



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

VOL. 21

CHICAGO, ILLINOIS, SATURDAY, DEC. 30, 1899.

NO. 527

A GENUINE KICKER.

A Case of Confusion Worse Confounded.

AN ATTEMPT TO UNTANGLE THE KNOTTY SKELINS OF DISPUTATION.

The mass of contradiction and utter confusion of tongues concerning spirit life, spirit return and spirit communion, with which the spiritual press abounds is directly responsible for a large share of the cool contempt and open ridicule with which Spiritualism is regarded by a multitude of able and independent thinkers. True enough, there is here and there, one of the order of mind referred to, able to see the shallow basis of the deplorable muddle of ideas having their weekly airing in the public prints, and with clear vision and thought go straight to a grandly satisfactory solution of all the great questions of life, here and hereafter, with which mortals may and should be familiar.

There is a class of mediums afflicted with itching ears; lovers of the marvelous, with an over-anxiety to carve their names a little higher on the rock than any other boy dare climb, who are more responsible for the Spiritualistic dust and fog in which so many are floundering than any other class posing as representatives of Spiritualism.

Every modest thinker who has been really initiated into the primary degrees of this profound and divine mystery knows there is a limit beyond which a spirit still in the mortal may not go. "Thus far" is the law that restrains and governs him who would be truly wise, yet mortals there are with soiled and soiled feet will hold "Come" rush in where it is said "angels do not venture."

We have in mind a prominent writer who is wont, occasionally—and it has become semi-occasional of late—to regale his readers with a marvelous collation of revelations, surmises and assertions concerning questions of preterrestrial import to a great multitude of earnest, hungry souls. He complains that after asking "thousand questions as to their conditions, occupations, abode, etc., he has received only glittering incoherencies, generalities and confusion. Nothing definite; much in the dark as before making inquiry. He refers at some length to tales told by ancient spirits of heaven, hell, devils and angels praising and cursing to their hearts' content, contrasts modern spirit revelations with modern spirit revelations, and concludes that mortals are in receipt of just the things and conditions they order from spirit land and life.

This author in his despair and bewilderment invokes the presence, aid and wisdom of a new control, and he responds promptly, and like all sharp, shrewd, earth-bound spirits, under a sounding title. The "new spirit" expounds of "modern spirit revelations," and concludes that mortals are in receipt of just the things and conditions they order from spirit land and life.

If the fundamentals of Spiritualism are true, does not common sense understand that the incarnate spirit is using the spirit essence—so to speak—of the brain he used in the mortal state? The spirit brain of the spirit body that served him through mortal life. Does not common sense reason? If he does, can he not understand that it is the spirit, brain included, of the medium which the communicating spirit controls, inspires or talks to in all mental mediumship? This admitted, does it not logically follow that the vibrations of the spirit of the mortal medium will keep even pace with those of the spirit control? And so, up in smoke goes the unequal vibration theory of false returns from spirit life.

If these deductions are sound it would seem their consideration should lift and disperse the unwholesome fogs that hang over and obscure so many minds what should be the grand and glorious returns from the spirit side of life.

Let it be remembered that in the distant past, the earliest ages of the human race, almost animal ignorance and besotted superstition ruled in the spirit as well as in the mortal realm. Might alone was the law, and only the strongest survived. Death wrought no change in human nature. A monster of power and cruelty in earth life would lose none of his evil vim by transposition. Being wholly of the earth earthy, he would promptly, on dropping the mortal, assume a throne and kingdom, and even lord and godship. Hence those early tales from the spirit side of gods and angels, hells, devils and other monsters quoted by "Common Sense."

If said control will take the pains to investigate honestly and rid himself of a propensity to be sensational, he may possibly be able to impress his medium that history in the spirit realm as in the mortal goes over on repeating itself; and as there are hordes of church adherents who are in no sense spiritual, but just rabid partisans, so in spirit life it is only reasonable to suppose that they and their leaders are waging the same old warfare on the same old lines. That all the sects called religions, and all other orders of human, mortal origin are operating on the same old self-centered mortal lines, carried over into spirit life, is the testimony of true clairvoyants from Swedenborg to the present time. But those were true spirit seers. Their spirit vision opened; they saw spirit objects, scenes and systems as incarnate spirits see them. They were not hypnotized and made to see just what some powerful practical

THOUGHTS

Suggestive and Leading Up Higher.

Were more than one directing the universal movements, how appalling might be the result of a conflict in policies.

Units run into aggregates without end. Finite intelligences can no more be fully comprehended than Infinite Intelligence.

Independent belief in Infinite Intelligence has no relation to priest rule, which flourishes most where independent thought is lacking or stifled.

Physical pain is necessary to physical preservation. Without it members might be cut, smashed or burnt off and the loss not felt until they are needed. Pains of conscience are for like purpose. All sufferings will cease when no longer of educational value.

The most satisfactory way to "try the spirits" is to try the moral qualities of the instruments through which they manifest.

External evidences of immortality are constantly failing, proving illusive, that the unfulfilling internal evidences may be recognized.

Who does not piously meditate is without uplifting spiritual power, is moved from the spirit side as is the weathercock by the ever-shifting winds.

Creative Wisdom is absolutely faultless, the apparent faults being in our lack of wisdom to fully comprehend relationships.

In the lower world death is the parent of life; in the higher world it is a method of life everlasting.

Forgetting details is not to be regretted when soul has been enriched by the whole experience, has made it a living element in consciousness.

As a rule, your friends are more pleased with you when you tell them what they already know than what they do not know; but you must give as you receive or suffer spiritual atrophy.

Will the witch-bonds loose and rise higher.

Evil cannot hurt you till you make it your own. Being a shadow, it cannot co-exist with light.

The spiritual law of supply and demand is an inversion of the commercial law. That which is most valuable, most needed, is least sought and appreciated—a new idea to the recipient.

The influence of a life of divine charity is alone saving to humanity. Plans of salvation are for this world, for the world and by worldlings.

A man's life should be like a river, fresh and swelling as it flows on by the inflow of tribulations. Get out on the stagnant swamp of old-record studies and open your soul to the inflow of the living waters.

The influx that is primarily divine holds in essence all good. The highest arch-angel radiates the divine fragrance, being but a part of the whole. The apology for polytheism is quite complete.

In reason's infancy we contemplate by partial glances; in her maturity we understand the unity and harmony pervading all things.

The spiritual faith that multiplied the loaves and fishes and found the coin in the fish's mouth at Capernaum, is not developed under fixed salaries and overnight incomes.

Meditate upon a proposition before dismissing it as untrue, and you will then be the gainer even if you conclude it to be false.

DREAM-ANGELS.

There's a pleasure to me in the life of the night

That the day with its cares may not bring.

And a double existence I realize quite.

For my spirit in dream takes wing

And I visit old scenes with friends who are far.

And we talk, and we laugh, and we sing.

And our thoughts are as pure as the shine of a star.

And as chaste as the most holy thing.

And I visit new scenes and make friends who are new.

Who ne'er yet to my waking were known.

And the friends of the night, of my dream-life have grown.

To be real as I own;

Be they angels or myth, it is nothing to me

For they into my being have grown.

And so long as my soul in its consciousness be

It will harvest the fields it has sown.

You may all have such dreams if you ask for them right.

And sufficiently heed and recall; But the spirits refuse to furnish delight

WILLIAM HOGAN.

A Roman Catholic Who Defied His Church.

The recent state of war that existed between the United States and Spain has constantly revived matters of interest that for decades have been permitted to slumber undisturbed in the peace and tranquillity that has surrounded us as a nation. Many grand and noble souls have come upon the stage of action, played their part in the making of our history, and in many cases have been "tunefully" and "tunefully" not the least of those who in their day figured most conspicuously as reformers, though perhaps as the undercurrent of the stream, silent and strong, so was the influence of William Hogan subtle and powerful, and long-enduring.

He was born in County Limerick, Ireland, about the year 1791, and came to America, a priest of the Roman Catholic church, in the autumn of 1818. His parents and family were of high social standing, and his entire life had been spent amid environments of the most refined character. Possessing inherent piety, at an early age he entered the Catholic Theological Seminary of Maynooth, and was graduated two years under canonical age. During the holy years that he had performed the duties of priest in his native land, many irregularities and misdemeanors of various kinds and of the gravest character had come to his notice, and he began seriously to doubt the infallibility of the church of Rome. After deliberating seriously and at length upon the proper course to pursue, he finally decided to come to the new world, where the Roman Catholic religion was still in its infancy, and fondly hoped to find the purity, here in the new world, which he had failed to find in the old country. Armed with high letters of honorable commendation and introduction from his bishop in Ireland, as well as from many persons prominent in private as well as public life, he was received and welcomed upon his arrival in a manner befitting his calling as a clergyman, and at once gained the prominence and popularity for which his education and natural attainments of character and disposition so eminently fitted him.

His first pastorate was at Albany, and when but a few weeks in this country, he was appointed chaplain of the Senate of the state of New York. This brought him into contact with many prominent and influential men, who proved to be lifelong friends.

His faith and cherished hopes for his beloved church, however, did not increase or grow in brightness during his pastorate in Albany, and in the spring of 1820, he made a journey to Baltimore to consult with the archbishop. During this journey he passed through Philadelphia, and was invited to preach in the Church of St. Mary's, at that time the cathedral, the congregation of which was the largest in the United States. The eloquence and evident piety of the young priest, together with his handsome and magnetic presence, took the congregation by storm, and they prevailed upon him to leave his pastorate in Albany and come to them. This he did after due deliberation, and entered upon his duties as pastor of St. Mary's in the month of April, 1820.

If the young clergyman had found friends and many of them in New York state, he found still more in the City of Brotherly Love. Numbers outside the pale of the Roman Church flocked to hear him preach; and his popularity within a short time knew no bounds. Ministers of the different Protestant denominations became his associates and staunch friends, which caused much ill-natured comment among the Roman Catholic clergy.

The first important move, and that which caused him no end of trouble and completely turned the tide of his life, was the organization of a progressive mind, his association with learned Protestant clergymen soon gave an impetus to thoughts and plans long harbored within his heart, and he undauntedly advocated and advised the reading and teaching of the scriptures. Some of the clergy, maintaining that Catholic children should have the same advantages as those of Protestant parents. This course created a great furor, which in a very few weeks assumed gigantic proportions. To condense the matter in a few words as possible, after a long and bitter warfare, he renounced the tyranny of the church, refusing to sacrifice his principles to conventions and to uphold the altar of despotism. He thereupon retired to the Southern States, entered upon the study of law, was admitted to the bar in due course of time, and practiced that profession, up to the time of his departure from earth life, which occurred at Nashua, N. H., in the year 1848.

His life from the time he landed in New York harbor until the close was all usefulness and honor; although the only church he ever attended was turned to utterly blast and ruin his character. He pursued and vilified him year after year, until more than thirty years had passed, and human nature could stand no more. Then he answered her in tones so strong and convincing that the first blow from his pen silenced her completely. Others followed, however, and between the years 1845 and 1848 he published "Popery As It Was and As It Is," "Auricular Confession," and "Popish Nunneries," the latter in two volumes, and "High and Low Mass—In the Roman Catholic Church." This being written after a two years' sojourn in Cuba and Mexico as United States Consul, and contains many interesting accounts of affairs religious and otherwise existing at that period.

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SPIRIT PRESENCE.

They Come In Various Ways

AND MAKE THEMSELVES KNOWN IN AN IMPRESSIVE MANNER.

To the Editor:—That our loved ones on the spirit side of life can and do return and in various ways make their presence known, has been an oft-repeated and absolutely proven fact to thousands and tens of thousands of intelligent, reasoning and liberal minds. To me this fact was proven years ago, dating back to the beginning of 1875, and being that I was a few of my experiences in my investigations of spirit return and phenomena might be of interest to some of the readers of your paper, and specially so to those new in the field of spiritual thought, truth, progression and unfoldment. I will ask to draw on your patience and liberality for space in which to record a few of my experiences, but before doing so a few preliminary explanations might be well.

Our immediate family, which was quite large in my earlier life, but many of whom are now in spirit life, were believers in but one religion and that religion was Christianity. My parents, grandparents and large circle of relations were with one exception adherents to the doctrine and teachings of Christianity, and that was my father, Dr. Frank Hughes, an uncle of the writer. Dr. Hughes was a Spiritualist, had strayed away from the fold, therefore was lost and a black sheep as well in the estimation of many of his Christian friends.

Having listened while yet a small boy to this uncle when relating some of his experiences to my father, and my underdeveloped mind not being capable of grasping and swallowing the truth of the teachings of the Christian church, and having faith in my uncle for truth and veracity, I made up my mind that the first opportunity offered me to attend a seance, I would do so. As time rolled on, and having left Missouri, my native state, I, through the many changes of life, drifted to Louisville, Ky. This was during the month of December, 1874, and between Christmas and New Year's I attended my first seance which proved to be a trumpet seance. I being a stranger to all there that evening, and also a stranger in a large city as well, and no one there knowing anything concerning me or my relations on either side of life, it was a good place and the proper time for me to test the truth of spirit return and communion and to see for myself if it were possible for them to return and commune with loved ones on earth.

I told no one my name, nor did I ask it, and had any one done so I certainly would have refused to give it. During this seance, which was held in the usual manner, and as trumpet seances are held at the present time, a relative of mine came, called my name, spoke to me in a familiar manner and then conversed with me, answering all of my personal questions correctly, and many ways proved his identity and the fact of spirit presence and return.

The next seance I attended was during the fall of 1875, on West Van Buren street, Chicago, Ill. This seance was held by May and Lizzie Bangs, who are known to-day as the Bangs Sisters. During this seance I received further proofs of spirit return and communion with loved ones on earth. I witnessed almost all of the different phenomena produced in the seance room by the denizens of the spirit or unseen world and I can personally testify to spirit presence and control.

Through the mediumship of Mrs. Hattie Tiffany, Charles J. Barnes, D. A. Herrick, Ernest Stephens and others, all being excellent trumpet mediums, I have talked, laughed and joked with loved ones on earth. Through such worthy instruments as F. I. O. Keller, Winans and Norman, I have received slates well filled with loving and consoling messages from the same source; the messages being written between closed slates that were washed perfectly clean, tied together and held between my own hands in a well-lighted room and under conditions that precluded any possibility of fraud. Some of the messages were written in different colors and each message was characteristic of the spirit friend who gave it. On other occasions I have received both loving messages and portraits of arisen loved ones in the same way.

Through the mediumship of F. Cordeiro White, one of the best automatic writing mediums it has ever been my pleasure to meet, I have received many messages from the same source, and I have been able to converse with spirit friends in a materialized state, whom I fully recognized. In several instances they came in two and three and invariably with messages loving, of a personal nature and for my individual good.

During a seance held by Mrs. M. Kemp, of Cleveland, Ohio, during the month of December last, Clyde B. Crubaugh, a nephew of the writer, materialized, came out of the cabinet, and into the middle of the room where I introduced him to the ladies and gentlemen present. During another seance held by this lady, I was called to the cabinet by Dr. DePouko, the seance control, he saying to me that an aunt of mine was there and wished to speak to me. I then left my seat and walked over to the cabinet, and just as I reached the cabinet, instead of meeting my aunt alone, the curtains parted and there stood side by side my aunt, mother and sister. I was then invited by

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"LET US HAVE PEACE."

Spiritualism Brings Comfort and Peace.

"It will surely come to pass—
For God is Love, and Love shall reign,
Though nations first dissolve like grass
Before the fire that sweeps the plain;
I read the writing on the wall
That prophesies of peace to be,
I hear sweet voices rise and fall
Like echoes o'er a flowery lee."

Peace is loudly called for by some of the faithful who do not relish the shot and shell that hit the right note—"tell the truth and shame the Devil." By all means let us have peace. But in order to corral that most needed commodity some faction of the vast army of Spiritualists must do some running. The poet says—

"He that is in battle slain
Can never rise to fight again;
But he that fights and runs away
May live to fight another day."

What difference will all this rant, this controversy, make with the facts in the case?

Says a friend: "I will not be bound by a creed." I make answer, "neither will I." Yet, there are so many men and women—and women too—all think they are right. Let those who want a creed stand by it. Creeds cannot bind free thought or the principles of true Spiritualism. Spiritualism has been delineated by stupendous minds through the columns of The Progressive. Thinker times too numerous to mention. One tender-hearted correspondent says: "Those who stayed at home do most of the kicking." Leading the reader to conclude that the august body took upon itself the burden of the mighty host, expense and all, just for philanthropic sweetness; didn't care a whit for the honor of the title; Oh, no; only to be one of the N. S. A. and help to formulate a creed for the others (out of the swim) to follow. If you do not like it (you who stayed at home) we will fix it up next year—but come, now, let us have peace; take us by the hand, put us on the back; pour into our confused ears, "Well done thou good and faithful." It is so kind and so consolatory to fix it up next year. "Let us have peace," at all hazards. Yet, there is no danger of suffering the pangs of Christiana martyrdom, being burned at the stake, roasted alive over a slow fire, or skinned alive for one's opinions; no, no, no, and there are no blessed freedom of assembling with spirit friends by our own free will, by the fount of sweet home peace; can listen to the tiny raps (not bound by a creed) and read thereby a dear message from the best beloved "over there," a sainted mother, a kind, indulgent father, a treasured husband or loving wife, a precious child, whose vanished hands touch lightly locks that crown devoted heads, made doubly dark to the departed, having passed from darkness to light.

This all can be our comfort, our solace in hours of life's bitterest sorrows without fear or trembling.

I am thankful for the light that fades no away. I rejoice that there are so many who have come up from the valley, that look not back at the lowlands of the past; here and there stand with marshes and stagnant pools of doubt and inharmonious. I am well aware that all mortals must experience their own truths which wipe away all doubts.

I for one, have no doubt. I know the truth. I know "If a man die he lives again." I have talked face to face with the supposed dead in my own home in the sanctity of my own room. I being the only mortal in the house, at the time, and I here do assert that I could not have been mistaken!

I have watched by the bedside of the dearest on earth to me as they were departing this life; have caught their last words of farewell; one said to me as a feature of ineffable joy lighted up his face, "I must go, darling; do not hold me; good-bye; I see the light; I see the light."

Another dearer than my own heart-throbs said, "Good-bye, mamma dear; I love you better than life and all eternity. Go with me, mother dear! Go with me."

He had previously talked of that beautiful country that he had been permitted to look into during his long illness, and desired to take me with him, and said: "O, mamma! I am so tired; I want to go home! I want to go back; but I want you, mamma, to go back with me. An angel has been here, mamma; she will come for me soon. Kiss me and let me sleep."

As his soul passed from the worn-out body I saw a halo of light over his head. I watched it and distinctly saw seven faces form into a star. My senses were held in a rapture of divine love. I was then removed from the room by kind friends, and allowed to sink into oblivion to all earthly things. I have since then, through the natural law of spirit (which I cannot explain) held them in my arms, kissed their lips, heard their voices in tenderest accents; felt the touch of their vanished hands, looked into their eyes, and know that they live again. 'Tho' dead, they have never died!

Spiritualism with her ocean of peace, comfort, love and life, crowned with the diadem of light, is the redeemer of the world from superstition, darkness, and bigotry. She has placed our feet on the rock of knowledge that waters and waste cannot undermine; she has lifted the despairing soul to a haven of rest and progression, she has whispered to the dying, "Fear not; the beloved are with thee; look not back to the shadows; joy awaits thee that can never fade away." Yes, let all those who desire peace seek it. They will find that which they seek, and may the songs of the blessed reach every soul who seeks thereof.

ROSE L. BUSHNELL.
San Francisco, Cal.

Our principles are the springs of our actions; our actions, the springs of our happiness or misery.—Skelton.

AN UNWRITTEN BOOK.

To Be Written in the Twentieth Century.

Books will be written, read and criticized in every age, but in the year A. D. 2000 we may expect to see a text-book with chapters bearing the following headings. The earth finds its orbit. A solid granite crust forms. How erosion and eruptions form the lower red sandstone. How crustacea and animal life appear. Further development of the species. How lichens, infusoria and other vegetation appeared and how the coal measures were formed. Concerning heat and moisture of the age. The thirteenth milestone from liquid fires. The mastodon and its abode. The solid tree-growth of that age. (Retrospect). The mineral making of past ages. The mountain and river-making agencies. How a turbulent earth and its surrounding elements were typified in its animal production. Development of animal instinct. Self-preservation an inherent law. The twentieth milestone from liquid fires. How the climate affected the animal and vegetable life. How zones became more diversified and extreme. How the oxygen and hydrogen in the waters sought the rifts, and how at lower depths assisted in making minerals and petroleum. The distribution and erosion of the waters make conglomerate and sand strata. How animals of each of the preceding ages belonged specially to such age. How divergences and continued progress are distinctly apparent throughout. Climatic extremes extensively marked. The twenty-third milestone from liquid fires. Man appears, though crude, coarse and cowardly. Early man's intellect childish, and his language guttural and meaningless. How early man feared in fear of ferocious beasts in his hunts for self-sustenance. How necessity awoke means for self-preservation in man and beasts. How wild beasts disappeared as man's intellect grew. How men and races grew only to be destroyed by fiercer men and beasts. How signs, grunts and guttural sounds grew into languages. Tribal wars of conquest commenced. How untrained and untamed intellect and man's availing force. (Retrospect). How the earth at large grew flowers and wild grain, and now fiercer beasts became fewer in number. The twenty-fifth milestone from liquid fires. Men form into communities; conquest under leadership commenced. The thicker the earth-crust grew, the more severe were the eruptions, which awakened latent suicidal and intellectual progress. The elements, together with the season's changes, caused beliefs in good and evil gen. Personification and deification of all that was to be hated or feared became the first theocratic religion. Powers and conquests the higher aim, while love was in its infancy. Immortally instinctively believed in before any language was written. How nations and languages are at times devastated, through which agency superstitions and superstitions flourish. An age of reason makes slow progress. Twenty-seventh milestone from liquid fires. The veil between the spiritual and the mundane world is rent asunder, and inspiration of past ages verified. How was diminished with national arbitration. Greed and feudalism pass away. Freedom (Liberty governed by laws) becomes fully understood. International peace and universal progress. As the climate grows colder, the hearts grow warmer. How the dwellers of spirit realms progress in the same ratio as their mundane brothers. Spirit ministrations and discussion between the two worlds opened to all. Philosophy and theories of the past ages tested by facts of the present. The gods of the past substituted by angelic spirit teachers. How the reform of the count less millions of spirit forces, far harder task than the harmonizing of the few on earth. How death became as the chrysalis escaping into a butterfly. How earth and spirit spheres assisted each other in progress. How the perceptive language of the spirit and the thought language of mortals became similar. The twenty-eighth milestone from liquid fires. Review of a century's growth of universal brotherhood. How the harmony of the spirit spheres, now commingling with the beauty of the flowers and with happy thoughts of mortals to-day.

Final: A heartfelt prayer, that at the earth's future "age of rest" the harmony and sublimity of human progress may not be marred.

G. J. JOHNSON.
Pocatello, Idaho.

THE LOVERS WHO WAITED

Two spirits met in endless space
And stood and gazed and smiled
And then there spread across the face
Of each a sickly smile.

One spirit said: "Long, long ago
I died for love of you!"
The other whispered: "And you know
That I've been fondly true."

They parted then and flew away,
Each for a distant star.
And either heard the other say:
"What foolish some mortals are!"

—S. B. Kiser.

Locating Him.

"An" we would moreover ask Thee,
Proceeded good, old and somewhat
Crazy, Parson Woolloom, in the midst
Of his invocation, "To specially bless
the low-down, darts setting" at the
south end of do forth here fun, do
front, an' looks so much like he is gwine
to put 'bout a dollar into do contribution
when do hat an' parsed."—Puck.

MEMORIAL SERVICES

In Honor of Captain Joseph Brown, of St. Louis.

HE WAS AN EARNEST AND WELL-KNOWN SPIRITUALIST.

It has been suggested that my long and intimate friendship with our departed friend and brother, Captain Joseph Brown, should enable me to speak of that gentleman, and of his peculiar views of Spiritualism, especially referring to his more recent expressions, and sympathies, understandingly.

This, in consequence of some unfavorable reports published in secular newspapers of the day, tending to show that our friend and brother had renounced his faith in the teachings of Spiritualism, after a faithful adherence to the same for more than forty years.

My intimate acquaintance and correspondence up to his last hours of consciousness placed me in position to appreciate and judge pretty correctly of his feelings and of his sentiments up to the last.

In this connection it may be proper for me to enter a little into detail, to account for some expressions and for some peculiar acts of Captain Brown within the last two or three years.

It is generally known that he was born in Scotland, of Scotch Presbyterian parents. Was brought by them to this country, and settled at Alton, Ill. The family was small, and all save one sister have passed to the higher life; and all save the Captain and his own little family of three adhered to the original Presbyterian faith.

The vicissitudes of trade and politics depleted the Captain's fortune, and during the last years of his life, he was largely indebted to the kindness and generosity of the one sister.

His devotion to her, and the sincere faith he had in the teachings of Spiritualism, of which he had been a close student for more than forty years, led him very naturally to induce, if possible, this only remaining sister, to accept the evidences and truths of Spiritualism, and from frequent interviews I had with him about that time on that subject, I learned that he felt very much encouraged in his efforts and believed his sister would soon be convinced of the truths of Spiritualism. I met her at some spiritual seances and saw that she was very much interested.

About that time a young man by the name of Moore, claiming to be a materializing medium, came here and remained here some weeks, agreeable to my recollection.

Captain Brown, his sister, and many others became interested in him.

Through his influence this medium went to Cassadaga where he met the Captain, his sister, and many others who were attending camp-meeting at Lily Dale.

Moore, through Captain Brown's introduction and endorsement, soon became very popular as a materializing medium; and attracted many visitors at his seances, Captain Brown and his sister usually being among them.

It was soon discovered, however, that Moore was practicing fraud of the grossest kind, and had deceived Captain Brown and his sister completely, causing great excitement at the camp, from which he was expelled immediately.

Moore returned to St. Louis, and reopened his seances, and it was here that Captain Brown detected and exposed him through the public press, after his return from Cassadaga.

This deception and sad disappointment completely destroyed the interest and the faith the sister and her friends taken in the spiritual cause, and so shocked the sensibilities of the Captain that he for some months seemed to have lost his interest, if not his faith, in the phenomena of Spiritualism, as demonstrated through mediumship, in public seances.

But he never for a moment expressed or manifested the slightest doubt of the philosophy of the great truths underlying Spiritualism.

Never from that time to the close of his mortal life did he ever manifest that sanguine faith, and confidence in the teachings of those who pose as inspired teachers and mediums, that he had always heretofore manifested, claiming they were not advancing, that if they could do certain things, why could they not do certain other things, etc., showing his confidence was shaken, but not destroyed.

His sister's disappointment, and withdrawal from his support, in consequence of the exposure of Moore, who represented to her the presence of a near relative, at his seances (I think a dear brother who had passed to spirit life), did much to disturb the Captain's peace of mind, which was evidently unbalanced at that time, in consequence of ill health, undue political excitement, and pecuniary embarrassments.

While I was in constant correspondence with him for the last ten years, and had a right to know his opinions and his feelings upon all subjects relating to Spiritualism, I never had any reason to suspect that his presence of mind was wavering, or unsettled in regard to the great truths of our cause and yet, during his last sickness, while deprived of the comforting presence and counsels of spiritual friends and advisers, and surrounded only by his orthodox relatives, it should not be surprising to us, who know the influence and the effect of such friends upon the minds of those who have been prostrated by disease, and whose life is despaired of even by themselves, if such remarks as were reported in the secular papers, should have dropped from the lips of an invalid, when in the presence of those anxious to catch even a word, indicating that his spiritual philosophy had been renounced, or that his mind was wavering between hope and fear.

Captain Brown was ambitious, and anxious to know and to learn all that was being developed in spiritual phenomena. He expended more time and

(Continued on page 7.)

IN THE SPIRIT REALM.

The Rev. Minot J. Savage Writes of the "Life Beyond Death."

He is Convinced the Departed Ones May Converse with Mortals.

He Raps the Orthodox Creeds Sharply for Their Position on the Future of the Soul.

Dr. Minot J. Savage, the well-known Unitarian minister of New York, who made the startling announcement last Easter of his belief in Spiritualism, mainly through the demonstrations of Mrs. Piper, the Boston spirit medium, has written a book, "Life Beyond Death." (G. P. Putnam's Sons, New York and London.)

The volume opens with a dedicatory letter from Dr. Savage to his son, Philip Henry Savage, who died June 4, 1899. Dr. Savage reviews the belief in a future life from primitive times and ends with a chapter giving some tests which he has received in twenty-five years of investigations of Spiritualism. In the chapters devoted to modern Protestantism and agnosticism, he makes the radical claim that many pulpits and pews are filled to-day by honest disbelievers in the Christian dogma.

"In the first place," says Dr. Savage, in a chapter on tests in Spiritualism, "I will note certain things which come under the head of physical phenomena. I know, beyond any question or qualification of the statement, that physical objects have been moved in such a way as was inexplicable on the theory that only the muscular power of any person present was involved. And here let me make a statement which seems to me of the utmost importance. If so much as a hair or a grain of sand be moved, though it be only a fraction of an inch, by any power which is not 'physical' in the scientific sense, then it seems to me that we have crossed the Rubicon that separates our ordinary life from what is called the 'spiritual.' And if this movement be under the guidance of intelligence, then it demands something more than physics to account for it."

"A very prominent liberal preacher of this country, whose name would at once be recognized as familiar to everybody, if I felt at liberty to mention it, once told me in the city of New York, in brilliant light, he and five or six other men sat on the top of a square piano which, with its human burden, was lifted into the air when a frail and delicate lady simply touched it with her fingers. This he testified to me in fact in his own experience, while at the same time he lived and died without any belief in a spiritualistic explanation of the fact."

CONVINCED THROUGH HIS SON. "Another gentleman of my acquaintance, a scholar, a man of wealth, who had traveled and had lived much abroad, looked with contempt upon all these matters until they were forced upon his attention through the 'mediumship' of his own son, a lad of thirteen or fourteen at the time. This man weighed at least 200 pounds, and he told me that a large study table, which he pointed out to me, a very heavy table, containing drawers—had been lifted into the air and moved in various ways around the room, with him sitting on it, while his son merely touched it with the tips of his fingers."

"I myself, sitting in a heavy, stuffed arm-chair, in broad daylight, have been lifted several inches from the floor and set down again as gently as though Hercules were engaged in the process. I have on one occasion seen a chair lifted six inches or a foot from the floor and brought across the room, at my own request, and leaned up within an inch or two of my side against the table, in the position of a chair that is reserved for some guest at the table of a hotel; and this without any one's being within a great many feet of it, and in broad daylight."

"I was sitting with a 'medium' one morning about 10 o'clock, while the sun streamed into the room through large and numerous windows, so that there was no darkness or concealment. An accordion lay on the table. I took it up, and the movable side out, held it up to the light, and examined it in every particular, to see that it was a simple, plain accordion. Then the 'medium' took it in one hand, holding it by the side opposite to that on which the keys were arranged, and while it was within three or four feet of my face and in plain view, it played tune after tune, the accordion being pulled out and pushed in as though held by a hand on the other side."

STRUGGLE WITH INVISIBLE FORCE. "I then said, 'Won't they play for me?'—assuming the existence of invisible intelligences who had been producing the music. His answer was, 'I don't know; you can try if you wish.' Thereupon I took the accordion and held it as he had done. No tune was played; but I had an experience which was even more conclusive as to the existence of some force which I could not comprehend than as if I had heard the music repeated. Something, some power, or somebody—I leave it to the reader to decide—was at work, and I found myself engaged in a struggle, which required all the muscular power I possessed to enable me to keep possession of the instrument without its being torn to pieces. It was as real a struggle as though a visible man had been attempting to take it away from me. I do not assume to say what was at work while I held the accordion, but I raise the question as to whether anything besides intelligence plays tunes."

"Clairvoyance and clairaudience exist, beyond question. I do not mean by this to endorse all the people who advertise themselves as possessing these powers and as undertaking to find lost objects or to give business advice to the credulous. I simply mean to state that there are such powers. Of course, I do not claim that they necessarily take us across the border line of the present life."

"The next point that this brings us to deal with is what is called telepathy or mind-reading. I believe that the experiments of the Society for Psychical Research have established beyond any reasonable doubt the fact that a power like this does exist. I have known cases within the range of my own personal experience, and have learned that telepathy is very little to do with them. Such mental communication can take place between England and India, between the Indian Ocean and the city of New York, or between widely separated states in our own country. I make these special allusions as indicating cases with which I am familiar."

A POSSIBLE EXPLANATION. "I have myself been inclined to believe that these may be explained by physical means—that is, apart from the thought side, which I do not regard as

physical. The communication may be by means of wave motions in the ether brains which are, so to speak, attuned to each other, just as it is known that musical instruments will sometimes respond when they were pitched to the same key. I do not dogmatize in the matter; it is enough for my purpose simply to call attention to the fact that such things do exist.

"I think there is no sort of question that there are such things as ghosts. What they are, or how they are produced—whether they are the real appearances of persons who have become imbalances of what are accounted to be the spirit world, I do not always feel sure. A telepathic origin for some of them has been suggested, and in some cases perhaps with reason. But I have known cases where a friend, who was living at a distance, has appeared, very soon after the fact of death, to some one in another town or another state."

"I know of a case of a little boy, two or three years old, who had been put to bed and was asleep. He had a friend, a Judge of some prominence, living in the place, who, having no children of his own, was very fond of this particular little boy—used to come often to see him, bring him presents, and make a pet of him. On this evening the father and mother were sitting in the next room, when they heard the little boy crying violently, as though his heart would break. They asked him what the matter was, and he called out: 'Judge—says he's dead! He has been here and told me that he is dead!' The next morning it was found that the Judge had died at about that time the night before."

"One method of claimed communication—that which is called 'independent writing'—either on paper or upon slates. I have experimented a great many times in this direction. I believe that nearly all that which is called 'slate-writing' is fraud, and that most 'slate-writing mediums' had better be severely let alone. But I have known a few cases which, with all the study I have been able to give to them, I have not been able to explain as fraudulent. I have not, however, treated the matter carefully, for in the course of my investigation I have discovered and exposed several fraudulent 'mediums' of this class. But once in my life I obtained writing on my own slate, holding it in my own hands, without the psychic's having touched it or having had anything to do with it whatsoever."

"I will mention a strange case of slate-writing which was told me by a friend in whom I have the utmost confidence—that which, I think, perhaps others will share with me the more readily when I tell them that he was and is now an utter unbeliever in any communications from the other world. Indeed, he does not believe in any other world, and says that he does not want to. He is a Jewish rabbi. He told me that he went to a slate-writing medium in Chicago to the account of this he gave me immediately after his return. He said that he wrote a brief note to his father, who had died years before in Germany. He wrote the note in German, spelling it out with Hebrew characters. This he did to preclude the possibility of the medium's knowing what it was, even if she had some supernatural way of reading it. He said that he then placed this note between two slates of his own, tied them together, and at the direction of the psychic hung them on the chandelier over the table where they were sitting."

REPLY FROM HIS FATHER. "After a little time he was directed to take them down and open them. On the inside he found, written on the slate, a reply to the letter by his father's name, and written in precisely the same way in which he had written his own—that is, in the German language, but spelled with Hebrew characters."

"A young man in a city not more than twenty miles from Boston, a clerk in a manufacturing firm, wrote me that he found himself seized with this impulse to write, that he did not understand it, and that he wished to come and talk it over with me. I set a day and hour for his visit. He sat in my study in the church (this was when I was living in Boston), my house being perhaps three-quarters of a mile away. I had never seen the young man before, and he was entirely unknown to any of my family. He sat down and in his mind began to write. The communications were signed by the name of a man who claimed to have lived and died in the city of Philadelphia. I asked him certain questions about himself, and as far as I was able to carry out my inquiry the answers he made were correct."

"It occurred to me then to try a little test. I asked him if he would be kind enough to go over to my house, find out where Mrs. Savage lived, and what she was doing, and come back and let me know. When I had left for my study room, morning, she told me that she expected to be away from the house during the forenoon, but would be back in time for lunch. I mention this because on the theory of auto-suggestion, or telepathy, it is frequently said that when you sit with a psychic you get what you are expecting for an answer. I pulled my watch out and waited between three and four minutes; in perfect silence. At the end of that time the hand began to write again, and, entirely contrary to my expectation, I was informed that Mrs. Savage was at home, and that when the intelligence, writing, was there, she was standing in the front hall, saying good-by to a caller."

MRS. SAVAGE FURNISHES PROOF. "When I got home I asked her if she had been to, as she expected. She answered, with a good deal of disgust, that she had not; that she had been flooded with people, who had called on her for one reason or another all the morning, and had not been able to get a minute for the things she had intended to do. Then I said: 'Where were you at 7:30 o'clock?' At that time when this communication was made to me. She thought a minute, and then, with a look of annoyance on her face, said: 'Indeed, I know where I was then. A woman on some mission from the South had been here for a long while, until I was bored and tired to death, and at 1:30 o'clock I was standing in the hall and wishing that she would go.' 'I carried on for a long time a series of sittings in my study in Boston, the psychic in the case being one of my parishioners, a friend whom I had known for years. She never sat for

money, and could not have been induced to sit with a stranger under any conditions. Sitting in this way, I was told over and over and over again that my friend could be, and was, no possibility, have been acquainted. The communications were of various kinds, most of them, however, being through automatic writing. Her hand would write, while we were sitting and talking about some subject entirely foreign to that with which the hand was engaged, and while she was apparently in a perfectly normal condition."

NOTE FROM A DEAD FRIEND. "I took it up and read it, thinking to myself that if such a thing were possible I would like my faith that this was a dead friend, referred to above. And let me say here that the friend who was acting as psychic not only was not acquainted with the friend who had died, but had never known that any such person had ever existed in the universe. After reading the note I said: 'Will not whoever has written this note be kind enough to give me the name?' and at once the name was written: 'Mabel.' I then began a conversation which lasted an hour, as natural and intelligent as conversation between any two friends could be. I asked questions about her family, her children, and her sisters; asked her if she remembered books that we used to read together years and years ago, before either of us was married, and she gave me the names of them. I asked her if she remembered one particular poem of which we both were very fond, and she gave me the name of that."

In a chapter upon "Protestant Beliefs," Dr. Savage makes a terrible onslaught on orthodox church teachings. "With the change of this philosophical and scientific theory of things the theological world found itself confronted with the problem as to where they should locate their hell and their heaven. The opponents of the new doctrine—those Protestants—just as bitterly as did Rome. Old Protestant theologians charged Newton with atheism when he discovered the law of gravity which accounted for the movement of the heavenly bodies. They said he was taking the stars and the planets out of the hands of God and putting them into the keeping of his law, and that was atheism. Ministers of day ransack the Newtonian theories for illustrations of the magnificence of the power of the Almighty."

ANCIENT PLANETARY THEORIES. "Down to the time of Kepler, who discovered the laws of planetary motion, there was no one wise enough to advance a theory to account for the movements of the planets any more rational than that on each one of them dwelt an angel whose business it was to guide it through the sky, as Phaethon drove his chariot across the classic heavens. This was the attitude of Protestants as well as Catholics."

"Let us see now where they could locate their hell and their heaven. For a long time the discovery of the rotundity of the earth, and the fact that it moved around the sun, did not disturb these theorists in the least. They still located hell within the earth; and they found a vivid confirmation of the theory that the earth contained hell in the fact that the deeper down they dug the hotter it grew. And they regarded Vesuvius, Aetna, and other mountains that belched forth smoke and flame as being vent holes of the pit."

"Who are they that are to dwell in hell, and how long are they to be there? First, all the heathen. There is no great Protestant creed in Christendom that finds any place for the salvation of the heathen any more than does the Catholic creed—not one. All the countless millions of heathen are doomed for ever. And to let you have a little side glimpse, so that you may not think this antique, and that I am talking about ideas that are no longer held, let me give you a modern illustration. When I was living in Boston—about four years ago—there was a young man connected with one of the Congregational churches who wished to go as a missionary to Japan. He was examined as to his belief."

HIS VIEWS TOO LIBERAL. "He did not announce this as a positive opinion, it was simply a question with him—he wanted to be permitted to think that perhaps, if a man had no possible chance of reaching heaven, or of accepting Christ, he might have one chance at least to hear about him and accept him after death. He promised that he would not preach such a heresy as that. As an honest man, he simply confessed that the question was lying in his mind, and generating there a doubt as to whether or no he might be permitted to believe. And the board of commissioners, who had to charge the matter of deciding as to whether men should be permitted to go and preach to the heathen, would not appoint him; he could not go."

"What else? In the Episcopal church, unbaptized infants; in the Presbyterian church, non-elect infants; in the old-time New England Puritan churches, non-elect infants. These are in hell, as well as all the infants of all the heathen peoples of the world that have been born in all time."

"It is to be how long? Forever, forever. This is Protestant teaching still. I bid you recall there is not an authorized creed in Christendom that does not teach it now. There are people, young women, who would not look on voluntarily and see a bug impaled by a naturalist, and pinned in his museum, who will join, and support with all their influence and their money, churches that are teaching these infamously against God, because they happen to like the embroidery of an altar cloth, or the music of the choir, or the attitude of the priest when he swings his censer."

DO NOT USE HEART OR BRAIN. "What does it mean? It means either that these people have no hearts or no brains or else that they do not use either of them, and whoever will may take his choice."

"Do you know, by way of contrast, who is to go to heaven? A few people admitted because they were invincibly ignorant—this is granted by some of the churches. A few churches admit some of the nobles of the earth, and the best they knew in the dark of nature. Some are coming to admit all infants, though it is illogical and inconsistent with their creed that they should."

"What are they to do in these places? In hell, nothing but suffer. It is utterly purposeless—no growth, no progress, no possibility of outcome except to suffer more and more forever. Hell exists to illustrate the supposed justice of God. And the people who go there, according to most of the creeds, are the ones who have been elected to go there (or to be passed by and let alone), not on account

of their character or what they have done, but by the mere will of the Almighty."

CREEDS STAND UNCHANGED. "I do not say that better thoughts are not coming to be preached. I do say, however, that the majority of the churches, preaching such things as I have represented, and I do say that the creeds still stand unchanged, in which these ideas are imbedded like fossils in the rocks."

"Why should I give my brain, body, heart, soul, into the keeping of an institution—I care not how old—that cannot give me a reason for taking possession of me that appeals to the first instincts of intelligence or common sense? Time enough that the scientific spirit and the scientific demand for at least a little bit of evidence should come into the world."

"The church said: 'You must take all these things on faith.' And let me suggest to you here that I wish you would study carefully the meaning of the word 'faith.' That which the church ordinarily calls faith is the sheerest of credulity. Take the position of the old father, Tertullian, who said he would believe anything that the church said, about belief? Credere, quia impossibile est. 'I believe, because it is impossible.' And he thought it a pious thing to say. The only thing that I know of to match the stupidity and insolence of a saying like that is the parody or parallel of it made by a little boy in Sunday school, when somebody asked him, 'Is faith what you saw?' He was believing something that you knew wasn't true."

"And the church carried this matter so far as to make it a virtue—note, I say it with perfect carelessness and weighing the responsibility of my words—a virtue to lie. An English bishop within the present century has said that a man would better lie—i. e., deny his doubts as he has, rather than utter beliefs which would disturb the faith of the members of the church."

NO VIRTUE IN LYING. "It may be a virtue to lie, but, if it is, I am going to practice a vicious course. I cannot lie, though all the churches on the face of the earth tell me it is God's will that I should. I will appear before the throne at the last day and say: 'O God, even if what they told me was thy command, I refused to lie; and I appeal to thee as to whether or no I was right.' I will take my chance of eternal hell on that issue."

Mr. Huxley, in his humility, took the name of agnostic, which means one who does not know. He said, and said those around him knew so much about all sorts of things, he could not say that he did. Why? Because he kept the word 'knowledge' for its real use. Let me say to you, with all the force and frankness that I can put into the phrase, 'You have no right to say that you know anything, unless, on the one hand, it is a fundamental truth of common sense, or, on the other, you have proved it, and demonstrated by adequate evidence that it is true. When most people say, 'I know,' they will be found if you catechize them a little, to believe a thing with a good deal of force. But a person has no right to say he knows unless he does know."

"The real agnostic is a truth-seeker. I have never found one in my life who wanted to doubt anything that a man said, or to know anything that was not true. I have had men say to me, with tears in their voices as well as in their eyes, that they would give their lives to know that there is another life after this. One of the noblest men living in this city to-day, as once we were sitting talking together, and the long hand on the clock began to near the figure twelve, where the short hand already was, said to me, 'Mr. Savage, if I could have a glimpse of the life after death, I would gladly die when that hand reaches twelve.'"

THE LONGING FOR EVIDENCE. "I have been corresponding with one of the most famous of these men in the world; and he is longing with heart-break for evidence that is satisfactory to him for a belief in the kind of God that I believe in."

"This is the reaction of agnosticism that we are in the midst of to-day, and such of the men who are more or less agnostics as you may know, who would find them in many of the pulpits of New York. If you only knew, you would find them sitting in front pews, and gladly paying the bills, because they think that possibly the church is doing some good, at least morally and philanthropically for humanity. If you only knew, you would find that the men to whom this word applies are often the noblest men, the most upright men, the farthest from being the most dishonest in their business, faithful and loving and true, and doubting because the evidence to them is not sufficient, and because they feel that they must be honest with themselves and tell the truth, or else, if there is another life, they would not be without saying."

"I do not believe, however, that there are more certainities in the world than these doubts are aware of, and that as soon as they can be made more certain, they will gratefully accept them; and I believe that we are on the verge of discovering and making manifest the grandest beliefs of the ages, so that we can set them down with their evidence in the presence of these honest agnostics, and have them thank us from the bottom of their hearts for enabling them to say at last, 'I know.'"

The above book by Mr. Savage is for sale at this office. Price, \$1.50. Postage, 10 cents.

"Social Upbuilding, including Co-operative Systems and the Happiness and Endurance of the Race." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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A CLERICAL ROAST.

Rev. Frank De Witt Talmage on Spiritualism.

Rev. Frank De Witt Talmage, D. D., pastor of Jefferson Park Presbyterian Church, corner Adams and Throop streets, preached on "Spiritualists and Spiritualistic Mediums." In part he said: "Some people suppose Spiritualism is a new religion—a child of the present century. It is not. It is as old as the Egyptian mummies, as the Chaldean and Arabian ascensions. Old as the Sphinx. It had gray hairs and tottered along leaning on the staff of decrepitude before Moses was born or Athens and Rome had even a mud hut."

Where has there ever been written a better system of morals than in the New Testament? "Ye shall receive power, after that the Holy Ghost shall come upon you, and ye shall be witnesses unto you."

As a class are the Christians like the Spiritualists, depraved, immoral, selfish, bad husbands, impure wives, neglectful parents and seekers after the gods of the flesh? Is not our interest to help the poor, the weak, the blind, the imprisoned and the blind? Would you believe with the Spiritualists our dead have lost their common sense and become stark mad? So dumb they cannot speak unless they rap upon the table or talk through the lips of one we know to be a fraud?

It seems almost a loss of time and energies to pay any attention to the gibes and thrusts of a bigoted clergy. In bygone years Spiritualists were so used to it. Occasionally we find a sensational freak who hasn't progressed beyond abuse and into a higher and more philosophical condition of mentality, climbing about in the sulphurous air of old superstition. The above indicates one of these instances, and since the reverend gentleman has asked the question: "As a class are the Christians like the Spiritualists?" etc., there is but one thing to do to inform him and that is to refer him to the criminal record of any state in the Union, to the penitentiaries for adults and the industrial schools for the younger class of criminals. This has been published and republished in The Progressive Thinker and makes a very good witness in the case."

In the first place what is there but its intense crime in a system that can pardon and wash away sin at the last moment; a system of death-bed or gallow's repentance; a system with a god-head of revenge instead of justice?

Compare such a system of religion with the real system of Spiritualism, that teaches, first, continually, second, justice, and love, and purity. In other words, somewhere in eternity will come justice, love and purity; and that hereafter, if we wrong any of our fellow-beings we will surely receive our just measurement of pain, trouble or compensation in a like coin, not for revenge; not for punishment; but for justice and for harmony. "This we cannot dodge, it is the inevitable result of our own action; we must stand before our acts created life."

It is safe to admit that among the adherents to the cause of Spiritualism there are depraved, immoral, selfish and impure men and women, and in nearly every instance they are from some orthodox church and have had so long that idea of a pardon coming from some source, that they depend largely upon their spirit guides who are not always progressed far beyond the mortal. Again, in many instances people have been held in bondage of extreme fear of an eternal hell with all its literal horror, and at the very dawn of reason, they are made to see the great truth and when they have found the great bridge as it really is, they often allow the bridge of their passions, their fear-subjected inclinations, to lead them into a serious error of the real teachings of Spiritualism."

According to the history as recorded in the New Testament, Jesus came near living up to the real teachings of Spiritualism; and no doubt many others have lived just as true and perfect who failed to have it recorded and made public."

Were that Jesus to come upon the earth to-day such freaks of clerical bigotry, and envy, and jealousy, in their sensational aspirations would be the first to denounce him, the first to cry "Crucify him!" However, this would only illustrate the insincerity of these people, who are preaching the "second coming" and condemning when he comes "in spirit and in truth."

One of our spiritualists will seek to make many inquisitive people curious to know us and our genuine mediums and lecturers, and literature will do the rest, and I do not know but we ought to thank Rev. Frank De Witt Talmage, D. D., pastor of the Jefferson Park Presbyterian church of this city, for giving utterance to the first and second quotations credited to him above, and ask him to continue to manure our soil as he has in the third paragraph.

P. O. KERR.

ONLY A LONELY OLD WOMAN.

Only a lonely old woman. Who did it, you here at night? The moon on the snow drifts glittered. And the stars shone sparkling and bright.

Cheerless and cold was the hearthstone. The wind moaned a dired and sad wild. But calm was the face of the dead one. And sweet as an innocent child.

Only a lonely old woman! In homes that are stately and bright. The "Birthday party of Jesus" Was warming all hearts with delight.

Tables bore gifts of all seasons. The dancers were merry and glad. But 'mid all this pleasure and plenty No room for a heart lone and sad.

Only a lonely old woman! Their value is little at best. I ween the limbs tired and weary, Were willingly stretched to their rest.

Welcome the call of the angel, And gentle the voice of her Lord. A kindly they were the words: "And gave her a place at their board."

Only a lonely old woman! There are pitiful hearts to-night Who gaze at the future with horror And shrink from the darkness in flight.

Lips pale and trembling with sorrow Voices in anguish are raised Who earnestly beg for "God's mercy." When the words should be "God be praised."

DORCAS LEONA BURROWS, Gibson, Pa.

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DR. HENRY SLADE.

The Famous Medium in Detroit, Michigan.

HE IS SAID TO BE ON HIS DEATH-BED AND IN POVERTY.

Dr. Henry A. Slade, Spiritualist, who has made and spent many fortunes and hobbled with the great scientists and crowned heads of Europe, is now shivering out his existence in Detroit in a bedroom 10 by 12 feet in diameter. The furniture consists of a small cot, a cracked deal table, three chairs, a bed and a chintz covered set of selves.

Seated in a straight-backed chair in front of the table, his back toward the light that struggles feebly through the one window, the once famous Dr. Slade receives his visitors. His left side is paralyzed, and he cannot move his arm without assistance. The paralysis also extends to the left of the face, so that it is only with difficulty that he can talk, and then enunciation is very indistinct.

Yet, despite the surroundings of poverty and the broken down physique, there is a power about the man, a trace of his former bearing, that is impressive. He speaks of his poverty with dignity, admitting that he has had severe financial reverses, but leaving the impression that, although at low ebb at present, he has a store in store sufficient as soon as complications clear away.

He intends, he says to go to Paris, the scene of his former triumphs, next February or March, in response to a call from his friends, and there renew his Spiritualistic seances and practice of medicine, and retrieve his fortune if possible. His Detroit friends, however, those professing the same occult science, say the doctor is without a dollar to his name; that he is subsisting solely upon the charity of relatives, and that he has overrated his physique, and must be extremely sanguine to believe that he will be able to renew his prominence in occult circles.

The career of the man has been remarkable, even if viewed from the standpoint that he has never been and is nothing but a charlatan. He was born 51 years ago at Johnson Creek, Niagara county, N. Y. His father was a fairly well-to-do farmer, and he had a sister and two brothers. All of the family but James Slade, a salesman at Ann Arbor, Mich., are dead. As a child Slade says he was "possessed of or by some power" which he knew nothing of. It manifested itself for the first time in a degree sufficient to startle him when he first went to school. He would see spirits and cry out to his fellow pupils.

It was in England in the early seventies that he was first pushed into the glare of publicity. While there he gave a Spiritualistic sitting to Prof. B. Ray Lankester, a fellow of the Royal Society in company with Dr. Dunkin, another F. R. S. Prof. Lankester, according to Slade's account, had Slade arrested at the Bow street police court, London, under the fourth section of the vagrant act for "using subtle crafts and devices by palmistry and otherwise to deceive." Magistrate Folwell sentenced Slade to three months at hard labor in prison, but conviction was quashed upon appeal to Middlesex sessions on a formal error.

In the trial that followed all England was stirred up over the matter. Prof. Lankester and Dr. Dunkin testified that Slade, in his seance with them, had taken one of his own slates, held it for a time between himself and the table, before placing it in position under the surface of the table, and that at one time Prof. Lankester had snatched this slate from him before the spirits were to proceed to write messages upon it and had found the slate already covered with writing. They asserted, also, that Slade wrote on the slate with a piece of pencil concealed beneath his finger nails.

On the other side there was counter testimony. Before the committee of investigators Slade, in proof of the genuineness of his manifestations, gave several seances, among the committee being Alfred Russell Wallace, an eminent naturalist. The testimony of this committee before the court was, in the court's own language, "overwhelming," but he wanted Slade to give proof before the court itself, which was not done. Slade got off, but at the conclusion of the trial he was in bad physique as a result of the tremendous strain.

At this time Prof. William Crookes, of Crookes tube fame, and half the professors at the University of Leipzig, Germany, were interested in the wonderful manifestations given through Slade. He was investigated by the scientific faculty of the Leipzig university, and it was their duty to give public performances were given the widest possible publicity. In November and December, 1877, Prof. Johann Carl Friedrich Zollner, professor of astronomy of the Leipzig university, personally conducted the investigation, and was ultimately converted to Spiritualism.

Some of the most severe tests were as follows:

Slade was taken into a room strange to him and given slates bought by the investigators themselves and marked by them for identification. These he took, depositing a bit of a pencil against the under side of the table, both hands being exposed to view above the table, the slate being merely held by the thumb of one hand. Sounds as of writing upon a slate would be heard from under the table, where the slate was and upon reappearing of the slate it would be found written upon with intelligible messages, sometimes in six different languages.

At one time in a carefully selected room and set of furniture, Slade sat down across the table from Professor Zollner and Herr Braune and Fechner, and after an exhibition of slate-writing the company was stounded by the table, four feet away from Slade and with Slade's back turned toward it, more from out the wall. Then there was a violent cracking sound and a bed screen five feet away from Slade parted, torn down perpendicularly, a feat that proved upon careful investigation to be almost beyond man's strength. Slade said that occasionally, though rarely, such phenomena occurred in his presence. Then upon a clean slate laid upon the table was written: "It was not our intention to do harm; forgive what has happened."

With his feet in sight, crossed under his table, his hands and arms in full sight upon the table where he was seated with the investigators, there was heard a violent bell ringing, and 10 feet out there was a strong wind from underneath the table. It appeared and disappeared. A table five feet away from

REVIVES THE DEAD.

Claim of the Sandford Disciples.

FOLLOWERS OF THE HEAD OF THE "TEMPLE OF THE LIVING GOD" ASSERT HE RECALLED OLIVE MILLS WHEN LIFE HAD SEEMINGLY FLED.

A story has just come to the outside world from the "Temple of the Living God" at Shiloh, Me., conducted by Rev. F. W. Sandford. The claim is that Mr. Sandford, at the time of the dedication of the temple last August, raised a person from the dead.

"I do not like to talk about such an occurrence," said Mr. Sandford. "The public will not believe, and I do not wish to invite any more bitter taunts or accusations of charlatanism. But I have no intention of concealing anything that happens here at Shiloh. I will say that to the best of my knowledge and belief this affair did come to pass."

"I believe that Olive A. Mills died here. I know that she is alive to-day. Last week I saw her on board a steamship, bound for England. She goes there to carry on the work of our Liverpool home. She is now in perfect health, so far as appearances go."

"I found her without apparent sign of life. Her jaw had dropped. No breathing was perceptible. There were no evidences of pulsation. Those who had called me declared that the woman was dead as soon as I entered the room. I knelt by the bed and prayed a whisper. I bowed to the presence of God, but I felt keenly the disaster that the death of this woman at that time would bring upon my work here. At the conclusion of my prayer I rose, stood by the side of the bed and said in a loud voice:

"In the name of Jesus of Nazareth, Olive Mills, come back."

"Soon there was a fluttering of eyelids and a raising of the hand through limbs, and the woman regained her senses. In a few hours afterward she was talking to me in my study."

It is claimed at Shiloh that Mrs. Mills most emphatically corroborates all that is said about her. She declares that she knows she was dead, and she describes with great vividness her impressions.

She says that it seemed for a time as though she was held beside her body by some influence, and then her soul went floating away through a dark tunnel toward distant brightness. When she had arrived almost at the end of the tunnel or dark valley, she saw on the cliff in large letters the word "Preach."

As she stopped to look at it and wonder at its significance, faintly to her eyes came the words, "In the name of Jesus of Nazareth, Olive Mills, come back."

"I did not want to come back," she reported to have said. "I wanted to go on into the brilliancy that I saw before me. But I knew that something was wanted of me on earth, and I felt that it would be wrong and selfish to follow my own inclinations. And something seemed to tell me to come back. When I returned and looked down on my body it seemed to me like some old ragged and discarded garment, and how I hated to go back into it! But I saw my friends about and knew that for the good of the cause we love I should take up my burden of life again."

The above illustrates the fact that the spirit influence is not altogether confined to our glorious cause—Spiritualism. That is one reason why so many adhere to the new cult, which, under different names are springing up from time to time.

A Clairvoyant Horse. A mile and a half from the little town of Fowler, in Benton county, is a small farm house close to the road. It looks like a poor man's house, and there is nothing about it that would lead one to suspect that it had anything to do with the supernatural, or that ghosts would select it as a hiding place. This is the famous haunted house that has become an object of grewsome interest all over that part of the state. It is asserted that the most unearthly screams, moans and cries for mercy have been heard issuing from it. The country folk tell that at one time, a horrible crime was committed in this little house, but no one would tell to what it was, or what this crime was, or who committed it. People live in the house and do not seem to be annoyed, but people going to and from Fowler at night avoid it as they would a plague spot. Even the animals are afraid of it.

A CHRISTMAS SERMON.

Delivered by Laura B. Payne to Readers of The Progressive Thinker.

It seems only befitting that on this Christmas day, this day when hearts of the old and the young, the high and the low, the rich and the poor are touched with the finger of love and sympathy, and made to vibrate with emotion by the fond recollections of other days; this day when every temple in our cities and every school house in our land is decorated into fresh beauty with the evergreen and the holly, and made to resound with praises of Him whose birthday it is—in harmony with these, I say, it is only befitting that in as much as I have been requested to speak to you to-day, I should come forth and lay upon the altar of Time a humble tribute in a few words of honor and praise, of Him who if not God, if not the only Redeemer of mankind, then the grandest type of manly purity and goodness the world has ever known.

It is said that this is not His birthday, that no one knows for a certainty upon what exact day he was born; but this matters not. It is the day chosen by the civilized Christian world on which to celebrate the birth of their supposed Redeemer and beloved Christ.

Suppose we did not know the exact date of the birth of our Washington, Webster, or Lincoln, yet we knew they lived, we see the results of their lives and recognize the pure motives which prompted their wise words and noble deeds, and as becomes us we set aside a day to be remembered and celebrated in honor at least, of the day which did give them birth.

I trust I am not thought irreverent when I say I do not believe that Jesus of Nazareth was the only begotten Son of the Father nor that his mission was to die or to give himself as an atonement for the sins of the world, for it is a demonstrated fact that each human soul must needs suffer the penalty of his own acts. Each must either save to light and liberty, or lose to darkness and gloom. Immortal souls yet by the same subtle power which constituted Plato a philosopher, Shakespeare a poet and Napoleon a warrior, the Lord Christ was made the soul of mercy, chastity and goodness; in fact, if there be any truth in the annals of history, the very embodiment of those principles which must belong to God the Father, the Infinite All; endowed him with those attributes of "tender love and mercy," the highest of which the human soul has any conception. So it is no wonder that for almost two thousand years the people have in their inherent longing for life, for love, for joy and liberty looked up with yearning hearts to this prince among men in the belief and hope that somehow, sometime, somewhere, he could and would give them their souls' desire.

It is not within my province to-day to say this was not right or that mankind would have been better off had it been otherwise; for in all ages of the world and among all nations, races, and colors the people have had an ideal God, a something or somebody they set up as the embodiment of all virtue and goodness, and before whom they bowed in worship. And if by holding up these ideals and striving to be like them, and by their trying, came gradually nearer to being like them, since no one ever tried in vain or through in vain, for thoughts and efforts are those things which count in the long train of evolution. Then were it not well that this people whose very nature it is to worship, should hold such a being as an example whose beautiful helpful life, whose tender words of love and grace have glimmered so brightly upon them down through the vista of ages?

So while we as Spiritualists do not call him God, do not worship at his shrine as the Savior of the world, for we think with the light which begins to dawn upon our inquiring minds, that we see the true relation in which Jesus of Nazareth stood to the rest of mankind, and yet we must not be content that we may live a more noble life, or ever spoke diviner words than did the humble Nazarene.

And those who call him "Lord, Lord," would do well to-day to remember the words spoken by him in regard to the needy and suffering:

"In as much as ye did it not unto one of the least of these my brethren, ye did it not unto me."

If we could look into the thousands of homes in Christendom to-day we would see inside one door wretched, ease and pleasure; children loaded with presents and stuffed with sweets in memory of the birth of the savior of the world, while next door perhaps, we would see want and hunger sitting like grizzly phantoms around the fireside. Poor innocent children crying for bread while the words ring in our ears, "In as much as ye did it not unto one of the least of these my brethren, ye did it not unto me."

If we could walk the streets of all the cities of the Christian world to-day we would see on the one hand the carriages of the rich and gay, throngs of the rich and happy, while on the other hand homeless and friendless humanity from children like tender buds striving to unfold 'mid the blasts of winter to old men and women clinging like the withered vine to the tree of life, and to find by the kindly hand of the living, yet piteously pleading, for alms while the Christmas bells chime and grand churches are decorated in honor of him who said: "In as much as ye did it not unto one of the least of these my brethren, ye did it not unto me."

If we could look into the hearts of men and women to-day, those who constitute the bone of society, as it is called, the church people for the most part, we would see written there scorn and unattractiveness for those whom they please to term the fallen women of earth, for those whom society has driven from her door, those whom society has forced into the ranks of the "scarlet brand" and now sitting in judgment against her declares she shall be no other, her at whom they continue to hurl missiles while the "Divil" clicks his tongue and prooves foul and raiment, her whom they deem to be a sinner, deemed though she repent in sackcloth and ashes, her whom though she come groping her way through penitential tears and knock at the door of society will be spurned with contempt from its portals. And all the time is echoing in their ears those words which come clear and sweet down through the mists of nineteen hundred years, the sweetest that ever fell on mortal ears, divinely sent and ever passed the lips of God or man: "Go and sin no more."

O, the heartaches which might be cured. The pain which might then be endured. What noble life might be insured if we would reach the hand of aid and sympathy and in a true spirit of love

THE IDEAL AND THE REAL, AND THEIR RELATIONS.

The Ideal and the Real, and Their Relations.

In all causes there are those who look at the subject concerned from either the real or the ideal points of view. Usually each hand is raised in less hostile to, and inclined to belittle the opinions of each other. Such differences are often more a matter of temperament than an outcome of sound reasoning and good judgment. The saving grace in such cases is that each set of thinkers unconsciously supports the opinions of the other side, and serves to show that all opinion mingles the ideal and the real when a healthy working hypothesis has been formulated.

To some, Spiritualism offers a purely ideal system of thought and morals. A transcendental conception of the nature of the universe as well as of the constitution of man himself. To others these problems must all be embodied in set terms with rigid definitions; with the result of an apparent materialism that is so distressing to minds not used to precise reasonings. Yet undisciplined reasonings are very dangerous, as well as are inelastic conclusions that permit of no freedom of movement. Still, the ideal precedes the real, and what is ideal to-day becomes the commonplace to-morrow. But in the absence of the an universally accepted definition of what the word Spiritualism stands for it is not to be wondered at that the interpreters of its significance themselves stand in need of interpretation. Let us for a moment strive to catch their voices as pertaining to the two schools of thought as indicated in the heading of this article.

It must be premised that the subject divides itself into three divisions whether treated idealistically or rationally—as to Man, Nature, and the Spirit World.

That man is an entity rather than a personality is a favorite axiom with the idealist. That as an entity he owes his existence to being embodied in his human form, and that form has nothing to do with him as a spirit is generally urged. He may be an incarnation, a reincarnation, or have come into this state by any other fanciful method. He may be intrinsically good, of bad, as to his primal state. If the first, he may achieve goodness or he may fall to do so. His mental, moral and spiritual state are entirely the result of experience or training in this life. The influences of environment and circumstance are not accepted as elements in forming character or explaining disposition. Spiritual law is opposed to natural law, and appeals to the "higher" life and law are made on all doubtful issues, but which appeals seldom clear the atmosphere. Nature is but the shadow of the Spiritual. It is a "descent" from the ideal to the "descent," into matter that he may conquer it and his lower nature, or it is a mysterious condition of existence peopled with evil geni who can do as they please with its possibilities; and if they will, work endless mischief to mankind therewith. The spiritual world may be a dream state, a sub-conscious realm existing in the consciousness itself. Its reality is subjective, depending on the amenability to law at least doubted.

To those entertaining these conceptions, and they are not unfairly stated, there is no need to formulate Spiritualistic facts or teachings. No necessity to deduce any conclusions or make any contracts or applications. Spiritualism is purely an idealism and an abstraction that cannot be judged by the ordinary canons of reason. It will make no appreciable difference to their ideas on other subjects.

In considering the subject from the other point of view, it may be said that practical would be a better term than "real" in this connection? Possibly so. Yet in the end the two words stand for nearly the same thing. The "realness" of Spiritualism as expressed in the direction of the conceptions of the nature of man is that it asserts his evolution from nature, that he is the evolution into human consciousness of the latent Divinity in Being, and this combines the ideal with the real, but in association with principle, law and order in the process. Character is affected by environments, i. e., material and physical, and human progress assisted by inspirations from the other world as it may be, and the material result of the evolution of the divinity within man. The material universe is the first conditionings of God, its systems, worlds and their products prophesies of greater things to arise, and absolute and immutable law prevails everywhere. The Spiritual World is a law-governed world, differing in refinement, spirituality (?), from this, but is not this much a "spiritual" world as that? Since each is a conditioning of the Divine nature, the "real" in Spiritualism brings all into relation with law, God's law, if you will, and while admitting the idealist's base, Spirit, as the foundation, strives to find the laws governing its manifestations, finds in the immutable order thereof the only assurance of stability and permanence.

Spiritualism, thus understood has many canons of reason, but even the evolution of the divinity within man. The material universe is the first conditionings of God, its systems, worlds and their products prophesies of greater things to arise, and absolute and immutable law prevails everywhere. The Spiritual World is a law-governed world, differing in refinement, spirituality (?), from this, but is not this much a "spiritual" world as that? Since each is a conditioning of the Divine nature, the "real" in Spiritualism brings all into relation with law, God's law, if you will, and while admitting the idealist's base, Spirit, as the foundation, strives to find the laws governing its manifestations, finds in the immutable order thereof the only assurance of stability and permanence.

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GENERAL SURVEY.

Miscellaneous Notes of the Work and the Workers.

Many items will be crowded out in this issue, on account of being compelled to go to press earlier than usual, in consequence of the press room being closed on Monday, our regular day of publication.

Rev. J. O. M. Hewitt has returned from a very successful engagement of four months at Columbus, Ohio. Mr. Hewitt is an able speaker and genial gentleman, and societies needing the services of an able and successful spiritualist philosopher, should address him for engagements at 438 West Madison street, Chicago, Ill.

Mrs. Phillips writes: "Sunday, Dec. 17, I attended a materializing seance at Mrs. Tripp's, 90 Thirty-third street; it was one of the best seances I ever attended."

Mrs. Van Buhler writes from Detroit, Mich.: "Allow me to say through your valuable paper that the meetings conducted by our esteemed Canadian medium, Mrs. Jenkins, are still progressing in Detroit. She is reaching a class of people who do not generally attend Spiritualist meetings and winning them to the truth by her faithful tests and ministrations."

M. W. Packard, president, writes from Bloomington, Ill.: "I write you a word to-day in the interest of Bro. W. E. Bonney and Mrs. Bonney, who have occupied the rostrum for our Spiritual Society the last two Sundays, and are to remain with us through the balance of the current month. They came to us perfect strangers, but are no longer. Brother Bonney's lectures have been very highly satisfactory, increasing in interest continually, and the tests of Mrs. Bonney have been highly appreciated. They will leave with the best wishes of all our people, and the hope that they may never lack an engagement. Such workers in the Spiritualist field should never be idle. They do us good always. Their address is 624 West Front street, this city, and they are open for engagements."

Dan Davis writes from Oskaloosa, Iowa: "Spiritual truths are being advanced here and progress is assured. Chas. E. Wilans and August Norman, materialization and slate-writing mediums, were here with us for the past week, giving manifestations, and we must say that the seances given by Mr. Wilans were excellent and were given under the most strict test conditions that a committee of selected skeptics could formulate, being sewed securely to the chair and his hands sewed together in every conceivable way, with each hand filled with meal, but the seance went on and some thirty forms came out just the same."

C. Myers writes from Porcupine, Wis.: "Mrs. Clara L. Stewart, of Stevens Point, Wis., has been at this place not long since and delivered a number of discourses upon the phenomena and underlying principles of Spiritualism. There was good attendance. At the close of each meeting there were tests given, which were considered excellent by those to whom they were given. Mrs. Stewart is an able speaker and gives forth her ideas in a very plain and clear style of language."

Mrs. Virginia Barrett serves the Waverly (N. Y.) Society for the month of January, 1900. She would like to correspond with societies in the vicinity for weekday engagements on reasonable terms; also to organize Spiritual societies. Tuesdays, Wednesdays and Fridays are designated for calls. For the present address her at 819 East Sixteenth street, Indianapolis, Ind.

C. W. Stewart, whose splendid lecture lately appeared in The Progressive Thinker, is now at Marshalltown, Iowa. Wherever he has been engaged he has given excellent satisfaction. Address him there, at 100 West Main street.

The Press of Cleveland, Ohio, says: "Edgar S. Menough, spirit medium, is real angry because some people believe that the spirits which he materializes are not the real thing. Menough went before Squire Wm. Brown, of East Cleveland, Friday afternoon, and swore out warrants for Chas. E. Manary and Mrs. Helen Brumbaugh, charging them with pointing fingers in a menacing manner. Mrs. Brumbaugh is the very little woman who took the slates from Menough after he had written messages from her dead self. Mr. Manary is the man who engineered the game. The accused gave bail in the sum of \$100 each. They will appear in court, December 13."

Mrs. C. H. Mullins writes: "Mrs. Caroline Catlin will speak for the Spiritualists' Freedom Society, Sunday, December 24, at 3 p. m., at People's Institute."

Esau Perry writes from Florida: "Truly this is a day of flowers, for the flowers, for although this is the 10th day of December, the flowers are in full bloom. This is a beautiful climate, and a beautiful location, overlooking Lake Bryant, which is alive with black bass. We can grow three crops a year of some things and of some things we get four crops a year. One thousand men and women could make an easy living here. Mrs. Corey proposes to give her land and house and all her household goods and stock, tools, and farming implements to the poor, and live in harmony with each other. Those contemplating coming, or wishing more information, address with stamp, Mrs. A. M. Corey, or Isaac Perry, Electra, Fla."

G. F. Perkins commenced an engagement at Watseka, Ill., last Sunday.

Mrs. A. M. Easton writes: "The loving and friends are ever willing to assist us in the good work. It is not for us to sit down and fold our hands and say, 'My spirit friends can do all for me that is needed.' We have our share of the work to do. We must progress here or we shall find ourselves very much awakened to the truth of our condition when we pass to the border land. What a great disappointment it would be for us to hear our loved ones say, 'I cannot come down to your condition, dear one, you must strive to reach the spiritual realm where I now dwell.' We feel at times as if in a darkened condition of spirit, but it is only for a time; we are leaving some old weakness behind us and shall find ourselves clothed in new garments of spirituality. We cannot live in the past; we must live in the present. By persevering we shall blossom forth in grand spiritual gifts that will satisfy us, and we shall be able to lend a helping hand to our sisters and brothers who have not as yet kept pace with us."

N. A. Stevens writes: "It is a well-known, established fact especially among Spiritualists, as to why orthodoxy is on the wane. In every city, large and small, in towns and in hamlets, and in fact throughout the country districts, people are becoming Spiritualists through the spiritual phenomena. Privately the people are sitting in circles; many quietly sit alone, and in twos and threes; these are the forces which are causing the membership and congregations to diminish in the orthodox churches. Truth is mighty and will prevail."

HEAVENLY MARKETS.

Gifts and Oiyers Analyzed.

THE CHARITY THAT DEALS MAINLY IN DOLLARS AND CENTS IS NOT THE ONE TO SPECULATE IN SAFETY FOR THE HEAVENLY MARKETS.

It may be that it was not a wicked satirist who wrote above a benevolent lady's tomb, "Here lies Estella, who transported a large fortune to heaven in acts of charity and has gone thither to enjoy it." Nevertheless, there is a ring of covert irony in the words, "placed confidence in." In that intangible little German story, "The Humming Top," recently given to American readers, there is a picture of a benevolent and pompous deacon who presented himself at the gate of heaven with an assurance that seemed to intimate that it could scarcely fly open swiftly enough to receive him. Yet, with that cold "futile eye," whereby the redoubtable St. Peter is supposed to annihilate demi-gods and deacons, and about all creatures but babes and sucklings who come his way, the lordly deacon was quickly relegated to a realm below and advised that the records of his life did not show anything fine enough to admit him within the gates of heaven. The deacon, however, did not let this verdict deter him. He had been instructed by St. Peter as to the standing of his applicant in the circles of the elect and the various benevolent societies and charitable institutions where his name was a household word. But the keeper of the gate was obdurate, and he seemed yawning for the distinguished philanthropist the little lad with the humming top came along and let him into paradise on the strength of a simple toy tossed to a waif of the streets in the one impulse of pure disinterested love and kindness for a fellow-being that his life could show.

Of course, the moral of this tale may not directly fit Estella, for the virtue of charity, as the darkey poet says of "de shinness of sin," is no doubt "pendin' on de spirit what you does it in," and the spirit of Estella may have been all the more ready to do good because she was not an angel could desire. But the very fact that fortunes in heaven were connected with it by the epitapher seems to give it somehow the wrong ring, and sweep it out of that humming-top ideal of the sweet charity just for its own sweet sake, and native pleasure, the German writer is after. It was the gifted but sad-voiced George Eliot who declared when she joined that congregation of positivists, which some one says consisted of "a few dependents, and no God, that her life was thereafter actuated by much nobler motives than had characterized it under Christianity; and it may be that the question of rewards and punishments holds somewhat too large a place in the teaching of all religions, though certainly the religion which whispers "Do good, asking for nothing in return," should not be saddled with the worst form of it.

LAKE HELEN CAMP, FLA.

Notice of Last Two Excursions.

Cottage building is the chief topic now at this genial and healthy winter home. Mrs. Eliza Philbrook and others are building cottages.

The Webster Hotel is now ready to receive guests.

The Hotel Cassadaga, on the grounds, is open and the managers (the Dhor Brothers) are prepared to set a fine table and assiduously care for guests.

The new bicycle path, (three feet wide) being rapidly built, completed as far as Lake Wales, Mass. All bicycles are carried free by the Clyde Line and by the Florida East Coast railroad.

Those intending to keep house while at camp should write Mrs. Emma J. Huff (enclosing stamp), at Lake Helen, for particulars concerning the apartment house which is fitted for light housekeeping.

Brigham Hall, fitted for roomers, is ready for occupancy.

Circulars giving information of the meeting, etc., can be supplied by Mrs. Huff or myself. The meeting begins February 4, and closes March 18.

A new grocery store has been built at the entrance gate, which will be kept by Mr. Spencer.

My last two excursions will leave New York City, January 5 and 20. Tourists for any part of Florida can join them and save nearly \$400 dollars on each ticket. These parties will sail on the Commodore of the Clyde Line.

I shall personally conduct the party leaving January 20. If some of this last party desire, I intend to go with them up the St. John's river by boat to Beresford Cemetery, and from that place to Lake Helen in Carriages—a pleasant ride of eight miles through the pine woods.

Write me for particulars, enclosing four cents in stamps for return, etc.

H. A. BUDINGTON.
91 Sherman St., Springfield, Mass.

Prayer that Never Ceases.

There is one spot in the United States, says the New York World, so far as is known one only, where the voice of prayer is never still.

For more than twenty months the "turret of prayer," that surmounts the "Temple of Truth," near Lisbon Falls, Maine, has never for an instant been without the sound of a human voice in supplication. And it is the intention of the good people who attend to this remarkable form of worship that prayer in the turret shall never cease so long as the building shall stand.

The author of this custom is the Rev. Frank W. Sandford, leader of the "Holy Ghost and Us Society." The society affiliates with no denomination and tries to conform strictly to the teaching of the Bible. Starting without a penny, it has in a few years achieved such success that it has built four buildings, the "Temple of Truth" among them, which form a rectangle capable of seating 20,000 persons.

The life here is quite in the spirit of a religious revival. Conversions are made every day, and the number of students of religion who make their home here take turns at sustaining the never-ending prayer in the great turret.

On the roof of the temple are twelve other little turrets, in each of which, when the number of students becomes large enough to admit of it, prayer will be kept up continually. The idea is that each turret shall represent one of the twelve tribes of Israel.

The largest turret of all is called, the Rev. Mr. Sandford said, "the power turret." Nobody will pray in that turret but men. It will be a place for warriors to prevail with God.

"I believe it won't be long before every room here will be occupied by two students; there will be from 1,000 to 1,200 gather in these halls to read the entire Word of God and go out to practice it."

With all these prayers, the world will not be redeemed from sin and misery.

"The Mysteries of the Formation of the Earth, the Rising and Sinking of Continents, the Introduction of Man, and His Destiny Revealed in God's Own Way and Time." A work of deep interest, given through the mediumship of Mrs. M. T. Longley, by an advanced band of ancient spirits. Price \$1. For sale at this office.

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation." By Prof. W. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

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

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, analyzing the "principles of evolution" into new fields. Cloth, \$2. For sale at this office.

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

RELIGION.

Prof. Loveland Clearly Defines His Own.

In The Progressive Thinker of December 16, Brother E. W. Hull, while giving me more commendation than I should dare to claim, seems to think that Hudson Tuttle and myself reject religion. So far as I am concerned, Brother Hull is mistaken, very much so. To be sure, I have no use for religion as defined by the church; nor for a religion that requires a God-given foundation. But I am a most devout believer in the "Religion of Humanity," with a somewhat different explanation from that of Comte. But Comte was an atheist, notwithstanding his promulgation of his system of religion.

Religion, according to the etymologists, is a binding back—a rebinding. The church says it is binding back to God. Some of the most able philosophical church men say that "religion is the feeling of entire dependence," that is, upon God.

Now, I accept both these definitions, in their philosophical meaning. There is nothing more demonstrable than that primitive man was socialistic. Individualism was the result of evolution. Individualism developed the intense selfishness of the present. Some of the old religion sought to overcome this selfishness in vain. Buddha proclaimed Universal Brotherhood, and to some extent established it in practice, more thoroughly than any other religion. Christianity in its monastic orders, patterned after the Buddhist, approximated a socialistic condition. But their subjection to the papacy prevented the full fruition of their organizations.

As the result of selfish evolution, and the influence of the old religions, man has become in a great measure disintegrated—unbound from his fellow. He sets up an independent kingdom by himself, or his immediate family at farthest, and claims to be an "individual sovereign." And we are treated with sermons from the pulpit, grave articles in the press, and learned essays and volumes from the learned upon the bluff of the individual to hew out his own fortune, "make his way" in the world, and make his peace with God. My religion comes in here, and declares with Pope that "God never made an independent man." And hence, I declare that "religion is the feeling of entire dependence upon man." I am dependent upon man for all the love—for all the helpful kindness—which has made existence so sunny—which has thrilled my spirit—so that I cannot exist in a state of dependency upon man for all those potentialities which have developed the latent energies of my ungiven nature. I am dependent upon man for all my hopes of the future. To be shattered into a world where humanity was not, would be worse than the fabled hell. All the Gods, and all the angels of all the religions, would be powerless to create a world where humanity was absent. Man knows, man can know! Joy, but what flow directly or indirectly from man. And it is only as the great wheel of humanity rises in the scale of ethical perfection that the general happiness of the social man becomes fuller and more complete. I acknowledge my dependence upon this "Great Being," which is humanity, and of which I am an essence, and would be in conscious rapport, an active factor. But I realize that through both heredity and environment I am broken up from that oneness of brotherhood—from that spiritual insight which reveals that every human brother or sister is me; and that I am them. I am longing to be bound back to humanity. To be able to see and feel that all our interests are the same. That the weal or woe of any of my fellows is mine, and mine is his. An injury to one will be the injury of all. And the welfare of the one will be the effort of all. A divided welfare is impossible. The religion which aims at this, is mine. Religion is Man. And the mutations of religion among the various peoples in the different ages, are only the varying phases of the human consciousness toward the invisible. The evolution of the human intellect has created the many religions and their almost innumerable interpretations. Discord, division, war have been the result of this. But the great Reconciler, and proclaimer the "Religion of Humanity"—the oneness, the brotherhood of man. The binding back from a selfish individualism to a loving universalism. The abandonment of an arrogant pride, and the practice of dependence upon the Great Being—Humanity. This is my religion, and I think Brother Hull belongs to my church.

A Defense of the Sun Angel Order

To the Editor:—Will you kindly publish the following to correct two misstatements that appeared in your issue of November 25, in the brief mention of the Sun Angel Order, by Bishop A. Beals of this place.

First, Spirit Saldie, the leader, has never claimed to be the first spirit that ever reincarnated on this planet. She had received her crown as a perfected spirit upon another planet before this one had reached the human bearing stage.

Second, the order is not a secret one. It has no rites or ceremonies of any kind, and becoming a member requires no more than the simple giving of the name, but the wisdom of spirits directing it exercises the undoubted right and wisdom of admitting only such as they see are in sympathy and understanding with it, and who they know will be a help instead of a hindrance to their work. He speaks of "mediums," Mrs. Daniels, who is "supposed to have communications from Spirit Saldie," etc. There is no supposition in the matter when Saldie and other spirits from the higher heavens come to our circles and talk and give us their teachings in their independent voices, and Mrs. Daniels is a woman who is known and loved for her uprightness and purity of character by all with whom she comes in contact, and her life and service is freely given without compensation for her work. The purpose of these wisdom spirits is to awaken a higher consciousness with all who come in rapport with them, and to inspire in their hearts the desire to improve every opportunity of the earth-life to unfold the highest and best possibilities of the mind and soul, and their teachings and their influence are for the uplifting of humanity by all the means at present accessible to the society we admit of those whom they deem to be fully able to judge and demonstrate by their outward life whether they are "pernicious and baneful," or otherwise. Their teachings upon reincarnation and all other subjects are the purest that have ever been given to humanity, and in fact the world will understand and appreciate the "principles of evolution" in the foundation of a religion that will make men and women happy and free.

Sumnerland, Cal. E. W. SMITH.

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

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RENDING THE VAIL

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

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

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

"The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium; William Denton, Thomas Paine and Michael Paraday. There are numerous others giving a few incidental and mostly personal messages or dissertations on scientific, philosophical, religious, theological and occult topics—from world-building, the origin of life, or religions, of scientific discovery, and the laws of cosmos or nature."

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

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This remarkable book, "Rending the Vail," is for sale at the office of The Progressive Thinker, Price, \$2. It is a large volume of 500 pages.

DISSENTING VIEWS.

Dr. Peebles' Whatever Is Is Right.

To the Editor:—In the broad and deep-minded Progressive Thinker of December 9, the delightful brilliancy of the veteran Peebles appears again, this time on the subject of "Whatever Is Is Right—Whatever Is Is Mind."

In the handling of the God question the Doctor reminds me of Gladstone. Gladstone was a giant on statesmanship and a pigmy on theology. In another respect the Doctor and Gladstone are allies. Whether they understand a subject profoundly or not they both are brilliant. Gladstone had a God that it cost more to keep sober and good-natured than to feed all of earth's poor; and Peebles has the same God. Gladstone didn't know that nature tolerated no master, was the slave and hireling of no God, but is her own master; and Peebles is blind likewise. Gladstone sustained mythology, Paganism and Christianity in upholding some kind of a kind of God that could keep nature in an inferior position; Dr. Peebles here again is Gladstone's likeness and co-laborer. They are an interesting pair surely.

The Doctor admits that "most of the things around and about us are imperfect." In fairness he should admit that since his God is Captain and nature his handmaid, none of this imperfection could be placed in nature's poor. He should admit God had not a little imperfection in his original designs, indeed so much that after all these countless billions of years of labor to correct the imperfection he still finds on his hands a botched job.

The Doctor asks what he calls flippant speakers, "how they got up to know what intimately what God thinks?" They answer by asking him the same question. From them the question is fair, from him it is unfair, for no blundering God hampers them.

"The Doctor even quotes I hope unfairly by leaving out 'Rightly understood' from his 'Whatever is is right.' I dislike to charge so old a man as the Doctor with insincerity. Every profound scholar easily sees the truth of Pope's expression. Abstractly nothing is truer. Relatively (meaning comparison) the higher and lower are right and wrong. Everything is right to its condition. The green apple that killed the child was right in its condition. The drunkard is as true to the law he is under as is the saint. When the Doctor understands that there is no God but intelligent law, existing from eternity to eternity, all his troubles will be at an end. He will know there is no higher nor lower law, but that all right growth, alike with the savage and the archangel. Under the Doctor's theology he should and fault with the ice age and earthquakes."

When the Doctor says that under our theory reformers would be out of a job, our answer is that what he calls reformers we call growth workers.

About his "whatever is is mind," he doesn't need to waste words with me on that science. Philosophy, common sense and uncommon sense all agree that Mrs. Eddy's "all is mind and there is no matter; all is health and there is no disease," is false from foundation to turret. Still she is doing good. The medical schools had dragged the world down so deep into the slum of drugs that it is wholesome for a lone woman to rise up and go to the other extreme. False as is her system it is not more so than the wholesale drug system she opposes. Her work has set the old school doctors to lively thinking, and turned their attention to better growth.

Out of the conflict universal humanity will receive important growth. A professor of Rush Medical College told me that Christian Science would cause a metaphysical chair to be established in that institution. That isn't a bad showing for one little woman against the world.

E. W. BALDWIN.

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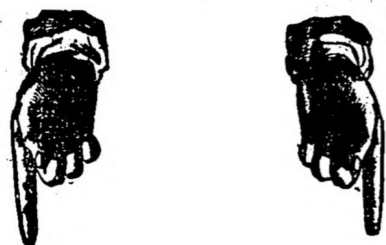
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"The Boers and Dutch element in South Africa have passed through nearly the same trials that the founders of our grand galaxy of states have, but not having the emigration that poured into the United States, the Republic of South Africa has not increased as rapidly in population until the great diamond and gold fields were discovered and opened up."
"The original emigrants, who left Holland about the same time the Pilgrim Fathers left the same country for America, have persevered and made the African wilderness habitable. They took the United States as their guide, in forming the South African Republic, and like your original colonies, they have been driven back into the wilderness by the same country and people that your fathers fought and conquered by the aid of France, to obtain your liberty and independence."
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Paradise, Calif., December 8, 1899.—Dear Doctor Peebles:—Your one month's treatment taken according to directions, has improved me greatly. The psychic treatment was certainly wonderful. I feel all right now after one month's treatment. Thanking you kindly, I remain yours truly,
W. L. MELVIN.

Wasco, Ore., December 2, 1899.—Dear Doctor:—The last month's treatment acts like a charm. It is working wonderful changes in my health and I am nearly well.
LORRAINE CANFIELD.

Uncas, Oklahoma, Nov. 20, 1899.—Dear Doctor:—I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I went to bed, and slept soundly all night, something I had not done for weeks.
MRS. MORA CALLAHAN.

New Orleans, December 2, 1899.—Dear Doctor:—I must say I am improving wonderfully under your treatment. My stomach and limbs bloated terribly at times, but this has all passed away now.
MRS. RETTA KATHAWAY.

Garden Plain, Kansas, Nov. 25, 1899.—Dear Doctor:—I am better than I have been for ten years. I can do all my housework with less effort. To you and your efficient assistants I owe a debt of gratitude too deep for me to express.
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The Englewood Spiritual Union Society meets every Sunday at 8 p. m., at 420 W. 63d street. Competent leaders of spiritual thought and mediums of note in charge.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

Church of Unity, meets every Sunday, 7:30 p. m., at Flynn's Hall, northeast corner North avenue and Robey street. Max Hoffman, pastor. Hall can be reached by the Milwaukee car, North avenue, Robey street cars, Logan Square and Humboldt Park trains on the Metropolitan elevated to Robey street.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the inculcation of truth in the place and stead of error and superstition. The temple services of the society are held every Sunday morning at 10 a. m. in the Grand Opera House and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

Garden City Spiritual Alliance holds regular meetings at 7:45 p. m., at 294 and 296 East 43d street, every Sunday evening at 8 o'clock. Spirit messages, Tests in telepathy or thought transference, good music. Seats free. May Goodrich, pastor.

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

Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

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The First Spiritual Church of the South Side holds services every Sunday at 2:30 and 7:30 p. m., at 77 Thirty-first street. Lecture and spirit messages at both. All are cordially invited. S. F. Egger, secretary, 470 Seminary avenue.

The Beacon Light Spiritual Church will begin Sunday services at 40 East Randolph street, (Hendel Hall), the third Sunday of September, at 7:30 p. m.; also weekly meetings, Thursday evening the 14th, at Schiller Hall, Wells street, near North avenue.

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Contents: The Beginnings; Fundamental Principles; The Development of Man; The Origin of the Human Race; The Development of the Human Mind; The Development of the Human Body; The Development of the Human Soul; The Development of the Human Spirit; The Development of the Human Intellect; The Development of the Human Will; The Development of the Human Emotion; The Development of the Human Instinct; The Development of the Human Conscience; The Development of the Human Reason; The Development of the Human Faith; The Development of the Human Hope; The Development of the Human Love; The Development of the Human Charity; The Development of the Human Wisdom; The Development of the Human Power; The Development of the Human Glory; The Development of the Human Honor; The Development of the Human Respect; The Development of the Human Esteem; The Development of the Human Reputation; The Development of the Human Fame; The Development of the Human Wealth; The Development of the Human Power; The Development of the Human Glory; 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