1.25. The writer of this "Study of Elizabeth Barrett Browning" as follows: LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the Unseen.
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Father Tom and the Pope, Or a Night at the Vatican.

BY HATTIE E. HULL. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price 10 cents.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous Blackwood's Edinburg Magazine. account of a rollcksome visit to the Pope of Rome by abundance of Irish wit, two imperial quart bottles of abundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwounding" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence: "and then put in the sugar; and remember, every dhrop of wather you put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Father Tom was saying. "Glory be to God!" says the rolory be to God!" says he, "Rolory be to God!" says he, afore. "says he. "It bates the Lacbymaichrystal out ov the face," says he—"It's Nothar itself, it is, so it is!" says he, wiping his epistolical mouth wid the cult is!" says he, wiping his epistolical mouth wid the cult is!" says he, Paper, 25cts.;

> The Mystical Quadruple Interrogatory, How? What? Whence? Whither? Concerning the existence of man, and all things, and all being, and all life, so far answered by the contents of this book as to suggest for an appropriate title. viz:

A Compilation by J. H. Nixon, of Psychic Literature given largely through and by means of full form, visi-ble materializations. The only book the principal

WILLIAM W. ABER, Is the medium through whom this book of over 500

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pages is given and has the approval of many scholarly spiritualists and investigators of the phenomena.

Lectures by the Swami Vivekananda, on Raja Yoga; or Conquering the Internal Nature, and other subects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, \$1.50. Raja Yogs is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Bwami Vivekananda became a familiar figure in several American cities during the three years following the Parliament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is cheap

to be suggested by observation, and to interpret the Psychopathy, or Spirit Healing. A series of lessons on the relations of the spirit us its own organism, and the inter-relation of human beings with reference to health, disease and healing. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. A book that every healer, physician and Spiritualist should read-price \$1.50. For sale at this office.

"A REMARKABLE DOCTOR BOOK"

Has Just Been Issued, Butitled THE NATURE CURE

By Physical and Mental Methods, Illustrated. A Bridge from the Old to the New; the Dawn of a New Day in Medical Practice.

A Clear, Short-Cut Treatise on the Cause and Cure of Disease. . By MARVIN E. CONGER, M. D., assisted by Rosa C. Conger, M. D.

A VALUABLE TEXT BOOK FOR ALL PEOPLE, FOR ALL TIME. Light is turned on to medical mysteries, latin prescriptions, dogmatic theories and dangerous experiments of expensive medical practice of to day. Every effort has been taken to make the leading points so plain that all, young and old, may easily understand. Condensed facts, short, clear-



cut paragraphs are some of the attractive features. ... Our definition of Medicine.-Any method or remedy that will remove or modify pain and restore the sick to normal condition, is practical medicine. Stripped of mystery and deception, the study and practice of medicine can be carried to success in every intelligent home.

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The best medical practice is the

curing the sick and preventing disease, have never before been so clearly stated in plain English for the plain The Nature Cure teaches how Na-

"NATURE CORE received. Have looked it over carefully, and read a great deal of it; think it one of the best books I have

run across for the home, as it talks in terms

which can be understood by any one."-F.

A. ONDERDONK, 5 and 7 Pearl Street, Grand

"The volume is one we can heartily com-

mend to all."-PROGRESSIVE THINKER,

2: "The Chapter by Mrs. Conger upon women and children and their allments is invaluable, and lends completeness to the

It does not use poisonous drugs. It does not endorse dangerous experiments with the surgeon's knife.

It will save money in every home. It teaches how typhoid and other fevers, pneumonia, la-grippe, diphtheria and other forms of disease considered dangerous, may be cured by short-cut methods. As a medical book for homes, it is THE BEST, and up-to-date in every

TESTIMONIALS.

SUSANNA W. DODDS, M.D., of St. Louis, Mo., writes:—"I have not read anything in a long time that has given me so such pleasure. It is brimful and running over with good things. One single prescription—how to cure malaria in 24 to 48 hours—is worth more than the price of the book." I agree with you that we need physiclans to teach the people how to live, in place of filling their systems with drugs,"—CARRIB A. WILBUR, M. D., Sutter City, Cal.

* This book is plainly the work of rational minds."-METHAPHISICAL MAGAZINE, 503 5th Ave., N. Y.

"I think NATURE CURE Is admirably adapted to the wants of the people generally."-JULIET H. SEVERANCE, M. D., Mil-

work as a popular household counsellor."HUMAN NATURE, San Francisco. "The truths of hygiene and right living are ably combined with every-day common sense."—L. M. C., Grand Rapids, Mich.

Chicago.

The Book Contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in fine English cloth, marble edges, \$2.00; common cloth, \$1.50,

iscellaneous Notes of the Work and the Workers.

ington, Ill."

sitters. A light was held by one of the

board, and the portrait simply grew be-

G. F. Perkins writes from 3829 Vin-

obliged to dispense with the use of her

hand, as the result of the fracture

which is not restored but much better

The surgeon claims that some time

must elapse before it will resume its

normal condition. I am now able to

entertain propositions for lectures and

tests during the week in adjoining

Clara L. Stewart writes: "Thinking

perhaps the Spiritualists in Wisconsin

will be interested in the affairs at the

Waupaca Veterans' Home, and as it it

the 'home' of many of our 'Boys in

Blue,' and their wives or widows, I

have decided to give a brief account of

'Thanksgiving' as I spent it among

them. There is a small society organ-

ized there, and I speak for them once

a month. Rev. Brown, the camp chap-

lain, occupied the pulpit in the chapel

in the morning, and as it is a Union

Church, open to all denominations, the

Spiritualists held their meeting there in

good attendance. What I want to say

is. Wisconsin may well be proud of her

'Home.' Every comfort will be found

there. It would have done your souls

sat down to that Thanksgiving dinner

and supper; for dinner, turkey with all

it calls for, and for supper, oysters in

various styles. In conclusion, I ask

ture. I bespeak for you the kindest

consideration from headquarters and

W. R. Hauston writes from Rockford

families are turning from old theology

at 1904 Wabash avenue, second floor.

Pearl G. Leigh writes from Hecla, S.

D.: "Our society wishes to engage a

good lecturer and test medium for the

month of January. We will pay a good

ing to come can correspond with me."

medium well to come here. Any wish-

Dr. A. M. G. Wheeler writes: "I

would like the names of all Spiritualists

and investigators in Indiana and Ken-

talent will be employed at all times.

Lumly Lewis writes: "Denison Tex...

extent that few are courageous enough

to openly acknowledge Spiritualism as

a science or a religion. I have been

here a little over a year, have loaned

The Progressive Thinker, and books.

have labored incessantly to organize a

private circle with the hope of arous

ing interest in the good cause, but so

the services of a live lecturer and or-

built up out of the scattered element.

to be without it is a great loss. The

sentiments of the great and noble

minds that it contains is worth more

than gold to our hungry souls, longing

to gain more knowledge of a higher

D. S. Maynard, of the National Home.

not a secret order, and that it is elevat-

meate the whole state."

is a city of about 20,000 people, with

the afternoon, at which there was

towns. Address as above."

fore their eyes.".

to attend another of their seances, when I received a slatefull of writing CONTRIBUTORS:-Each contributor alone responsible for any assertions flows this freedom of expression, beeying that the cause of truth can be the city knew the names of two of est subserved thereby. Many of the these sons besides myself. We had reentiments uttered in an article may be | markable physical manifestations for lametrically opposed to his belief, yet hat is no reason why they should be | dependent portraits have been painted uppressed. No one person has the vhole truth, hence kindly feelings hould always be entertained for those who differ from you.

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

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

WRITE PLAINLY.

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

A grand mass meeting was held in Century Hall, corner 4th street and 1st avenue S. Minneopolis, Sunday, December 10, 1899.

Dr. A. M. G. Wheeler writes from Louisville, Ky.: "I desire to state that Frank T. Ripley, of Boston, Mass., has filled the month of November very acceptably for the Church of Spirit Communion, and has now gone to New Orleans, La. All members of this church officers, as well as inmates." extend to him their best wishes."

E. J. Bowtell speaks for Providence Spiritualist Association, December 17. At liberty for Sundays in January and | and joining our ranks; indeed, our prolater dates. Address 29 Home avenue. Providence, R. I.

Carrie F. Weatherford gave services for the Elyria, Ohio, society which were especially well received, Nov. 27. She will be at Oberlin, Dec. 7. Those wishing her services for lectures, tests and improvised songs or to attend funerals, should write her at once. 710 Pearl street, Cleveland, Ohio. Her Sunday audiences are steadily growing larger.

Mrs. J. Rackham writes: "The Second Spiritual Church of Allegheny, Pa. is again to the front, and meeting with good attendance and doing a good work, and would like to hear from an honest speaker and medium. Address Mrs. J. Rackham, 17 Lombard street, Jackson, Mich. Allegheny, Pa."

E. W. Sprague and wife may be addressed at 517 North Seventh street. Philadelphia, Pa., during December. They will return to Alliance, Ohio, January 1, to fill another three months' engagement there.

J. M. White writes from Kansas City, Mo.: "On Sunday night, December 3, Dr. Grabendyke delivered an interesting | tucky sent to the following address: 816 lecture in Tacoma Hall, 1318 Grand avenue, and was ably assisted by Mrs. Grabendyke, whose tests, especially of names, were wonderful and all acknowledged. Monday night, December | early in February, 1900. I also desire | pulent man, with a large, full chest and 4, there was a materialization seance | the names of all true, reliable mediums | a large stomach. I usually wore light given by the Doctor at his rooms, 1227 | that would desire to attend a Spiritual-Grand avenue. Several forms appeared, 1 ist convention in this city for the purvarying in size from a child up to an pose of furthering our beautiful cause Oriental nearly seven feet in height and | and its truths." extremely large otherwise. A German lady gave a communication in German All mediums are welcome at the Sunday night meeting held by Dr. and Mrs. Grabendyke. I expect to begin Sunday afternoon services in Rosedale, Kansas. next Sunday. My address is 721 High-

land avenue, Kansas City, Mo." Raymond Weir Bryant writes from Louisville, Ky.: "I desire to say that we are having a revival of Spiritualism | eral spring and grove. We will hold | state. None of us had ever heard of it at the Church of Spirit Communion in camp in part of July and part of Au- and of course the name and personality Louisville. Dr. Wheeler has just re- gust, the exact date yet to be fixed. We of John J. Pitcher were unknown to all. turned from a three weeks' visit to Chi. ask all to come and help us learn the We afterwards found the town of cago and Iowa. While he was gone | truth of spiritual philosophy. The test | Greenville on a map. Frank T. Ripley took his place. Our pastor lectures and delivers spirit mes- and the best of order maintained. We | "The Grand Rapids Spiritual Associasages every Sunday evening at the all speak in the highest terms of Dr. church. We also have a Ladies' Aid. | Knowles as an honest and true medi- ty live united under the name of the which meets every Thursday afternoon in the basement room of the church, please the public, as he brings forth The members are all good workers and the truth. We gladly recommend him they are progressing finely in their | to all camps." worthy cause. I have two brothers in spirit; they often manifest to me through Dr. Wheeler."

Will C. Hodge will respond to all calls | churches in variety, one materialistic for funerals and is open for Sunday en- | club house, and one Theosophical orgagements in any part of the city, and | ganization; also a few outspoken Spiritfor the camping season of 1900. Ad- ualists, In years past Denison has been dress 40 Loomis street.

Emaline Perkins Writes from 3829 Vincennes avenue: "We thank many friends who so kindly remembered me in my recent injury, a broken wrist. A few of our fellow Spiritualists and friends showed great sympathy and kindness toward me as a medium, teacher and assistant pastor of the Beacon Light Church, 40 Randolph street. I will be pleased to return these compliments to others when my turn comes. I look forward to the time now when I will have the full use of my wrist again and will be at my post through my angel guides' help, as in the past, giving comfort and consolation to all. I appreciate every kind act done me-they are bright paths by the

roadside." Married, Sunday afternoon, November 26, at Shaver's Hall, Indianapolis, Ind., Miss Bertha M. Sheneman, daughter of Mrs. Alice Gehring, of Indianapolls, and Rev. Harry J. Moore, pastor of the First Spiritual Temple of Muncle, Ind., by Prof. W. M. Lockwood, of Chicago, Ill., assisted by Mrs. Anna Robinson Gillespie, of Pittsburg, Pa. A very large audience witnessed the ceremony, and the press of the city extended complimentary notices of the occasion. Mr. Moore returned with his bride to Muncie in time to officiate at the evening meeting at the Temple. Congratulations on the occasion were

many. Wm. E. Bonney writes from Bloomington, Ill.: "Mrs. Bonney and myself | have recently paid a visit to Rochester, Ind., where we were engaged for two Sundays by the First Spiritual Church. edge on his part. We were royally entertained while in | The first annual entertainment and cause is greatly honored." that city by those indefatigable work- dance of the Englewood Spiritual Union |. W. F. Peck writes from St. Louis. ers, Major Bitters and wife. We are | will be held at the Home club, 6735 | Mo.: "I send you Post-Dispatch with now in this city, and will speak here | Wentworth avenue, Tuesday evening, oblituary of Captain Joseph Brown. I late work is the law of cause and effect | while under test conditions are the way, they do so while they are able to next Synday and possibly after that December 19, 1899. A fine literary and think you knew him personally. He applied to health and healing. He floating and playing of musical instru- make sure their wishes do not miscarry. time. We are open for engagements | musical programme will be arranged, was the best mayor St. Louis ever had points out that the primal cause is the ments, and the writing of spirit friends | "A word to the wise is sufficient."

their services. No effort will be spared to make this entertainment the finest of D. Edson Smith Writes from Santathe season, and thoroughly enjoyable Ana, Cal.: "I recently wrote you reby old and young. Come and bring garding the Brown-Whitehead home your friends. Tickets 25 cents. circle. A few days since I was invited

Ella Custer Writes from San Diego. Cal.: "We wish to congratulate our selves on our good fortune in securing under test conditions, written in red, for the winter the services of Mrs. Ab statements he may make. The editor | white and blue, and signed by my wife | ble Sheets, of Grand Ledge, Mich. She and three sons in spirit life. No one in is a highly gifted inspirational speaker, and the grand scientific truths so ably presented by her and her learned guides are attracting many intelligent an hour and a half. Two more ininterested people to whom the truths of Spiritualism have not been demonsince the one I reported, the last one being painted before the eyes of all the

Corresponding secretary writes from New York: "The Church of Spiritual sitters so its rays fell on the bristol Communion meets every Sunday, 3 p. m., at 744 Lexington avenue, corner of 59th street, New York City. Harlow Davis is installed as permanent pastor cennes avenue, Chicago: "Kindly allow and his platform tests and lectures are me to thank the many friends for their well-attended and creating great intersympathy and assistance during the five weeks that Mrs. Perkins has been

Charles D. Lyall writes from Cleveland, Ohio: "We, the First Association of Spiritualists of Cleveland have had for the month of November one of the greatest feasts of the day in having with us one of the best known mediums in the country, Mrs. Loe F. Prior, of Atlanta, Ga."

O. D. Brown writes from Providence. R. I.: "A great interest in Spiritualism has been shown by the people of this city since Profs. Thomas and Venill 13, at 2 p. m. The society will also hold have been holding meetings her. A large audience was in attendance Sunday, December 3, and listened with from 6 to 8." great interest to the various readings and tests. Prof. Venill gave a short talk on Spiritualism and gave readings while blindfolded without seeing or touching the articles, also telling what the article was, being correct in every instance. Ballot reading by Professor Thomas was a hit of the evening, readballots. Almost every one in the hall received a test, after which a banjo was placed on a table in full view of the audience in the light, and it was played by spirit power, no one touching good, as well as your bodies, to have the instrument. These mediums are open for engagements from societies in the west, and all societies wishing for good mediums, will do well to write at once, and secure an early engagement any of the workers who may be in the Permanent address of Profs. Thomas State to bear in mind the 'Veteraus.' and Venill is No. 794 Cranston street, If you can do so, speak for them, or Providence, R. I." give them a message from the loved ones 'mustered out.' They are living on

will send their children to Sundaythemselves. I have not given 10 cents Ili.: "Our cause is spreading. Whole | your work and your paper."

"While I am a severe criticiser of the dozen or more tests, all good." gress is marvelous. The mossbacks Bible, I have good reasons for so doing. who claim to fear an angry and re-For over a score of years I believed the vengeful God, admit that the doctrine Bible to be inspired by God. I also beof the devil and the burning pit is only figurative, or to present good and evil world, together with all of the errors of spirits. The idea that an angry and the translators of the many books of revengeful God can be a good God, and the Old and New Testaments; yes, I bethat we can overcome evil by being lieved the Bible to be infallible, but of bad, we as Spiritualists think not; but late years, since the spirit powers good can overcome evil. Good is God brought me into the light of truth concerning the spiritual phenomena and philosophy of the Bible, judgment and Emma L. Worth, trance medium, has reason have guided me in putting my returned to the city, and is now located construction on the Scripture. I am no longer a moral coward to believe in the Mrs. Emilie P. Beebe, said to be s atonement of Jesus' blood, or being good lecturer, has open dates for the saved through the church. My sins, winter. Address her 512 Detroit street, though many, I have to pay the pen-

Brother Fleming writes from Neodesha, Kans.: "At one of our home circles during the summer, our medium, Mrs. C. Belle Flemming, was entranced and passed under control of a (to us) strange spirit. He gave the name of John J. Pitcher; said his home had been at Greenville, Ind., and that he had passed over in the latter 80's. He gave the following description: I am a man Jackson street, Louisville, Ky., as 1 of medium height, about 5 feet. hope to have something of importance inches; blue eyes; rather light hair to write them of a proposed convention sometimes wore a moustache; at this that will likely convene in Louisville time was smooth shaven. I was a corcolored clothes and a white vest in the evening. I was a real estate man and quite a horse trader. I was a man of some means, in fact, fairly well-to-do. Lauretta Ison writes from Central I have a daughter living there, who is Lake, Mich.: "By request of the board | married. He requested that this deto her husband, who was in the circle. of trustees of the Intermediate Valley | scription be forwarded to a spiritual Spiritual Camp Association, Dr. W. O. | paper published near his old home, in Knowles, of Grand Rapids came to | hope that some of his old friends, and Central Lake to help us to locate a suit- especially his daughter might recognize able grounds to hold camp in 1900. One him. As to our circle and the medium. was found across the river from Cen- | we will say that none of us have ever been in Indiana, and after the circle adtral Lake. It is close to town, so that all can have convenience of stores, etc. journed we questioned whether there It is a beautiful place with a fine min- | was a town called Greenville in that

> H. writes from Grand Rapids, Mich.: tion and the Fraternal Endeavor Socieum. We have always found him to former, and are trying hopefully to build up more strongly our great cause in this city. Of the speakers thus far engaged are Lyman C. Howe for January, and Oscar A. Edgerly for May. Quite as important as the organization good school buildings, well patronized of societies is the development of mediumship, and we note the rapid unfoldment of the phase called independent voices, in Mrs. John Lindsay of this city. Beginning singularly, at the dinafflicted with the fraud element to such | ner table, two years ago, they have increased in strength and numbers ever since, until now her circles are being recognized as one of the most interesting means of teaching the grand truth spirit return. We need equipped workers to advocate our cause outside of societies. This was seen in the visit of a large party of great pleasure to a truly gifted woman, Spiritualists to the Masonic Home in Mrs. M. C. Lincoln. She taught a class far without result. If we could have this city recently. They gave there a programme of short speeches, recitaganizer and an honest test medium, it tions and music. The very orthodox is probable a good society could be audience heard our liberal sentiments. expressed in a fraternal spirit, without But bordering on 82 years of age, and signs of dissent, and even listened with dependent on my hands for bread, I am curious and grateful attention to clairunable to offer financial aid. Texas voyant descriptions by Mrs. Coffman of | of Detroit, of whose work in our city has been slow in coming to the light, this city. Grand Rapids is one of the your columns have, previously made but Dallas and Fort Worth are well centres of Spiritualism in the West, and started in the cause of Spiritualism, has long been the home of two of its ly gifted mellum, lecturer and teacher, and I hope ere long the leaven will permost able and prominent lecturers, the Hon. L. V. Moulton and Dr. J. C. Bat- | gave two night lectures in October, fol-Mrs. Lizzie M. Brewer, of Westerly, dorf, and also the well-known veteran lowed by phrenological readings which subscribers I sent you. They were de-beautiful grounds, thereby adding R. I., wishes to say that for a while she | Spiritualist, H. W. Boozer, author of | were both entertaining and instructive. | lighted with them. Enclosed you will much to the great good already accomtried to get along without The Pro-'The Voice,' a hymnal for spiritual sogressive Thinker, but found she was losing spiritual strength. There is so much good instruction in its pages that

Mrs. Emma R. Abbott writes from Alliance, Ohio: "After a series of interesting and successful meetings at the Independent church, Mr. and Mrs. E. W. Sprague left November 27 for Philadelphia, Pa., where they are engaged for the month of December, At a meeting of the members it was voted to engage Mr. and Mrs. Sprague for three Wis., speaks in high terms of the "Sun | months commencing January 1, 1900. Angel Order of Light." He says it is The love and best wishes of this society go with them. We expect to begin the ing in every way to its members. He new year with these good people, with has been a member of the order for 12 | the aid of the sweet voice of Mrs. years and speaks from actual knowl- Flora Russell as our singer, rendering her songs in such a manner that our

elsewhere and would like to hear from and some of the best speakers and me- and one of the few honest politicians real cause, and that all physical causa- on a writing tablet, every i being dot-

or the city have volunteered this municipality can boast of. Though he was a pronounced and outspoken Spiritualist and for years the head and front of the movement in St. Louis, his relatives have tried in every way to hide that act, and during his illness have refused to permit any of his many warm Spiritualist friends to see him and will have his funeral services conducted by in Presbyterian min-

ister. If there was one sect more than another for which Capt. Brown had no use it was the Presbyterian. The following is a short editorial from the Republic: 'For a man who devoted the major part of his life to politics, and to municipal politics; Captain Joseph Brown succeeded in leaving behind him a record remarkable for its freedom from disfiguring blemishes. Cap tain Brown was mayor of St. Loui during the disastrous panic of 1873 Whether or not it exceeded in severity the one of 1893, it certainly affected St. Louis more sharply. In that troubled time Mayor Brown rose to the occasion in the issue of the 'brownbacks' and in the establishment of municipal souphouses which did much to diminish suffering. Captain Brown, both in his business and in his political career, has left behind him a record which politicians of the present day can follow with benefit to themselves and to the There are numerous others giving a few and by the authors, and when approved people they serve."

Mrs. C. H. Mullins writes: "The regular afternoon meeting of the Freedom Society will be held at my home, 746 Adams street, Wednesday, December a bazaar Friday, December 15, afternoon and evening; will serve supper

H. H. Scoville writes: "Miss Thomas" subject last Sunday evening was Jonathan and David's Covenant, and the Boers' Oath of Allegiance. She delivered an elegant discourse. She was taken possession of by a Boer officer who has passed over in the present war with England, and evidently a master ing them and giving the answer, and mind. He held her for over half an tests without seeing or touching the hour, speaking very rapidly. He said in part that the only course left to the even the non-Spiritualist reader is that So-and-So, "appeared and delivered the South African Republic was either to the topics treated by Prof. Denton, following"-stating whether it was oral submit to English dictation and rule, Thomas Paine and Prof. Faraday, are or in writing. or to take up arms and fight to the in kind, in thought and style with those "In reading the book, and I have read death, which they promised each other to which their active lives in this world it all, this modest, self-retiring, literal in a solemn oath that was published to were devoted-in literary character as rendering of these extraordinary hapthe world, and they solemnly believe that the Lord of Hosts is with them in their battles, as He was with David and the Israelites, and though two puny republics were pitted against one of the most powerful nations of the world, the Boers believed that with the aid of Mrs. Dr. Andrews writes: "I feel the Lord they would conquer an honthoughts of the past, hoping for the fu- ashamed that so many Spiritualists orable peace. He announced that he had found an instrument to talk schools, and to be popular go to church | through, and would come again next Sunday. Miss Thomas' control Adefor church purposes since 1856. I like line, then took up the subject, and drew comparisons between them, for fully N. A. Stevens writes from California: another half-hour, and closed with a

Ella B. Brown, secretary, writes from Detroit, Mich.: "The aunual stockholders' meeting and election of officers for called for Tuesday, December 5, at flo- time tel Downey, Lansing, was adjourned to Island Lake camp grounds, Saturday, August 11, 1900, the present staff of officers doing duty until that date."

Mrs. M. Summers has been lecturing

and giving tests at Greenup, Ill. Don't forget the bazaar and literary South Side Society, at 77 Thirty-first street, on the afternoon and evening of Thursday, December 14. A fine literary programme has been provided; there will be excellent music, and a fine turkey dinner, and dancing in the large auditorium hall. Come and bring your friends. Admission free.

Lilly Le Sieur writes: "The Band Harmony bazaar given December 7 proved to be a great success in every way. The booths were draped in red white and blue, and loaded with all kinds of articles, both useful and ornamental. The fish-pond was a very at tractive feature of the evening, as it afforded so much pleasure and delight for the little folks, as well as for grown up people. The post-office kept our post-mistress busy delivering letters, and collecting postage due. The large amount of jewelry donated by our ment a minister becomes honest in his friend and brother, A. H. Bliss, was a great surprise, and deeply appreciated The crowd kept our workers busy, and chances sold readily on all the raffled articles. Dr. Lewis Bushnell won the album quilt. We wish to extend our thanks to all the friends that participated, and also for their liberal patron-

Lyman C. Howe writes from 813 E Washington street, Syracuse, N. Y.: "I expect to speak in Cortland, N. Y. Wednesday evening, December 13, and possibly Thursday evening also. We hold meeting Friday evening in Syracuse, as well as Sunday evening, at Empire Hall. Weather and holidays have caused a slight hitch in the attendance, but not serious. Many are enthused with phenomena through Maggie Waite, while others care little for tests, but glow with the inspiration of scientific research and the far reaching il luminations of Spiritual philosophy and ethics. My host, E. G. Reilley, is president of the First Spiritual Society of Syracuse, and a successful healer of the

Miss L. Brooks writes from Battle | second one will occur on Dec. 20, at 8 | still be an unknown quantity. Would Creek, Mich.: "The First Spiritualist | p. m. All are welcome. Church has been privileged to listen to some of the best talent on the Spiritualistic platform of to-day. In August, a new worker in our ranks, Rev. B. F Austin, of London, Ontario, ex-president of Alma Ladies College, gave two eloquent and scholarly discourses. Following him came Oscar A. Edgerly, who is too well and favorably known to spiritual and liberal people for any word of mine. The second and third Sundays of September we listened with in Occult science while here. She returns to us in January to advance us farther in the occilt work. Mrs. Anna L. Gillespie (nee Robinson) gave two fine lectures, and good tests. She was followed by the talented speakers, Mrs. Marion Carnenter and Nellie S. Baade, mention. The veteran worker and high-Dr. D. M. King, of Mantua Station, O., lecturing for the society. He uses four held two meetings and her tests stirred perpetuate the cause of Spiritualism, work: Astrological readings from date sown is taking root and we are going ner to the Cassadaga Lake Free Assoof birth; voice readings from sound of voice without seeing the person; psychometric readings; and spirit descriptions and messages; giving in many cases full names, nearly all of which is one of the Library of Liberal Classics.

Clation such dequests as they wish to leave as monuments to their fidelity to the cause.

This work is one of the Library of Liberal Classics.

We are looking for the Library of Liberal Classics.

There is an old saying—a good one—and this volume is intensely interesting. It should be read in conjunction with Gibbon's work. For sale at this office. Price, 25 cents. rare treat from Dr. Peebles."

RENDING THE VAIL

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

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

Col. R. T. Van Horn, of Kansas City, these are treated, some of them very Mo., as a most remarkable work. That fully, but all rationally understandable. Col. Van Horn is fully competent to Also phenomena, inspiration and such judge, we will say that he has been a to many, knotty subjects, are freely and member of congress for four sessions, fully discussed. an editor of a leading daily, and a pro- "The work is not written by the mefound thinker along scientific lines, dium nor by any one connected with the

book are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutes in full were read, Thomas Paine and Michael Faraday, corrected, or criticised by those present incidental and mostly personal mes- by both laid away for the book. sages or dissertations on scientific, phil- "The work is unique in the history of osophic, religious, theologic and occult spirit communication. Swedenborg, topics-from world-building, the origin Andrew Jackson Davis, and Maria King of life, or religious, of scientific discov- wrote under inspiration. Newbrough ery, and the laws of cosmos or nature- wrote Oahspe automatically by type thought. The limitation seemed to be ten and spoken by full-form personalionly that of the spectators to ask ques- ties and is printed as given. One re-

"In addition to this mass of messages, not be amiss here. As high as 1,200 there are in the book about sixty illus- words a minute were written by actual trations-44 of them portraits. These timing by the watch. were drawn by a form standing out in "It is but just to the secretary to say the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of -not only faithfully and efficiently, but the cabinet and the finished picture with excellent taste. There are no doghanded to one of the circle and filed matic parentheses, no interpolations or away by the seceretary.

different here as in their works extant penings by the secretary has been a on our book-shelves.

medium imposes upon communication, a large volume of 500 pages.

"Rending the Vail" is pronounced by and various kindred questions, All

society or circle. All was delivered by "The principal contributors to the personalities distinct from either, writ-

fact the entire field of human writer. "Rending the Vail" was writmarkable thing about the writing may

ipse dixits of the scribe. He simply

source of constant admiration. It adds "The Spiritualist press and its con- character to the book and inspires contributors are just now discussing a stant confidence in the integrity that number of questions as to the nature of from the first page to the last enhances spirit, of spirit return; the want of the respect and interest of the reader." agreement between those returning as This remarkable book, "Rending the to conditions in their present world; the Vail," is for sale at the office of The limitations-that the organism of the Progressive Thinker. Price, \$2. It is

tion is itself an effect of some psychic, ted and every t crossed, and in most or mental cause, and that all disease cases the hand-writing is identically may be removed by removing the psy- the same as when in earth life. Mr. chic or mental cause. Go and hear Hart has succeeded while in this neigh-

Sunday, Dec. 3, Dr. J. M. Peebles our beautiful truth. attended the State Association at Tolieved all the mythical writings of the the Island Lake. Camp Association, ledo, Ohio. There was an enthusiastic speaker and test medium of Indianapo-Geo. W. Walrond, of Denver, Colo., cieties the first part of this month. He

moving along very satisfactorily in this can be addressed at his home in Indianold Rocky Mountain District. I have apolis. been holding meetings for some three months past every Sunday evening. Large audiences have always been entertainment to be given by the First | present, an evidence of the interest taken by the public in the philosophy, science and religion of communion with the spirit world. There is a continual augmentation of converts to the truth underlying our teachings and spiritual demonstrations. There is not very much ostentation displayed, but the grand work goes on nobly and quietly all the time. In my meetings I have come across persons of every de- Mrs. G. W. Kates will lecture and give nomination and social standing, even to the presence of Protestant clergy-cember 17 to December 23. men who have congratulated me on the good work that Spiritualism is doing for humanity. There has been in Denver during the past few months a considerable shaking up among the min

isters. The Methodists, Baptists and other sects, owing to so-called heretical teachings in their respective churches. It is singular, but true that the moconvictions, speaking the truth of the confreres as a heretic, and a theological earthquake invariably follows. It is simply amusing, laughable and farcical to read in the Monday morning's papers the reports of the various Sunday sermons given by the different denominational ministers. The ministers have spreading and promulgation of the the happy knack of theologically slugging each other; in fact, they give it to S. A. may be legally equipped to transeach other in the neck all the time. act such business and has already re-They are veritable theological, pugilistic experts, and like the pot and the kettle, they black each others' faces. They tackle everybody and everything,

troubled in mind." light Center Band's regular meeting, spread this gospel of truth, and adthe president, Mrs. Sarah E. Bromwell, vance the cause than any other associawas very agreeably surprised by receiv- tion or organization yet established; ining a gold watch from appreciative deed, were it not for the work accomfriends. The card party at Handel plished at the sessions of this noted Hall, Dec. 5, was enjoyed by all. The camp and others, the N. S. A. would

G. N. Hilligoss, M. D., of Anderson, Ind., writes: "Mrs. Charles Miller, a trumpet medium of Lima, O., accompanied by her husband, recently made a the advisability of bestowing bequests visit to this city, and during her stay where there would be a guarantee of in our midst held quite a number of se- such bequests being used as the donor ances in prominent homes, and also in would stipulate. And we would sugthe temple, all of which gave good sat- gest, whether it be to the National Asisfaction. It was the writer's privilege sociation, the Cassadaga Lake Free Asto attend several of her seances, and I sociation, or to any other Spiritualist want to say that although I have had a organization to which bequests are long and extensive experience in the in- given, that all such donations be given vestigation of the phenomena, I have in trust, and only the interest thereof never witnessed better results than be used by the trustees of said associathrough Mrs. Miller's mediumship, tion as the donor may stipulate; thus During her stay with us she convinced the principal would remain intact. to quite a number of good people and many more became interested. I bear this testimony feeling that I can cheerfully recommend Mrs. Miller as a me- tion self-supporting, and give assurdium worthy the confidence and court- ance to the donors that their bequests esy of all Spiritualists."

Brother Weakly writes from Galesburg. Ill.: "You will please pardon my Babe Will cases. The management of delay in acknowledging the receipt of the C. L. F. A. has long contemplated the books and paper by the three new establishing a school or college on their During the month of November, Dr. find order for two more. Last October Danniells, of New York City, has been Mrs. Georgia Cooley visited us and least stored by that organization, and we would suggest to those so wishing to hold two meetings and her tests stirred pornetty to the great good arready account plished by that organization, and we would suggest to those so wishing to perpetuate the cause of Spiritualism phases of mediumship in his platform up a deep interest, and the good seed that they bequeath in the above manof birth; voice readings from sound of to have a harvest. We are looking for- ciation such bequests as they wish to

were recognized. He has been re-en- of the wonderful spirit demonstrations which can be done to-day." gaged for December excepting the this neighborhood has been receiving The wisdom of this has often been evening of the 24th, when we expect a through the mediumship of W. E. Hart, seen in the delay which some have of Richmond, Ind. Mr. Hart's seances shown in disposing of wealth to the Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, author of Dutton's are of the convincing kind, as he al-Illustrated Anatomy, Etiopathy-a new ways sits under strict test conditions, ing until too late to make sure their system of medicine—and other medical and unlike some mediums does not at- wishes would be complied with. It works, is now holding free public meet- tempt to help the spirit communication seems a very easy matter to set aside ings every Sunday at 1:30 p. m., at his along. If there is no communication, wills where Spiritualism is concerned. office, 52 Dearborn street, Chicago. he allows the seance to go on as a fail- and we would suggest to all persons Etiopathy as defined in Dr. Dutton's ure. Some of the tests he receives wishing to build up the cause in this

borhood of converting many skeptics to

Charles L. Ainsworth, Inspirational lis, serves the Anderson and Muncle sowrites as follows: "Spiritualism is has some open time for January and

> Anna E. Thomas, lecturer and platform message medium is open to engagements. Address 512 Lexington, avenue, Newport, Ky.

societies on his return from New Orleans. He can be engaged for lectures and platform tests, for February and March. Address all letters to Frank T. Ripley, 1738 Clio street, New Orleans,

Rolla Stubbs writes that Mr. and tests at Bederwood, Minn., from Re-

Virginia Barrett has returned from Louisville, Ky., to Indianapolis, Ind., where she can be addressed at 819 E.

gospel outright, he is denounced by his Legality of Bequests, Etc.

Much stress has been laid upon the power of the National Spiritualists Association to empower societies to legally receive gifts, bequests, etc., and the use of such donations for the cause of spiritual truth. While the N. ceived such donations, it might be well to remember there are other legally chartered spiritual associations which have the same power, one of these beand they dope everybody with decoc- ing the Cassadaga Lake Free Associations and infusions of the Jesus Christ tion, of New York, receiving its chardoctrines, so much so that their congre- | ter from the state and for many years gations are positively nauseated; not doing business as a legally equipped only sick at the stomach, but actually corporation. This association is one of the oldest in the history of Modern Thanksgiving evening, at the Sun-| Spiritualism, and has done more to it not be well then, in view of this fact. and many more years of valuable work and larger possibilities await the growth of the C. L. F. A., to consider

which other bequests could be added. and in time become a solid source of revenue which would make the instituwould be used in no other way than in accord with their wishes, thus avoiding the experience in the Seybert and



PSYCHOGRAPH

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with every instrument. Many who were Est aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than them. selves, and became converts to Spiritualism. Capt. D. B. Edwards, Orlent, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spir-ituatism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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

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hest Poems of the author, and some of her most popular songs, with the music by cultient composers. among the Poems which have attracted wide notice are: "Budding Rose," "Incidents of Life Under the Blue Laws," "Parson Smith's Prophecy." "From the Highlands of Heaven," "The Cit of Sorrow," "Sollloquy of Fulvis at Sicyon," " The floly Maid of Kent."

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(Eng.) A talented writer, and one of President Gap Frank T. Ripley would like to serve Detroit Advertiser. Mrs. Tuttle is well known as selves .- Hester M. Poole. A gifted ludy, with rare one of nature's poets.—American. Intuitive, spiritual, laintly renned, setting itself to music.—Progressive Thinker. Strong, true and beautiful.—Mrs. Sara A. Underwood. Clariber is exquisitely beautiful.—D. D.

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Printed on heavy paper, from new plates, in large, ost 8vo, 248 pages; paper, 50 cents; cloth, 75 cents. This is undoubtedly one of the best and most useful books ever published. It eloquently advocates the best interests of mankind, and clearly points out the ruin of ancient states. A general assembly of the nations is at length convened, a legislative body ment, and of laws discussed, and the Law of Nature-founded on justice and equity-is finally proclaimed

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THE SOUL. wishes do not miscarry.

e wise is sufficient."

A SPIRITUALIST.

Its Nature, Belations and Expression in Ruman Embodiments. Given through Mrs. Cors L. V. Richmond, by her Guides. A book that every one who interested in re-incarred on should read. Price \$1.00.



Kankakee asylum, has some interesting features, as reported. A Mr. Bush was brought there, said to be incurably in-

sane. Without his consent, for that he

was unable to give, he was subjected to

lymph injection, fifteen drops, four

provement, yet they continued the

treatment, which so far as they knew

might kill instead of cure. They were

not quacks but diplomaed physicians,

into whose keeping the state confided

the most unfortunate class of citizens.

They experimented for the good of sci-

ence and if the patient died, none would

know the cause of his death. Fortu-

nately, this patient was strong enough

Now such eminent physicians as Dr.

Joseph Collins, of New York City, con-

tend that Mr. Bush was not suffer ng

from incurable insanity, but "hysterical

insanity, the most easily cured form of

mental disease," and the lymph treat-

ment was an injury. If this corre-

spondent's friend has this form of in-

sanity, which comes from exhaustion of

nervous force, and inharmonious activ-

ity of the brain structure, rest, diver-

sion and hygiene treatment will bring

about a cure. But when insanity is the

result of disorganization of the cellular

structure of the brain, it is as impossi-

ble to restore the structure as it would

be to make a new arm by circulating

pure blood through one in which the

N. S. S., Port Angeles, Wash.: Q.

People of the United States, vol. iv, is

the following mention of this sect,

hood. As to promiscuity in the marri-

age relation, this sect could triumph-

antly point to Mary, mother of Christ,

and to his relations to the women who

What an endless number of sects all

starting from the Bible and proving

sota.

It affords me much gratification to be

able to make this report of progress

from the State of Minnesota. At our

convention held here September last,

we decided to place first-class organ-

izers and missionaries on the road

throughout the State of Minnesota.

We engaged the services of G. W.

Kates and Mrs. Zalda Brown Kates,

who are so well known throughout the

September and November. October had

that month. They have worked in St.

Paul, Minneapolis, North Hamlin, and

have visited the following towns: Still-

tonka, Custar, Winona, Rochester,

Owatonna, Faribault, Winnebago City,

Wheaton. They have spoken to large

audiences, and in some places people

had to be turned away, hall accommo-

Wheaton, hundreds had to go home,

but this had a good effect. They saw

the necessity of having a hall or church

of their own, and before Brother and

Sister Kates left, a lot was donated and

\$500 of a building fund subscribed, and

tations; and up to the present time all

expenses have been met. I take this

opportunity to say that we shall be

promulgating the cause of Spiritualism.

and we shall appreciate very highly

any financial help that may be sent to

us from other states. We will be glad

to receive names and addresses of

speakers and mediums who reside in

donations to be sent to the secretary.

Office, 513 Northwestern Building, Min-

MUD PIES.

Down in a little back garden.

We made mud ples together-

Muddy the lacket blue.

Out in the sun and dew.

I, who am old and wise?

Why am I longing, longing,

O, for the little pink apron,

O. for the jacket blue.

My little sweetheart and I.

Why do I dream of that garden.

For one of those old mud pies?

For the blessed faith of childhood

-Florence A. Jones.

When make-believes are true.

Stained was the little pink aprop.

As we stirred and mixed and tasted,

Under a sunny sky,

C. E. M. RIDGE, Sec'y.

\$1,000 easy to get.

neapolis, Minn.

cause of Spiritualism.

their doctrine right by its pages!

followed him.

A. In McMaster's History of

which first came to notice in 1805:

tissues had ceased to be living.

claimed for the remedy.

This department is under the management of

'Address him at Berlin, Heights, Ohlo.

Hudson Tuttle.

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

NOTICE-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The Was there a sect called "Followers of correspondence of this department has the true Christ," and what became of of manifestations would be expected. become excessively large, especially let- | it? ters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE. pected.

Student. Q. If the moon shines by no one knows when or where, and after reflected light from the sun, why is it | flitting across the country and attractthat when the moon is "new" we see ing attention for a time disappeared the outline of the whole?

somewhere on the prairies of Missouri. A. At the time when the moon is They called themselves "Followers of the true Christ," whose prophet had new to the earth, the earth is a full moon to that orb, and its surface being | come from some place in Canada, and was described by them as a man of more than thirteen times larger, it throws its reflected light on the surface austere habits, who rejected surnames, of the moon, with sufficient volume to forbid marriage, and had not changed and integrity of members of the circle sons and climatic conditions. make it perceptible. Hence the phe- his clothes in seven years. The men ate there can be no doubt. At first every Then Father King wrote, mostly in standing, made a virtue of uncleanli-"old moon dying in the new moon's

Querist: Q. What was the Cardiff Giant? I saw mention of it, but no explanation.

A. A crazy French Canadian hewed out of a block of lime-stone an image designed for St. Paul. He died and his image was stolen by designing men, who at the proper time exhumed it, calling it a fossil giant. Many scientific men visited it, among whom was Prof. Hall, state geologist of New York, who pronounced it the greatest curiosity ever brought to light on the American continent. The showmen reaped a harvest, until unfortunately the history of the image was published. The scientific men were as readily caught by the fraud as the ignorant, and their explanations are only paralleled by those of the immortal Pick-

Ed Lewis: Q. Did Jesus Christ have any brothers or sisters? If so, give their names and the part of the Testament where they are referred to. A. How could he have had a brother or sister if according to Matthew 1:18, his father was the Holy Ghost, and he the "only" one?

On the other hand what relevancy has the claborate genealogy from Abraham to Joseph: "Of whom was born Jesus who is called Christ," (Matt. 1-16), or the more extended and different one of Luke 3:23 to 38, which traces his line from the original Adam, to Joseph, his father "as was supposed." On the other hand it is taken for granted that the family of Joseph were his "brethren." (St. John 7:3, Matt. 12:46, Mark 3:31, Acts 1:14).

These statements are diametrically opposed to each other. If Jesus was the son of Joseph he was not of the Holy Ghost. If the latter was the father of Jesus, he proved the most neglectful, for from that time forth he made no efforts to assist the one who was given the task of world-conqueror, and allowed him to be torn on the cross and die in agony, without an encouraging word.

J. L., Boston, Mass.: Q. Having a friend whom I greatly care for, insane, I have read with deep interest the Roberts cure by using lymph. May I hope it will prove successful?

A. I fear this eager correspondent is doomed to disappointment. Anti-toxin, in its various forms, and injections with fluids drawn from living animals, has become a fad, and the discovery of some new form or method a speedy way to notoriety. The more demonic the vivisector is in his cruelty, the higher he ranks among his professional brethren, and a doctor at a western cross-roads, reaches fame with a single bound through injection of virus or lymph for some form of disease. Now comes this Doctor Roberts, utterly unknown before, claiming that he has found a sure cure for insanity in goat's lymph. This is drawn from the lymphatic glands, spleen, etc., of the goat and injected into the blood of the patient, several times a day. The theory is that as lymph is the dis-

ease fighter in the living body, it may be strengthened by having this addition. The remedy is not confined to insanity, but is recommended as a cure for "senility," and all cases where there is a "waste of tissue," and this includes about every form of ailment. To cure old age! That is what Brown-Sequard and the notorious Dr. Hammond sought in vain in the more vital secretions of the goat and dog. It is goat's lymph, say the doctors now, which will rejuvenate age, and cure insanity! Not a cent profit is to be made out of this great discovery! Oh, no! yet the doctors who met to talk about the matter "organized into a medical society to be known as the Roberts Medical Society," and are to issue a fournal devoted to the extension of the Roberts treatment!

A fortune is made out of the gullible by the discoveries of each new antitoxin, and lymph injection. Insanity is the result of many

causes, and the treatment beneficial to one may be destructive to another. Beyond this, however, that all infections of foreign matter into the blood. which has not been prepared for assimilation by the digestive processes of the individual receiving it, are absolutely injurious. The injection of blood from a human being is attended by great disturbances, and that of an animal would not be admissible. That the goat's lymph will strengthen the blood, is a baseless assertion, and is in direct conflict with facts. The doctors have found a "bacillus," or "germ" or "virus" for nearly every form of disease. Perhaps they may discover a "germ"

loathsome animal-secretions.

"RENDING THE VAIL" THE

times a day into his hips and arms. He A Very Remarkable Spiritualistic Production, el Reviewed "lost flesh rapidly" and made no imby Hudson Tuttle.

Rending the Vail: This volume is a | across the threshold of any home; for it compilation by J. W. Nixon, of psychic is the opening door for a brighter, beauto resist the action of the lymph, and the cause of his insanity disappearing, he became sane, and the cure was

its while in the presence and plainly mortals." visible to the circle.

sible. In 1888 a circle was formed at his right hand a little and rather smilthe residence of Mr. J. H. Pratt, Spring ing, looked at the secretary, saying: and wife, Mrs. Phoebe Smith and Mr. you and I were at one time at a festival, J. H. Nixon, with Mr. Aber for the me- and that opposite you at table sat a gendium. Others joined from time to time, tleman, who on the horse-radish being They continued these seances, until passed, took an overdose, mistaking it June 1890. With this constancy of ele- for saur kraut?" mentary conditions, the quiet and pas-

"forms" at times wrote and talked. After this preparation it was announced "Mingled with these bands of emi- by the spirits that greater things were low what caused such intense weepgrants as they hurried along were little in store, and May 28, 1890, the seances ing?" began of which this volume is a bands of a religious sect which arose

record. When a book makes such unusual claims, its publishers should assure its good soul, had been dead just two and readers with every evidence of its authenticity possible. We base our judgment first on the character and testimony of the circle, second of the medium, and third, the intrinsic merits of the communications. Of the honesty precaution seems to have been taken to answer to questions, etc. ness, declared that their sick were nev- prevent deception, until they were so er healed or their dead buried and fre- thoroughly convinced of the genuinequently did penance for their sins. The ness of the manifestations that they rewomen when they prayed fell prostrate | garded further testing unessential.

on the ground, face downward.* * * * Mr. Nixon, as secretary, has per-All seem to have started in Vermont. formed his arduous task with wonderful modesty and success. He does not and to have grown in numbers as they weary the reader with his opinions or mission. This sect had the Bible to defend its comments, but simply records in plain words the occurrences of each seance. from Tomas Paine: creed. Dirt and vermin were in the times when the Christian church ruled | He is the simple scripe, always a witthe civilized world, badges of saintness, yet in the background.

> communications received through him, we ask is he capable of writing them of himself?

If he is not, then the possibility of his doing so is not a strong point in the investigation. If he is, then it is pertithe practice of deception? From the eternity will rob this young lad of the statement in this book we learn that great facts he learns here. While his Mr. Aber is without education and incapable of writing the messages claim- learn all the notions of a false God procupied conspicuous places while in this expense of millions and millions of dol-Missionary Work in Minne- life. Mr. Aber was born in 1861, at Yates Centre, N. Y. From boyhood he wasted lives, as the great book of Nahad to work hard for a livelihood, on a ture will some day reveal to men the fruit farm in Texas, at cigar-making in theological ignorance of the world, and St. Louis, and again in Texas as an en- while to one by one the fact be regineer in a saw-mill. The secretary vealed, in the life beyoud will

raphy shows no educational advan- spiritual paupers of theological schools, tages whatever, and we know that Mr. as such paupers land on this side of Aber had little habit of studying or reading any kind of literature except that he did study photography and tel- endorsing all that is communicated, al-

United States as having gained for The book is divided into two parts. spiritual philosophy. It is not to be exthemselves the reputation of being sec-The first gives a plain record of each | pected that I write as infallible, and ond to none as platform speakers, meseance. The second, the communica- their writings shall receive the same diums and zealous workers for the tions that were received. As an exam- careful criticism that is given writers in Mr. and Mrs. Kates have been in the ple we take at random, seance No. 25: field here working hard for two months, were more than usually brilliant in ap- characteristics would be lost. It may pearance, conversation wit, humor and be observed that the individuality in to be omitted on account of their having previous engagements to fill for deep thought.

a priest's cap on, looked to be very in one well-informed in the method of telligent; he said, "I am Martin thought and expression of the writers water, Princeton, Long Lake, Minne-Luther," and retired.

cabinet, looking quite comical, taking the chair ahead of him to a point be-Lamberton, Marshall, Eagle Bend and yond the center of the room from the cabinet door. Leisurely he looked about aim and purpose of the volume. dations being so small; especially in am Artemus Ward." Capt. Haughey: "Artemus Ward?"

Spirit: "Yes, sir, Artemus Ward." Haughey: "And you are Artemus

Spirit (leaning over the chair back till his face was near to Haughey's face): The two months work just accom- Then straightening up, he said to the likeness is marked and the touches plished by Brother and Sister Kates has | Haughey: "Your name is Haughey, I vigorous. far exceeded our most sanguine expec- | believe?

Haughey: "Yes, sir," Spirit: "Say, Mr. Haughey, did you able seances. ever hear about that fellow that got glad of any voluntary contributions | upon a lard barrel to show off, and just from our brothers, sisters and friends as the show began, the head of the barinterested in Spiritualism throughout rel gave way and let the fellow into the the state of Minnesota, to help us in lard up to his arm-pits?" Haughey: "I don't think that I did.

Spirit: "And you say you never heard about that?" Haughey: "I don't think that I did.

Spirit (retiring backward, smiling): "It seems to me that you heard about it the state of Minnesota, who desire to very lately." The spirit retired, amid great merrido platform work for spiritual societies in the state. All communications and

> Father King then stood in the cabinet door and took the horn, making the "voice of the trumpet long and loud." saying "Good evening, friends. I am giad to meet you all this evening. 'And still the good work goes on and on, and

will continue to go on."

rushes."

There having been some questions conversation among the circle as to whether the spirit had ever actually visited Jupiter, he continued very loudly: "I have visited all the planets-Earth, Jupiter, Saturn. Mars: all of about them all." As he was returning our ablest attorneys at-law; and Spirit- sent whatever knowledge may now exthese and their inhabitants. I know! into the cabinet the voice of "Sam' cried out, "And Moses met the bull-

Then Sam himself came out and assisted in placing the writing desk in nosition and after making much merriment for us, retired.

Then spirit Reed stepped out to the writing desk and while unlocking it and arranging the tablets, soliloquized thus: "I can't understand why it is that some who have not been here as long as cluding Methods and Instruments)." By I can. This passes my comprehension." fore heard him speak. Several of us reladvised in the premises. marked: "You are improving in vocalization. Doctor."

Reed then took papers and tablets from the desk into the cabinet, soon returning with them and wrote on one of Hughes." A tasty, beautiful and ap-(Spirit) Denton wrote:

the tablets (given in second part in full). | propriate wedding souvenir. Contains marriage ceremony, marriage certifi-"Do not be discouraged, friends; cate, etc., with choice matter in poetry physical death, it is true, is sure to over- and prose. Specially designed for the take every form of life; but it should use of the Spiritualist and Liberal minnot darken your lives or east a shadow latry. Price \$1. For sale at this office.

The Natives of the Philippine Islands.

THE WORK OF THE ROMISH OC-TOPUS IN THESE FAIR ISLANDS -IT IS A CURSE TO THE WHOLE

I take occasion to state this fact, that the natives of the Philippine Islands, and more especially of Luzon, desire that the Catholic friars be driven from their country. Now, the Catholic church has had control in those islands for over 300 years, and according to Archbishop Chapell's statement after spending three centuries in unselfish devotion to their interests, instructing them in the arts of agriculture and the blessed truths (?) of Christianity, the people demand that their instructors and benefactors (?) be expelled from the country, and their property be confiscated to the people. How strange indeed! There must certainly be a cause

for this. Let us analyze it. would serve them as well would be just as acceptable.

2. They never taught the natives the blessed truths of the Christian religion, or any other religion because there are none in it. All religions are founded upon beliefs. Belief is the absence of facts, therefore, Ignorance; hence the friars taught the natives the blessed (?) ignorance of their religion.

3. The friars taught the natives in the arts of agriculture. Why? To make money out of them. That is why. Take for instance, 1,000 natives who produce nothing; there is no profit in them, but teach them the arts of agriculture so that each one produces on an average, \$100 per year, and we have the nice little sum of \$100,000 per year. One tenth of it, \$10,000, must go to the church and doubtless each converted native is advised that he must make sacrifices to the "Lord," and to "God," and to the "Blessed Virgin," "Mother of God," and to numerous saints and when the native has got this god, sub-gods and demi-gods satisfied under the strict supervision of the priests and friars, the poor fellow is busted; and perhaps has to borrow money of the kind and genseed for his next crop at the rate of 200 | Tribune. or 300 per cent.

That is why the arts of agriculture were taught.

4. How did the frigrs and priests obtain such vast estates? The Christian church in all its forms is a non-produc-As illustration, take this passage ing institution; never produces a dollar of wealth. It is a natural born beggar and robber. The natives have produced all the wealth of those vast estates and the church has either begged it of them or robbed them of it. There is positively no other way.

5. After living 300 years under the benign influence of Christianity the people of Luzon Island wish to rid themselves of the curse, tyranny and oppression of the said Christianity. Here we see an example of what

Christianity has done and will do where it has unbounded control. I do not say that the Catholic church is any worse than the average Protestant church. I think, in fact, it is more liberal and betchurches, but history shows that none of them can be trusted with power, to their profession. 6. Is it not a fact according to history

that Catholicism has been a curse to every country in which it gained a foot-7. Is it not a fact that Christianity

has within itself the seeds of dissension, strife, hatred, bloodshed and mental slavery.? Do you know of a Christian church of any sect that advocates free thought? The very sentiment itself is contrary to "Believe or be damned." And what is it to believe? It is to guess, to have an opinion. And what is faith? It is guess work inten-

8. Is not the statement of Col. Funston, before the students of Stanford University (Call.) worth more to the avthe messages is no more than might be erage American than the say-so of all Among the materializations, one with imitated but this could only be done by the bishops, priests and preachers of Christendom when they are all either sworn, educated or bound by fraternal ties, by habit, or by their positions, profession, prejudice, or grip on their jobs taken as a sample for comparison, he is to lie for God's sake when occasion reincapable of such literary work. This, quires and think according to Paul,

Lawton, O. T. A. D. MARBLE.

"Let Us Have Peace."

The writer has not participated in the discussion of the platform of prindrawn by spirit artists from materiali- ciples adopted by the N. S. A., for the reason that he sees no necessity for such a discussion, and little, if any, benefit in it.

No such body has or ever will have any authority or capacity to express the Some Giants.

The Adventures and Work of Noah, principles sanctioned by American Spirrecords of a long series of most remark- itualists. Whatever such a body may affirm will express only the opinions at that time of those who vote for the resolutions.

Whether they correspond to the opinions most prevalent among Spiritualists is an uncertain matter upon which me by an intelligent attorney of the many will not agree, and their value or Tuscarawas county, Ohio, bar that validity is no greater than that of any Spiritualism would be on trial at our re- | such concise expression by an author or lecturer who extensively commands the Mr. Christopher Helmreich, an inti- esteem and confidence of the followers mate Spiritualist friend of mine, who of Spiritualism. There cannot possibly had taken to himself a second wife, be any authoritative or creedal characpassed over about two years ago. Be- ter in any such declarations to justify

The most passionate discussion tothe ground that his mind was affected, I day is as it always has been concerning because he rejected the orthodox hell, I the most difficult of all questions, the and knew that spirits do return to God question. The writer proposes to earth and communicate to their friends. offer some suggestions on this subject. The case elicited considerable inter- not to increase the existing darkness, est. Both sides were represented by confusion and prejudice, but to pre-

For these friendly suggestions the dare to go into trial. It never would do writer bespeaks in advance the kind to allow the bold truths of spirit com- and candid attention of his readers. munion to be aired to a court and jury. | hoping that they may promote a spirit JOS. RODES BUCHANAN.

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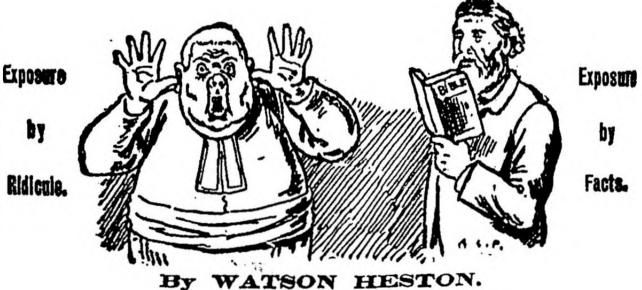
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While Denton was writing this he It may be premised that the condi- was also making merriment by dry tions under which this volume was uns, jokes, and anecdotes. Among the written, and the phenomena received many episodes when he had about half were such as make the best results pos- finished the writing, he stopped, raised Hill, Kansas, composed of Mr. Pratt "Say, Mr. Nixon, do you remember that

Nixon: "I remember the incident, and sivity which is manifested, a high order | that we feasted together several times." Denton: "Yes. Well, when that The phenomena first presented were horse-radish took effect, which it did of shadowy bust forms. The public very suddenly, requiring vigorous use was invited, and many attended. The of handkerchief about eyes and nose-" Nixon: "Yes."

> Denton: "And he said he had sudden remembrance that his grandmother

a half years?"

Denton: "And you asked the poor fel-

Nixon: "Oh, yes, I remember that in-Denton (as he resumed writing) "You have an excellent memory." Faraday wrote on the change of sea-

The writings by Denton, of which there are many pages, are characteristic, and the same may be said of all the other communications by various spirits. Allowance must, of course, be made for the influence of the minds of the circle and medium on the trans-

"The God of Theology, of modern Christendom, is so unable to take care Of the medium, when we examine the of himself, that the vast machinery of your government it s continually in-

voked in his behalf. If some little child, like this boy here, tries to hear and learn the realities of eternal life for himself, government must be evoked to shut off the avenues by nent to inquire if he morally is above which he may learn it. But time nor comrades will sometime have to uning various spirits as authors who oc- mulgated beneath tall steeples at the lars and of millions of worse than have a soul rich in eternal truth and in "It will be observed that this biogra- pity will lend a helping "hand to the

We do not wish to be understood as epathy to some extent in 1891 and though there is very little not in line with the general enunciations of the earthly life. If spirits wrote infallibly sified. January 11, 1891 .- The spirit forms they would write so nearly alike that imitated, and in this case if the brief Another quickly emerged from the autographic sketch by the medium be however, has nothing to do with the that "no sin is done?"

the room a moment and then said: "I It is stated that at times when the spirit was writing, in plain sight, 600 words were written in a minute, and even 1,200 were written. The book is illustrated with portraits

zations. There are pencil sketches, which the process of reproduction has "Yes, sir; the veritable Artemus Ward." not very successfully duplicated, yet

> The book is one of the most complete HUDSON TUTTLE.

Spiritualism On Trial. To the Editor:-It was intimated to cent Common Pleas Court.

ment of the circle at Brother Haughey's ing in good circumstances, he had made the excitement they have raised. in his last will and testament, ample | The only profitable discussion would provision for his wife, who was not a be an effort to arrive at a general un-Spiritualist. Some of his wife's rela- derstanding of the matters in which tives, who were good pious church peo- Spiritualists are unanimously agreed. ple, took it into their heads that a for which a few sentences would be "crazy" Spiritualist could not make a sufficient. In making such an effort, will that would be binding in a court | denunciation would be entirely out of of law. They retained four of our lead- place. ing attorneys to set aside the will on

ualists, particularly, looked forward to | ist in the sphere of science, to show an interesting denouement. But the what is certain, what is probable, what poet Burns says, "The best laid plans o' is conjectural and what is impossible mice and men aft? gang aglee." Both in reference to all that has been repreparties seemed disfrictined to "go to the sented by the word God among the incountry" and try the case on its merits. I telligent, without any reference to the A couple of doctors were procured to | flerce superstitions of the past or the testify to his partial insanity and that Homo-ousian and Homoi-ousian grounds brought about a settlement of the case. of theologians. One was afraid and the other did not I have can talk so much stronger than I call it arrant cowardice. Two or three of harmony and mutual toleration. E. D. Babbitt, M. D., LL. D. A very in. This he said in tones just a little above truths of Spiritualism and were fully

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PLACERS OF THE SOUTH B. F. Poole, Clinton, Iowa:

Work on Them.

Dr. C. E. Watkins, his son, Claude, and Mr. Henry L. Sanderson, all of Boston, Mass., went east last evening over the Rio Grande Western. They 4-oz package of my Magnetized Comcame up yesterday from the south.

Sanderson secretary of of the Boston dress Placer Mining Company, The company owns five bars, embracing 420 acres of fine placer mining ground in Glen canon, on the Colorado river, 175 Celestial Relations and Spiritual Powmiles southeast of Richfield.

raise the water from the Colorado river tells of the delight and benefit to her company a short time ago shipped and; at this office. Price, 10 cents, postpaid had put in place an 8-horse power gasoline engine. There was another difficulty yet to be met. The water is very full of sand, so as to render the ordinary leather valve practically useless. This has been overcome by sinking a settling box in the river and by substituting the most modern steel valves. The doctor reports that every difficulty at this office. is now fully met and the problem, solved. This little engine and pump now furnishes 300 gallons of water per minute, a sufficiency to handle from 200 to 300 cubic yards of gravel per day. So clated are the gentlemen over the outlook that they are to stop at Denver on their way home and purchase a 22-horse power engine, which will be shipped and set up at once. With this they expect to wash out 1,000 yards per day. They had some very By Elizabeth Cady Stanton. Comprises fine specimens of placer gold with them three brief essays, on The Effect of which they had washed out, it running Woman Suffrage on Questions of Mor-\$2.50 per yard. The gold is very pure als and Religion; The Degraded Status in quality, being worth \$20 per ounce. of Woman in the Bible; The Christian It was Dr. Watkins who first discov-

ered the coarse gold in that region. Dr. Watkins is a very prominent man sale at this office. Price 10 cents. in Boston financial circles, and is well; "Right Living." By Susan H. Wixon.

ing his father's footsteps in the medi-Mr. Sanderson is and has been for the past twenty years the paying teller of the North National Bank of Boston. and in addition to his interests in the Boston Placer Mining company's property, is representing the interest of several Eastern capitalists. He and Dr. Watkins expect soon to return to look after their mines on the Colorado, over which they are so elated that the doctor recently refused to take\$150,000 in cash for his interests alone.

The Boston Placer Company is not alone in its enthusiasm for the outcome of the Colorado River district. Mr. T. W. Stanton is just now getting ready to begin dredging the river for gold. He claims practically the entire Colorado River for a distance of 150 miles reaching from Dandy Crossing to Lee's Ferry. It is understood that this Mr. F. W. Mitchell, who is reported to be backed by the Walker Brothers of this city, Mr. Stanton being backed by a very rich Eastern firm. It is claimed, however, that no litigation will be had, but that the matter will be adjusted amicably outside the courts.—Salt Lake (Utah) Tribune, November 6, 1899.

The Longest Day.

It is quite important, when speaking of the longest day of the year, to say what part of the world we are talking about, as will be seen by the following list, which tells the length of the longest day in several places. In Stockholm it is 131/2 hours in

In Spitzbergen the longest day is 31/2

In London and in Bremen the longest day has 161/2 hours. In Hamburg and in Dantzig the longest day has 17 hours.

In St. Petersburg and in Tobolsk, Siberia, the longest day is 19 hours and the shortest 5 hours. In Tornea, Pinland, June 21 brings a

day nearly 22 hours long, and Christ-In New York the longest day is about 15 hours long and in Montreal it is 16. In Wardbury, Norway, the longest day lasts from May 21 to July 22, without interruption.—Answers.

PASSED TO SPIRIT-LIFE.

(Oblivaries to the extent of ten lines only will be inserted free.]

Passed to spirit life, Brother M. P. Grenell, a Spiritualist for thirty years; Society of San Diego, and a subscriber to The Progressive Thinker. M. GRENELL.

Passed to spirit life, December 2 1899, John P. Helrich, of Gallinolis. O. He was a noted Spiritualist of this city and an ardent champion of the cause. taken to Cincinnati, O., as was his re- enue. quest before death, to be cremated. No religious services were held. He was a conscientious, upright man, against whom no one could say a word of harm and his departure will be mourned by all who know the good old man.

TESTIMONIAL.

CHAS. E. STANLEY.

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CALVIN G. REED, Mount Lebanon Shaker.

Mount Lebanon, Columbia Co., N. Y., Feb. 7, 1899.

Dr. J. S. Loucks, Stoneham, Mass.-Kind Friend;-I feel that I must tell you of the wonderful cure you have performed. For thirteen years I had been an invalid, and for two years helpless and confined to my bed, suffering intensely from general prostration and nervous exhaustion, my spine being diseased and nervous exhaustion, my spine being diseased from the top of my head down, the brain also, so that it was feared I would lose my reason entirely, and my stomach was in the worst possible condition. In fact I was a total wreck. During these thirteen years I employed eight different physicians, the best that could be had, eminent physicians of New York City; one doctor treated me two years, and my friends o my bed, and it was thought I would live but a few days at most. My friends heard of your skill; at once put me under your treatment with but very little hope, but very soon I began to improve, and after a few month's treatment I can truly say that I am fully restored to health, and your praise should be given to the world that others may find re-

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