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

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# A GENUINE KICKER.

# Confounded.

AN ATTEMPT TO UNTANGLE THE KNOTTY SKEINS OF DISPUTA-

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 on to a grandly satisfactory solution of all the great questions of life, here and hereafter, with which mortals may and should be fa-

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 sandaled feet who will boldly rush in where it is said "angels do | ing element in consciousness.

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, surmisings and assertions concerning questions of priceless import to a great multitude of earnest, honest, hungry souls. He complains that after asking a "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 those ancient "spirit returns" with modern spirit revelations, and concludes that mortals are in receipt of just the things and conditions they or-

der 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. This new spirit exponent of wonders names himself "Common Sense." He could claim no loftier title, there being no higher brand of sense in use. This new, scientific spirit solon proceeds to discuss vibrations which no mortal could do more than guess at unmercifully, and atoms to infinity, which no man has seen, can or ever will see, until the non-scientific reader begins to wonder if the vibration and atomic theories are not being worked for a little more than is in them; got the dry rot or some other nervous affliction; just as the medical fraternity are getting sick themselves

of the microbe craze. If the fundamentals of Spiritualism are true, does not common sense understand that the decarnate 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 medlumship? 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 to so many minds what should be the grand and glorious returns from the spirit side of

Let it be remembered that in the distant past, the earlier 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 transition. 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 ever 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 religious, and all other orders of-human, mortal origin are operating on the same old selfcentered 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 decarnate spirits see them. They were not hypnotized and made to see just what some powerful practical

(Continued on page 7.)

# THOUGHTS

# Higher.

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

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

Independent belief in Infinite Intelli-gence 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 be 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

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

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

lationships. In the lower world death is the parent of life; in the higher world it is a meth- ating seriously and at length upon the

lack of wisdom to fully comprehend re-

od of life everlasting. Forgetting details is not to be regretted when soul has been enriched by the whole experience, has made it a liv

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

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 chart acter is alone saving to humanity. Plans of salvation are of this world, for this world, and by worldlings. A man's life should be like a river

fresh and swelling as it flows on by the inflow of tributaries. Get out of 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 fragmentarily, 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

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

developed under fixed salaries and

## DREAM-ANGELS.

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

That the day with its cares may not

And a double existence I realize quite, For my spirit in dream taketh wing, And I visit old scenes with friends who are far.

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 any I own; Be they angels or myth, it is nothing to

For they into my being have grown, And so long as my soul in its conscious-

ness 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

That awakes no response at all. If your dreams are all wrong and with horrors oppressed, And their memory bitter as gall.

You must pray of your soul by such deeds as are blest. "Go thou not where an angel would

They are not made of myth these my joys and my friends. For they live and will live evermore; And whatever my life to eternity lends It will hold them as part of its store.

So I reach up my soul and I reach up my prayer, And I ask of the wise ones their love.

visions most rare All the treasures of Loveland they B. F. SLITER. Grand Rapids, Mich.

Falsehood bas an infinity of combinations, but truth has only one mode of being.-Rousseau. Action is eloquence; the eyes of the

ignorant are more learned than their ears.-Shakspeare. Desires are the pulses of the soul; as physicians judge by the appetite, so

may you by desire.-Manton. When a true genius appears in the world you may know him by this sign that the dunces are all in confederacy

against him.—Swift.

# WILLIAM HOGAN.

### A Case of Confusion Worse Suggestive and Leading Up 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 | presence known, has been an oft-repeatand tranquility that has surrounded ed and absolutely proven fact to thouus as a nation. Many grand and noble sands and tens of thousands of intelliaction, played their part in the making | me this fact was proven years ago, datof our history, and in many cases have | ing back to the beginning of 1875, and been "unhonored and unsung." Not thinking that perhaps a few of my exured most conspicuously as reformers, though perhaps as the undercurrent of the stream, silent and strong, so was paper, and specially so to those new in the influence of William Hogan subtle the field of spiritual thought, truth, proand powerful, and long-enduring.

He was born in County Limerick, Ire-

America, a priest of the Roman Cathoparents and family were of high social standing, and his entire life had been spent amid environments of the most refined character. Possessing inherent of whom are now in spirit life, were beunder canonical age. During the few years that he had performed the holy offices 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 deliberproper 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 its new surroundings which he had failed to find in the old country. Armed with high letters of and having faith in my uncle for truth honorable commendation and introduction from his bishop in Ireland, as well as from many persons prominent in pri- | tend a seance. I would do so. As time vate as well as public life, he was received and welcomed upon his arrival native state, I, through the many in a manner befitting his calling as a changes of life, drifted to Louisville, clergyman, and at once gained the Ky. This was during the month of Deprominence and popularity for which his | cember, 1874, and between Christmas education and natural attainments of and New Year I attended my first

His first pastorate was at Albany, and when but a few weeks in this country, he was appointed chaplain of the knowing anything concerning me or my Senate of the state of New York. This brought him into contact with many a good place and the proper time for prominent and influential men, who proved to be lifelong friends.

fitted him.

His faith and cherished hopes for his beloved church, however, did not increase or grow in brightness during | told no one my name, nor did any one 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 perhaps the largest in the United States. The eloquence and evident plety of the young priest, together with his handsome and magnetic manly 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 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 And we talk, and we laugh, and we trouble and completely turned the tide ler, Winans and Norman I have reof his life, was the organization of a Sabbath-school. Being naturally of a progressive mind, his association with learned Protestant clergymen soon gave an impetus to thoughts and plans fundauntingly advocated and advised the reading and teaching of the scriptures in the Sabbath-school, maintaining that Catholic children should have the same advantages as those of Protestant parents. This course created a great furore, which in a very few weeks assumed gigantic proportions. To condense the matter in as few words as possible, after a long and bitter warfare, he renounced the tyranny of the church, refusing to sacrifice his principles, convictions, and manhood upon 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

His life from the time he landed in New York harbor until the close was full of usefulness and honor; although the 'holy church" left no stone unturned to utterly blast and ruin his character. She pursued and villified 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 con- and three and invariably with messages vincing that the first blow from his pen | loving, of a personal nature and for my silenced her completely. Others fol- individual good. And down in my soul through these lowed, however, and between the years 1845 and 1848 he published "Popery As It Was and As It Is," "Auricular Con-ression," and "Popish Numeries," the ligious and otherwise existing at that

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# SPIRIT PRESENCE.

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 souls have come upon the stage of gent, reasoning and liberal minds. To the least of those who in their day fig. periences in my investigations of spirit return and phenomena might be of interest to some of the readers of your gression and unfoldment, I will ask to draw on your patience and liberality of Spiritualists must do some running. land, about the year 1791, and came to for space in which to record a few of my experiences, but before doing so a lic church, in the autumn of 1819. His few preliminary explanations might be

Our immediate family, which was quite large in my earlier life, but many tions were with one exception adher- a creed!" I make answer, "neither ents to the doctrine and teachings of [ will I." Yet, there are so "many men Frank Hughes an uncle of the writer. Dr. Hughes was a Spiritualist, had strayed away from the fold, therefore not bind free thought or the principles was lost and a black sheep as well in of true Spiritualism. Spiritualism has the estimation of many of his Christian | been delineated by stupendous minds friends.

Having listened while yet a small boy to this uncle when relating some of | mention. One tender-hearted correhis experiences to my father, and my sondent says: "Those who stayed at grasping and swallowing as truth all of the teachings of the Christian church. and veracity, I made up my mind that the first opportunity offered me to atrolled on, and having left Missouri, my character and disposition so eminently seance which proved to be a trumpet scance. I being'n stranger to all there that evening, and also a stranger in a large city as well, and no one there relations on either side of life, it was 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 of earth. 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 a number of personal questions correctly, and in many ways proved his identity and the fact of spirit presence and return.

The next seance I attended was during the fall of 1875, or 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 continuity of life. Since then I have witnessed almost all of the different phenomena produced in the seance room pale of the Roman Church flocked to by the denizens of the spirit or unseen world and I can personally testify to spirit presence and control.

Through the mediumship of Mrs. Hattle Tiffany, Charles J. Barnes, D. A. Herrick, Ernest Stephens and others, all being excellent trumpet mediums, I have talked, laughed and joked with arlsen dear ones. Through such that which caused him no end of worthy instruments as P. L. O. A. Keeconsoling messages from the same source; the messages being written between closed slates that were washed perfectly clean, tied together and held long harbored within his heart, and he between my own hands in a welllighted 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

> Through the mediumship of F. Corden White, one of the best automatic writing mediums it has ever been my pleasure to meet, I have received page after page of loving messages directed by spirit friends to myself and to others yet in mortal life; messages so characteristic, consoling and truthful, together with tests so strong and directed to loved ones here helow that a number of my relatives, who, all through life have adhered to Christian faith, now no longer doubt the fact of spirit return and communion with denizens of earth. Through attending seances held by Mrs. Emmi Archer, Mrs. M. Kemp, Mrs. Effle Moss and others I have seen, stood side by side and conversed with spirit friends in a materialized state, whom I fully recognized. In several instances they came in twos

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, malatter in two volumes, and "High and | terialized, came out of the cabinet, and Low Mass in the Roman Catholic into the middle of the room where I in-Church."-This being written after a troduced him to the ladles and gentletwo years' solourn in Cuba and Mexico | men present. During another seance. as United States Consul, and contains | held by this lady, I was called to the many interesting accounts of affairs re- cabinet by Dr. DePonko, the seance control, he saying to me that an aunt of mine was there and wished to speak During the controversy between him- to me. I then left my seat and walked self and the Roman church in Philadel- over to the cabinet and just as phia, the greatest schism that ever took | reached the cabinet, lastead of meeting place in this country occurred. Be my aunt alone, the curtains parted and tween seventy-five and one hundred of there stood side by side my nunt, moththe best families, it is said, left - the | er and sister. I was then invited by

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# "LET US HAVE PEACE." AN UNWRITTEN BOOK.

# and Peace.

'It will surely come to pass-For God is Love, and Love shall

Though nations first dissolve like grass Before the fire that sweeps the plain; read the writing on the wall

That prophesies of peace to be, 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-"tells the truth and shames the Devil." By all means let us have peace. But in order to corral that most needed commodity some faction of the vast army

"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,

think they are right. Let those who want a creed stand by it. Creeds canthrough the columns of The Progressive Thinker times too numerous to the reader to conclude that the august body took upon itself the burden of the to formulate a creed for the others

ness to light. This all can be our comfort, our solace in hours of life's bitterest sorrows

without fear or trembling. not away. I rejoice that there are so carry their prototype of animal tendenmany who have come up from the valley, that look not back at the lowlands | hero-worship. Written and printed lanof the past, here and there dotted with | guages, through which agency supersti- ately. marshes and stagnant pools of doubt | tions and supernaturalism flourish. An and inharmony. I am well aware that all mortals must experience their own truths which wipe away all doubts.

truth. I know "If a man die he lives again." I have talked face to face with | How wars diminish with national arbithe supposed dead in my own home in tration. Greed and feudalism pass the sanctity of my own room, I being away. Freedom (Liberty governed by 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 | grow warmer. How the dwellers of dearest on earth to me as they were de- spirit realms progress in the same raparting this life; have caught their last | tie as their mundane brothers. Spirit smile of ineffable joy lighted up the the two worlds opened to all. Philosofeatures. I holding the hands almost cold in death, "I must go, darling; do | by facts of the present. The gods of not hold me; good-bye; I see the light; see the light.'

Another dearer than my own heartthrobs said, "Good-bye, mamma dear; | l 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 illwant to go home! I want to go back: but I want you, mamma, to go back with me. An angel has been here, Kiss me and let me sleep.'

As his soul passed from the worn-out body I saw a halo of light over the bed. 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 shallows; 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 ROSE L. BUSHNELL. therefor. San Francisco, Cal.

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

### They Come In Various Ways | Spiritualism Brings Comfort | To Be Written in the Twen- In Honor of Captain Joseph tieth Century.

Books will be written, read and criti-

cized 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 lurid 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. the unfailing internal evidences may be recognized.

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The plety age has a case of th How zones became more diversified and extreme. How the oxygen and hyand how at lower depths assisted in making minerals and petroleum. The Christianity, and that one was Dr. of many minds"-and women, too-all disintegration and erosion of the waters make conglomerate and sand strata. How animals of each of the preceding ages belonged specially to such age. How divergencies 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 in-

undeveloped mind not being capable of home do most of the kicking." Leading | tellect childish, and his language guttural and mere grunts. How early man fared in fear of feroclous beasts in his mighty host, expense and all, just for hunts for self-sustenance. How necesphilanthropic sweetness; didn't care a sity awoke means for self-preservation whit for the honor of the thing; Oh, no; | in man and beasts. How wild beasts only to be one of the N. S. A. and help | disappeared as man's intellect grew. How men and races grew only to be de-(out of the swim) to follow. If you do | stroyed by flercer men and beasts. How not like it (you who stayed at home) we | signs, grunts and guttural sounds grew will fix it up next year-but come, now, into languages. Tribal wars of condo let us have peace; take us by the quest commenced. How untrained and hand, pat us on the back; pour into our | untutored intellect spent its. warring confused ears, "Well done thou good force. (Retrospect). How the earth at and faithful. It is so kind and so con- large grew flowers and wild grain, and ciliatory to fix it up next year. "Let us | now fiercer beasts became fewer in have peace," at all hazards. Yet, there | number. The twenty-fifth milestone is no danger of suffering the pangs of from liquid fires. Men form into com-Christian martyrdom, being burned at | munities; conquest under leadership the stake, roasted alive over a slow commenced. The thicker the earthfire, or skinned alive all for one's opin- | crust grew, the more severe were the ions' sake; oh, no! All can enjoy the eruptions, which awakened latent sublessed freedom of communing with perstitions. The power and tumult of spirit friends by our own fire-sides, by the elements, together with the seathe fount of sweet home peace; can son's changes, caused beliefs in good listen to the tiny raps (not bound by a | and evil genil, Personification and delcreed) and read thereby a dear message | fication of all that was to be hated or from the best beloved "over there," a | feared became the first theocratic resainted mother, a kind, indulgent ligion. Powers and conquests the highfather, a treasured husband or loving | er aim, while love was in its infancy. wife, a precious child, whose vanished | Immortality instinctively believed in hands touch lightly locks that crown | before any language was written. How devoted heads, made doubly dear to | nations and languages are at times dethe departed, having passed from dark- stroyed and obliterated. Man and animals becoming tamer and kinder as the earth grew. Languages and tongues are modeled and written on parchment, stone, and later on papyrus. How I am thankful for the light that fades | creeds and systems multiply, but men cies. Wars and conquests linked with

> age of reason makes slow progress. Twenty-seventh milestone from liquid ares. The veil between the spiritual I for one, have no doubt. I know the and the mundane world is rent asunder. and inspiration of past ages verified. law) becomes fully understood. International peace and universal progress. As the climate grows colder, the hearts ministration and discussion between phy and theories of the past ages tested the past substituted by angelic spirit teachers. How the reform of the countless millions in spirit is found a 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 beness, and desired to take me with him, I came similar. The twenty-eighth mile-

and said: "O, mamma! I am so tired; I stone from liquid fires. Review of, a century's growth of universal brotherhood. How the harmony of the spirit spheres now commingle with the beauty mamma; she will come for me soon. of the flowers and with happy thoughts of mortals to-day. . Finale: A heartfelt prayer, that at the | dear brother who had passed to spirit earth's 'future "age of rest" the har-

mony and sublimity of human progress may not be marred. C. J. JOHNSON. Pocatello, Idaho.

## THE LOVERS WHO WAITED

Two spirits met in endless space And stood and gazed a while 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 fools some mortals are."

-S. E. Kiser.

Locating Him.

"An' we would moreober ask Thee." proceeded good, old and somewhat

crafty. Parson Woollimon, in the midst of his invocation, "to speshully bless de | fear. white gen-leman dat's settin' at de south cend ob de fou'th pew fum de front, an' looks so much lik he is gwine to put 'bout a dollar into de contribution when de hat am parsed."-Puck.

# Brown, of St. Louis.

HE WAS AN EARNEST AND WELL-

WNOWN 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 pe-culiar views of Spiritualism, especially, referring to his more recent expressions, and sympathies, understandingly.

This, in consequence of some unfavor-able 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

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

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

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

one sister have passed to the higher life;

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 Spiritual ism, 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 inter-

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 immedi-

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 had heretofore 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

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 sangulue 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 conquence of the exposure of Moore, who had represented to her the presence of a near relative, at his seances (I think a 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 think for a moment, that his 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

Captain Brown was ambitious, and anxious to know and to learn all that was being developed in spiritual phe-

nomena. He expended more time and (Continued on page 7.)

To the Editor; I have read with

# LIFE AND EXPERIENCE IN SPIRIT LAND of beasts, seeing them in their visions, and so forth?"

### A Series of Letters From Spirit Franz Petersiles to His Son, Carlyle Petersilea.

LETTER NUMBER FOUR.

"Were you crucified?" I asked. "As you see," he replied.

thleves?" I again questioned. "I was," he answered.

in Paradise?" were equal to my own; yet, those on education. As I look now to this man earth waste no pity on them. They of Nazareth, he says to me: were to be pitied even more than myself, for they had not my hope."

others, after your so-called death?" so much and was so anxious they lower than that of a carpenter. I knew should know my teachings were true, little or nothing of the rules of my own that I was enabled to show myself to language in those days, in fact, I spoke them. I wanted them to know I had a smattering of two or three different slipply left my body but was still alive languages and was not correct in any of and with them; and when I said, "I as- them. It is the thought and not the cend unto my father, I meant that language that should be considered." shortly I could not be visible to them ethereal to be seen by those who saw

picture on the window?" I asked. "I terview was many years ago. should suppose you would wish to forget anything so repulsive and terrible." to this hall often to teach and to show myself to the spirits yet in prison." "Spirits in prison?" I asked. "That will surprise many on earth."

"Very true, and those who come to believe that they are in prison." "How so?" I asked.

does it not, real and enduring?" "It certainly does."

"And yet you are well aware that it is not material?

"And yet it has been created, not by

hands, but by thoughts. You know already, my dear Herr Franz, that thoughts are real things or entities?" that to be true."

"Well, this beautiful hall has been erected by a large concourse of spiritis a hall of marble, which is strong, son and others? beautiful and enduring; its whiteness, purity; the gold veining, true worth; | space: the elegant windows of stained glass in er plane from which spirits or souls I now do." look down and give forth teachings to \ "When I first came to this life." I those not yet arrived to their altitude. | said. "I was greatly surprised to find truths, and we may have occasion to book, 'The Discovered Country,' Herr Franz.

can attain to wisdom and self-consciousness; then, from the flesh, to sorwithin the ethereal or celestial world."

"You spoke of spirits in prison. Perhaps I do not quite understand your me exactly what you do mean by that

expression?" "My dear friend," he said, "I do not men of earth, but I teach Spiritual beings who do. Like yourself, for instance. You come in direct contact with your son who is still an inhabitant of the earthly sphere. You have come | ble of doing, it becomes old and dies, or | here to me to be taught-to ask import- is disintegrated, returns back into its ant questions and receive truthful an- former elements, what there is left of swers. Many other spirits come here it that is not capable of covering spirit | through ages past and come are for the same purpose. The greater part with matter. of them having left their mortal bodies. firmly established in the beliefs taught in the Catholic, Episcopal, Presbyteother denominations, they are still earths. Man get a new thought or a bound in these chains—they are bound hand and foot-and are in prison; their souls are dark-they do not understand the truth-they all, to a man, woman or child, expected to see God directly, and when they were told that no one had ever seen God as a male, personal potentate, many could not, or would not, believe; and they cry out for Jesus cannot see God, let us see Christ-the beautiful Christ. Jesus lived and died for us. Let us see him at least,' and when they are informed that Jesus of Nazareth is within the heavens, their ion; they feel at home in a hall like have left on earth, and yet exceedingly more beautiful. They take their seats in silence as of old in the church, and are ready and eager to hear. This is enlightened they go to their friends in they have learned, and when they cansome sensitive, or medium. to teach truths which they have thus learned."

My dear Carlyle, it is well that mediums should be educated and under- true meaning of those words—'the spirit stand grammar, but because many of or soul of a man goeth upward, that of them do not is no evidence that they a beast downward?" may not be controlled by high intelli-

syntax of the English language. Many complain and say, the spirits words, mediums-constantly speaking! Utica, N. Y. DAVID WILLIAMS.

do not do themselves justice. We beg to differ from them. Spirits have My eyes now rested on the crucifix. given through ignorant sensitives about all the world knows at present of the celestial spheres, thinking it better to "Were you crucified between two give truth to the world through vulgar lips, than not to give it at all. Spiritual beings could not give the light "Were they with you that same day through highly educated people at first, for they were all too well grounded in "They were, and their death agonies | the ideas they had received with their

"I, myself, was a poor, ignorant carpenter, at first, for carpenters, in my "Did you appear to the disciples and time on earth, were not educated at all. I afterwards became, with my follow-"I did," he answered. "I loved them ers, a fisherman, a calling even still

I will go on with my subject. As the for I should be more ethereal or heav- | man of Nazareth sat there together enly; for the spiritualized beings who with me, he clasped my hand in his, had met me had told me this; they and his beautiful eyes rested with inwere with me at the time, but were too | terested complacency upon me-those beautiful, magnetic eyes! I can never, never forget them. I feel their glance "Why do you have this cruel looking | even now, although this particular in-

"When sensitives say they receive

teachings from Jesus, they are right," "I could not forget if I would," he he went on slowly and thoughtfully. said. "I dislike the picture as much as "It may be compared to pouring water you do, perhaps more, but I am called down through several vessels before it reaches earth. Do not think that my interest for the inhabitants of earth has abated one jot or tittle since I entered this life. My interest is greater now than ever before. Those on earth may this hall to hear me, and others, cannot | call this my second coming if they choose. I am able to go to them now with power and great glory, for I, to-"First, I must tell you how this hall gether with a multitude of enlightened was erected and for what purpose. It spirits, do descend to the earth, and appears to you a beautiful building, they say truly, it is the second coming a purpose or it would not be. of Christ; for the things which I did, they now do also."

In my native land, Germany, I was taught to call all great teachers Mas-"Certainly; I know that it is a build- | ter, so now I addressed this man of ing within the heavens and not made Nazareth as Master-or Dear Masterwhich really here means nothing more than teacher—great teacher.

"Dear Master," I said, '"I wish might be able to make the people of earth understand just how it is here. "Yes, I have long since discovered If I could it would make them better and happier. I know many there, seem to think we have no objects-no abiding places—something like as if we were ual beings, as a suitable and convenient | roaming around through space at will place wherein to teach the spirits still and when they read about this beautiin prison. Everything about this ful hall they may not believe it. How building symbolizes something else. It can I bring these truths home to my

Jesus sat in deep meditation for

"My Dear Herr Franz," he said at all colors, symbolize that all do not per- last. "I know of no better way than to ceive alike; the chairs of gold signify state the exact truth about these matthat all are of worth; the red cushlons, ters. Some will believe, others will not. that Eternal Love holds all souls in an Some on earth believed me when I was eternal embrace: the three steps lead- with them, others did not. I fear, my ing to the rostrum, symbolize body, dear pupil, that you will be obliged to spirit, soul; the rostrum itself, the high- | bear this burden even as I did-even as

The dome with its revolving planets, that animals existed after the death of we use as symbols to teach many great the body, just as I did; and, in my use them for your edification, my dear stated that fact. A howl of derision and disbelief came up to me; but, Dear "At last we come to the picture that | Master, it is a fact, as you and I both you questioned me about. The picture know." It is just as impossible to demeans sorrow, agony and death of the stroy the life of an animal as it is that material body, that man may attain to of man. Life is life, wherever found, the glories of heaven, or become an im- and life cannot be destroyed. The ego mortal, spiritual being, dwelling within within an animal sees, hears, feels and the heavens or the ethereal world. The thinks as does man; he also breathes woman and the babe mean that we all and has various organs like those of with organic law has ever been denied. must be born into the flesh before we man. Strange that man should suppose that he alone was immortal. The auimal's thought may not equal the row, agony and death, before reaching | thought of man, but that counts for the glorious happiness of self-conscious, nothing where immortality is concerned wise, immortal angels, dwelling forever and many on the earth, since that book was written, have come to know the truth. The earthly world is fast coming to understand more how it is with meaning. Will you kindly explain to us here. If the people on earth could once understand that there is no limit to space, that the ethereal world extends forever and ever, they would see now come in direct contact with the that there is room enough-and to spare -for all the earthly worlds are capable of producing. The earths do not endure forever and forever, but when an earth has produced all that it is capa-

We cannot get beyond earths and their influences, and they cannot get berian, Baptist, Methodist, and various ly everything that takes place on the new invention and it is some spiritual being who impresses that thought on his mind. We progress in wisdom and return and give it to earth's children. We discover great natural laws, we then impress these truths upon the minds of men. women and children, that the earthly world may be benefited thereby. The spiritual essence, or Christ-the Savior of Mankind! 'If we life principle, of all that the earths produce, lives on forever. The life essence of a tree is still a tree-a flower a flower-and thus of all natural objects. Man as a spiritual being rises to a world of spiritual objects. Man credelight knows no bounds; and when ates homes, halls and temples of learnkind friends bring them to this hall- ing on earth; he also creates them

and other halls like this-for there are here. They first exist in his mind or many, very many of them here, they spirit as a thought, he clothes his enter, their features take on a satisfied, thought with material substance; these pleased and often enraptured express- things also exist here within his soul or this. It is somewhat like the ones they substance, they thus become objective spirit, he clothes them with spiritual and useful to him and others, as they go on earth.

So in this communication when we one of the numerous ways in which speak of houses, halls of learning, spirmany of the spirits yet in prison are itual temples and so forth, do not be taught, and as soon as their minds are surprised; for we certainly have them. When we speak of animals, do not the mortal life, as you will shortly go think it false, for they do actually live to your son, and tell them that which here as there, in their spiritual forms. How mankind ever came to believe not tell their friends direct, they inspire that animals did not exist in the spiritual world, is a mystery, certainly; but from the rostrums of earth the same we think it rests on a few words found in the Bible, to this effect.

"Can you tell me. Dear Master, the

"Yes," he replied with a smile. "I gences. Many of the even very great can tell you. Surely the meaning is nature furnishes him with the key that prose. Specially designed for the use spirits who control mediums, never this: A man's spirit is above that of a unlocks her rich treasures. There they spoke the English language at all, and | beast or animal, his wisdom is above | lie waiting only the discoverer, ready know nothing of its grammatical rules. I that of every other creature on earth, Jesus, himself, knew nothing of the consequently his spirit rises above and exhaustless resources. that of the animal, the spirit of the an-Spirits photograph incidents and imal forever remaining beneath that of thoughts upon the sensitive brain of a man. This is the true interpretation of silent voice that speaks authoritatively sermon, the scene at conference, and medium; the medium then expresses that passage in the Bible, and if the in the depths of human consciousness. Dr. Austin's full address defending his i her method of teaching the principle of the thought in his or her language in which the books It touches the fountain of all life and views on Spiritualism at the London ethics. She illustrates her subject with which is often uncultivated. I, myself, were written had been rendered aright, ever flows onward and upward through Annual Conference at Windsor, Can." for instance, was a German by birth such a mistaken idea would not have an endless eternity; and man, the natand education. No one ought to ex- found lodgment in the minds of men. ural recipient of the divinest in nature, office. pect that a German born and bred Does it not in those same books speak | will rise to an altitude of thought and would on all occasions be able to adhere of beasts in heaven bowing before the spiritual unfoldment, of which, in his strictly to the rules of orthography and throne of God together with the elders? present state of existence, he can form land were not the prophets-in other no adequate conception.

"How often do you lecture in this hall, Dear Master? I desire to come and hear you."

"This hall is very near to earth," he replied. "I teach in many others far pleasure and profit The Progressive above this. When I do speak here I Thinker for the last two years. I was am obliged to bring my subjects down to the comprehension of those who assemble here, and they are those who, as I said, are in prison, bound in the chains of a former creed, looking with have done, and as Ingersoll would not distorted vision on all things spiritual. Therefore if you were to report one of Bible," you have science, which Webmy lectures to the people of earth, they might deride you. But we are accustomed to derision, are we not, Herr Franz?"

"You speak truly, Dear Master." "There will gather another assemblage here very shortly. You can remain if you like. I will do the same. There will be others here who will speak to the spirits in prison, as well as myself, others far wiser than I am, having been in the celestial world for cise every other faculty, not by stint many thousand years. You may not be but intensely, without in the least interable to repeat to earth's children all rupting spirituality. This disproves that is said, but many of the truths ut- | what many think, that if you are spirittered you will remember, and will be ually inclined you are going crazy on able to impress them, or photograph that faculty and say, "Better let those them on the brain of a sensitive, or perhaps many sensitives or mediums." "Dear Master, one word more before

we separate. Tell me, is reincarnation true?" (To be continued.)

Matter, Force and Intelligence.

Life implies and involves infinite possibilities and unfoldment; for life everywhere seeks expression, growth is effected only through eternal, immutable laws. Hence, whatever is involved in the cosmos must be evolved. The divine forces in nature are ever active. There is no such thing in the universe as death; all is life. Every atom in the boundless realms of space has its mission to perform-it exists for There is in nature a trinity, matter,

controlling force and matter for the accomplishment of its beneficent ends. The demands of intelligence are peremptory in the domain of nature, and nothing can thwart its beneficent tendencies; and no appeal to change or modify her methods can avail; we must bow to her kingly authority or chagrin and disappointment will be the inevita-

Naturé is rhythmic in all her opera-

ble result.

force and intelligence. Intelligence

tions and no inharmony can disturb her equilibrium. Silently and majestically she moves through time and eternity, ever unfolding and revealing the psychic forces inherent in the cosmos. The law of rightness is the basic law to which everything in the universe must adapt itself. No permanent good can be derived in any other way, and no development is conceivable on any other ground. Nature knows no pardon for the erring one, and she furnishes no scapegoat to carry his sins (if any) into a wilderness of forgetfulness. Every thought and deed is indelibly inscribed on the inner depths of his being, and he will be compelled to read his own history and settle his own account. The errors and mistakes made in life through ignorance, inexperience and lack of soul growth, may be, and will be outgrown, but the scar remains, and only by adjusting himself to the organic laws of his being and thus work in unison with the divine forces in nature can he rise to a plane where peace and joy can abide as welcome guests.

Nature is exhaustless in her resources, and every human need is amply provided for. In the psychic realm the supply always equals the demand, and no desire or aspiration in harmony Seek and you shall find is a primary law in every sphere of human existence, and is of universal application.

Intelligence directs every orb spinning in space. Every molecule as well as the millions of suns whose distances lie far beyond the range of human vision, or even the telescope fails to reveal, and where the most vivid imagination staggers in its attempt to grasp the limitless and boundless, all is under the guidance of intelligence. Force is intelligence in execution. The destruction of intelligence is the annihilation of force. These two qualities inhere in matter and use it to express and manifest what is innate in intelligence. Now this trinity in nature is self-existent; it always was, and ever will be; and all of Nature's operations carried on through their combined

unity and harmony. Matter, force and intelligence are universal. You can conceive of no point in the universe where they do not exist: and are always operative and working for beneficent ends. The ripest and best intellects of the day are studying the occult forces in nature with a determination to arrive at the very core of truth; and whatever pertains to life under every aspect is grasped with the liveliest interest. The old-time conservatism is losing its hold on the general mind.

A more comprehensive view of human life and destiny is awakening higher ideals and a truer conception of the divine fores in nature. The law of evolution is better understood; and the correlation of natural forces, working in unison is leading the thoughtful mind into broader fields of research. The old is ever dying, and the new is ever being reborn. Paith is no longer authority in the

domain of science, knowledge, clear and positive, is the demand of the earnest thinker. Assumption has no place where facts are demanded. Theological bugbears have been exploded as the result of scientific investigation, and an incubus has thus been removed from perverted visions that were fraught with indescribable horrors. A thousand and one dogmas have been relegated to the realm of forgetfulness never more to be resuscitated. This radical change from the old to the new thought is the natural result of a deeper insight into nature and her method of doing things. The reason accepts what the intelligence offers. Intelligence never suggests an absurdity, and reason never accepts one for both are true to the demands of rectitude and are in harmony with the eternal verities. Hence the study of life becomes to the earnest student all-absorbing; and the book of etc., with choice matter in poetry and to reveal to him her boundless wealth

favorably impressed at the outset by the heading, or name, signifying progressive thinking-not thinking in a rut, as our fathers and mothers may do. In your open book, "The Future ster defines as penetrating and comprehensive information supplemented or made complete by an exalted morality. By exercising the spiritualizing faculty we will get the exalted morality, and mothers can and should develop it in youth. I find in a book written by quietus to Sunday business will be Fowler in 1847, entitled "Perfection of Character," "Self-made or never-made," these words: "We may love food and property, friends and praise; may exerthe city:

things alone." choice matter you are giving in each issue keep your readers moving for- any worldly employment or business for the price of two cents. Are you ly called Sunday (work of necessity and publishing for people of leisure? We charity only excepted), \* \* \* and want from Tuesday to Saturday to take | be convicted thereof, every such person in all you print." We are not through so offending shall for every such with one before you send another. Our offence, forfeit and pay four dollars, to waking hours are all taken up, and as | be levied by distress; or in case he or if determined we shall have no rest at | she shall refuse or neglect to pay the a half columns on dreams and visions. be found, \* \* he or she shall tions and acts of the soul during sleep: and returning from "across that mimic gulf of death to touch again the hands of those we love," the question is nat ural, What did you bring from over the border? What gleaned you there? I was surprised to see a two-column notice with generous quotations of Dr. Greer's new dream-book,"A Thousand Dreams and Their Interpretations," in a secular paper—the Sunday Inter Ocean of October 22. I wonder if Dr. Greer saw that review? I think people generally are eager to have dreams interpreted, as I myself am, and so tempted by this review, I bought a

dreamer are truly wonderful, if they be stopped. only come true, or are applicable to all who dream them.

But then the "Infinite Intelligence" of the new spiritual religion, ought surely to be ableato make them applicable alike to all dreamers. ERED M. SCHWENS.

Chicago, Ill. Ill. d;

### A CHRISTMAS DREAM.

I had a dream of yesterday. Of forty years ago: Sweet dream, sweet dream of yester-

When life was all aglow.

A dream of red! Christmas time, As Christmas used to be. When happy childhood hung sublime Upon each Christmas tree.

sat again within that home, The old log house of yore; Within that home, that dear old home, And was a child once more. I heard my mother calling "Will"

To go and call the rest From off the hill, the dear old hill With snow upon its crest. heard him call to "John" and "Bing"

And then I heard my name; heard each voice in answer ring Out upon the air the same. saw my sister Kate again,

That old familiar smile Upon her face that spoke so plain Of love without a guile. saw my sister Candice, too. The eldest of us all;

That gentle soul who always knew When Santa Claus should call. I saw my mother making ples .

Just as she used to when She made the best beneath the skles: At least I thought so then.

saw my father's dear old face. That twinkle in his eyes

As he tiptoed around the place In Santa Claus disguise. saw him fill each stocking full And move around the bed

As though each little nose he'd pull Or stroke each little head. dreamed 'twas Christmas morn again, The snow was piled in drifts

And we piled out in gladness then To get our Christmas gifts. how our childish eyes would gleam

With thoughts of Santa's face, And, oh, how sweet to live and dream And childhood's steps retrace.

But, oh, what disappointment came I never shall forget. And Christmas never seemed the same: It always brought regret.

When I was told, along in youth, The real Santa's name: When I was told the real truth No Christmas was the same.

l loved my parents just the same. But from that story drew Fantastic weal that never came When Santa Claus I knew.

From that time contuntil to-day. Except in precious dreams. Each Christmas passed without that gay - ai egi :-And hopeful bidden gleam.

Oh, give me back those blessed tales That made my child-heart glad; In dreams give back those sweet old

tales; That dear old Santa fad. Oh, let me dream and dream all o'er Those happy Christmas days, Of home and joys, and hearts that wore

--- DR. T. WILKINS. · Carrie "Wedding Chimes!" By Delpha Pearl Hughes. A tasty, beautiful and approate wedding souvenir. Contains marriage ceremony, marriage certificate

of the Spiritualist and Liberal ministry.

A mother's love always.

Price 75 cents. For sale at this office. "The Heresy Trial of Rev. B. F. Austin, M. A., D. D. Giving a sketch of This revelation comes not through | Dr. Austin's life, story of the heresy books, either sacred or profane; it is the trial, copy of the charges, the heresy

> "Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Frice by mall, 20 cents. For sale at

# RUNNING COMMENTS. On Matters of General Interest.

Philadelphia Is Reviving Them.

Money will be a useless commodity in Philadelphia on Sundays hereafter if all the forces arrayed in favor of the old blue laws succeed in their crusade. Not a store will be open, not a newsboy visible: in short, the only opening for the coin of citizens will be the church contribution boxes and the street cars, which will be permitted to run by law. To-morrow the fun begins; the soft pedal will be pressed upon the nose of Sabbath industry, and the police foot will do the pressing. But the real given by the Philadelphia Sabbath Association, unless the officials strike some serious snag in the way of public opinion. The following notices have been scattered broadcast throughout To all whom it may concern:

We call your attention to the law of Pennsylvania forbidding worldly employment or business on the Lord's day.-See act of Assembly, passed 23d .The packed columns of deep and of April, 1794, which reads as follows: "If any person shall do or perform ward to receive and assimilate, and all | whatsoever on the Lord's day, commonnight you give us in one issue two and said sums, or goods and chattels cannot But it is all right, Mr. Francis. We suffer six days' imprisonment in the want to know more about the condi- House of Correction of the proper county."

And in addition to the above, costs of prosecution. Notice is hereby given that on and after Sunday, January 7, 1900, the

above law will be enforced. By order of the Committee of the Divisions, and Executive Committee of Philadelphia Sabbath Association.

T. T. MUTCHLER,

Corresponding Secretary. Mr. Mutchler, the secretary, was today asked to outline the plans of the society and describe what sort of a day the 14th of Jaunary might be. He said: 'Many meetings are to be held each week now by our society to secure The book is certainly unique, and funds to push the prosecutions which would seem to meet a decided demand. | will be begun after the date mentioned It evinces great originality and divers- in our circular. It is the belief of our ity of thought. Its predictions for the society that all Sunday business should

> "We mean to get after the cigar stores, the little grocery stores, the drug stores, excepting the sale of drugs upon prescriptions; the candy stores, the news dealers, the paper boys, the milkmen who are found upon the streets after 9 o'clock, the shippers, the express companies, the trolley roads and all branches of business conducted in violation of the law.

"Our society has practically closed the barber shops already, but we have a list of offenders and will renew prosecutions. We have been promised the aid of the police. The city has been divided into eighteen districts and we have committees in each preparing to conduct prosecutions.

"The easiest tasks will first be taken up. We will not attempt the impossible. Surely we can close all stores, including the cigar and candy stores. Then the hawking of papers must cease. Just what will be decided upon in this case I am not sure, but a crusade against newsboys and newsdealers seems feasible. The fine would be sufficient to destroy their ardor for Sunday papers, and the sale could be stopped in this way easier than by attacking the papers themselves. "I am told there is great activity in

the freight yards and express offices on Sunday. This must stop. Our society feels that it has the public behind it." Superintendent Quirk has ordered the police to begin their work of closing stores to-morrow without waiting to receive the complaints of the society. There promises to be a lively time, as the blue laws practically stamp Sunday cigars, papers, street car rides, shaves, etc., as sinful.-Philadelphia Evening Bulletin.

# Old Testament Slang.

There are many pictorial expressions in constant and everyday use, and familiar as household words, having their origin in passages to be found in the matchless English of the grand old "King James' Version" of the Bible. One who did not know might hesitate to believe that they are supported by such high authority, and our modern oversensitive taste might be tempted even to designate them as slang, but

they are really word pictures. Nearly one half of those here quoted. with reference to chapter and verse, it was what we would now call a familiar

I have stuck unto my testimonies. Oh, Lord, put me not to shame.—Ps. cxix:31. Their heart is as fat as grease, but I

delight in thy law.—Ps. cxix:70. I have escaped with the skin of my teeth.—Job xlx:20. I may tell all my bones; they look and stare upon me.-Ps. xxii:17.

Spreading himself like a green bay tree.—Ps. xxxvii:35. Is his mercy clean gone forever?-Ps.

lxxvii:8. The words of his mouth were smooth-

er than butter, but war was in his heart.—Ps.iv:21. His enemies shall lick-the dust.-Ps. lxxii:9. They reel to and fro, and stagger like

a drunken man, and are at their wit's end.—Ps.cvii:27. He that is surety for a stranger shall smart for it.-Prov. xi:15.

Tyre, the crowning city, whose merchants are princes.—Is. xxiii:8. The Lord of hosts shall make unto all people a feast of fat things, a feast of wines on the lees.—Is. xxv:6. The nations are as a drop of the

bucket and are counted as the small dust of the balance.—Is. xi:15. As if a wheel had been in the midst of a wheel. (A wheel within a wheel) -Ezekiel x:10.

It was not the patriot, Patrick Henry, who exclaimed: Peace, peace, when there is no peace!-Jere. vi:14.

There is one familiar quotation al-

most invariably attributed to scripture

authority: "God tempers the wind to the shorn lamb." It is by Rev. Laurence Sterne; and occurs in "The Sentimental Journey." -Boston Transcript.

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York and London.)

The volume opens with a dedicatory such things do exist. letter from Dr. Savage to his son, Philip Henry Savage, who died June 4, which he has received in twenty-five inhabitants of what we are accustomed Protestantism and agnosticism he of them has been suggested, and in est disbelievers in the Ohristian 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.

"Another gentleman of my acquaint-

ance, 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 ing 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 the inside he found, written on the four years ago-there was a young man accordion lay on the table. I took it up, slid 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 the other side.

STRUGGLE WITH INVISIBLE FORCE.

"I then said, 'Won't they play for me?'-assuming the existence of inducing 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 and I found myself engaged in a strugpossession of the instrument without its being torn to pieces. It was as real a struggle as though a visible man had 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.

there are such powers. Of course, I do front hall, saying good-by to a caller. not claim that they necessarily take us across the border line of the present MRS. SAVAGE FURNISHES PROOF.

with which I am familiar.

A POSSIBLE EXPLANATION.

Dr. Minot J. Savage, the well-known physical. The communication may be thinking of her as I was sitting on this man that I could care nothing about it Unitarian minister of New Work, who by means of wave motions in the ether made the startling announcement last brains which are, so to speak, attuned Easter of his belief in Spiritualism, to each other, just as it is known that mainly through the demonstrations of musical instruments will sometimes re-Mrs. Piner, the Boston spirit medium, spond when they are pitched to the has written a book, "Life Beyond same key. I do not dogmatize in the Death." (G. P. Putnam's Sons, New matter; it is enough for my purpose simply to call attention to the fact that

"I think there is no sort of question that there are such things as ghosts. 1809. Dr. Savage reviews the belief in What they are, or how they are pro-- a future life from primitive times and duced-whether they are the real apends with a chapter giving some tests pearances of persons who have become years of investigations of Spiritualism. to call the spirit world, I do not always In the chapters devoted to modern feel sure. A telepathic origin for some makes the radical claim that many pul- some cases perhaps with reason. But I pits and pews are filled to-day by hon- 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

"I know of a case of a little boy, but 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, hring 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 communica-"A very prominent liberal preacher of | tion is that which is called 'independent this country, whose name would at once writing, either on paper or upon slates. be recognized as familiar to everybody, I have experimented a great many if I felt at liberty to mention it, once times in this direction. I believe that told me that in the city of New York, in nearly all that which is called slatebrilliant light, he and five or six other writing is fraud, and that most 'slatemen sat on the top of a square plano writing mediums' had better be severewhich, with its human burden, was ly let alone. But I have known a few lifted into the air when a frail and deli- cases which, with all the study I have cate lady simply touched it with her been able to give to them, I have not fingers. This he testified to as a fact in been able to explain as fraudulent. I his own experience; while at the same have not treated the matter carelessly, time he lived and died without any be- for in the course of my investigation I lief in a spiritualistic explanation of the have discovered and exposed several CONVINCED THROUGH HIS SON. 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 dwelt an angel whose business it was to appeal to thee as to whether or no with it whatsoever.

friend in whom I have the utmost confidence. And this confidence perhaps readily when I tell them that he was 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 said that he wrote a brief note to his 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 surreptitious way of reading it. He said that he then placed this note between reserved for some guest at the table of two slates of his own, tied them toa hotel; and this without any one's be- gether, 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

was no darkness or concealment. An slate, a reply to his note, signed 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 char-"A young man in a city not more than

twenty miles from Boston, a clerk in a manufactory, wrote me that he found himself seized with this impulse to write, that he did not understand it, possible chance in this world to hear and that he wished to come and talk it about or accept Christ, he might have pushed in as though held by a hand on over with me. I set a day and hour for one chance at least to hear about him his visit. He sat in my study in the and accept him after death. He promchurch (this was when I was living in | ised that he would not preach such a Boston), my house being perhaps three- heresy as that. As an honest man, he that I believe in. quarters of a mile away. I had never simply confessed that the question was entirely unknown to any of my family, a doubt as to whether or no he might be such of the men who are more or less he has in the third paragraph. visible intelligences who had been pro- He sat down, and in his mind began to permitted thus to believe. And the agnostic; and, if you only knew, you have lived and died in the city of Phil- whether men should be permitted to go would find them sitting in front pews, tions about himself, and as far as I was appoint him; he could not go. able to carry out my inquiry the answers he made were correct.

test. I asked him if he would be kind enough to go over to my house, find out | non-elect infants. These are in hell, as render to decide-seized the accordion, where Mrs. Savage was, and what she was doing, and come back and let me gle, which required all the muscular know. When I had left for my study nower I possessed to enable me to keep in the 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 be- authorized creed in Christendom that been attempting to take it away from cause on the theory of auto-suggestion, does not teach it now. There are peoor 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, be-"Clairvoyance and clairaudlence ex- tween three and four minutes; in perist, beyond question. I do not mean by fect silence. At the end of that time the this to indorse all the people who ad- hand began to write again, and, entirely vertise themselves as possessing these contrary to my expectation, I was inpowers and as undertaking to find lost formed that Mrs. Savage was at home, objects or to give business advice to the jand that when the intelligence, writing, credulous. I simply mean to state that was there, she was standing in the

"When I got home I asked her if she "The next point that this brings us to had been out, as she expected. She andeal with is what is called telepathy or swered, with a good deal of disgust, mind-reading. I believe that the ex- that she had not; that she had been periments of the Society for Psychical flooded with people, who had called on Research have established beyond any her for one reason or another all the reasonable doubt the fact that a power morning, and had not been able to get like this does exist. I have known cases a minute for the things she had inwithin the range of my own personal tended to do. Then I said: Where churches. A few churches admit some experience, and I have learned that dis, were you at 7:30 o'clock?'-just the time of the noble heathen who did the best tance has very little to do with them. when this communication was made to they knew in the dark of nature. Some Such mental communication can take me. She thought a minute, and then, are coming to admit all infants, though place between England and India, be- with a look of annoyance on her face, it is illogical and inconsistent with their at this office. tween the Indian Ocean and the city of said: Indeed, I know where I was theh. New York, or between widely separated A. woman on some mission from the states in our own country. I make these | South had been here for a long while, special allusions as indicating cases until I was bored and tired to death, and at 11:30 o'clock I was standing in possibility of outcome except to suffer | self. Price, cloth, \$1 per volume. For the hall and wishing that she would go.' | more and more forever. Hell exists to "I carried on for a long time a series | illustrate the supposed justice of God. "I have myself been inclined to be of sittings in my study in Boston, the And the people who go there, according By Dr. Paul Carus. An excellent study ing the mind onward into the purer atlieve that these may be explained by psychic in the case being one of my to most of the creeds, are the ones who of Buddhism; compact yet comprehen-

money, and could not have been in of their character or what they have duced to sit with a stranger under any done, but by the pure will of the conditions. Sitting in this way, I was Almighty. told over and over and over again "And what is to be done in heaven't things with which my friend could by Nothing, according to the old creeds, in a perfectly normal condition.

"One day there claimed to be present | can do anything human. a friend of mine who had lived and died | "My great objection to the hell of the in the State of Maine, and whom I had | Protestant churchesi is its infamy, its intimately known in my youth, but opposition, not only to the love of God. whom I had seen only rarely in later | but its hideous injustice. My objection years. She had been dead about five or to the heaven is that there is no free six months at this time. I was not | play for any faculties which are so huparticular morning, when suddenly the without them. There can be no growth, hand began to write, and two pages of | no progress, no new learning, no widennote paper were covered, addressed to ing out of discovery in the conquest me, but not signed.

NOTE FROM A DEAD FRIEND.

"I took it up and read it, thinking to above. And let me say here that the I have represented. And I do say that 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, maiden name and married name. Then we began a conversation | Time enough that the scientific spirit which lasted an hour, as natural and intelligible as conversation between any two friends could be. I asked questions the world. about her family, her children, and her sisters; asked her if she remembered books that we used to read together gest to you here that I wish you would 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

fronted with the problem as to where they should locate their hell and their ence—those Protestants—just as bitter- | wasn't true. the magnificence of the-power of the Almighty.

gave the name of that.'

ANCIENT PLANETARY THEORIES.

"Down to the time of Kepler, who dis-"I will mention a strange case of drove his chariot across the classic eternal hell on that issue slate-writing which was told me by a heavens. This was the attitude of Protestants as well as Catholics.

others will share with me the more locate their hell and their heaven. For those around him knew so much about a long time the discovery of the and is now an utter unbeliever in any rotundity of the earth, and the fact that | he did. Why? Because he kept the communications from the other world; it moved around the sun, did not disturb these theorizers 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 in Chicago—the account of this he gave the fact that the deeper down they dug me immediately after his return. He the hotter it grew. And they regarded Vesuvius, Aeina, and other mountains father, who had died years before in 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 them are doomed forever. And to let you have one little side glimpse, so that you may not think this antique, and that I am talking me give you a modern illustration. When I was living in Boston-about connected with one of the Congregamissionary to Japan. He was examined as to his belief.

HIS VIEWS TOO LIBERAL.

tive opinion, it was simply a question | twelve.' with him-he wanted to be permitted to think that perhaps, if a man had no

"It occurred to me then to try a little | church, non-elect infants; in the oldtime New England Puritan churches. well as all the infants of all the heathen peoples of the world that have been born in all time.

"It is to be for how long? Forever, forever. This is Protestant teaching still. I bid you recall there is not an ple, roung women, who would not look on voluntarily and see a bug impaled by a naturalist and pinned in his churches that are teaching these infamles 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

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 physical means—that is, apart from the parishioners, a friend whom I had have been elected to go there (or to be sive. Paper, 50 cents. Cloth, \$1.25.

no possibility have been acquainted. except to listen to music and join in it, The communications were of various if you can. No progress there, no kinds, most of them, however, being growth, no hint that the great astronothrough automatic writing. Her hand mers can pursue their magnificent sciwould write, while we were sitting and ence, no hint that an artist can either talking about some subject entirely for- grave or paint, no hint that any of the eign to that with which the hand was grand men of the world can carry on engaged, and while she was apparently their professions—that the philosopher can study and generalize, that people

better system of morals than in the and taking possession of the universe. New Testament: "Ye shall receive pow-

CREEDS STAND UNCHANGED. "I do not say that better thoughts are myself that if such a thing were possi- not coming to be preached. I do say, ble I would take my outh that this was however, that the majority of the a note from the friend referred to Profestant preaching has been such as

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 posses sion of me that appeals to the first in-

stincts of intelligence or common sense?

and the scientific demand for at least

a little bit of evidence should come into "The church said: 'You must take all these things on faith.' And let me sugstudy 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 which we were both very fond, and she father, Tertullian, what did he say about belief? Credo, quia impossibile In a chapter upon "Protestant Be- est. (I believe, because it is impossi-

liefs," Dr. Savage makes a terrible on- ble.') And he thought it a plous thing slaught on orthodox church teachings. to say. The only thing that I know of "With the change of this philosophi- to match the stupidity and insolence of cal and scientific theory of things the a saying like that is the parody or theological world found itself con- parallel of it made by a little boy in Sunday school, when somebody asked him what faith was. He said it was heaven. They opposed the new sci- believing something that you knew

ly as did Rome. Old Protestant the- "And the church carried this matter ologians charged Newton with atheism | so far as to make it a virtue-note, I when he discovered the law of gravity | say it with perfect carefulness and which accounted for the movement of | weighing the responsibility of my the heavenly bodies. They said he was | words-a virtue to lie. An English taking the stars and the planets out of | bishop within the present century has the hands of God and putting them into said that a man would better lie-1. e. the keeping of a law, and so he was deny his doubts and his real beliefathelstic. Ministers to-day ransack the than utter beliefs which would disturb Newtonian theories for illustrations of the falth of the members of the church.

NO VIRTUE IN LYING.

"It may be a virtue to lie; but, if it is am going to practice a vicious course. I cannot lie, though all the churches on covered the great laws of planetary mo- | the face of the earth tell me it is God's fraudulent 'mediums' of this class. But | tion, there was no one wise enough to | will that I should. I will appear before advance a theory to account for the the throne at the last day and say; movements of the planets any more O God, even if what they told me was rational than that on each one of them | thy command, I refused to lie; and I gulde it through the sky, as Phaethen | was right.' I will take my chance of

"Mr. Huxley, in his humility, took the name 'Agnostie,' which means one who "Let us see now where they could | does not know; for he said, while all all sorts of things, he dould not say that 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 consciousness, or unless 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 with a heart would not wish were untrue. I have had men say to me, with tears in their voices as well as in their eyes, that they would give their lives about ideas that are no longer held, let 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 tional churches who wished to go as a | twelve, where the short hand already was, said to me: 'Mr. Savage, if I could have as much evidence, personal to myself, of a continued life after death as you have had, for the price of it I would "He did not announce this as a posi- gladly die when that hand reaches

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- thank Rev. Frank De Witt Talmage, D. break for evidence that is satisfactory. D., pastor of the Jefferson Park Presby to him for a belief in the kind of God

seen the young man before, and he was lying in his mind, and generating there-that we are in the midst of to-day, and him to continue to manure our soil as write. The communications were signed | board of commissioners, who had in | would find them in many of the pulpits by the name of a man who claimed to charge the matter of deciding as to of New York. If you only knew, you adelphia. I asked him certain ques- and preach to the heathen, would not and gladly paying the bills, because they think that possibly the church is "What else? In the Episcopal church, doing some good, at least morally and unbaptized infants; in the Presbyterian | 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 Hars, the most honest 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 betworth saving. -"I do not believes however, that there are more certainties in the world than these doubters are balware of, and that museum, who will join, and support as soon as they can be made manifest with all their influence and their money to them 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.

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"Buddhism and Its Christian Critics." thought side, which I do not regard as known for years. She never sat for passed by and let alone), not on account For sale at this office:

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

Some people suppose Spiritualism is a new religion-a child of the present century. It is as old as the Egyptian mummies, as the Chaldean and Arabian ascendencies. 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 but. Where has there ever been written a

er, 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 lusts of the flesh? Is not our creed to help the poor, the weak, the halt, 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

In the first place what is there but lidon and wash away sin at the last moment: a system of death-bed or gallows 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, continuity; second, justice; third, love; fourth, purity. In other words, somewhere in eternity will come justice, love and purity; and that here or 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 actions; it must stand because our acts created it.

It is safe to admit that among the adherents to the cause of Spiritualism there are deprayed, 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 beyond as it really is, they often allow the bridle of their passions, their fear-subdued 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." But such sermons will serve 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 terian church of this city, for giving utterance to the first and second quota-"This is the reaction of agnosticism | tions credited to him above, and ask

ONLY A LONELY OLD WOMAN.

Only a lonely old woman! Who died in you hovel last 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 dirge said and 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. As kindly they welcomed the wand'rer.

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 fright.

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."

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SATURDAY, DECEMBER 30, 1899.

### They Want a Moral God.

An organization, known as the Mid-Continental Congress of Religion, composed wholly of clergymen, we believe, of different denominations who can tolerate conflicting opinions and labor together to accomplish a common good burying for the time the distinctive characteristics of each sect, were in session in Chicago last week. We Congregationalists, Presbyterians, Independent Methodists, Universalists. Unitarians and Jews were rep resented in that body. From the reported proceedings it would seem all labored in harmony, and it is hoped a great good will grow out of its sessions, and that it will aid in breaking down sectarian lines which have divided so long the several sects represented in that body.

One feature proposed by Rev. Mr. Titsworth enlisted our sympathy. The report as published says he found fault with theology as it is taught to-day. He discoursed on that science which treats of human society, known as sociology, and said:

"We have the right to demand of theology an ethical God; have the right to demand that theology cease making out of God a social monster. Theology is doing this last, for certain of its teachings are structurally immoral."

Now that pleases us. It is just what we have comtended for, an honest, moral God who is not a social monster, nor repentant of past conduct, but is in every way self-respecting.

The kind of God the churches have given the world carry us back to the early history of that class of beings, when the most advanced nations made war on their neighbors to capture their gods, just as they made raids for wives,

slaves and booty. Some favored nations gained their gods by purchase; others by gift, as in the case of Serapis, who, as Jes-one of | through seventy degrees of longitude, the forty names of Bacchus, was ac- over pathless and snow-clad mountains, quired by Ptolemy Philadelphus, and across barren, deserts, through unremoved from Sinope, on the Black Sea, I traversed forests, seas, lakes and rivers, to Alexandria, in Egypt; and there, in | had built them homes on these distant an immense temple, one of the wonders i islands, and had transmitted their lanof the world, built expressly for him | guage through their descendants to on an artificial hill, and which he oc- these modern times, "doubtless" the cupied for more than 600 years, was the | identical language God gave their reruling god of the Orient. He was mote ancestors in the Garden of Eden. known as the murdered and resurrected Osiris. Greece and Rome had a multi- are reported to have returned to tude of god-begotten virgin-born gods; Jerusalem have been more fortunate. and then there was another, who has come down the centuries to these mod- subordinated to neighboring powers, the protest of Italy against the Vatican ern times; for believing in him we are afterwards utterly destroyed as a peo- being represented at The Hague Peace offered a place in heaven, and for re- ple, yet their descendants seem at first jecting him we are threatened with an | glance scattered all over the globe, and

eternity of torture. A description of some of the old gods of all nations. How shall we account are given in a book known as the Bible. for this condition of things? The facts the Pope to be represented at The It is apparent Rev. Titsworth had con- are, briefly: sulted that book, and he wanted his fellow clergymen to join him in getting up an ethical, that is, a moral God, in fidence can be placed, about 850 years place of the "social monster" bearing before our era the Phenicians, who had that name and who has so long dominated civilization.

After the "Infinite Intelligence" of various other islands of the eastern Italy and Great Britain, the latter was the N. S. A. is well burnished, and all Mediterranean, saired along the souththe defects of the older Gods which ern coast of that sea and founded numay have been used in his construction | merous cities, of which Carthage was are eliminated, then it is possible Spirit- | chief. In their adventure they passed ualists will have a Sovereign Majesty the Straits of Gibraltar, visited the they can commend to the Mid-Continen- | Canary Islands, and absolutely circumtal Congress; in the interim we would navigated Africa. Again, still keeping merely suggest that this god-making in sight of the coast line and the north business is a difficult one; for the pro- star, they passed the Pillars of Herduct once adopted, like the sculptured | cules, sailed northward, visited Ireland, half-finished Juggernaut of the Hindoos, there is no one with authority to make improvements, so if a monster it | ing it on the north, then turning south, | brings King Humbert face to face with is likely to remain a monster forever.

# Meddlesome Clergy.

In the District Court at Omaha, on the 14th inst., Judge Scott imposed a fine of \$200 each, and to be committed to jail until paid, on Revs. T. J. Mackey, H. C. Herring, and one other they came in contact, and they left outside party, for contempt of court. The case grew out of a letter the pulpiteers had written animadverting against the ruling of the Judge in habeas corpus proceedings tried before | investigators have called Hebrew.

The clergy all over the country are assuming to voice the will of God in everything. Instead of limiting their | mythical people, their cities destroyed. labors to duties incidental to their profession, they are interfering with every the wide globe, among all nations, department of life. They seem determined to run the politics of the country, dictate the laws, control the courts. interfere in social and business affairs, history, compiled at Alexandria, else in look after the private-life of individ- Rome, which they have ignorantly acuals, and follow all into another state | cepted as theirs, and which Protestants. of being, and pronounce their doom.

The law has given the courts ample as "The Word of God." authority to protect themselves, when official duties are interfered with, and it is gratifying to see them exercise their rights against meddlers and disturbers of judicial proceedings, even short time, will cease to miss him,though they wear a priestly garb.

# A GOOD SCHOLAR. Well Posted in Ancient History, CAN DO A GRAND WORK.

Who Will Write the Book?

A good scholar, well posted in ancient history, with an abundance of leisure and access to a great national library, would do a grand work for future generations, if he would discard sectarian teaching, leave Bible clap-trap outside. and compile a faithful history of the Phenicians. He should omit the "very probable" and the "most likely" of the church historian, and deal only in facts. Of all the peoples of the Orient those of Phenicia, they who inaugurated the colonial system for peopling distant countries, who were the world's ploneers in commerce, and who contributed so largely to advance civilization, have been the most neglected. Indeed, they have been used as tools of priestly demagogues and made to play second fiddle to a mythic race of whom anthentic history is silent. Homer and Herodotus had no knowledge of the Jews: but both these authors mention the Phenicians: Josephus claims he only rendered into Greek the Jewish Library, a collection of only twenty-two books, the total of which is given us as the "Old Testament," which, in the light of present knowledge, are transcripts from the Babylonian Library, else traditions, Munchausens, loye stories, and ancient proverbs, with a generous collection of so-called prophecies. apparently written long after the

events had actually occurred. Whether Josephus is a monkish forgery, written in the sixteenth century. as many believe, or when it is claimed to have been done near the close of the first century of our era, makes little difference; for its facts represent the Jews as little else than a band of mountain robbers and brigands. Besides this, he represents his people were mostly slaughtered, whilst the few survivors were sold into slavery or taken to Rome as the trophies of victory, and to grace gladiatorial contests for the amusement of the populace. It is a great wrong to a great nation to pass these Phenicians by, almost unmentioned, and inflate into giant proportions a feeble tribe of mountaineers. who, according to their own story, were eleven times driven into captivity, and finally ceased even a tribal existence.

Who has not read of the "Ten Lost Tribes of Israel?" They were reprewhen the two other tribes were thus enslayed; but they did not return. neither with Jeremiah nor Ezra, so Christians have been on the search for the wanderers, lo, these many years. The "Cyclopedia of Biblical Literature," article "Tribes," truthfully says:

"There have been written so many volumes on the Lost Tribes it would be difficult to condense the contradictory opinions advanced in them within the limits of a moderate article. Suffice it. there is scarcely any human race so abject, forlorn and dwindling, located anywhere between the Chinese and the American Indians, who have not been stated to be the ten tribes which disappeared from history during and after the Babylonian captivity. If the books written on the Ten Tribes contained much truth it would be difficult to say

where they are not." A few years ago "conclustve" evidence was furnished by a book on the subject, that the lost tribes escaped from their Babylonian captors, and made their way to what is now known as the British Islands. Ireland and Wales were certainly colonized by those wandering tribes, said the author; and he confirmed his statement with the positive declaration that he found good Hebrew words in daily use by both Irish and Welsh, and among the natives of the Isle of Man. Corroborating this philological evidence, he found a close race resemblance between the Jews, Irish, Welsh and Manx population. Wonderful revelation! Conclusive proof that the Lost Tribes had been traced

The remnant of the two tribes who Though engaged in domestic feuds, and are in fact at this time the capitalists

chronology, something on which no con- of the Pope. When the Czar issued his already become a great maritime peo- immediately protested. ple, who had colonized Cyprus and

established colonies and trading posts there: thence, still skirting Erin, passthey entered the Irish Sea, and in due time colonized Wales; and opened up a traffic with the tin miners of Cornwall and the Scilly Islands. Those Phenician colonists never re-

turned from the countries in which they his highest tribunal. settled. They mingled with the natives of Africa, the Iberians of Spain, the Gauls and Celts, any people with whom facial traces in every country they occupied, well marked in portions of Ireland, and their language entered into the common stock, preserved in some degree to our times, which superficial

These Phenicians, credited with giving the Greeks their letters, their language and literature appropriated by a their sons and daughters scattered over "ignorant of their own origin or history," have been named after a band of robbers long since extinct, and given a equally lacking the facts, have accepted

The man who threatens the world is always ridiculous; for the world can easily go on without him, and, in a

# AN UNREASONABLE GOOD SUGGESTIONS.

And God-Dishonoring Faith

Monstrous Teaching. Rev. Stephen A. Rehan, paster of St. John's Lutheran Church, of Allentown Pa. in a recent letter to the Literary Digest, replying to a correspondent who had inquired-

"Where are those who believe as Luther taught it, that doctrine of im-

puted righteousness which he called Justification by faith alone? said: "This has been the teaching of the Lutheran Church from the Reformation of the sixteenth century until this, the close of the nineteenth. It is continually heard in our pulpits throughout the world, and in a tone as positive and unequivocal as was preached by Luther himself. That man is saved by grace through faith without the deeds of the law,' and alone by the meritorious obedience of Christ, has always and everywhere been regarded by Lutherans as 'the doctrine of a standing or of a falling church.' It is held to be the clear doctrine of Holy Scripture, and the Lutheran Church stands by it as firmly now as when confessed at Augs-

burg in 1530." It is not Lutherans alone who have believed and taught that "there is no salvation save by belief in the Lord Jesus Christ." The sentiment permeated all the churches; it was taught by Paul; by Jesus as told by his alleged biographer-"This day shalt thou be with me in Paradise," addressing the thief on the cross who had only expressed belief in him; and again, after his death and resurrection, he told his disciples that they who believed, etc., should be saved, and they who did not believe should be damned.

That belief 'is the corner-stone of Christianity, the absence of which makes the dividing line between it and

And, wonderful to relate, precisely the same requirement was demanded where he tells his readers-"Justifica- and variety. tion by faith in Osiris took the place of good works."

Therein is found the bane of Christianity, a borrowed relic of Egyptian mythology. It matters not how meritorious a life one lives. He may practice all the virtues; bestow his time, talent and wealth in relieving human suffering; may keep all the commandments; be a model of purity, and fault sented to have been led into captivity | less in every respect; but lacking belief in Jesus, an eternity of misery is his doom.

"Convince my judgment," said juvenile skeptic many years ago, "that a virgin gave birth to a God; that heaven was placed at his disposal to give as a reward to those who will accept the story and believe he was sired by the Almighty Father; and that hell, an infinite prison, was also placed at his service to punish those who have too much intelligence to accept such a monstrous tale, then, possibly, to gain the reward, I may become a convert to your hideous dogmas. Until then permit me to reject such an unreasonable and Goddishonoring faith, convinced the whole system, warp and woof, is a priestly device to make slaves of the people, that they may rule them with a heavy hand for selfish and ignoble purposes."

And old age, with mature judgment confirms the boy's good sense in rejecting such a silly faith.

# The Poor Old Pope.

According to announcement made in the secular press, the Pope in the future will be treated in Italy like any other private citizen. In proceedings brought recently, in Italy, the Court of Cassation decided that the Vatican was not entitled to the privileges of inviolability of their mails accorded the representatives of foreign powers in

The decision also, in essence, disputes the right of the Pope to receive deputations, ambassadors or envoys from the various courts of Europe friendly to the Vatican. Italy has made no formal protest to the powers concerned, but the decision reduces, by operation of law, the status of the Pope from the position of the sovereign of the Vatican to that of a mere citizen of Rome, subject to all the duties and obligations of any other

member of an Italian civic body. This decision runtures the guarantees of the King of Italy to the Sovereign Pontiff. Coming, as it does, soon after Conference, it makes the final break of the tacit good relations between the

Quirinal and the Vatican. The full story of the refusal to permit Hague has never been told. The idea Adopting for present use accepted of the conference was a favorite project invitation for disarmament, the Pontiff was among the number invited. Italy

Because of secret treaties between compelled to support the position of Italy. The Czar was therefore confronted by the proposition to hold the conference with Italy and Great Britain not represented, or to consent to the

exclusion of the Pope. After considerable negotiation it was decided that it was more important to hold the conference between the political powers than to make a stand for

the rights of the Pope. The decided reply of the Pontiff the alternative to go on toward the logical conclusion of protest against the acknowledgement of quasi temporal rights, by foreign governments, or to retreat, and thus negative the decree of

It will be an anomaly that the Pope shall be permitted to receive ambassadors and envoys from the courts of Europe and occupy no other status than that of a recalcitrant citizen and sub-

ject of King Humbert. This Pope, no better in any respect whatever than millions of other people, is being gradually shorn of his power. and reduced to his true status-a very common kind of mortal.

### Pray for His Recovery. The sorrowful news comes that the

evangelist, Rev. Dwight L. Moody, is ill and is confined to his home in Northfield, Mass., and the probabilities are he in Acts 2:1, and may, with propriety, be will never appear again in the role of a religious crank on a revival stage. Such actors are the life, support, and recruiting agent of the church, without whom the demise of the institution is not far distant. For the sake of the cause he represented the preachers everywhere should pray for Moody's speedy recovery.

learn that Mr. Moody has died.

A Series of Resolutions THE WISE WILL NOT ACCEPT. SEASONABLE TO THE NEW YEAR

Things That May Be Wisely Done. It is supposed to be customary to make the beginning of a new year a season of good resolves pertaining to one's life and conduct for time to come.

Spiritualists max well follow this custom, for the betterment of themselves individually and the good of the Leaving the personal side for each to settle for himself. The Progressive Thinker deems it not amiss to helpfully

suggest some few items which will prove a boon to the Cause of Spiritualism, if adopted and put in practical Firstly, as the preachers are wont to

say, as a help to yourself and the Cause, subscribe for a Spiritualist paper, that your family and yourself may enjoy and benefit by its weekly visits, as it comes laden with intelligence from the Spiritual field, and discussions of live questions pertaining to the philosophy and phenomena of Spiritualism, than which nothing can come nearer to the real welfare and inner life of humanity. The facts and truths spread before the world in the columns of such a paper as The Progressive Thinker are of incalculable value, and have powerful influence in forming the thought of the age along spiritual lines, thus bringing light and comfort to human hearts that would otherwise bow and break beneath the dark load of orthodox theology.

Support, then, the Spiritual press, as the purport of one of your wise resolves for the new year.

Secondly, in line with the preceding, buy Spiritual books for your own and family reading. Good books help to enlighten, to strengthen, and to form good solid character. Replenish your in Egypt in regard to Osiris. Says Prof. library, or start one, with some good Sayce, of Oxford University, in his Spiritual books, which may be found "Ancient Empires of the East," p. 79, advertised in this paper, in abundance

Thirdly, if you have not a family circle, let your resolve be firm to have one. It does not require many members, nor outlay of expense; two or three, or more, united in desire for plete unveiling of the methods adopted, truth and good results, may accomplish what shall prove a delight and a pure spiritual profit. The Cause will be

helped and strengthened by the means. Fourthly: Do not forget the Lyceum for the children and young people. Do not neglect this great spiritual agency, and allow your children to accourre all their knowledge lof spiritual things, their spiritual instruction and formative education in outhodox Sundayschools, where Sparitualists and Spiritualism are decried and set down as evil, vile and abominable. Spiritualists who allow such instruction given their children wrong themselves and wrong their children beyond compute.

Have a lyceum even though you start with one child, at home. Let your child or children be instructed in the teachings, the facts and the ethics of Spiritualism. The medial exercise will be good for your own soul-growth as well as the spiritual welfare of your household. Do not turn the spiritual education of your young people over to orthodox propagandists." With the help of The New Lyceum Guide you can do this work and do it well.

And now sixthly, as an adjunct and reinforcement to all the foregoing, and more especially as an accompaniment and efficient aid to the lyceum work, subscribe for "The Lyceum," an excellent paper for children, henceforth to be published monthly, in enlarged form, for 50 cents a year, by Tom Clifford, 1905 Pearl street, Cleveland, Ohio. Mr. Clifford's paper is meritorious and should be well sustained by abundant subscriptions. The Lyceum will contain lessons especially adapted to lyceum uses. It will be a good "New

Finally, do not forget to send your mite, be it more or less, to that honored, stanch and worthy advocate and defender of Spiritualism, Hudson Tuttle, Berlin Heights, Ohio, as mentioned in other columns of this paper, and the angels will bless you and your deed.

# A Worthy Substitute.

So mote it be.

A learned Christian writer, in a late number of the Contemporary Review, under the head of "Christian Dogma and the Christian Life," as we learn from the London Literary Guide, "rejects the dogma of Biblical inspiratimes of the prophets, is not essentially overwhelming-and continuously op-

Moab was that country lying east of the Jordan and the Dead Sea, to the Arabian desert. Chemosh, their god, is coupled with Moloch, to whom we know the Jews sacrificed their first-born male

We are right glad all these brutal heathen gods, whether known as Jehovah, correctly Jahveh; of Chlun, Amos 5:26; Remphan, Acts 7:43; Chemosh and Moloch, the abomination of Moab, to whom the wise Solomon built high places, I Kings 11:7; were discarded by the N. S. A., and Infinite Intelligence—the God of knowledge was substituted in their place.

The New York Times on Revivals. How is this, from that great journal, the New York Times?

"We have often frankly expressed the opinion that the ordinary 'revival' meeting, with its destructive effect on modesty and decent reticence, and the nervous and emotional strain it produces upon people who Wall under its influence, does more harmsthan good. \* \* In its present form, conducted by persons whose sincerity is beyond question, it serves as a precedent and as some sort of an excuse for proceedings [highly offensive] which ought to deprive it of the support of all thinking Christians."

These extravagant exhibitions of human frailty, with all their disgusting details, only hinted at by the Times, are witnessed at their worst in backwoods and rural districts. Wherever seen they are feeble attempts to realize the Pentecost scenes so graphically described dispensed with in these later times when reason, instead of passional emotion, is supposed to be in the ascendant

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweet-Since the above was put in type, we len hours of leisure and enjoyment. Price \$1. For sale at this office.

THE MISCHEIVOUS Element in Spiritualism.

WHAT SHALL BE DONE WITH IT?

To the Editor:- I am told that the veritable Jules Wallace, alias Bates, etc., is here, and from reports is holding his own for scandalous vulgarity and bold language; yet the public like to patronize such a buffoon, and people claiming respectability are regularly found at both his private and public meetings. It is the greatest question of the hour to know how to treat and meet the issues inaugurated by this class of shysters. The average public defend them-until they are involved in some helnous crime, and then instead of laying the blame where it belongs, they turn it upon Spiritualism and Spiritual ists. Something has got to be done to meet these issues or Spiritualism will be driven to the wall, if not to jail. The effort to sustain it will require the wis-

A SUBSCRIBER. Cleveland, Ohio, Dec. 1.

The above is a sample of hundreds of letters we have been receiving from various parts of the country.

Jules Wallace is a notorious character, and we believe him to be one of the biggest tricksters and rascals that ever posed before a Spiritualistic audience. No one can equal him in giving tests, all cleverly manufactured for the occasion; his materializations, too, are apparently perfect, seemingly more so than that of any genuine medium, for they will endure for years, being confederates skilfully introduced into the

Jules Wallace in his own proper person and name, would not be permitted to officiate in any capacity for any respectable society, nor would he be al lowed to contaminate any camp-meeting with his rotten presence, nor would he be tolerated in any family circle. But Jules Wallace, posing under another name and personality, as he has done repeatedly, becomes for a time a drawing card, but a disgraceful, mischievous character.

and all that respectable Spiritualists can do, is to let matters drift, and in due time the atmosphere will become purified in one place through a comand then the roguery will be transferred to some other field, to go through the same process of villainous trickery, exposure and subsequent renovation.

Every large city affords an exceeding ly fruitful place for all kinds of villainy. The thug, the highway robber, the sneak thief and the confidence man find there a lucrative field in which to apply their multifarious games. One woman is posing as a materializing medium in Chicago, whose reputation is such that she would not be allowed to enter any Spiritualist camp-meeting to follow her Spiritualistic avocation, yet here she finds no difficulty in attracting in reference to them. His attack borquite a following to her meetings.

"Subscriber" (and he is only one of thousands in the same quandary) seems to be in a dilemma as to how this class of mischief-makers should be treated in order to drive them from the ranks. Painful as it may be to the honest Spiritualist, the one who considers truth sacred, to be always honored and respected, we say that these vipers, these charlatans, these tricksters, these allaround villains, have come like so many pests, and they have come to stay-to stay as long as ignoramuses, gullibles and imbeciles afford a harvest field in which they can work and make money. The tests of this class are as remarkable as any of our best mediums can give, for they are concisely manufactured, and the details are most striking and generally succeed in making a deep

Of course this is not a very resente view of the status of our cause in reference to this degrading, mischievous element, this pestilential element, that driven from one field, seeks another Year" resolve to send in a yearly sub- where gullible victims will flock around them, seemingly desiring to be humbugged.

> On all sides the cry comes forth to us in plaintive tones where's the remedy's But remember that no successful remedy has, during the whole existence of this earth, extending through millions of years probably, been found against the committing of murder. Bear in mind there are thousands of thieves today the same as in medieval times, and there seems to be no method to entirely suppress them. Think to-day of the swindling in and out the the churches; it continues in one increasing stream, and where is the remedy?

The barnacles are clinging to the grand Cause of Spiritualism, drawing upon its life blood, and all that honest asserts that Jehovah, anterior to the same where the evidence is direct and different from the god Chemosh of Dose them. As well let the commercial swindler, the bank defaulter, the confidence man, the shop lifter, the sneak thief, the villainous thug and numerous other disreputables in all departments of life, ply their multifarious games without molestation as to permit without opposition, a bad, mischievous element to have any connection with our glorious cause, in the manufacture of bogus tests, materializations and va-

rious other phases of manifestation. But where is the remedy? . In the meantime while seeking that, true Spiritualism united to true mediumship will continue to shed its glorious light, and continue to increase in significance and importance over the entire globe. It will prosper in spite of the barnacles it carries. It is to-day surging ahead as never before. Manifestations in broad daylight are now occurring, where the investigator can hold his own prepared slates, and a written message will appear on the paper therein, as if written with ink, or a likeness of a dear spirit friend will appear on your own prepared canvass hung up in a window where God's sunshine comes pouring in. The outlook for our cause is glorious. notwithstanding the mischievous element which has clung to it, and will continue to cling to it so long as it can reap a harvest from the unsuspecting and gullibles.

When a remedy can be found against the perpetration of crimes in the church, or in the commercial business world, or in the various channels of an ever active life, then you will have found a remedy against dishonesty in Spiritualism, and not till then. The mischievous element has come to staythat truth is well located and understood. It has come to stay in Spiritualism, in all religious sects, in the commercial world-in fact in all the multifarious channels of life. Thousands of years will be required to extinguish it.

"A Conspiracy Against the Republic." By Charles B. Walte, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper. 25 cents. For sale at this office.

A DARKENED MIND, MERRY CHRISTMAS. And What It Thinks on A Day of Giving and Receiving. A MOST IMPORTANT SUBJECT. THEREIN LIES ITS BENEFIT

Talmage on the Spirit Realms.

cometh with 10,000 of his saints."

may be also.'

and smell.

mystery of godliness."

learn better sometime.

goes off into a tirade of abuse against

mediums, showing his utter ignorance

Good Enough to Die By.

but Christianity, the belief in Christ, is

or systems, Spiritualism affords the

parture, both to the dying and those

ideas have been expressed, and death

beckoning from the farther shore. At

the final hour when the golden cord is

broken; when apparently only ashes re-

main; when the heart is crushed and

bleeding; when the senses, mad with

flery pain, declare wreck and oblivion

when we call the sweet name and there

is no answer; when we pray for a sign,

and the sign given us is black-winged

despair resting on the ruins of the de-

caying physical form-then it comes

laden with balm for our wounded spir-

its and breathes a calmness naught else

To the departing, equally sweet is its

voice, and the knowledge of the future

becomes as thinnest gossamer. \_

Though losses and crosses be lessons

right severe, there's wit there ye'll get

there, ye'll find no other where .-

The most imposing evidence of a

can bestow.

Merry Christmas is here again. Home The Rev. Frank DeWitt Talmage, puts on its holiday attire, Santa Claus, the mysterious, comical, delightful old D. D., in a late sermon in Chicago, said: fellow, makes his calls and leaves his "That the spirit land is real and has gifts; and the little ones, who live filled its inhabitants, who move and walk and with wonder in a veritable fairy land talk and sing and love, there is no at this time, are exuberant with joy. Biblical doubt. Jesus Christ distinctly In the poorest homes the faces of said, 'I go to prepare a place for you fathers and mothers lose somewhat and will come again and receive you their usual care-worn expression and in unto myself, that where I am there ye the most selfish hearts there is awakened a sympathetic, friendly and gen-

"When Moses and Elias appeared erous feeling. Christmas is a day of giving and reupon the Mount of Transfiguration, and talked to Christ, he knew them and celving gifts, tokens of remembrance they knew each other, although Moses and friendship. It is a day of good felhad been dead since 1451 B. C., and lowship the advent of which warms the Elijah had been taken to heaven in a heart with good nature and gladsomecharlot of fire 900 years before Jesus ness-the predominant sentiment of the was born, and 555 years after the great day. The joyous Ohristmas festival Jewish lawgiver was buried by the throws about the departing year a soft angels in a valley in the land of Moab and beautiful influence like the sunset over against Bethpeor.' 'And Enoch glow of departing day.

also, the seventh from Adam, prophe- Of the day of Jesus' birth nothing sied of these, saying, "Behold, the Lord | whatever is known. The early church had no Christmas. It was interested in "In other words, when Jesus comes the resurrection, not in the date of the to welcome us at the Jordan of death, birth of Jesus. There was no mention as an escort he will bring along our of Christmas as the 25th of December fathers, mothers, husbands, wives, and until hundreds of years after Christ dear children who have preceded us The first appointment of the day was into the land of the redeemed. When by Pope Julius 350 A. D., and the reayour consumptive sister was about to son for its selection is to be found in the pass away, she recognized her dead Pagan festival of the Saturnalia which mother, whom she had not seen for began December 17 and extended to twenty years. Was it a delusion, a December 25. The Saturnalia was a dream, a mental hallucination, a de- festival observed by the Romans in lirium, an insanity, a mumbling of honor of the good Saturn, whom Lucian opiate? She was just as rational, and introduces giving an account of the her mind was as clear as yours is at ceremonies observed on this occasion: this moment. Again and again has the "During my whole reign which lasts spirit of a parent or wife appeared unto but one week, no public business is the child or husband thousands of miles done; there is nothing but drinking. away from the invalid's room on the singing, playing, creating imaginary night of disease, when that person did kings, placing servants with their masnot even know the loved one was sick. ters at table. There shall be no dis-This manifestation of spirit power has putes or reproaches, but the rich and long since been taken out of the guess- poor, masters and slaves shall be work realm and clothed with the flesh equal.

and blood of fact. No one of sound | Gifts of money were given by the Romind can read the life of Mary J. Fan- mans at the Paganalla, a name which cher, the psychological marvel of the alludes to villages (pagi) a certain numnineteenth century, who was intimately ber of which were appointed by the emassociated with Brooklyn's keenest, peror. In each an altar was raised for best-balanced, and most Christian annual sacrifices to their tutelar gods. minds, William Carleton, the poet; Dr. | The Paganalia occurred near the be-There doesn't seem to be any potent | S. Fleet Speer, the Rev. Dr. Robert ginning of the year. The coins were remedy for this evil at the present time, Ormiston, Judge Dailey, Dr. Willard hid in earthen pots or boxes; hence the Parker, Professor West, Dr. Hammond, origin of the English Christmas box. the Rev. Dr. Joseph T. Duryea among | which is now the name for the present the number, but must grant there is at | which the box was formerly used to least one other ingress and egress to the contain. Santa Ulaus, who is supposed human mind than the five great high- to visit children on Christmas Eve, is ways of thought, which we call the the Dutch form of the name of St. senses of sight, hearing, feeling, tasting | Nicholas, the patron saint of children. According to a medieval legend, he "Perhaps after all the great cloud of once saved the daughters of a nobleman witnesses' which Paul saw are the from disgrace by throwing a mass of watchful eyes of our dear ones looking gold into the house in the night time. over the battlements of heaven. And Hence presents were put into the shoes this fellowship with the departed is of children in the night time on the only one of the sweet mysteries to be Feast of St. Nicholas which came on some day explained about the 'great | the 6th of December, that they might suppose them to be the gifts of St. Nich-After expressing the above this divine olas. When the modern stocking came into use, about two hundred years ago, it was substituted for the shoe as a more convenient receptacle, and the custom has become fixed on Christmas ders closely on idiocy, unbecoming a day.

Scholars are generally agreed that pretentious individual like him. He will Jesus was not born in the year A. D. 1, but, strange as it seems, that he was born B. C. 4. In other words he was born probably during the lifetime of Herod and in the year A. U. C. 750. We are often told that any religion or which was four years earlier than A. belief may be good enough to live by, D. 1. The "Christian Era" owes its origin to a Roman ecclesiastic, Diogood enough to die by. Of all beliefs, nysian Exiguus, in the year A. D. 525. All this, however, is of but little importance. In the popular mind the 25th greatest consolation at the hour of deof December is connected with the birth of Jesus and we can all join in who mourn. It strikes from the lanpaying to his memory that tribute of guage the terms by which our previous admiration and gratitude which his moral and spiritual worth will ever itself ceases to be. When we stand by command among the sons of men. His pure life, his beautiful spirit, his unthe couch of the departing, it unseals selfish devotion to humanity and his our vision, and death's fabled horrors tragic death, brought about by the orbecome the beautiful evolution of an thodoxy of his times, should make us immortal angel. We gaze through the all glad to unite in celebrating his merifts it opens in the clouds of ignorance and doubt, and see our beloved ones

morial day. To the Christian church this festival commemorates the incarnation of God. God manifest in the flesh," for the redemption of fallen man. Rationalists generally—those who believe in the uniformity and universality of law and causation-without accepting the dogma that God became specially and literally incarnate in the body of one man. Jesus, can nevertheless join in the commemoration of the birth of that great teacher, and at the same time believe in the larger incarnation of the universal spirit in every soul that lives and in the

race of man as a whole. B. F. UNDERWOOD.

life it imparts as a treasure laid up in "Poems of Progress," By Lizzie heaven, more priceless than the wealth of the world. It throws a bridge across | Doten. In this volume, this peerless the abyss of the grave, and death has poet of Spiritualism may be read in her no terrors to one thus guided. In its varied moods, "from grave to gay, from clear light the veil which conceals the lively to severe." It is a book to be world of spirits from the world of men treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily

printed and bound. Price \$1. "Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." royal soul is immutable self-possession. By Michael Faraday. Price 10 cents. For sale at this office.

Let the knowledge of them as our

While this selection from "Psychic

Science" is brimfull of rich treasures of

pure thought, permit me to call atten-

# ORIGINAL PROPOSITION

I would make the following proposi- pure gold of spiritual manhood and wotion, as an amendment to the original manhood. own birth-right, crown our earth-lives That all Spiritualists who read The with motives and daily action, in ac-

Progressive Thinker, please turn to cord with our rich, yea, priceless pospage 222 of Psychic Science, by Hud- sessions. son Tuttle, and read the following sentences which form a holy trinity of inexhaustible truth:

tion to "justice," "love." "The broad field of inspiration, Is it justice to ourselves, or to our stretching away to the remotest dawn venerable Brother Tuttle, to neglect of human aspiration, has no brighter, this opportunity of the present hour, purer or more sublime conception of and fail to express our love toward the powers and possibilities of the im- him for the long years of unselfish toil mortal spirit than is here grouped in for our spiritual welfare? words of life, light and boundless While we are fully conscious of our duty toward him, let us advance a step

hope." For the benefit of those who do not higher and count it a sacred privilege to possess this mine of spiritual truth, offer a portion of our (perhaps meager) "Psychic Science," I will quote in full: income, as a slight token of our hearts' "We are immortal, and hope and de- gratitude toward one whom we have sire tell us the wondrous tale of an un-learned to revere, trust and love.

with it the ideas of endless progress, our worthy brother.

power and beauty."

cluster of the rarest gems of spirit-in- the form of dimes or dollars.

One feels confident that in responding "We cannot cast aside its awful re- to the thought of justice, love, that the sponsibilities, and escape its duties, or original proposition had its origin in the be deprived of its grand possibilities. unselfish soul of some one who is inti-"The very name, Immortality, carries mate with the private life and history of

justice, liberty, love, purity, holiness, Let each and all of us who soon will meet him in the realm of spirit, send Dear readers of The Progressive our Christmas and New Year greeting, Thinker, let us gather this brilliant with some pledge of our love for him in

spired thought, and set them in the Dowagiac, Mich.

Be sure and send all remittances direct to Hudson Tuttle, Berlin Heights, Ohio. Send any time during this month or next. Don't forget.

# DR. HENRY SLADE.

# The Famous Medium in De-

HE IS SAID TO BE ON HIS DEATH-

troit, Michigan.

BED AND IN POVERTY. Dr. Henry A. Slade, Spiritualist, who has made and spent many fortunes and hobnobbed with the great scientists ily, Slade said, were converts to Spiritand crowned heads of Europe, is now ualism. shivering out his existence in Detroit in a bedroom 10 by 12 feet in diameter. The furniture consists of a small oil by assassination. He said: 'Well, if it stove, a cracked deal table, three is to be, I can't help it." -Grand Rapchairs, a bed and a chintz covered set ids (Mich.) Herald. of shelves.

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 so that 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 reserve in store sufficient as soon as complications clear

his Spiritualistic seauces and practice But I have no intention of concealing possible. His Detroit friends, however, I will say that to the best of my knowlthose professing the same occult sci- edge and belief this affair did come to it is a demonstrated fact that each huence, say the doctor is without a dollar pass. to his name; that he is subsisting soleprominence in occult circles.

The career of the man has been re- health, so far as appearances go. ficient to startle him when he first a loud voice: went to school. He would see spirits! and cry out to his fellow pupils. It was in England in the early seven-

ties he was first placed under the glare Lankester, a fellow of the Royal Soclety in company with Dr. Dunkin, another F. R. S. Prof. Lankester, according to Slade's account, had Slade arraigned at the Bow street police court, London, under the fourth section of the vagrant act for "using subtle crafts pressions. and devices by palmistry and otherwise to decelve." Magistrate Folwers sentenced Slade to three months at hard labor in prison, but conviction was quashed upon appeal to Middlesex sessions on a formal error.

was stirred up over the matter. Prof. taken one of his own slates, held it for came the words, "In the name of Jesus 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 on into the brilliancy that I saw before 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 plece of pencil concealed beneath his finger nalls...

On the other side there was counter testimony. Before a committee of investigators Slade, in proof of the genuineness of his manifestations, gave several scances, 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 Leipsic, Germany, were interested in the wonderful manifestations given through possible publicity, in November and ·ism.

as follows:

to him and given slates bought by the People live in the house and do not investigators themselves and marked seem to be annoyed, but people going to by them for identification. These he and from Fowler at night avoid it as took, depositing a bit of a pencil against they would a plague spot. Even the the under side of the table, both hands animals are afraid of it. being exposed to view above the table, One evening, Dan Fraser, lawyer and the slate being merely held by the statesman, started from his office in thumb of one hand. Sounds as of writ- Fowler to his country home, several men and women to-day, those who coning upon a slate would be heard from miles distant, on horseback. Mr. under the table where the slate was, Fraser is a good horseman and he has called, the church people for the most and upon reappearance of the slate it a nag which he would not trade for the would be found written upon with in- best forty acres in Benton county. The telligible messages, sometimes in six horse is a very sensible animal, and different languages.

At one time in a carefully selected than some judges before whom he has room and set of furniture, Slade sat had to practice. Mounted on his steed, down across the table from Professor Fraser was cantering along unmindful Zollner and Herr Braune and Fechner, of his surroundings, when the horse and after an exhibition of slate-writing | suddenly began to jump sideways and the company was astounded to see the to rear and snort with fear. Mr. table, four feet away from Slade and Fraser talked to the horse assuringly with Slade's back turned toward it, and tried to pull him back into the road, move from out the wall. Then there but the animal stood on his hind feet was a violent cracking sound and a bed and danced a polka. There was nothscreen five feet away from Slade part- ing in the road, there was nothing in ed, torn down perpendicularly, a feat the air, and in fact, there was nothing | tears and knock at the door of society that proved upon careful investigation in sight to cause alarm, that Mr. Fraser to be almost beyond man's strength. could see. Looking off to the left, how-Slade said that occasionally, though ever, he discovered that he was close to rarely, such phenomena occurred in his. the haunted house. Then he realized presence. Then upon a clean slate laid what the trouble was. It was impossiupon the table was written: "It was not ble to get the horse past the house, and,

has happened." With his feet in sight, crossed under-

Slade or any of his companions was seen to move; also a bookcase, filled

Subsequently before the Grand Duke Constantine, at St. Petersburg, Russia, March 1, 1878, in the presence of M. Alexandrie Aksakow and Professor Boutlerof, Slade caused a spiritual message to be written on the slate while it was held by the Grand Duke himself. He was there three months in the czar's personal household. The grand duke and even the late ezar and all his fam-

"While giving the late czar a seance," he said, "I prophesied to him his death

# Claim of the Sandford Dis-

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 He intends, he says to go to Paris, occurrence as this," said Mr. Sandford. the scene of his former triumphs, next "The public will-not believe, and I do February or March, in response to a not wish to invite any more bitter call from his friends, and there renew taunts or accusations of charlatanism. of medicine, and retrieve his fortune if anything that happens here at Shiloh.

"I believe that Olive A. Mills did die ly upon the charity of his relatives, and here. I know that she is alive to-day. that he far overrates his physique, and Last week I saw her on board a steammust be extremely sanguine to believe ship, bound for England. She goes that he ever will be able to renew his there to carry on the work of our Liverpool home. She is now in perfect

markable, even if viewed from the "I found her without apparent sign standpoint that he has never been and of life. Her jaw had dropped. No is nothing but a charlatan. He was breathing was perceptible. There were history, the very embodiment of those born 51 years ago at Johnson Creek, no evidences of pulsation. Those who Niagara county, N. Y. His father was had called me declared that the woman a fairly well-to-do business man there, was dead. As soon as I entered the him with those attributes of tender and he had a sister and two brothers, room I knelt by the bed and prayed in All of the family but James Slade, a a whisper. I bowed to the providence salesman at Ann Arbor, Mich., are of God, but I felt keenly the disaster it is no wonder that for almost two nead. As a child Slade says he was that the death of this woman at that cossessed of or by some power of time would bring upon my work here. which he knew nothing. It manifested At the conclusion of my prayer I rose. itself for the first time in a degree suf-| stood by the side of the bed and said in "'In the name of Jesus of Nazareth,

Olive Mills, come back.' "Soon there was a fluttering of eyelids and a tremor ran through her of publicity. While there he gave a limbs, and the woman regained her Spiritualistic sitting to Prof. E. Ray 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 vividuess her im-

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 In the trial that followed all England | tunnel or dark valley, she saw on the cliff in large letters the word "Preach." Lankester and Dr. Dunkin testified that As she stopped to look at it and wonder Slade, in his seance with them, had at its significance, faintly to her eyes of Nazareth, Olive Mills, come back."

"I did not want to come back," she is reported to have said. "I wanted to go 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 scemed to be drawing me 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 humble Nazarene. saw my friends about and knew that for the good of the cause we love I should take up my burden of life

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

## 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 Slade. He was investigated by the sci- nothing about it that would lead one to entific faculty of the Leipsic university. suspect that it had anything to do with and it was there that the details of his the supernatural, or that ghosts would performances were given the widest select it as a hiding place. This is the famous haunted house that has become December, 1877. Prof. Johann Carl an object of grewsome interest all over Friedrich Zollner, professor of astron- that part of the state. It is asserted omy of the Lelpsic university, person- that the most unearthly screams, moans ally conducted the investigation, and and cries for mercy have been heard iswas ultimately converted to Spiritual- suing from it. The country folk tell that at one time, a horrible crime was Some of the most severe tests were committed in this little house, but no one knows or is able to tell just what Slade was taken into a room strange this crime was, or who committed it.

Fraser insists that it knows more law

road to his home. Mr. Fraser insists that to this day his | more." neath a table, his hands and arms in horse will not go past this house. He full sight upon the table where he was has tried him himself and other people seated with the investigators, there was I have endeavored to get him by the heard a violent bell ringing, and 10 feet place. The horse exhibits the most about there was flung from underneath ject-fear when near the house and the table a bell. It appeared and dis- when Fraser goes to his home in the we would reach the hand of aid and

takes another road. There are people and forgiveness repeat to every repentiving in Fowler who say that this haunted house story is all gammon, but Mr. Fraser is not one of them .- Indianapolis News.

# 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 shall not be 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 man soul must needs suffer the penalty of his own acts. Each must either save to light and liberty, or lose to darkest night, his own immortal soul; yet by the same subtle power which constituted Plato a philosopher, Shakspeare 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 principles which must belong to God the Father, the Infinite All; endowed love and mercy—the highest of which the human soul has any conception.. So 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 soul's de-

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 though 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 mercy have gleamed like sunlight 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 man-

ever spoke diviner words than did the And those who call him "Lord, Lord," would do well to-day to remember the words spoken by him in regard to the

kind yet we must and do concede that

no man ever lived a more holy life, or

needy and suffering: "In as much as ye did it not unto one of the least of these my brethren, ve did

If we could look into the thousands of homes in Christendom to-day we would see inside one door wealth, ease and pleasure: children loaded with presents and stuffed with sweetmeats 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 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 leaf to the vine while tossed to and fro by the winter's storm, begging, yes 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 stitute the bone of society, as it is part, we would see written there scorn and unforgiveness 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" clinks his gold and promises food and raiment, her whom they declare shall not be redeemed though she repent in sackcloth | by a deputy sheriff acting as guard. and ashes, her whom though she come groping her way through penitential 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, diour intention to do harm; forgive what turning about, he went over another vinest sentence that ever passed the lips of God or man: "Go and sin no

> O. the heartaches which might be ... cured... The pain which might then be endured. What noble life might be insured if

ant sinner those blessed words, "Go and sin no more.".

This Christmas day brings to our minds recollections of the Christmas days strewn all - glong the backward track of our lives. We think of the Christmas of our childhood when for weeks previous to the happy day we lived in fond anticipation of Santa Claus' visit and the stuffed stocking, when we listened with rapt attention to the story of "Little Jack Horner," and other Christmas heroes and heroines.

We think of the Christmas of our youth when the flery blood of health went bounding through our yeins, and when with the sleigh bells' fingle and chime of bells was mingled the story of Love's young Dream.

And we think of the Christmas of old age when sitting in peace by our own hearth-stone we know we are wiser and better than of yore; that the soul, ever young, reviews the past, looks upon the path in which was laid many obstacles which have been surmounted. The higher life.

And so the world of humanity has its milestones of progress and as it grows older it grows wiser and better. And after while when we have risen to heights imperial, the soul with its sight | ism stands for it is not to be wondered grown clearer may look back upon the at that the interpreters of its signifilong line of evolution and see why it has loved, why it has worshiped, why it has struggled and from its high eminence can see how the hand of God hath wrought it all.

When on God's sunlit mountains The soul in beauty stands Above the mists and shadows Beyond the border lands,

With sight and sense grown clearer It may view the steeps of time And know why through the ages It was born to climb and climb.

That humanity has outgrown its sins and follies and attained to the higher life pointed out by him who taught by the wayside and sought to imbue men with charity toward the unfortunate ones of earth, and bade them to not withhold the cup of cold water nor the crust of bread from the lips of the fam-

In that day peace shall come upon the earth and all people shall sing in one tremendous chorus which shall echo around the world and resound through arches of heaven, the song the angels

"Peace on earth and good will to

### Theory and Practice.

There appears to be a strange con fusion in many minds concerning prac tice and theory, Elippant thinkers are apt to esteem the practical man as the only man of any value to the world They regard the theorist as one who dwells in the clouds and fails to carry out his mission on the earth. Yet with out theory the practical man would find his occupation gope. He would have nothing to put into practice. The progress of mankind has been

owing to theories which some have

formulated in their minds and others

have applied in their actions. In the simplest affairs of life, as well as in the most complex, there must always be a theory. When the theory has been in existence many years and the applica tion of it has become common experience we generally lose sight of its origin. When it is new we recognize that it is a theory. The next step is either to reject it as unpractical or test its worth by attempting its practice. Doubtless there have been and are many wild theories which in their crude conditions or from being founded upon false premises cannot be of benefit to society. This is not because they are new or unproven, but on account of their being erroneous. That which is not yet proven may be none the less sound and true. Every theory is an offspring of human brains. The worst of them may contain a germ of something better. The cry raised against the

dream. Out of many dreams some are dreams of truth. Every scientist who makes a new discovery is a dreamer. Every inventor who designs a machine or instrument which makes living on earth easier and sweeter is a dreamer. Every artist who by the creation of his genius furnishes delight for men is a dreamer. Every philosopher who gives out a thought of wisdom is a dreamer. The theorist is always a dreamer truly, but through such dreams potent force, impelling the

theorist is, "He is a dreamer." Let him

world to action, has ever come. Every Spiritualist rostrum should be a centre for the projection of theory. How far the circumference may be from that centre must depend upon the law, if you will, and while admitting influence of the speaker and the development and environments of the hearers. No one should condemn the speaker for being a theorist. That is his rightful vocation. No one should ance of stability and permanence. hastily declare his theory to be without practical value. That is the thing to be tested before judgment is passed. Possibly it may be for future generations to prove or disprove, yet for this day and hour to commence preparing conditions for the trial. Possibly it may be proven only in that higher life which

awaits all who seek it. It might be said that the so-called practical man differs from his theoretical brother chiefly in this: that he does not himself construct new theories nor willingly accept them from others. As a check upon the vagaries form without an associated and united of the mentally unbalanced this state body of opinion behind them will all of mind has great value. It may, however, itself become unbalanced and cause its possessor to neglect pearls of great price. smil

Let us all recognize the worth of others' labors, and, each in his in-dividual life do his own part towards the completion of a harmonious whole. Providence, Rilin

## Caused a Priest's Arrest

Rev. Father Straven of Des Moines, Iowa, went to OMPchellville recently with a pardon for one of the girls in the institution whom he desired to place in a Roman Catholic school. Superintendent Miller refused to turn over the giff til him. Father Stra- view of the importance and scope of ven refused to deliver the papers to Miller, who then had the priest arrested

Father Straven complained to the imaginative in us, the spiritual (?). But governor and board of control, and Miller explains that he had no authority to turn the girl over to the priest; that when once pardoned she was free, and she refused to go to a Roman Catholic institution, saying she would rather commit suicide. The whole proceeding will be investigated by the board of control.

"Human Culture and Cure. Part | the need of a real Spiritualism that will First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as itwell fulfills the promise of its title. appeared. A table five feet away from country on horseback after night, he sympathy and in a true spirit of love | For sale at this office. Price 75 cents.

# SPIRITUALISM.

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 party is more or 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 path running back to the beginning of | these problems must all be embodied in earthly life, we now standing above set terms with rigid definitions; with and beyond may review with one the result of an apparent materialism glance, and we see all the rough that is so distressing to minds not used places and know why they were there; to precise reasonings. Yet undisthat they made us grow strong and ciplined emotions are always dangergreat, that the very difficulties in our ous, as well as are inelastic conclusions way were only to strengthen us for a | 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 Spiritualcance 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 rationalistically-as to Man, Nature, and the Spirit World.

> That man is an entity rather than a personality is a favorite dictum 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 fail to do so. His mental, moral and spiritual status are not entirely the result of experience or training due to this life. The influences of environment and cirin 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 scheme devised either for man's "descent" into matter that he may conquer it and his lower nature, or it is a mysterious condition of existence peopled with evil-genii 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 existent in the consciousness only. Its reality-objectivity-is disputed, and its 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, hence it will

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 psychical, and human progress assisted by inspirations from the other world as it may be, is, in the main, the result of the evolution of the divinity withinman. 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 as 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 the idealist's base, Spirit, as the foundation, strives to find the laws governing its manifestations, finds in the immutable order thereof the only assur-

make no appreciable difference to their

Spiritualism as thus understood has something definite to say regarding Life, Philosophy, Morals and Religion. It is a criticism and an exposition in each region. And being such will have ideals to accomplish, which will require methods and machinery for their attainment, so that the ideal may be translated into the real for the benefit of mankind.

Disjointed efforts, however well-intentioned, can never produce the effects of associated energies. Literature, oratory, organizations, propaganda in any fall of creating a great movement with numbers to give it weight. Our weakness has been the lack of this unity, and the persistence with which each has played his own hand regardless of his neighbor, or of the cause as a whole. London smiles superiorly on the provinces, and the provinces retort in kind. both united in realizing the real work of the cause, they would form an invincible army of opinion. The National Federation, the British Spiritualists' Lyceum Union, as National bodies, are doing excellent work, but even they are powerless against apathetic indifference to the real significance of Spiritualism. Organizations have not only failed because people object to order. but from the fact that too narrow a Spiritualism has been taken.

By all means let us cultivate a disciplined idealism. It stimulates the let reason retain her sway, and our knowledge of nature come to our assistance if need be. But, at the same time let us be practical. Not carried away by every wind of doctrine, and so constantly compelled to retrace our steps. An idealistic Spiritualism containing the highest thoughts on Life, Duty, philosophy and Futurity is a need, but side by side therewith is also enable us to say we reduce our ideals to the practical service of man as he is, which is the only reasonable path by which reformers can hope to reach the realization of their desires. J. J. MORSE.

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y means of natural selection, or the preservation of favored race in the struggle for life. By Charles Darwin. Gilt top, cloth bound. This book is the grandest achievement of modern scientific thought nd research. It has passed through many editions in English, has been translated into almost all the languages of Europe, and has been the subject of more reviews, pamphiets and separate books than any other volume of the age. Most of the great scientists of the age fully support his position. The thought of this book has become a part of the common inheritance of the race. For sale at this office. Price 75 cts.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on

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# A Study of

Elizabeth Barrett Browning. By Lilian Whiting,

Author of "The World Beautiful," "Kate Field,"
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With portrait. 16mo. Cloth, glit. Price \$1.25. The
writer of this "Study of Elizabeth Barrett Browning"
has thrown the book into five chapters, with sub-titles as follows: LIVING WITH VISIONS. "Summer Snow of Apple Blossoms;" Music-Flow of Pindar; Friends in the LOVES OF THE POETS. The Prefigured Friend; Vita Nouva; "One Day, My Siren."
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Father Tom and the Pope,

Or a Night at the Vatican.

Written probably by Sir Samuel Ferguson. From Blackwood's Edinburg Magazine. This is a humorous account of a rollicksome visit to the Pope of Rome by Father Tom, an Irish priest, armed with a super-abundance of Irish wit, two imperial quart bottles of Irish "putteen," and an Irish recipe for "conwound-ing" the same. "What's that?" says the Pope. "Put in the sperits first," says his Riv'rence; "and then put in the sugar; and remember, every throp of wa-ther you put in afther that, spoils the punch." "Glory be to God," says the Pope, not minding a word Fath-er Tom was saying. "Glory be to God!" says he, smacking his lips. "I never knewn what thrink was afore," says he. "It bates the Lachymalchrystal out on the face." says he—"it's Necthar itself, it is so it ov the face." says he—"it's Necthar itself, it is, so it is!" says he, wiping his epistolical mouth wid the cuff

at this office.

The Mystical Quadruple Interrogatory, How? What? Whence? Whither? Concerning the existence of man, and all things, and all being, and all life, so far answered by the contents

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Lectures by the Swami Vivekananda, on Raja Toga: or Conquering the Internal Nature, and other subjects; also, Patanjali's Yoga Aphorisms, with commentaries and a copious glossary of Sanskrit terms. Revised and enlarged, 12mo., Cloth, \$1.50. Raja Yoga is an ancient system of Indian Philosophy, and one of the four chief methods that the Vedanta Philosophy offers to obtain freedom and perfection. Swami Vivekanauda became a familiar figure in several American cities during the three years following the Parlament of Religions at Chicago; he was cordially received in America, where the breadth and depth of his teachings were soon recognized. His teachings are universal in their application. The book is chean at 21.50. For sale ht this office.

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

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

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The Nature Cure teaches how Nature cures. It does not use poisonous drugs. It does not endorse dangerous experiments with the surgeon's knife.

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## TESTIMONIALS.

Susanna W. Dodos, M.D., of St. Louis, Mo., writes:—"I have not read anything in a long time that has given me so much pleasure. It is brimful and running over with good things. One single prescription how to cure malaria in 24 to 48 hours—is worth more than the price of the book."

It will save money in every home.

"I agree with you that we need physicians to teach the people how to live, in place of filling their systems with drugs."—CARRIE A. WILBUR, M. D., Sutter City, Cal. "This book is plainly the work of rational minds."-METHAPHISICAL MAGAZINE, 503 5th Ave., N. Y.

"I think NATURE CURE is admirably adapted to the wants of the people generally."—JULIET H. SHVERANCE, M. D., MII-wankee, Wis. women and children and their allments is invaluable, and lends completeness to the work as a popular household counsellor."—
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it over carefully, and read a great deal of it; think it one of the best books I have

run across for the home, as it talks in terms which can be understood by any one."—F.
A. ONDERDONK, 5 and 7 Pearl Street, Grand

"The volume is one we can heartily com-

mend to all."-PROGRESSIVE THINKER,

The Book Contains 375 pages, and is finely illustrated; the mechanical and artistic work are the very best. Bound in fine English cloth, marble edges, \$2.00; common cloth, \$1,50,

Chicago, ....

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, | phia, Pa. in consequence of the press room being closed on Monday, our regular day of

Rev. J. O. M. Hewitt has returned from a very successful engagement of | ualist Society as a Spiritualist minister. four months at Columbus, Ohio. Mr. The services were conducted by Mrs. Hewitt is an able speaker and genial Anna Robinson-Gillespie, assisted by for engagements at 498 West Madison and the ceremony was very impressive. street, Obicago, Ill.

17, I attended a materializing seance at | field as a Spiritualist lectuer and test Mrs. Tripp's, 90 Thirty-third street; it | medium with the highest recommendatended."

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 Spiritual meetings and winning them to the truth by her faithful tests and ministrations."

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 so no longer. Brother Bonney's lectures have been interest continually, and the tests of against fortune- telling inoperative. Mrs. Bonney have been highly appreciated. They will leave us with the best wishes of all our people, and the hope that they may never lack an engagement. Such workers in the Spiritual field should never be idle. They do us good always. Their address is 924 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. Winans 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. Winans 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 clothing 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 disengaged 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 | pine woods. swore out warrants for Chas. E. Manary and Mrs. Helen Brumbaugh, charging them with pointing firearms in a menacing manuer. Mrs. Brumbaugh is the nervy 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 ball 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 Spiritual ists' Freedom Society, Sunday, December 24, at 3 p. m., at People's Institute.' Isaac Perry writes from Florida

"Truly this can be called the land of 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 Briant, 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 those who will come and make it their home 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 angel 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 realms 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 with 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 wellknown, 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 Spirin twos and threes; these are the forces | at this office. which are causing the membership and congregations to diminish in the orthodox churches. Truth is mighty and will | Burr. Price 15 cents. For sale at this | known author. Price 15 cents. For

A. D. Jacoby writes from Elichart. Ind. "Joseph King gave three very successful seances here in Elkhart, last one at our house. They gave entire satisfaction, most of the forms being recognized at first glance. There were some good tests given."

Mrs. E. Cutter is lecturing at Stud holm Hall, Philadelphia. Her address is 1025 Spring Garden street. Philadel-

Flora Hardin writes from Anderson, Ind.: "Last Tuesday evening, Mr. A. C. Ainsworth, of Indianapolis, was ordained by the Madison avenue Spiritgentleman, and societies needing the Mrs. Lillie Thiebaud, T. W. Smith and to enjoy it." Nevertheless, there is a services of an able exponent of the spir- Dr. G. M. Hilligoss, the president of the itual philosophy, should address him society. There was a large attendance Mr. Ainsworth is a member of the Mrs. Phillips writes: "Sunday, Dec. Loyal Legion of Honor, and enters the was one of the best seances I ever at- | tions of integrity and honor. He has been serving the Madison avenue Tem-Mrs. Van Buhler writes from Detroit, ple Society and will remain with them Mich.: "Allow me to say through your | during the present month. Mrs. Gillesple came up from Indianapolis where doubtable St. Peter is supposed to and is, upon God. she has been serving the First Society, and gave two lectures to delighted audiences of Anderson. She will soon join her husband in Oakland, Cal."

M. W. Packard, president, writes turned a verdict acquitting Mrs. Tyler- ed deacon loftily instructed St. Peter as this selfishness, but in vain. Buddha in fact the entire field of human writer. "Rending the Vail" was writ-Moulton of the charge of having told to the standing of his applicant in the fortunes. Mrs. Tyler-Moulton set up | circles of the elect and the various bethe claim that Spiritualism was a re- nevolent societies and charitable instiligion, and that she had acted merely tutions where his name was a houseaccording to her religious beliefs. The | hold word. But the keeper of the gates case will be taken to the Supreme court by the city. The prosecution was ing for the distinguished philanthropist under a city ordinance, and the city authorities fear the result of the verdict very highly satisfactory, increasing in | will be to make the city ordinance | the strength of a simple toy tossed to a

Secretary writes: "The Y. P. S. U. holds its regular meetings on the second and fourth Wednesday evening of each month, in room 417 Handel Hall. All who are interested and who are not, we would be pleased to have them come with us, and see what the young Spiritualists can do."

# LAKE HELEN CAMP, FLA.

Notice of Last Two Excur-

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 Dhorn Brothers) are prepared to set a fine table and assiduously care for guests. The new blcycle path, (three feet wide) is being rapidly built, being completed as far as Lake Winnemissett. 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 26. Tourists for any part of Florida can join them and save nearly five dollars on each ticket. These parties will sail on the Commanche of the Clyde Line. I shall personally conduct the party leaving January 26. 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

Write me for particulars, enclosing four cents in stamps for circulars, etc. H. A. BUDINGTON.

91 Sherman St., Springfield, Mass.

## Prayer that Never Ceases.

There is one spot in the United far as is known one only, where the with money current only in the sordid 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 re- litles to the poor. But now if they could markable form of worship that prayer | leave the angels out of the account and in the turret shall never sease so long as the building shall stand.

The author of this custom is the Rev. | desolate waif over his first shining toy, Frank W. Sandford, leader of the or the gleam of half-terrified rapture "Holy Ghost and Us Society." The so- flashing from some starved soul whose ciety affiliates with no denomination darling hope their small coin has made and tries to conform strictly to the possible, they would discern a kind of teaching of the Bible. Starting without | wealth which discounts all the fortunes a penny, it has in a few years achieved of the angels. And this is one reason such success that it has built four why the investments in sweet charity 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, and the sick healed by prayer every day in the year. The students of | soul, here, they are as worthless for religion who make their home here take | any heaven hereafter as the pitiful creturns at sustaining the never-ending dentials and testimonials of the pompprayer 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: f? 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 New Jerusalem that prevents the irasstudents; there will be from 1,000 to 1,200 gather in these balls to read the entire Word of God and go out to prac-

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, blessed, for there can be nothing beand 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 Reincaritualists through the spiritual phenom- nation and Re-Embodiment." By-Prof. Tying the principles of evolution into ena. Privately the people are sitting W. M. Lockwood. A keen and master- new fields. Cloth, \$2. For sale at this foundation of a religion that will make cents. For sale at this office. in circles; many quietly sit alone, and by treatise. Paper, 25 cents. For sale office.

"Thomas Paine: Was He Junius?" An interesting pumphlet by Wm. H. 40 pages by Dr. J. M. Peebles, the well-

# HEAVENLY MARKETS. Cifts and Civers Analyzed.

THE CHARITY THAT DEALS MAIN LY IN DOLLARS AND CENTS IS NOT THE ONE TO SPECULATE IN 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 ring of covert irony in it, perhaps of misplaced confidence. In that inimitable 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 was obdurate, and hell seemed yawntill the little lad with the humming top came along and let him into paradise on | tions. waif of the streets in the one impulse of pure disinterested love and kindness has become in a great measure disinte- away by the seceretary.

gifted but sad-voiced George Eliot who declared when she joined that congregation of positivists, which some one says consists generally of three persons 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. to the plane of wider interests and retain the glory of that disinterested and To this end the dealing in futurities, whether on the part of priests or epitaphers, is a mistake, and it is just as | man consciousness toward the inviswell for the children of this world to lible. The evolution of the human intelunderstand that fortunes in heaven are a ticklish matter, and if it is only clean gains they are after they would be wiser in their day and generation, as the inevitable issues. But to-day the Bible intimates, to grab something here and take the chances with the angels. At least, they would not lose the equivalent for their coins on earth in an States, says the New York World, so attempt to buy the gifts of the gods marts of time.

> The season is verging on when good | the Great Being-Humanity. This is people, who want to stand in with the angels, and small children who have fleeting and erroneous ideas of becoming one of them, are wont to pour out their Christmas offerings in vague charmanage to catch the direct ray of purely human delight in the heart of some above all others must pay as they go along or miss their dividends everywhere. If they do not open the bearts of the donor to that pure delight in the joy and well-being of others which makes heaven, the heaven of love in his ous deacon which the sagacious St. Peter withered at a glance. What they may do for the beneficiary is, of course, another matter, though here, too, the spirit and touch of the giver may mean more than the world knows, and be the thing that turns the gift from sordid coin in the markets of earth to the spirit gold of heaven.

At any rate, the charity that deals mainly in dollars and cents is not the one to speculate in safely for the heavenly markets and, no doubt, it is only some restraining grace caught from the cible Peter from turning off many an applicant at his gates with the old denunciation. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Nevertheless, one must insist that Estella may have been all right. And if so, and she has come into-the true inheritance waiting upon deeds of love and charity, she is high among the yond it in all the courts of heaven.

IRENE A. SAFFORD. "Harmonics 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, car- in time the world will understand and portant volumes on Health, Social Sci-

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of sale at this office.

# RELIGION. Prof. Loveland Clearly Defines His Own,

In The Progressive Thinker of December 16, Brother D. W. Hull, while SAFETY. FOR THE HEAVENLY I giving me more commendation than I should dare to claim, useems to think that Hudson Tuttle and myself reject religion. So far as Lam 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 Godefor its 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.

gists, is a binding back-a rebinding. The church says it is binding back to | He says: God. Some of the most able philosophical church men say that "religion is cold "critic's eye" whereby the re- the feeling of entire dependence," that

tice, more thoroughly than any other re- tions. ligion. Christianity in its monastic orders, patterned after the Buddhist, ap-

may have been all that the recording ability of the individual to hew out his on our book-shelves. all the love—for all the helpful kindness -which has made existence so sunnywhich has thrilled my spirit with so much ecstasy and joy. I am dependent upon man for all those potential influences which have developed the latent energies of my ungrown nature. I am dependent upon manufoi all my hopes of the future. To be ushered 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 heaven if humanity work absent. Man knows, man can know Ano joys but The matter of doing one's aims to be | what flow directly or indirectly from seen of men is not a thing commended man. And it is only as the great whole of any gospel, yet the idea of doing of humanity rises in the scale of ethical them with a view to fortunes in heaven | perfectness that the general happiness has not been held altogether unworthy of the social man becomes fuller and of even the most devout. The principle | more complete. I acknowledge my deis the same, however, in both cases, and pendence upon the "Great Being," the latter only shifts the selfish motive' which is humanity, and of which, I am in essence, and would be in conscious turns. Insidiously, too, it has its root | rapport, an active factor. But I realize in a law of life which makes the deed | that through both lieredity and envireturn in blessing, or cursing, on the | ronment I am broken up from that head of the doer, so that neither the oneness of brotherhoud-from that spir-Brahmin with his Kama nor the Chris- itual insight which reveals that every tian with his "sowing to the spire" can buman brother or sister is me; and that easily escape its influence in the relig- I am them. I am longing to be bound ion he holds out to man, and only the back to humanity. To be able to see individual who can lose all thought of and feel that all our interests are the it in the sweep of some sudden impulse | same. That the weal or woe of any of of goodness or grandeur can quite at- my fellows is mine, and mine is his. "An injury to one will be the concern spontaneous act of love or charity of all." And the welfare of the one will which counts with the immortals. Un- be the effort of all. A divided welfare questionably, then, the main hope in is impossible. The religion which aims the case is to get oneself as far as pos- at this, is mine. Religion is Man. And sible into the line of the noble impulse. the mutations of religion among the vavarious peoples in the different ages,

> my religion, and I think Brother Hull belongs to my church: J. S. LOVELAND.

> are only the varying phases of the hu-

lect has created the many religions and

their almost innumerable interpreta-

tions. Discord, division, war have been

comes the great Reconciler, and pro-

claims the "Religion of Humanity"-

the oneness, the brotherhood of man.

The binding back from a selfish indi-

vidualism to a loving universalism.

The abandonment of an arrogant pride.

and the practice of dependence upon

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 between higher and lower growth) of the miseries and woes of the spirits of November 25, in the brief mention of there is right and wrong. Everything in the flesh are caused by the spirits the Sun Angel Order, by Bishop A. Beals of this place.

First, Spirit Saidle, the leader, has condition. The drunkard is as true to the worst of misery imaginable, solely turn of mediumship to the world. 48 pages. Price, never claimed to be the first spirit that | the law he is under as is the saint. | through the ignorance of life's vita ever reincarnated on this planet. She When the Doctor understands that truths; that millions of spirits can be had received her crown as a perfected | there is no God but intelligent law, ex- assisted to a higher, happier and more spirit upon another planet before this siting from eternity to eternity, all his useful life by being taught the truth; one had reached the human bearing troubles will be at an end. He will and having discovered to our entire sat-

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 spirits directing it exercise 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 durimedium, Mrs. Daniels, who is "supplied to have communications from Spirit , Saidie," etc. | that Mrs. Eddy's "all is mind and there | task before us, we appeal to every lover There is no supposition in the matter is no matter; all is health and there is of embodied and disembodied humanity when Saidie and other shirits from the | no disease," is false from foundation to | to assist us in this noble venture. higher heavens comesto our circles and turret. Still she is doing good. The We wish to have a branch of this talk and give us their terchings in their | medical schools had dragged the world | circle organized in every Spiritual comindependent voices, and Mrs. Daniels is down so deep into the slum of drugs munity in the country. We wish to

a woman who is known and loved for | that it is wholesome for a lone woman | have all the circles thus formed meet her uprightness and party of character to rise up and go to the other extreme. at the same day and hour, thus concenby all with whom should ever come in | False as is her system it is not more so | trating a mighty power of love, truth than the wholesale drug system she and goodness, the influence of which contact, and her life and service is freely given withoutcompensation to opposes. Her work has set the old shall be felt throughout the whole school doctors to lively thinking, and realms of the dark and sad souls of her work. The purpose of these wisturned their attention to better growth, earth's atmosphere. dom spirits is to awaken a higher consciousness with all thoycome en rap-Out of the conflict universal humanity port with them, and no inspire in their | will receive important growth. A pro- | from Dr. C. D. Larson, 947 West Sevhearts the desire to emprove every op- fessor of Rush Medical College told me enth street, Cincinnati, Ohio. portunity of the earth life to unfold the that Christian Science would cause a highest and best possibilities of the metaphysical chair to be established in of the mind and soul, and their teach- that institution. That isn't a bad showings and their influence are for the up- ing for one little woman against the Babbitt, M. D., LL. D. A compact and lifting of humanity by all the means | world. .. the present conditions of society will admit of, and those to whom they come are fully able to judge and demonstrate by their outward life whether they are Sexual Development, and Social Up-litualist. One of the very best books on building." By E. D. Babbitt, M. D., the subject. Price, reduced to \$1, "pernicious and baneful," or otherwise. Their teachings upon reincarnation and LL.D. A most excellent and very valu- cloth; paper 50 cents. For sale at this all other subjects are the purest that able work, by the Dean of the College office. have ever been given to humanity, and of Fine Forces, and author of other im-

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men and women happy and free. Summerland, Cal. E. W. SMITH. of Astronomy and Solar Mentality, Buddhism in its spirit and living princi-"The Spiritualism of Nature." By with Tables of Ephemeris from 1830 to ples. Spiritualist or Christian can Prof. W. M. Lockwood. Price 15 cents. 1910." By Yarmo Vedra. For sale at scarcely read it without spiritual profit. this office. Price, \$1.50. For sale at this office.

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member of congress for four sessions, fully discussed. Religion, according to the etymolo- an editor of a leading daily, and a pro- "The work is not written by the me-

book are four in number: Dr. W. H. ten down by the secretary as spoken, or Reed, who is called the chemical con- if in writing, filed away. At the next trol of the medium; William Denton, meeting the minutes in full were read pibilate demi-gods and deacons, and Now, I accept both these definitions, Thomas Paine and Michael Faraday, corrected, or criticised by those present about all creatures but babes and suck- in their philosophical meaning. There are numerous others giving a few and by the authors, and when approved lings who come his way, the lordly is nothing more demonstrable than incidental and mostly personal mes- by both laid away for the book. deacon was quickly relegated to a that primitive man was socialistic. In sages or dissertations on scientific, phil. "The work is unique in the history of

there are in the book about sixty illus- words a minute were written by actual proximated a socialistic condition. But | trations-44 of them portraits. These timing by the watch. their subjection to the papacy prevent- were drawn by a form standing out in "It is but just to the secretary to say

not/directly hit Estella, for the virtue farthest, and claims to be an "individ- Thomas Paine and Prof. Faraday, are or in writing. of charity, as the darkey poet says of ual sovereign." And we are treated in kind, in thought and style with those "In reading the book, and I have read "de sinfulness ob sin," is no doubt with sermons from the pulpit, grave ar- to which their active lives in this world it all, this modest, self-retiring, literal "pendin' on de spirit what you goes and | ticles in the press, and learned essays | were devoted-in literary character as rendering of these extraordinary hapdoes it in," and the spirit of Estella and volumes from the learned upon the different here as in their works extant penings by the secretary has been a angel could desire. But the very fact own fortune, "make his way" in the "The Spiritualist press and its con- character to the book and inspires con-

that fortunes in heaven were connected world, and also make his peace with tributors are just now discussing a stant confidence in the integrity that with it by the epitapher seems to give | God. My religion comes in here, and | number of questions as to the nature of from the first page to the last enhances it somehow the wrong ring, and sweep | declares with Pope that "God never | spirit, of spirit return; the want of the respect and interest of the reader." it out of that humming-top ideal of the sweet charity just for its own sweet hence, I declare that "religion is the leader that "religion is the leader." Indicate that "religion is the leader that "religion is the leade sake, and native pleasure, which the feeling of entire dependence upon limitations—that the organism of the Progressive Thinker. Price, \$2. It is German writer is after. It was the man." I am dependent upon man for medium imposes upon communication, 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 De-

cember 0, the delightful brilliancy of

the veteran Peebles appears again, this

time on the subject of "Whatever Is Is

In the handling of the God question

the Doctor reminds me of Gladstone.

Gladstone was a glant on statesman-

ship and a pigmy on theology. In an-

other respect the Doctor and Gladstone

are alike. 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-na-

tured than to feed all of earth's poor;

and Peebles has the same God. Glad-

stone 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,

any kind of a God that could keep na-

ture in an inferior position: Dr. Peebles

here again is Gladstone's likeness and

co-laborer. They are an interesting pair

The Doctor admits that "most of the

things around and about us are imper-

fect." In fairness he should admit that

since his God is Captain and nature his

handmaid, none of this imperfection

should be placed at nature's door. He

should admit God had not a little im-

perfection in his original designs, in-

leed so much that after all these count-

less billions of years of labor to correct

the imperfection he still finds on his

with the ice age and earthquakes.

formers we call growth workers.

doesn't need to waste words with me

E. W. BALDWIN.

"Human Culture and Cure, Marriage.

Verona, Wis.

hands a botched job.

Right-Whatever Is Is Mind."

"Rending the Vail" is pronounced by and various kindred questions. All Col. R. T. Van Horn, of Kansas City, these are treated, some of them very Mo., as a most remarkable work. That fully, but all rationally understandable. Col. Van Horn is fully competent to Also phenomena, inspiration and such judge, we will say that he has been a to many, knotty subjects, are freely and

found thinker along scientific lines. dium nor by any one connected with the society or circle. All was delivered by "The principal contributors to the personalities distinct from either, writ-

realm below and advised that the rec- dividualism was the result of evolu- osophic, religious, theologic and occult spirit communication. Swedenborg, A special to the Chicago Record from ords of his life did not show anything tion. Individualism developed the in- topics-from world-building, the origin Andrew Jackson Davis, and Maria King Milwaukee, Wis., states that on Dec. fine enough to admit him within the tense selfishness of the present, Some of life, or religions, of scientific discov- wrote under inspiration. Newbrough 22, a jury in the Superior court re- pearly gates. Whereupon the astound- of the old religious sought to overcome ery, and the laws of cosmos or nature— wrote Oahspe automatically by typeproclaimed Universal Brotherhood, and thought. The limitation seemed to be ten and spoken by full-form personalito some extent established it in prac- only that of the spectators to ask ques- ties and is printed as given. One re- markable thing about the writing may "In addition to this mass of messages, not be amiss here. As high as 1,200

ed the full fruition of their organiza- the room at a desk, the form or person- that his work has been admirably done ality to be sketched at the doorway of -not only faithfully and efficiently, but As the result of selfish evolution, and | the cabinet and the finished picture with excellent taste. There are no dogthe influence of the old religious, man banded to one of the circle and filed matic parentheses, no interpolations or ipse dixits of the scribe. He simply for a fellow-being that his life could grated-unbound from his fellow. He "What will attract the attention of states that "a form purporting to be" sets up an independent kingdom by even the non-Spiritualist reader is that So-and-So, "appeared and delivered the Of course, the moral of this tale may himself, or his immediate family at the topics treated by Prof. Denton, following"-stating whether it was oral

source of constant admiration. It adds

Victory in Portland, Oregon.

Not seeing any news from my present

headquarters, perhaps what has tran-

We have been having the persecution

spired lately in Portland may be of in-

of the Dark Ages enacted over again.

Twice have our mediums been dragged

before the police court for what?

their own conscience." I came here to

fill an engagement with the First Spir-

itualist Society and arrived upon the

eve of the second enactment of the

august city fathers, so was enabled to

Much was brought out regarding our

laws and teachings which reached the

ears of many who otherwise would

never have heard of them. By the

earnest efforts of Mr. Leisure, our at-

torney, and the fair-mindedness of a

sincere and honest judge, who, by the

A benefit given by the mediums re-

expenses of the trial. Two well-attend-

ed Sunday evening meetings are being

held beside our Thursday evening me-

The society has engaged my services

until the beginning of the New Year,

after which I shall be open for engage-

ments in Oregon or Washington. I re-

gretted very much I could not as dele-

Rejoice with us in our victory over

church and city. My address, here or

Seattle, is General Delivery; will reach

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student and especially by every Spir-

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me anywhere. ESTHER THOMAS.

gate attend the N. S. A. convention.

way, is a good Catholic, we came off

attend the whole trial.

are livelier than ever.

diums' meeting.

The Doctor asks what he calls flap. above name. Its object is to educate

the same question. From them the shall know the truth, and the truth

question is fair, from him it is unfair, shall make you free;" and in the in-

for no blundering God hampers them. I disputable fact that "thoughts are

by leaving out "rightly understood" method of procedure with these two

but that all is growth, alike with the essential in this righteous undertaking.

theory reformers would be out of a job, in the flesh, and through which myr-

our answer is that what he calls re- lads of miserable disembodied spirits

on that science. Philosophy, common good to be accomplished through this

sense and uncommon sense all agree undertaking, and the immensity of the

ence, Religion, etc. Price, cloth, 75 Old Records." Told by Paul Carus.

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About his "whatever is is mind," he freedom and usefulness.

from his "Whatever is is right." I dis- principles as foundation stones.

The Doctor even quotes l'ope unfairly things." this band has formulated a

Worshiping God after the dictates of

terest to the Spiritualists at large.

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selves, and became converts to Spiritualism.

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A Few Words About the Devil. And Other Essays. troubles will be at an end. He will and having discovered to our entire sat-know there is no higher nor lower law, isfaction the fundamental principles as told by himself, and the history of his parliamen-but that all is growth allke with the essential in this rightness undertaking

### savage and the archangel. Under the we predict for the Inner Circle of Light Doctor's theology, he should find fault a mission through which crime, sickness, poverty, misery and woe shall be When the Doctor says that under our enormously decreased among the spirits

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

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

Hieoroglyphic Writing-Many have sent specimens of this unknown character writing, the general similarity of | duce. which is singularly apparent. Mr. and Mrs. Black, Fordiand, Mo., have been experimenting with his mediumship for the translation of the same. Those having specimens will do well to send them to them. They are not public mediums and desire the test as a study for themselves.

the most natural office for her to take. Who else could feel the love and inter-Where in all the wide universe would | This is the limit. tuere be a paradise more sweet than the old home with its loved ones. This attachment it is true wears away with | proven to be best for the common good. | friends. I could relate hundreds of time, and the spirit finds itself drawn to another life, yet attraction always remains and so far as a spirit can influfeeling, affection, or the desire to bene- known?

L. L. Bair: Q. In a very prominent Republican daily paper it was stated ance of trade in its favor; that is its exports exceeded its imports. Is this true? the reverse?

The above statement shows to what lengths partisan politics will lead. A moment's thought would show its absurdity. For if this country always imported more than exported, that is buywould have to be made up in specie, and until the discovery of gold in California, there would soon have been no specie to meet the demand.

Specie is the only thing that can settle this balance of trade, and must steadily flow out of a country that has not produced enough to pay for what it buys. As the specie flows out, money becomes scarce, prices fall, there is panic and distress because of the fluctuntions of value.

From the census statistics we learn that in 1811, the imports were \$37,877, 210 and exports \$45,294,043, but the next year the threatening war with England brought \$68,000,000 Imports to \$30,000,000 exports.

In 1813 exports exceeded imports by \$6,000,000; in 1821 by \$20,000,000; in 1825 by \$3,000,000; in 1830 by \$3,000,-000; in 1843, '44 and '45 by from \$3,000. 000 to \$4,000,000 a year; in 1847 by \$15,-000.000; in 1851 by \$2,000.000; in 1855 by \$13,000,000; in 1856 by \$12,000,000; in 1858 by \$42,000,000; in 1859 by \$15, 000,000; in 1860 by \$38,000,000; in 1862 by \$22,000,000; in 1863 by \$15,000,000; in 1868 by \$4,000,000. Between the periods of unusual balance of trade in favor of this country, are years and series of years when the balance was much studying this subject it will be seen that the years when exports were largest were years of prosperity, and large import balances were followed by "hard times."

It is exactly the same with a nation as with an individual. If A continues to sell to B more than he buys of him. B must pay the difference in money. If this continues, with the scarcity of money his goods or products cheapen so he can trade them for less and less. and hence the demand for his money increases, and at last it is all gone. Now perhaps A does not want any of B's products, and B is utterly helpless to purchase of A otherwise. The man who sells more than he burs is the prosperous man, and equally true is it that the nation that sells more than it buys is the prosperous nation. For as money constantly flows to such a nation, and money represents power, and gives the means whereby all the luxuries of peace or engines of war may be obtained, it has a reserved strength out of the hands of the trustees and measured by its balance and the intelligence with which it is used.

The more an individual produces of the things that go to make up the necessities of living, by means furnished by his surroundings, and the less dependent he is on others except for the things which he cannot produce on ac- | Supreme Court of Pennsylvania, and count of natural disadvantages, as cli-1 the church property, amounting to mate, etc., the more prosperous he becomes, and this is applicable with equal force to nations.

If a nation owned an inexhaustible gold mine, it could buy everything, and it would require no other export than gold. But after a time other nations who supplied it with food and raiment, and all other of the countless articles of commerce, would thus obtain all the gold they cared for. It would become so cheap it would cease to be money, and fall to the rank of a commodity, in which it is a rather valueless metal, compared with iron or cop-This gold-selling nation would then have to become producer of the things required to support life, or starve. An individual or nation is poor in the things bought, and rich in the things sold. If an even exchange is made of the things wanted by one and not by the other it is advantageous to both. As a final illustration: The A wit's a feather, and a chief's a rod; United States has, say in round numhers. 200,000,000 bushels of wheat for export. It brings in the world's mar-

ket one dollar per bushel, or \$200,000,-

000. This is returned in goods wanted, or it may be in gold. Suppose the harvest fails, and there is not a bushel for export, then that amount of imports will have to be kept at home or paid for in gold. If there was a total failure of the harvest, then it the wheat could be found in any country it would be imported and if this failure should be for a series of years, the gold would be drawn out of the country, which would become poorer in exact proportion to the foreign purchases it failed to produce. We can readily fancy this process going on until it reached utter destitution.

John H. Morton: Q. (1) What is the probability of making a perpetual mo-

(2) Is it possible for one slow of speech, to become a speaker through spiritual influence? (3) Is morality limited by one's con-

ceptions of the same? A. (1) Those who have made a study of force and its laws, well know that it would be impossible to move a machine without expenditure of en-

When water turns the wheel, it falls and the gravity of the fall is transferred to the wheel. When electricity moves the motor, it transfers the heat of the coal under the boiler of the engine, which represents the force of the rays of the sun in producing the plants of which the coal was formed. Force cannot be created, any more than matter; it may be transformed. Cheaper methods of obtaining force, and more economy of use may be gained, but no combination of machinery will ever be made to do anything without an equivalent expenditure.

(2) It might be possible, but one gifted in speech could be far more readily influenced. It is said Ole Bull, the wonderful violinist, played to an enraptured audience on an instrument he made from a wooden shoe, yet he preferred the best instrument the skill of the best artisan in the world could pro-

(3) Morality is not what the individual may believe it to be, else there would be as many moralities as individuals. The great principles of morality have been determined by the experience of ages, as the best rules in the conduct of life, for the greatest num- junction. I will here state that it was ber, and for the individual. The indi- my intention to start for Ohio and my journey on Friday. vidual should have the widest liberty home on that date on account of a busi- It then occurred to the traveler tha John M. Eames: It is not only possi- to choose such lines of conduct as is ness engagement, but had mentioned he had not only started out on Friday, ble for a spirit wife to be the guardian desirable, yet he is circumscribed by the the fact to no one. Well, the fact is, 1. angel of her husband and family, it is mutual rights of others. He may be didn't start on the 19th, but waited unallowed to act according to his own til the 20th. ideas of morality unless such lead him est in them, experienced by her? to trespass on the rights of others. Norman for independent slate-writing,

duct of life that ages of experience has excellent portrait of one of my spirit

Investigator, Centralia, Wash.: O. I have often attended seances and have ence, direct and guard she will be a never had any communications from protector. The difference of sex does my own folks. I have a father, mother. not decide this relation of guardian- sister and daughter on the other side; ship, which depends on sympathy of why do they not make themselves you, and your angel friends are waiting

A. Spirits may not have the knowledge of the laws and conditions of control, and then find it impossible to communicate. Again while able to manithat last year (1898) for the first time in | fest through one medium they might its history the United States had a bal- not be able to do so through another. If this correspondent desires to investigate, as she does more earnestly, she If true, would it indicate prosperity, or | should form a home circle, and if she continues the seances patiently, there can be no doubt of her success. Her spirit friends are as anxious to communicate, as she is to have them, and it is her duty to furnish them the means of so doing, She will probably find that ing more than selling, the difference she is herself, of all others, best qualified to receive their loving messages.

# A CENUINE KICKER.

(Continued from page 1.) joker on the material plane of spirit

life willed they should see, just in answer to a morbid curiosity on the part of the hypnotized.

Is all this accumulated testimony ity were turned away empty-handed, coming down through the ages to be set aside on the say so of a sensation loving control calling himself Common Sense? Hardly.

The morbid curiosity-seeker who longs to solve the problem of who made God, can easily find a spirit correspondent to answer his quest. So of the whole catlogue of unsolvable questions. The inquirer will be answered according to his folly. There is not a phase of mind in mortal life but has its spiritual coun-

terpart to respond to its peculiarities. That we can communicate with friends in spirit life is wonderful. The spirit realm of which earth is but a fleeting shadow lies all about us, yet our dull vision fails to sense its nearness. Our spirit friends whose earthlife was but the shadow of their preslarger on the other side. In closely ent real existence surround us, but we are too dull and befogged to understand. If they can penetrate the crust of materiality that encases us, and if we are modest in our demands for information, they will tell us that their life and world are as literal and real to them as ours is to us. Much beyond these fundamentals they cannot lead us, for the two-fold reason that we could not understand, and it would not be for our highest interests if we could. As to the true philosophy of life, here and hereafter, they have no trouble in

> J. RIGDON. Middle Point, Ohio.

making themselves understood.

### WILLIAM HOGAN. (Continued from page 1.)

Catholic church and joined the Protest ant ranks. An attempt was made to take the property of St. Mary's church give it to his holiness the Pope, But the young priest protested against this and openly avowed that the Pope of Rome had no right to claim jurisdiction over church property in this free country; and after a long series of law-suits. his claim was at last sustained by the nearly one million dollars, permitted to remain in the hands of the trustees. Thus. William Hogan had the honorable distinction of being the first and perhaps the only Roman Catholic priest in these United States to openly defv and deny temporal power to the Pope. In the year 1843 he was appointed Consul to Cuba, and his unlimited knowledge of the Catholic religion enabled him to render most valuable service to his adopted country.

As a reformer, William Hogan has probably not been recognized by the masses, but the great good accomplished by him was strongly felt, and will ever remain.

To such brave, undaunted, fearless, honest and progressive souls do we owe our prosperity as a nation and a people, and honor should be given to whom

bonor is due. An honest man's the noblest work of

FANNIE B. WISECARVER. Philadelphia, Pa.

### 'SPIRIT PRESENCE. (Continued from page 1.)

the guide to step into the cabinet, and after doing so the cabinet lit up and it became so light that I plainly saw the features of my loved ones, conversed with them and also the guide through the medium, she being entranced, and while doing so, my nephew, Clyde Crubaugh, spoke to me in an independent voice and before the seance closed he materialized in full form and came out of the cabinet with the medlum.

While sitting with P. L. O. A. Keeler, at Lily Dale, N. Y., August 16, 1899, for independent slate-writing I received on one of the slates in addition to the messages, which were mostly all of a personal nature, an excellent portrait of Dr. Frank Hughes, mention of whom I have already made and who has been on the spirit side for 12 or 15 years. On the 9th of last August, at Sedalia, Mo., a dear sister of the writer passed to spirit life, and at this sitting I received a message from her, a portion of which remeinded me of the fact that it had been just one week since she passed to the higher life. This fact I was not thinking of at the time, and as I do not believe it out of place will give her message verbatim. The message: was: "Dear Brother-Just think, I have been over but a week, and, oh! how beautiful it is over here. Accept as precious this little letter and as a token of my continued love and regard. Brother Eddie, I have not ascended unto the right hand of the Father as yet, as the minister said, but am with the loved ones gone before. I hope you can realize my presence and my interest and affection in your behalf and welfare. You will do me a favor by converting the childdren (her two daughters). They, however, must see for themselves. They are so skeptical. Tell them there are no leaky milk pails here as are in Kansas City.-Sister Dora Finley."

That portion of her message in which she refrred to the milk pails was intended for a test, and concerning which I knew nothing.

A portion of a message received by me at the same sitting from a cousin, John Clark, who passed to spirit life from Sedalia, Mo., about twenty-seven years ago, warned me to keep off all railroads August 19, and insisted upon

at which sitting I received two slates What is called morality is that con- well filled with messages, and also an similar experiences and proofs of spirit return and continuity of life, but fear I have already taken up too much of your their heads. bests valuable space. To all those, however who long for light, truth and proof of continued life there is an open door for at the threshold, therefore begin now to investigate this God-given truth and the angels will open unto you the door of eternal wisdom and into your souls will flow a greatly needed heavenly E. R. KIDD. Canton, Ohio.

### MEMORIAL SERVICES. (Continued from page 1.)

money in investigating claims set up for different phenomena, from an early period, than any other one I ever knew, and I think he was more successful in securing that information and spent more money to advance the cause of Spiritualism than any other individual of which I have had the acquaintance.

By mutual agreement I anticipate meeting the decarnate spirit of my lifelong friend at the first convenient opportunity I have of meeting a good, reliable medium.

He was generous and sympathetic to the extent of his ability, and very few persons who appealed to him for char-

As a public man, he was liberal in his religious views, and no one was ostracized for conscience' sake, and the Spiritualists of St. Louis honor themselves by this worthy tribute to our departed brother and co-worker.

Spiritualists everywhere may learn a valuable lesson from our brother's late experience, in the effort to learn of that of which they know full well, but curiosity often prompts them to continue investigation until their faith is disturbed and doubts created.

E. W. GOULD. St. Louis, Mo.

# ALONE.

I am weary to-night and I long for a calm I never again shall know,

balm, I felt in the long ago: I yearn once more for the love so sweet

For a mother's touch with a healing

Unselfish, and undefiled. That made a glory before my feet When I was a little child.

Amid the crowds of the world I go, And seem so alone, alone: With never a soul I can greet and know As kindred unto my own; With never a heart that can meet my

heart. And feel what I feel again: But doomed to dwell in a realm apart With my inmost joy and pain.

I have only love for my fellow-man; I yearn for the whole world's good: And yet I seem placed under the ban Of being misunderstood. To strive with suffering, grief and care

But the hardest thing that we have to

Is our spirit loneliness.

Is a burden of dire distress:

I glimpse a mystical country fair With music and glory rife:" And yet, no being has entered there-This inmost soul of my life. 'Mid duties and cares of every day. Its temples before me gleam: It ever woos me away, away-This beautiful realm of dream.

But this is the source of the grief I That no other soul may see: That no other spirit may know and

Its sadness and bliss with me. To ever feel like a thing apart, O, this is the secret sting; And a song of sorrow is in my heart-A song that I never sing.

I am weary to-night—'tis a transient That soon may vanish away.

Tis the voice of the spirit's solitude. Hemmed in by its walls of clay. That every soul has known,

For our deepest sorrows and griefs are We suffer and bear alone. -Denver News.

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# SACRED SCAREGROWS.

An Instructive Story in Alle-

A traveler once set out upon a long journey into a little known and hitherto unexploredifcountry. He was an adventurous person whose thirst for way. knowledge and whose desire for truth led him into paths unfrequented by his fellow-men. The great ambition of his life—if the longing for knowledge can be termed an ambition-was to search out the new country that ever lay beyoud him. But the task he had set himself was not altogether an easy one. The chief obstacles that opposed his progress were not the rugged mountain steeps that meet the advance of one who would be an explorer, not the illimitable plains that stretched out between him and the goal of his ambition, not the swollen torrents he must plunge into or bridge over-none of these things blocked his way as did the sacred scarecrows set up along the old beaten road that led to the borderland of the new country.

He had scarcely gone the first mile

before he encountered a grotesque

member of the scarecrow fraternity.

This creature was not a mere wooden skeleton with an old coat hung upon it to scare away birds; it was a thing endowed with life, though not with powers of locomotion. In fact, none of the sacred scarecrows had legs; they always remained in the same place. But though they were without legs, they were not devoid of arms which swung in the breeze like a Dutch windmill. It was the presence of these arms, in truth, that made any attempt to pass the sacred scarecrows a hazardous proceeding, for they swept the entire breadth of the road, and he who essayed to pass was in danger of getting a thump on the head that might render further progress on his part out of the

As I said, the traveler had scarcely gone the first mile before he encountered the advance guard of this absurd brotherhood-a sort of graven image on whose forehead was written the number Thirteen in huge red letters. Across its breast were painted various legends my not forgetting the date and the in- in regard to unlucky numbers and seasons, and warning never to begin a

but also on the thirteenth day of the month; nevertheless, he succeeded in dodging the great flapping arms of the The next day I sat with Winans and ifirst sacred scarecrow on the road. He was amazed, however, to find that many of his fellow travelers had been hit and hit hard, by those fantastic arms, and either. had their skulls cracked, or theig bump of reverence for ancient superstition so enlarged as to be out of all proportion to the size of After that the traveler met a whole

row of scarecrows strung along the

road together, allybelonging to the religious order. Each succeeding one in the line claimed to be a little more liberal, a little more modern than its predecessor, but each flapped its gigantic arms in the face of any daring traveler who sought to pass and muttered divers warnings, concerning the fate of those who heeded them not. Nevertheless, this particular traveler passed them all, and wention his way rejoicing until he came to aggigantic specimen of the scarecrow species which so nearly knocked him down with its powerful and far reaching arms that he hesitated some time before he made a second attempt to get beyond it. It was, in fact, the great materialistic scarecrow of the nineteenth century, and a vast multitude of people were gathered about it, unable to get any further. The thing. kept mumbling to itself: "Matter, matter; there is nothing but matter." And all the people said: "That's what's the matter."

But when, after much thinking and many efforts, the traveler finally found himself on the other side of this obstacle and was making reasonably good time toward the new country, he ran up against another scarecrow which also mumbled to itself; but the burden of its refrain was quite different from that of its predecessor. The words which reached the traveler's ear were: "Mind, mind; there is nothing but nilnd." Near by was a sort of compan-

ion scarecrow which always repeated in a slightly different key: "Spirit, spirit; all is spirit." About these two sacred scarecrows were gathered a goodly multitude; and the traveler, just escaped from the materialistic incubus, had to sit down and rest awhile before venturing to find out for himself whether these last mentioned obstacles which blocked his path were really the end of

· After due deliberation, he concluded that there was something still beyond, so he set out in search of it. There were Divine Science scarecrows, modernized antiquities of the Theosophical and Reincarnation order, and various grotesque figures belonging to the occult family, all of which he succeeded in passing, though not without some bruises, scars of battle, to remind him of the conflicts he had passed through. But his way was not yet clear by any means. It seemed to him that there was really no end of scarecrowing impediments to his progress. There were the medical scarecrows-and they were quite violent, too, and the legal scarecrows who were quite absurd in their eternal reiterations of ancient forms and their solemn mutterings about the

value of precedent. Then there were the political scarecrows, a whole batch of them, which had knocked more people senseless than all other scarecrows put together. The wild flapping of their arms and their mingled shouts, bytich developed into a veritable uproar, many extremely bewildering to the traveler. The biggest and most powerful of the lot was labeled G. O. P., and the burden of its message which it repeated; with sickening frequency was, "Profinction and Prosperity." The next scarecrow in point of size and influence ovas forever chattering about Free Frade and Economy. Besides these there were a great many lesser scarecrows of every conceivable variety, and the uproar they made was truly deafening, aliethe midst of the general pow-wow the traveler could distinguish such expressions as "Honest Dollar," "Sixteen to One," "Down the highest moral sentiment, and free with Monopoly, 3:: "Municipal Ownership," besides a whole vocabulary of abusive epithets which each Scarecrow | For sale at this office. applied to all the others.

Absurd as was the whole outfit, the traveler lingered longer among the political scarecrows than anywhere else on his journey. Each of them claimed to be the proprietor of the only nostrum that would cure the ills a corrupt country is heir to, and for many days the traveler, who prided himself on his shrewdness and discernment, was 'Tis but a type of the whole world's taken in by one, or another political arms that blocked his pathway, that he | Prof. Lockwood is recognized as one of wasted a good deal .of, valuable time

nursing his sore head. But he finally emerged from that conflict, and, for a time, was unbindered by a single scarecrow. He noticed. however, that upon every little by-path been set up. Down the long lovely lane sale at this office. Price. 25 cents.

of literature were several foolish looking objects labeled Style, Rules for Making Poetry, Standard of Culture, etc. The arbored avenue of art was also disfigured by the presence of these grotesque creatures covered over with would-be wise sayings about "art for art's sake," and the like. The mossy, mystic path of music had its scare-

crows, too, but the traveler did not try

to pass them as he was not going that

At last the road began to grow dim and uncertain. Evidently, there was not much travel over it. He saw very few people now. Still he found scarecrows along the way. They were mostly of the reform order, for the treveler was nearing the new century. And here he learned with regret that. no matter how many sacred scarecrows people had dodged in their lifetime, they no sooner got beyond them than they immediately set up scarecrows of their own as a warning to all comers that they must go no further.

The traveler has grown old by this time-old and disheartened. He reflected on the years he had wasted trying to pass the hideous monstrosities which other people had set up to bar his progress. The only lesson he had learned which made him wiser than his fellows, was never to set up a scarecrow of his own to block the way of those who might come after him; but by the time he had thoroughly learned the lesson he was too old to travel furthur, and the world has received no benefit from the discoveries he might have made had he not lingered so long | Tribune. by the way. W. WALLACE BATTLES.

San Jose, Cali.

# WHATEVER IS IS RIGHT.

Everything That Is Is As It Should Be!

In your issue, No. 524, is an article

from the pen of our aged veteran and

pioneer Spiritualist, J. M. Peebles, Is Right." I wish to give one quotation. He says: "The real proof of a theory or a dogma is in its practice. If stealing, adultery and murder are right, it is certainly right to encourage them; right to publicly advocate them, and Daily Advertiser. right to practice them, for certainly the right should be encouraged and practiced." Now this kind of logic on the above subject is good sound reasoning with the great mass of Christian people, but the harmonial man, the progressive thinker, takes an occasional peep behind the co-operative thrones of Gods and Devils, and finds that there is more good, sound, practical common sense in the boy's answer after being kicked by the jackass than there is in volumes of theories regarding our environments and the utilitarianism of that grand stupendous whole, whose body nature is, and God the soul. Taking into consideration my organ-

ization at birth, surrounding influences and environments through life. I am as bad a man as ever lived, and also as good a man as ever lived; yea, when we enter the temple of the Harmonial Philosophy we are at once reduced from gigantic selfish proportions down to Exposure proportionate and symmetrical forms, and the more unfortunate class who have suffered untold misery in the path of poverty, wretchedness, woe and crime, will finally be redeemed through the instrumentality of the Harmonial Philosophy, on whose banners we find this ennobling inscription, "Whatever is, is right," which motto must be accepted as true. Our Doctor from his standpoint sees but one side of the question and disclaims any inducement for reformatory work so long as "whatever is, is right," never thinking that reformatory work is one of the important factors on the subject. The pessimist is not in harmony with

present conditions; he denounces all our surroundings as wrong. The plea that "whatever is, is right" in any sense whatever, is nothing but sheer nonsense to the pessimist. On the other hand how captivating, how uplifting, is the harmonical philosopher, how free of pride, bigotry and condemnation. The ear of ignorance catches the heavenly music and is startled to perceive that better conditions are waiting | Beleam the Diviner, to welcome all mankind. The harmonial reformer labors to

remove those rudimental ignorant conditions from the mind by and through the means of developing the wisdom faculties. There is no mistake on the infinite plane; perfection reigns supreme. The general die of all nature is cast with infinite precision whether for weal or woe, and cannot be accepted or rejected, excepting as enlightened wisdom may moor the craft into the desired harbor, or through ignorance possibly lose their identity. The fault is never found in immutable and uncreated law. Her engineering is always perfect and reliable, no matter whether the elemental conditions induce a terrible death-dealing cyclone, or whether the ignorance of man perpetuates saloons, gambling dens and all manner of vice. Let us take a still more critical view

of the subject. A person with incurable cancer, fatal degree of consumption and a thousand other afflictions that give evidence of a speedy dissolution of soul and body and death itself, all belong to the category of human experience and deserve the same philosophical thought and explanation; yea, each and every incident in life is an illustration of human experience, the result of cause and effect, and whoever condemns the laws of cause and effect holds a position not well taken. It seems to me in order to successful and permanent reform that the fact that "whatever is, is right" should be taught and fully explained as a foundation for permanent stability and consequently purity of character, for so long as absolute evil is nursed and petted, just so long will intelligence discover that there is a screw Delta, Ia. MOSES WHISLER.

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A SPIRIT TALKS IN FAVOR OF OUR GOVERNMENT HAD BET-TER TAKE ITS HANDS OFF THE PHILIPPINES.

Miss Thomas' meeting last Sunday, December 10, was very full and a very make its truths known. intelligent audience came to hear the fulfillment of the promise of Sunday, December 3. Miss Thomas opened by saying she would take for her lecture a few verses from 10th Isaiah concerning session of by the control of the previous Sunday evening meeting. He said: "I fact, a pioneer who had suffered much promised you that I would again control this woman on the same subject I addressed you upon last Sunday, and would tell you who I am, and why I am here. Many of you undoubtedly wonder why one so lately passed over, and so many miles from here, should find this meeting and instrument to speak Dr. Gideon Emerson Newcomb, aged through. Who I am I will tell you at 64 years.

South Africa have passed through nearly the same trials that the founders of and many poems have been produced your grand galaxy of states have, but by him. He was also a great student not having the emigration that poured and greatly devoted to his family. A into the United States, the Republic of firm believer in Spiritualism. Besides South Africa has not increased as rapidly in population until the great diamond and gold fields were discovered City, and two sons, Dr. J. S. Newcomb, idly in population until the great dia-mond and gold fields were discovered

and opened up. "The original emigrants, who left comb, of Albany, N. Y. The funeral Holland about the same time the Pil- services took place. Friday afternoon at grim Fathers left the same country for 2 o'clock, Rev. Donald Fraser officiat-America, have persevered and made the African wilderness habitable. They took the United States as their guide, in forming the South African Republics, 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 lib-

erty and independence.
"Your declaration that we hold these truths to be self-evident, that all men comforted many. She was an earnest are created free and equal; that they are endowed with certain inalienable ment and love for humanity was the rights; that among them are life, lib light of her life. Her life was as pure

installed among men, deriving their just powers from the governed. Fol-lowing these lines the Boers have thriven until they excited the cupidity and avarice of England, and as I said before have been forced back until the inhabitants resolved to resist further

aggression, and united in that solemn oath that has been published to the

world.
"Your speaker was one of four that met together, and issued the ultimatum to England, and then followed this memorable oath that will live in history as long as your American declara-tion: In the presence of Almighty God, the searcher of hearts, and praying for his gracious assistance and mercy, we burghers of the South African Republic have solemily agreed for us and our children, to unite in a holy covenant, which we here confirm with a solemn oath. It has been forty years ago since our fathers left Cape Colony to become a free and independent people. These forty years were forty years and years were forty years were years were years were years were years w forty years were forty years of sorrow and suffering. We have founded Natal, the Orange Free State, and the South African Republic, Transvaal. And three times has the English govern-ment trampled on our liberty, and our fing, baptised with the blood and tears fing, baptised with the blood and tears of our fathers, has been pulled down. As by a thief in the night our free Republic has been stolen from us. We cannot suffer this and we will not. It is the will of God that the unity of our Fathers, and our love to our children should oblige us to deliver unto our children, unblemished, the heritage of our fathers. It is for this reason we here unite in giving each other the hand as men and brethren, solemnly promising to be faithful to our country and people, and looking unto God to work together unto death for the restoration of the liberty of our Republic. So truly help us God Almighty!"
"And the two months that have inter-

vened since this oath have proven that the Lord of hosts is with us. In this time we have not only held our own but we invaded and invested the Eng lish stronghold, and placed hors du combat over four thousand of the enemy, by their own statements. . We know we have done more, Now, as to why I am here. It is to

create a sentiment of sympathy among the people of America that will be heard and respected at your capital, Washington. Whether with your present administration, we can effect this sympathy is doubtful, for how can the American government call a halt on England when you are enacting the same grasping for others' property in the Philippines and using all your great power and resources to compel a peo ple you hardly knew of before your war with Spain, to submit to your dictation? I am here, as I said, to create a sympathy for the South African Republic. I am not unknown in the United States.
My position in the Transvaal was manager of mines at Johannesburgh for a great German syndicate, and I was intimate with President Kruger, and by him called into counsel. My name is Zetten. I have my eye on a man I hope to control to further my mission. Don't get excited now; he is not in this audience. I shall not speak through this woman next Sunday, but know who will, and I shall be present. I will say before closing that the coming week will be a bloody one in South Africa. Good night."

Miss Thomas then gave a half-hour to

tests, as always good. She was followed by Mrs. Kusserow, who also gave H. H. SCOVILLE.

PASSED TO SPIRIT-LIFE.

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

Wesley P. Sanford, a veteran Spirit-THE BOERS, AND HINTS THAT | ualist, passed over to the Great Beyond, Sunday the 3rd day of December. 1899, in his 79th year. He was an active man almost to the very last and ed. vocated Spiritualism in all places and at all times when it was possible to

He obtained the services of that veteran, Moses Hull, at this place, ten years and more ago at his own expense and afterwards aided very much in se-curing the services of Frank Ripley, Mr. and Mrs. Kntes and others. He Israel and was immediately taken pos- was born in New York, but came to this county at an early day, being in hardship and privation. He was an honest man, who hated shams; was much respected by all classes of the Defiance, Ohio. B. B. K. community.

Passed to spirit life at Old Town Me.,

the close of my remarks. Why I am here I will now proceed to tell you.
"The Boers and Dutch element in with his wife from Cornwallis, Nova Scotia. He had a natural gift as a poet of Sprague, Wash, and Mr. Grant New

Passed to the higher life, from Gran-

ville, N. Y., on Saturday, Nov. 18, Mrs. Hannah Morse Baker, aged 70 years, 11

months, and 18 days. Mrs. Baker had

been for many years a lecturer on the spiritual philosophy, and a medium whose powers have culightened and

and active friend of every reform move-

The First Spiritual Church of the ing. Various floral tributes from friends showed their kindly feelings of respect.

The Beacon Light Spiritual Church will begin Sunday services, at 40 East Randolph street, (Handel 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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Uncas, Oklahoma. Nov. 20, 1899.—Dear Doctor Peebles:—I sat for psychic treatment Tuesday evening, and I felt very much relieved by it. I went to bed, and elept soundly all night, something I had not done for weeks.

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with sweet bloom. Her funeral was With sweet production and the Friends meeting house at regular meetings every Sunday at 3 p. Granville, and was very largely attend m., in East Lodge Hall People's Institution ed and her casket was covered with tute; corner Van Ruren and Leavitt choicest flowers, bestowed by loving streets. All are welcome. friends. The service was conducted by Mrs. Helen Temple Brigham (for many years her friend) and by the Woman's Relief Corps of which organization she was a valued member. She left behind her a husband, one daughter (also medium) and three sons, whom her loving spirit will bless and help.

For those on earth, dim is the toilsome way, For her, death is but birth and dawn of

HELEN T. BRIGHAM.

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The Open Door of Life Spiritual Society holds meetings at 2:30 and 7:30 p. m., at Star Lodge Hall, No. 378 Western avenue, between Harrison and Polk streets. Mrs. E. N. Warne will lecture in the evening.

The Christian Spiritual Society hold

meetings in Hygela Hall, 404 Ogden avenue, at 2:30 and 7:30 p. m. Miss Sarah Thomas conducts.

The Church of the Soul holds regular services every Sunday at 11 a. m., in Klmball Hall, 243 Wabash avenue, Mrs. Cora L. V. Richmond, pastor. Sunday school in the same place every Sunday of truth in the place and stead of error and superstition. The Temple services and superstition. school in the same place every Sunday at 9:45 a. m. School of Psychosophy es-tablished in connection with the church.

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The Progressive Spiritual Church, G. V. Cordingley, pastor, room 409 Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 608 Handel Hall Building, 40 Randolph St., every first and third Thursday of the month, beginning afternoons at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening session commences at a quarter to eight. Questions invited from the audience, and answered by the guides of Mrs. Richmond. Always an interesting programme. All are welcome.

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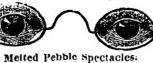
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